THE WORKS OF THAT FAMOVS AND WORTHY

Minister of Christ in the Vniversitie of *Cambridge*,
M. WILLIAM PERKINS.

THE SECOND VOLVME.

Newly corrected according to his owne Copies.

With distinct Chapters, and Contents of every Booke prefixed: and two Tables of the whole adjoyned; one of the matters and questions, the other of choice places of Scripture.

ISA. 55. verse 1.

Ho, everyone that thirsteth, come yee to the waters; and yee that have no silver, come, buy, and eat: come, I say, buy wine and milke without silver and without money.

LONDON,
¶ Printed by IOHN LEGATT. 1631.

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THE WHOLE TREATISE OF The Cases of Conscience,

Distinguished into three Bookes.

TAVGHT AND DELIVERED BY
M. W. PERKINS in his Holiday-Lectures.

Examined by his owne Briefes, and published for the common good, by *Thomas Pickering* Bachelour of Divinitie.

Rom. 14. 23.
Whatsoever is not of faith, is sinne.

LONDON,
¶ Printed by IOHN LEGATT., 1631.

TO THE RIGHT HONOVRABLE, EDWARD Lord DENNIE Baron of *Waltham*, &c.

RIght Honourable: There is no one *Doctrine* revealed in the Word of God, or dispensed by the Prophets and Apostles, of greater use and consequence in the life of man, than is that which prescribeth a forme of releeving and rectifying the Conscience.

The benefit which from hence issueth unto the Church of God, is unspeakable. For first, it serveth to discover the cure of the dangerousest sore that can be, the *wound of the Spirit*. Which how great a crosse it is, the Wise man reporteth out of a true experience, when he saith, that *the Spirit of a man will sustaine his infirmitie, but a wounded Spirit who can beare it?* Prov. 18. 14.

And his meaning is, that no outward griefe can fall into the nature of man, which will not be with patience endured to the utmost, so long as the minde is not troubled or dismayed. But when once the Spirit is touched, and the heart (which being well apayed, is the very fountaine of peace to the whole man,) smitten with feare of the wrath of God for sinne; the griefe is so great, the burden so intolerable, that it will not by any outward meanes be eased or asswaged.

Secondly, it giveth for all particular cases, speciall and sound direction; whether man be to talke with God in the immediate performance of the duties of his service; or to converse with man, according to the state and condition of his life, in the Family, Church, or Common-wealth. The want of which direction, of what force it is to turne the actions of men, which are good in themselves, to sinnes, in regard of the agents, Saint *Paul* affirmeth in that generall conclusion, *Whatsoever is not of faith, is sinne.* Wherein he would teach us, that whatsoever is done or undertaken by men in this life, whether it concerne the knowledge and worship of God, or any particular duty to be performed by vertue of their callings, for the common good; whereof they have not sufficient warrant and assurance in conscience, grounded upon the Word, that it is to be done, or not to bee done; to them it is a sinne. Rom. 14. 23.

Thirdly, it is of all other doctrines, (being rightly used) the most comfortable. For it is not founded in the opinions and variable conceits of men, neither doth it consist of conclusions and positions, which are onely probable and conjecturall: (for the conscience of the doubting or distressed party cannot be established and rectified by them;) but it resteth upon most sufficient and certaine grounds, collected and drawne out of the very Word of God, which as *it is mighty in operation, piercing the heart, and discerning the thoughts and ments thereof*; so is it alone available and effectuall to pacifie the minde, and to give full satisfaction to the conscience. Heb. 4. 12.

And as the benefit is great, so the want of this doctrine, together with the true manner of applying the same, it and hath beene the cause of many and great inconveniences. For even of those that feare God, and have received to beleeve, there be many, who in the time of their distresses, when they have considered the weight and desert of their sinnes, and withall apprehended the wrath of God due unto them, have beene brought unto hard exigents, mourning, and wailing, and crying out, as if God had forsaken them, untill they have beene releeved by the Spirit of Christ, in the meditation of the Word, and promise of God. But those especially, who have not beene instructed in the knowledge of the truth, nor acquainted with the course of Gods dealing with his distressed children, by reason of ignorance and blindnesse in matters of Religion and pietie, when the Lord hath let loose the cord of their consciences, and set before their eyes both the number of their sinnes committed, and the just anger of God purchased thereby, what have they done? Surely despairing of the mercy of God, and their owne salvation, they have either growne to phrensie and madnesse, or else forted unto themselves fearefull ends, some by hanging, some by drowning, others by embruing their hands in their owne blood. And if not in regard of griefe and trouble of minde, yet for want of better resolution in particular cases, within the compasse of their generall or personall callings, (though otherwise, men endued with some measure of knowledge and obedience) they have either abused, or else quite relinquished and forsaken their callings, and thereby become scandalous and offensive unto others. Psal. 6. 2. and 32. 3. 4. Psal. 118. 95. 96.

Now then, as by these and sundry other instances of proofe, the matter it selfe appeares to bee of great weight and importance, so it is most meet, that the best and fittest course should bee taken in the teaching and enforcing of the same. In which regard, wee have just cause to challenge the

the Popish Church, who in their Case-writings have erred, both in the substance and circumstances of this doctrine, as shall appeare in the sequell.

First, because the duty of releeving the conscience, is by them commended to the sacrificing Priest, which though according to their owne Canons [b] he should be a man of knowledge, and free from imputation of wickednesse, yet oft times it fals out, that he is either unlearned, or else wicked and lewd of conversation, and consequently unfit for such a purpose.

Secondly, they teach, that the Priests appointed to be comforters and releevers of the distressed, are made by Christ himselfes [c] *Iudges of the Cases of Conscience*, having in their owne hands a *iudiciarie power* and authority, *truly* and *properly* to binde and to loose, to remit or retaine sinnes, to open or to shut the kingdome of heaven. Whereas the Scripture uttereth a contrarie voyce, that Christ onely hath the keyes of *David*, which *properly* and *truly* openeth, and no man shutteth, and *properly* and *truly* shutteth, and no man openeth. And the Ministers of God are not called to be *absolute Iudges* of the conscience, but onely Messengers and *Embassadours of reconciliation*; whereupon it followeth, that they cannot be [d] the *authors* and *givers* of remission of sinnes, but onely the *Ministers* and *dispensers* of the same.

Thirdly, the Papists in their writings have scattered here and there sundry false and erroneous grounds of doctrine, much prejudiciall to the direction or resolution of the conscience in time of need, as namely, I. That a man in the course of his life, may *build himselfe upon the faith of his teachers*, and for his salvation, rest contented with an *implicite* and *unexpressed faith*. Which doctrine, as it is an onely meane to keepe men in perpetuall blindnesse and ignorance, so it serveth to no other purpose in the time of temptation, but to plunge the heart of man into the pit of despaire, it being uncapable of comfort, for want of particular knowledge and understanding of the word and promise of God. II. That every man *ought to stand in feare and doubt of the pardon of his sinnes*, and that no man can be assured *by the certaintie of faith*, either of the present favour of God, or of his owne salvation. True it is, that in respect of our owne unworthinesse and indisposition, we have just cause, not only to doubt and feare, but to despaire and be confounded before the judgement seat of God. Yet that a man should not be certainly resolved by faith of the mercy of God, in and for the merit of Christ, is a comfortlesse doctrine to a distressed soule, and contrary unto the saving [e] word of the Gospell, which teacheth, that certaintie floweth from the nature of faith, and not doubting. III. That *every man is bound in conscience, upon paine of damnation, to make speciall confession of his mortall sins*, with all the particular *circumstances* thereof, once every yeere to his Priest. This position and practice, besides that it hath no warrant of sacred writ, nor yet any ground of orthodox antiquitie, for 800. yeares, more or lesse after Christ; it maketh notably to the disturbing of the peace of conscience in time of extremitie, considering that it is impossible either to understand or remember all, many being hidden and unknowne. And the minde being in this case informed, that forgivenesse dependeth upon such an enumeration, may thus be brought into doubt and distrust, and will not be able to rest by faith in the sole mercy of God, the only soveraigne medicine of the soule. Againe, the griefe of the minde doth not alwayes arise from all the sinnes that a man hath committed, neither doth the Lord see before the sinners eyes whatsoever evill hath beene done by him, but some one or more particulars: and these are they that doe lie heavie upon the heart; and to be eased of them, will be worke enough, though he doth not exhibite unto the Confessor a Catalogue of all the rest. IV. That *some sinnes are veniall*, because they are only besides the Law of God, not against it, and because [f] *they binde over the sinner only to temporall, and not to eternall punishments*. This conclusion first is false; for though it be granted, that some offences are greater, some lesser, some in a higher degree, others in a lower; againe, that sinnes in regard of the event, being repented of, or in respect of the person sinning, being in Christ, and therefore accounted just, are pardonable, because they are not imputed to condemnation; yet there is no sinne, of what degree soever, which is not *simply* and *of it selfe mortall*, whether we respect the nature of the sinne, or the measure and proportion of divine justice. For in nature it is an *anomie*, that is to say, an aberration from the perfect rule of righteousnesse, and therefore is subject to the curse both of temporall and eternall death. It is an offence against the highest Majestie, and consequently, man standeth by it ingaged to everlasting torment. Secondly, it is a weake and insufficient ground of resolution to a troubled conscience. For whereas true and lively joy is the daughter of sorrow, and the heart of man cannot be lifted up, in assurance of Gods favour, to the apprehension and conceit of heavenly comforts, unlesse it be first abased, and by true humiliation brought to nothing in it selfe; the remembrance of this, that the offence committed is veniall, may in some cases too much inlarge the heart, and give occasion to presume, when haply there will be a reason to the contrary. And if not that, yet in case of falling by infirmitie after grace received, the minde being forestalled with this erroneous conceit, that the sinne is lesse than it is indeed, because veniall, may in the issue be lesse quieted, and more perplexed. V. *That a man may satisfie the justice of God, for the temporall punishment of his sinnes committed.* To omit the untruth of this position; How it maketh to the easing of the heart, or the asswaging of the griefe of minde in temptation, I appeale to common experience. For when a man, being assured of the pardon of his sins, shall yet consider, that there is something more behinde to be done on his part, how can he in probabilitie relie himselfe wholly upon Christs satisfaction? How can he reape unto himselfe from thence any assurance

b Decret. de penit. dist. 6. cap. 1. Caveat Episcopalis Iudex in fide non committere quicquam negligentiæ, in non curando mundare scientiæ.

c Iudices in causis pœnitentium. Petrus de Palud. lib. 3. cap. 2. Concil. Trid. sess. 14. can. 9. Prologo. in Summ. Antonin. Archiepisc. Florentini. Mark. 2. 10. Rev. 3. 8. 2 Cor. 5. 20.

d Theophil. comment. in Ioan. 3. 34. & Hilarion. l. 3. comment. in Matth. super verba, Tibi dabo claves. Emanuel Sa. in Aphor. confessariorum. Summa Angelica, capit. Fides. §. 6. 7. Concil. Trid. sess. 6. cap. 9.

e Mat. 14. 31. Iam. 1. 6. Rom. 4. 20. Concil. Trid. sess. 14. can. 7. Psal. 19. 12.

f Paucum veniale quod non nollit ordinem ad ultimum finem, unde non meretur pœnam æternam, sed temporalem. Iacobus de Graphis Decision. aurea. Cas. Const. lib. cap. 6. 2 Ioh. 5. 4.

Concil. Trid. sess. 14. can. 13.

rance of reconciliation to God, whom he formerly offended? If we may and must doe something in our owne persons, whereby to appease the wrath of God, why hath our Saviour taught us for our hearts releefe, wholly and only to make the plea of pardon for our sinnes? True it is indeed, that Popish Confessors doe teach their penitents, when they feele the wrath of God upon them for sinne, to stop the mouth of conscience, by performance of a *formall humiliation*, and repentance, yea to offer unto God some ceremoniall duties in way of satisfaction. But when sorrow seizeth upon the soule, and the man fals into temptation, then it will appeare that these directions were not currant; for notwithstanding them, he may want found comfort in Gods mercy, and run into despaire without recovery. And for this cause, upon experience it hath beene proved, that even Papists themselves in the houre of death have beene content to renounce their owne works, yea the whole body of humane satisfactions, and to cleave only to the mercy of God in Christ for their salvation.

By these instances, and many more that might be alleaged to this purpose, it is apparant, upon how weake and unstable grounds the *Case-divinitie* of the Popish Church standeth, and how indirect a course they take, for the resolution and direction of the troubled conscience.

Now by the benefit and abuse of this doctrine, we see how necessary it is, that in Churches which professe Christian religion, it should be more taught, and further inlarged than it is. And to this purpose it were to be wished, that men of knowledge in the Ministerie, that have by the grace of God attained unto the *Tongue of the learned*, would imploy their paines this way; not only in searching into the depth of such points as stand in bare speculation, but in annexing thereunto the grounds and conclusions of practice, whereby they might both informe the judgement, and rectifie the conscience of the hearers. By this meanes it would come to passe, that the poore distressed soule might be releeved, pietie and devotion more practised, the kingdome of Sinne, Satan, and Antichrist weakned and impaired, and the contrary kingdome of Christ Jesus more and more established.

What the Author and Contriver of the Discourse ensuing hath done in this behalfe, it is evident by the whole course of his writings that he hath left behinde him: all which, as they doe openly shew into the world how great a measure of knowledge and understanding, with other endowments both of nature and grace, the Lord had inriched him withall; so they doe carry with them the sweet favour of pietie and sanctification, wherewith he approved his heart unto God, and his life unto men. Wherein also upon occasion, he hath propounded, and explained sundry notable rules of direction and resolution of the conscience, as will appeare to the view of the learned and well advised Reader.

To let passe all the rest; this present Treatise giveth very sufficient testimonie of his knowledge and dexteritie in that kinde, which could not be attained unto, without great paines, much observation, and long experience. A labour which commendeth it selfe to the Church of God in two respects principally. One, because his grounds and principles are drawne either directly, or by just consequence out of the written word, and so are of greater force, to convince the conscience, and to give satisfaction to the minde, either doubting or distressed. The other, for that it is delivered with such perspicuitie, and disposed in such order and method, as fitteth best for the understanding and memorie of any, whosoever shall peruse it.

Now this whole Treatise of the Questions I have made bold to present unto your Lordship, and to publish abroad under your protection. First, because God, who vouchsafeth speciall favour to them that honour him, hath adorned your estate with honour, your person inwardly with many rich graces of the Spirit, and outwardly with the profession and practice of true Religion; a thing directly confirmed by your unfained love of the truth, and continuall favours to the Teachers of the same, the Ministers and Dispensers of the Gospell. Secondly, because as the Author of these Cases was himselfe in many respects bound unto your Honour while he lived; so his wife and children (for his sake) have received much kindnesse at your hands since his death: a manifest proofe of the truth and sincerity of your affection towards him in the Lord. And in the last place, it was my desire, by setting them forth under your name, to give some testimonie of dutie to your Honour, presuming that as you loved the Author, so you will be pleased to patronize the Worke, and favourably to interpret of the paines and good intention of the publisher. And thus craving pardon for my boldnesse, I humbly take my leave, and commend your Lordship to the grace and favour of God in Christ. From *Emanuel* College in *Cambridge*.

Your Honours in all dutie to be commanded.

Tho. Pickering.

TO THE GODLY AND well-affected Reader whosoever.

I Doe now at the length offer unto thy view (Christian Reader) the whole Treatise of Case divinitie, so farre as the Author proceeded in the deliverie thereof before his death. If thou hast beene longer held in expectation thereof, than either thy selfe desirdst, or was meet, I must intreat thy favourable interpretation of my forbearance, partly in regard of many private distractions, and sundry occurrents wherewith I was detained from this duetie, and partly also in respect of my desire to publish it in such sort to thy contentment, that it might afterward require no further filing or furbishing by secondary Corrections.

Touching the Treatise it selfe, I have dealt as faithfully as I could, keeping close to the Preachers owne words, without any materiall addition, detraction, or amplification. His method remaines the same in the body of the discourse, not admitting the least alteration. Only it was thought convenient to distinguish it into bookes, according to the severall distinct parts; the bookes into chapters; the chapters thereof into sections, as they were most capable of divisions; and my meaning therein was to helpe the memory of the Reader, and to avoid tediousnesse the daughter of long some discourses.

Now if in the perusing thou either finde any thing amisse, or thy selfe haply not fully satisfied in particular, then remember what is the lot of learned mens works which are Scripta posthuma, *(whereof these latter times have yeelded many examples) to be left after a sort naked and imperfect, when the Authors themselves are gone, who might have brought them to perfection. Consider againe, that unregarded of the weight of this worthy Argument, it were much better, kindly and thankefully to accept and enioy these labours, howsoever imparted, than by their suppressing to be wholly deprived of such a benefit. And withall rest with mee in hope, that as himselfe hath first traced the way, and walked by the banke of this mayne Sea, so others upon this occasion will be encouraged to attempt the like course, or at least to inlarge this Worke by addition of more particulars. Meane while, not doubting of thy Christian acceptance of my paines for thy good, I commend them to thy love, thy selfe unto God and the word of his grace.* Eman. Coll. Novemb. 28. 1606.

Thine in Christ Iesus,

Tho. Pickering.

THE FIRST BOOKE OF THE CASES OF CONSCIENCE,

Concerning man simply considered in himselfe, without relation to another.

The Preface declaring the Ground and Order of the Treatise following.

ISAIAH 50. vers. 4.

The Lord God hath given mee the tongue of the learned, that I should know to minister a word in due time to him that is wearie.

IN the part of the Prophesie which goeth before, the Holy Ghost foreseeth downe and foreshadowes the calling of the Gentiles; which was to beginne at the death of Christ; and from thence to continue vnto the last day: and to consequently to the end of the world. In the former verses of this Chapter, there is mention made of the rejection of the Iewes; I meane not generally, but a particular rejection, namely, then when they were in affliction in the dayes of *Isaiah*. Now in this, and so in all other Prophecies of the like kinde, which treat of this point, Christ himselfe is brought in speaking in the owne person; and the words of this Chapter, from the beginning to this present verse, are the very words of Christ the Mediatour.

In the verse going before, he disputes the cause of their rejection: and the summe of the whole disputation is, that their sinnes, or they themselves were the cause thereof, but he was not the cause: and therefore they themselves by their sinne. The reason which he yeelds why they themselves were the cause, he setteth downe in this sort: God Iewes cannot bring any writing of bill of divorce, wherein I have rejected you: therefore I appeale vnto you as vnto two sorts of sinners, which have no excuse in this iudgement: that you will not beare with me, verse 2. On the other side, the reason, why God was not the cause, is drawne from the part called them in the same verse, & love vnto when he called, you would not obey, verse 2. Now in the words of the second verse he setteth forth an answer to a secret reply, that some obiect: Is not God able to deliver? Yes, he is able, saith God, he hath not bene the cause of hindering and delivering: but we are blinded in former times: it is not for want of power in him, that we are not delivered from him, and there when shall we do it? Behold, saith he, I worke this Lord himselfe makes answer, v. 2, 3, 4. that his hand is not shortned, nor his power lessened, in regard of greater workes, much lesse in respect of their deliverance; and though the present affliction which they endured, was great and tedious, yet they were not to be overmuch dismayed in themselves, but rather to be comforted, because God had given him *the tongue of the learned*, to minister a word in season to the wearie and distressed; and consequently, that he had power to ease and refresh what their wearinesse and affliction.

In this text then, there is set downe the principall dutie of Christs prophetical office, by allusion to the practicers of the Prophets in the old Testament, especially those which belonged to the schooles of *Elias* and *Elisha*, who are here termed *the learned*. And out of the words thereof, one speciall point of instruction may be gathered briefly, That *the true & certaine knowledge & skill in the revelation of the word of God*, *whereby the consciences of the weake may be rectified and pacified*: I gather it thus. Now one speciall dutie of Christ as prophetical office, to give comfort to the consciences of those that were distressed, the Prophet here recordeth. Now as Christ had all power to execute and perform such a dutie, so he hath committed the dispensation thereof to the Ministers of the Gospell. For we may not think that Christ in his owne person ministred & spake words of comfort to the weary in the time of the Prophets, because he was not then exhibited in our nature, and yet he did then speake, but how? in the persons of the Prophets. So likewise, because Christ is in the new Testament spoken not unto, but of, figured in his owne proper person, it remaineth therefore, that he performes this great worke in the Ministerie of Pastors and Teachers upon earth, to whom he hath given knowledge and other gifts to this end and purpose. That point and doctrine therefore he is certaine and infallible doctrine propounded and taught in the Scriptures, whereby the conscience of men distressed may be quieted and relieved. And

this

this doctrine is not attained unto by extraordinarie revelation, but must be drawen out of the written word of God.

The point therefore to bee handled is, What this doctrine should bee? It is no matter of ease and at hand, but full of labour and difficultie; yea verie large, like unto the maine sea. I will only (as it were) walke by the bankes of it, and propound the heads of doctrine, that thereby I may at least occasion others, to consider and handle the same more at large.

That I may proceed in order: First, I am to lay downe certaine Grounds or Preambles, which may give light and direction to the things that follow: and in the next place, I will propound and answer the maine and principall questions of Conscience.

CHAP. I.

Of the two first Grounds of Cases, Confession, and the degrees of Goodnesse.

THe Grounds or Preambles are specially foure. The first, touching confession. The second, touching the degrees of goodnesse in things and actions. The third, touching the degrees of sinne. The fourth and last, concerning the subjection and power of conscience. Of these in order.

Sect. 1.

The first Ground is, That in the troubles of Conscience, it is meet and convenient, there should alwayes bee used a *private confession*. For *James* saith, *Iam.* 5.16. *Confesse your faults one to another, and pray one for another*: thereby signifying, that confession in this case is to be used as a thing most requisite. For in all reason, the Physitian must first know the disease before he can apply the remedie; and the griefe of the hart will not be discerned, unlesse it be manifested by the confession of the party diseased: and, for this cause also in the griefe of conscience, the *scruple*, that is, the thing that troubleth the conscience, must be knowen.

Neverthelesse, in private confession, these caveats must be observed. First, it must not be urged, as a thing simply or absolutely necessarie, without which there can be no salvation. Againe, it is not fit that confession should be of all sins, but only of the *scruple* it selfe, that is, of that or those sins alone, which do trouble and molest the conscience. Thirdly, though confession may be made to any kinde of man; (*Confesse one to another*, saith *James*) yet is it especially to bee made to the Prophets and Ministers of the Gospell. For they in likelyhood, of all other men, in respect of their places and gifts, are the fittest and best able to instruct, correct, comfort, and informe the weake and wounded conscience. Lastly, the person to whom it is made, must be a man of trust and fidelitie, able and willing to keepe secret things that are revealed, yea to burie them (as it were) in the grave of oblivion, for *Love covereth a multitude of sinnes.*

Sect. 2.

The next ground is touching the degrees of goodnesse in humane things and actions. Goodnesse in things is two-fold; uncreated, and created. Uncreated is God himselfe, who never had beginning, and who is Goodnesse it selfe, because his nature is absolutely and perfectly good, and because hee is the author and worker thereof, in all things created. Created goodnesse, is that whereby the creature is made good; and it is nothing else, but the fruit of that goodnesse, that is essentially in God. Now the degrees thereof are these. There is a generall or naturall goodnesse in creatures, and a more speciall or morall goodnesse.

Generall goodnesse is that, whereby all creatures are accepted and approved of God, by whom they were both created and ordained. Thus everie creature is good, partly by creation, and partly by ordination. By creation it is, that the substance of each creature, as of the Sunne, the Moone, the Earth, Water, Meat, Drinke, &c. is good, having the being thereof from God. Hence also the essentiall properties, quantities, qualities, motions, actions, and inclinations of the creatures in themselves considered, with all their events, are good. By the same generall goodnesse also, even the Devill himselfe and his actions, as hee is a substance, and as they are actions, having their being from God, are good. Things againe doe take unto them the condition of goodnesse, not onely by creation, but also by Gods ordination, whereby they are directed and appointed to some certaine uses and ends. Thus the evill Conscience, Hell, and Death are good, because they are ordained of God, for the execution of his justice, howsoever in themselves, and to us they be evill.

Besides this generall and naturall goodnes, there is also a *speciall* or *morall* goodnes, properly so called; and it is that which is agreeable to the eternall and unchangeable wisdome of God, revealed in the Morall Law; wherein it is commanded; and things as they are therein commanded to bee done by God are good *morally*. Now of actions *morally* good, there be two degrees: for they are either good in themselves alone, or good both in themselves, and in the doer. In themselves alone some things are morally good: for example, when a wicked man giveth almes, it is a good worke onely in it selfe, but not good in the doer, because it is not done in faith, and from a good conscience: and so are all the vertues of the heathen *morally* good in themselves, but they are not good in those heathen men; for in them they are but [a] *beautifull sinnes*. The next degree of goodnesse is, when both things

[a] *Splendida peccata.*

things & actions are both good in themselves & in the doer also. Of this sort were the prayers & almes of *Cornelius*, good in themselves, and in him also, because he was a beleever. (Acts 10.3.4.)

Now opposite to things and actions morally good or evill, are actions and things of a middle nature, commonly termed *Indifferent*, which in themselves being neither good nor evill, may be done or not done without sin; In themselves, I say; for in their circumstances they are, & may be made either evill or good. And here wee must remember to put a difference betweene convenience and inconvenience, which ariseth from the nature of indifferent things. *Convenience* is, when a thing or action is fitted to the circumstances, and the circumstances fitted to it, that thereby it becomes a thing convenient. On the other side, *Inconvenience* is when a thing or action is done in unmeet circumstances, which bring some hurt or losse to the outward man, or stand not with decencie: and therefore doe make it to be inconvenient. And by this that hath beene said, wee may discerne when an action is good, evill, indifferent, convenient, or inconvenient.

CHAP. II.

Of the nature and differences of sinne.

THe third ground is touching the degrees or differences of sinne. And here we must first of all search what is sinne properly, and what is properly a sinner.

Sect. 1.

Sinne in his proper nature (as Saint *Iohn* saith, 1 *Ioh.* 3.4.) is an *anomie*, that is, a want of conformitie to the Law of God. For the better understanding whereof, we must know, that there were in *Adam* before his fall three things not to be severed one from the other: the substance of his bodie and soule, the faculties and powers of his bodie and soule: and the image of God, consisting in a straightnesse and conformitie of all the affections and powers of man to Gods will. Now when *Adam* fals, and sinnes against God, what is his sinne? Not the want of the two former, (for they both remained,) but the verie want and absence of the third thing, namely, of conformitie to Gods will. I make it plaine by this resemblance; In a musicall instrument, there is to bee considered, not only the instrument it selfe, and the sound of the instrument, but also the harmonie in the sound. Now the contrarie to harmonie, or the disorder in musicke, is none of the two former, but the third, namely the discord, which is the want or absence of harmonie, which wee call *disharmonie*. In the same manner, the sin of *Adam* is not the absence either of the substance, or of the faculties of the soule and the bodie, but the want of the third thing before named, and that is, conformitie or correspondencie to the will of God, in regard of obedience. But some may say, the want of conformitie in the powers of the soule is not sinne properly; because in sinne there must be not only an absence of goodnesse, but an habit or presence of evill. I answer, that this verie want of conformitie is not only the absence of goodnesse, but also the habit or presence of evill. For as this want entereth, and is received into the nature, it is properly a want or absence of goodnesse; againe, after it is received into the nature of man, it continues and abides in the powers and faculties thereof, and so it carries the name of an habit.

It may be said againe, that lust and concupiscence, that is, originall sinne, drawes the heart away from the service of God, and entices it to evill. Now to entice or draw away is an action, and this action cannot proceed of a meere privation or want. *Ans.* We must consider originall sin two wayes: first jointly with the thing or subject in which it is: secondly, by it selfe in his owne nature. If we consider it with his subject, it is an evill inclination or action: but if we consider it simply in it own nature, it is no inclination, or action, but a want. And the like consideration is to be had of actuall sin. For example; In murther there are two things: one is the action of moving the body, and of holding up the weapon, &c. which is no sin properly, if it be considered as an action; because everie action comes from God, who is the first cause of all things and actions. Againe, in murther there is a second thing, namely, killing or slaying of the man, which is the disorder or aberration in the action, whereby it is disposed to wrong use and end: and thus the action is a sinne, namely, in respect it wants conformitie to the will of God. The nature then of the sin lies not in the action, but in the manner of doing the action: and sin properly is *nothing formally subsisting, or existing*, (for then God should be the author of it, inasmuch as hee is the Creator and ordainer of everie thing and action) but it is an *ataxie*, or absence of goodnesse and uprightnesse, in the thing that subsisteth. Whereupon it is well and truly said in Schooles, *In sin there is nothing positive*, but it is a want of that which ought to be or subsist, partly in the nature of man, and partly in the actions of nature. Thus we see what sin is. (*In peccato nihil positiuum.*)

Sect. 2.

The second thing to be considered, is, what is a sinner properly: For the knowledge hereof, we must consider in everie sin foure things: first, the *fault* whereby God is offended: then, the *guilt* whereby the conscience is bound over unto punishment: thirdly, the *punishment* it selfe, which is eternall death. Of these three, not the guilt or punishment, but the fault or offence makes a man a sinner.

1. Culpa. 2. Reatus. 3. Pœna.

Howbeit here is a further difficultie. When a man hath committed some offence, and the

the said offence is done and past, it may bee some ewentie or thirtie yeeres: yet the partie offending doth not therefore cease to bee a sinner. Now then I demand, what is the verie thing, for which he is damned and termed still a sinner in the time present, the offence being past? The answer is, that everie actuall sinne, beside the three former, must bee considered with a fourth thing, to wit; a certaine *staine*, or *blot*, which is imprinted and leaves in the offender as a fruit, and that is an inclination, or evill disposition of the heart, whereby it becomes more apt & prone to the offence done, or to any other sinne. For looke as the dropsie man, the more he drinkes, the drier he is, and the more hee still desires to drinke: even so a sinner, the more he sinnes, the apter is hee to sinne, and more desirous to keepe still a course in wickednesse. And as a man that lookes upon the Sunne, if hee turne his face away, remaines turned until he turne himselfe againe: so hee that turnes from God by any sinne, makes himselfe a sinner, and so remaines untill hee returnes himselfe againe by repentance. Thus *David* was a sinner, not only in the verie act of his adulterie and murther; but even when the act was done and past, he remained still a murtherer and an adulterer; because a new, or rather a renewed proneneſſe to these, and all other sinnes, tooke place in his heart by his fall, and got strength, til he returned to God by repentance, upon the admonition of the Prophet. The thing then, whereby a sinner is termed a sinner, is the fault together with the fruit thereof, namely, the blot imprinted in the soule, so oft as men doe actually offend.

4 Matth.

Vses. 1

The Use of this doctrine touching sinne is two-fold. First, by it we learne and see, what is originall sin; whereby an infant in the first conception and birth is indeed a sinner. Everie infant must be considered as a part of *Adam*, proceeding of him, and partaking of his nature: and thereby it is made a sinner, not only by imputation of *Adams* offence, but also by propagation of an aptnesse & proneneſſe unto everie evill, received together with nature from *Adam*. And thus ought we to conceive originall sinne, not to bee the corruption of nature alone, but *Adams* first offence imputed, with the fruit thereof the corruption of nature, which is an inclination unto everie evill, derived together with nature from our first parents. Secondly, by this we are taught to take heed of all and everie sinne, whether it be in thought, word, or deed: because the committing thereof, though in respect of the act it passeth away in doing, yet it doth breed and increase a wicked disposition in the heart, (as hath been said) to the offence done or any other sinne. Men deceive themselves, that thinke all the evill of sinne to be only in the act of sinning, and to go no further; whereas indeed everie offence hath a certaine blot going with it, that corrupteth the heart, and causeth man to delight and lie in his offence; which lying in sin is a greater cause of damnation, than the verie sin it selfe. This therefore, must admonish us to take heed, lest we continue in any sin, and if it fall out, that through infirmitie we be overtaken by any temptation, we must labour to rise againe, and turne from our sinne to God, by new and speedie repentance.

2

A

B

C

D

Sect. 3.

Thus much of sinne it selfe. Now follow the differences thereof, which are manifold. The first fore are to be gathered from the causes and beginnings of sinne in man, which are three-fold; Reason, Will, and Affection.

The differences of sinne in respect of Reason are these: First, some are sinnes of knowledge, some of ignorance. A sinne of knowledge is, when a man offends against his knowledge, doing evill when he knoweth it to be evill: and this is greater than a sinne of ignorance; *for he that knoweth his masters will, and doth it not, shall be beaten with many stripes, Luke* 12.47. A sinne of ignorance is, when a man doth evill, not knowing it to bee evill. Thus *Paul* was a blasphemer, an oppressour, and prosecuted the Church of Christ ignorantly, and in a blinde zeale, not knowing that which he did to be evill. Now by ignorance here, I meane an ignorance of those things which ought to be knowen; and this is two-fold: simple, or affected. Simple ignorance is, when a man after diligence and good pathes taking, still remaines ignorant: this ignorance will not excuse any man, if it be of such things as he is bound to know: for it is said, *He that doth not his masters will*, by reason he knew it not, *shall be beaten with fewer stripes*, though fewer.

And in this regard, even the heathen which knew not God, are inexcusable, because they were bound to have knowen him. For *Adam* had the perfect knowledge of God imprinted in his nature, and lost the same through his owne default, for himselfe and his posteritie. And it is the commandement of God, whereunto everie man is bound to performe obedience, that man should *know him*, that is, his will and word.

But some may say then, how can any man be saved, seeing everie man is ignorant of many things which he ought to know? *Ans.* If we know the grounds of religion, and be carefull to obey God according to our knowledge, having withall a care and desire to increase in the knowledge of God and his will, God will hold us excused: for our desire and endevour to obey, is accepted for obedience it self. And the greater this simple ignorance is, the lesser is the sinne. For hereupon it was that *Peter* Acts 3.17. lessened, and (in some sort) excused the sin of the Jewes, in crucifying Christ, because they did it *through ignorance*: and so doth *Paul* his sin in persecuting the Church, when he alleageth, that it was *done ignorantly in unbelefe*. 1 Tim. 1.13.

But

But howsoever this sinne by such means may be lessened, yet remaines it still a sinne worthy condemnation. Affected ignorance is, when a man takes delight in his ignorance, and will of purpose be ignorant; not using, but contemning the meanes, whereby to get and increase knowledge: and that carelesly and negligently, because hee will not leave sinne which hee loveth, nor forsake the evill trade of life wherein hee delighteth. This is the sin of those whereof *Iob* speaketh, who say unto God, *Depart from us: for we desire not the knowledge of thy waies, Iob* 21.14. And of whom *David* complaines, that *they flatter themselves in their owne eyes, and have left off to understand and to doe good, Psalme* 36.2,3. This ignorance is damnable and devillish: it excuseth no man, but doth rather aggravate and increase his sinne: yea is is the mother of many grievous enormities.

A

B

Againe, ignorance is two-fold: of the [a] Law, or of the thing the Law requireth. Ignorance of the Law is, when a man knowes not the Law of God written, nor the law of nature. This ignorance may some what lessen the sinne, but it excuseth no man, because it is naturall, and every man is bound to know the Law. Ignorance of the thing the Law requireth, is the ignorance of the [b] fact: and that is, either with the fault of the doer, or without the fault.

[a] Ignorantia juris.

[b] Ignorantia facti.

C

Faultie ignorance is, the ignorance of a fact which hee might have prevented. As when a man in his drunkennesse killeth another; in this fact, not knowing what he doth, he also knoweth not that hee hath offended: and yet because he might have prevented his drunkennesse, therefore he is faulty and sinneth. Faultlesse ignorance is, when a fact is done, which could not be either knowne, or avoided before hand. For example: if a man bee lopping a tree, and his axe head fall from the helve, out of his hand, and kils another passing by; here is indeed manslaughter, but no voluntarie murther, because it was a thing that could not be avoided, and did not fall out through his default. And this ignorance is excusable.

D

The second fountaine of sinne is the Will, from whence arise these three differences of sinnes: some are from the will immediately, some besides the will, and some are mixt, partly with the will, and partly against the will.

Sinnes proceeding from the will, are properly tearmed *voluntarie*; such as the doer mooved by his owne will commits, though he knew them to be evill. And here, the more free the will is, the greater is the sinne: for will added to knowledge, makes the sinne the greater. Under voluntarie sinnes, are comprehended all such as proceed from stirred affection, as when a man tels a lye for feare, or striketh another in anger: and the reason is, because these offences, though they are not done upon deliberation, but arise from the violence of affection, yet they do not exclude consent. Hither also wee may reserre sinnes committed by compulsion: as when a man is forced to deny his religion, his offence in deed and truth is voluntary, (though some otherwise thinke it to be a mixt action.) For compulsion doth not reach to the will, but to the outward man, and serves to draw forth a consent: and when consent is yeelded, he denies his religion voluntarily: *for the will cannot be constrained.* Voluntas non cogitur.

In the next place, sinnes beside the will are such as are neither directly from the will, nor against it. Of this sort are the first sudden motions unto sinne, conceived in the heart with some inward pleasure and delight: and these are truly sinnes, though in respect little sins, condemned in the last commandement. And they are not from the will, because they goe without and before consent: neither yet are they against the will, because then the heart would not take delight in them.

Here by the way wee are to note, against the doctrine of the Papists, that all sinnes are not voluntarie; for whatsoever wanteth conformitie to the Law of God, is sinne, whether it be with consent of wil or no. But many such desires & delights arise suddenly in the heart of man, which are not according to the Law of God, and have no consent or approbation of will. In like manner, when one man kils another, thinking that he killeth a wild beast; if the same man remembreth afterwards what he hath done, and is not grieved for the fact, in this case he hath sinned, because his not grieving is offensive unto God, though the fact were meerely besides his will.

Mixt sinnes are partly from the will, partly against it. Of this sort are the workes of the man regenerate, which are done partly with his will, & partly against his will, being partly good, and partly evill. The reason hereof is this: There are in man after regeneration two contrary grounds or beginnings of actions, to wit, naturall corruption, or the inclination of the mind, wil, and affections, to that which is against the Law, called the Flesh; and a created quality of holinesse, wrought in the said faculties by the holy Ghost, tearmed the Spirit. And these two are not severed, but joyned and mingled together, in all the faculties and powers of the soule. Now between these there is a continuall combat, corruption fighting against grace, and grace against corruption. Hence it is, that there being even in one and the same will contrary inclinations, there must necessarily flow from the man regenerate contrary actions; the flesh in every action willing that which is evill, and the Spirit on the other side that which is good. This *Paul* confessed and acknowledged, upon his owne experience, after his conversion, when he said, *To will is present with mee, but I finde no meanes [perfectly] to doe that which is good, Rom.* 7.18. Againe, verſ. 22.23. *I delight in the Law of*

God, concerning the inner man; but I see another law in my members, rebelling against the law of my minde, and leading me captive to the law of sinne, which is in my members.

The third ground or fountaine of sinne in man, is Affection, from whence doe proceed two kindes, namely, sinnes of Infirmitie, and sinnes of Presumption.

Sinnes of Infirmitie are such as proceed from the sudden passions of the minde, and the strong affections of the heart, as from hatred, griefe, anger, sorrow, and such like. These sinns are commonly thought to be in all men: but the truth is, they are properly incident to the regenerate. For Infirmitie cannot bee said properly to be in them, in whom sin hath firmitie or strength, & where there is no power of grace at all. Againe, the man that is regenerate, sinneth neither when hee would, because he is restrained by the grace of God that is in him: nor in what manner he would, partly because hee sinneth not with all his heart, the strength of his flesh being abated by the Spirit; and partly for that being fallen, he lies not still, but recovers himselfe by speedie repentance. An evident argument that the sins whereinto he falleth, are not presumptuous, but are ordinarily of weaknes and infirmitie.

Sinnes of Presumption are such as proceed from pride, arrogancie, wilfulnesse, and hautinesse of mans heart. Against these *David* prayeth, saying, *Let not presumptuous sinnes have dominion over me, Psal.* 19.13. And of them there be three degrees.

The first is, when a man wilfully goeth on in his sinnes, upon an erroneous perswasion of Gods mercie, and of his owne future repentance; this is the sinne of most men.

The second is, when a man sinneth wilfully, in contempt of the Law of God: this is called by *Moses*, a sinne with *an high hand*, and the punishment thereof was, by present death to be cut off from among the people. Numb.15.30.

The third, when a man sinneth, not only wilfully and contemptuously, but of malice and spite against God himselfe, and Christ Jesus. And by this we may conceive what is the sin against the Holy Ghost: which is not, everie sinne of presumption, or against knowledge and conscience: but such a kind of presumptuous offence, in which true religion is renounced, and that of set purpose and resolved malice, against the verie Majestie of God himselfe and Christ, *Heb.* 10.29.

Sect. 4.

Now follow other differences of sinne in regard of the object therof, which is the Law. In respect of the Law, sin is two-fold; either of Commission, or of Omission. I say, in respect of the Law, because God hath revealed in his Law two sorts of precepts: the one wherein some good thing is commanded to bee done, as to love God with all our hearts, and our neighbour as our selves: the other wherein some evill is forbidden to bee done, as the making of a graven image, the taking the name of God in vaine, &c.

Now a sinne of Commission is, when a man doth any thing that is flatly forbidden in the Law & word of God: as when one man kils another, contrary to the Law, which saith, *Thou shalt not kill.* A sin of omission is, when a man leaveth unperformed some dutie which the Law requireth: as for example, the preserving of his neighbours life, or good estate, when it lieth in his power so to do. These also are truly sins, and by them as wel as by the other, men shall be tried in the last judgement. Matt.25.42,43.

Sinnes of omission have three degrees. First, when a man doth nothing at all, but omits the dutie commanded, both in whole and in part; as when having opportunitie and abilitie, hee doth not move so much as one finger, for the saving of his neighbours life.

Secondly, when a man performes the dutie enjoyned, but failes both in the manner & measure thereof. Thus the Heathen failed in doing good works, in that the things which they did, for substance and matter were good and commendable, being done upon civill and honest respects, and referred to the common good; yet in truth their actions were no better than sinnes of omission, inasmuch as they issued from corrupted fountaines, hearts void of faith: and aimed not at the maine end, and scope of all humane actions, the honour and glorie of God.

Thirdly, when a man doth things in a right manner, but failes in the measure therof. And thus the children of God doe sinne in all the duties of the law. For they do the good things the law commandeth, in loving God & their neighbour: but they cannot attaine to that measure of love which the law requireth. And thus the best men living do sin in everie good worke they do, so as if God should enter into judgement, deale with them in the rigour of his justice, & examine them by the strict rule of the Law, he might justly condemne them, even for their best actions. And in this regard, when wee pray daily for the pardon of our sins, the best works we doe, must come in the number of them: because we faile, if not in substance & manner, yet at the least in the measure of goodnesse that ought to bee in the doing of them. We must also have care to repent us, even of these our sinnes of omission, as well as of the other of commission: because by leaving undone our dutie, we do offner offend, than by sinnes committed: and the least omission is enough to condemne us, if it should be exacted at our hands.

Sect. 5.

The next difference of sinnes may be this: some are crying sinnes, some are sinnes of toleration.

Crying sins I call those, which are so hainous, and in their kinde so grievous, that they hasten Gods judgements, and call for speedie vengeance downe upon the sinner. Of this

this kinde there are sundry examples in the Scriptures, principally foure. First *Cains* sinne in murthering his innocent brother *Abel*; whereof it was said, *The voice of thy brothers blood crieth unto me from the earth.* The next is the sinne of Sodome and Gomorrha, which was pride, fulnes of bread, abundance of idlenesse, unmercifull dealing with the poore, and all manner of uncleannesse, *Ezech.*16. and of this the Lord said, that *the crie of Sodome and Gomorrha was great, and their sinnes exceeding grievous.* The third is the sinne of Oppression, endured by the Israelites in Egypt, at the hand of *Pharao*, and his task-masters. The fourth is mercilesse Injustice in wrongful withholding and detaining the labourers hire. Gen.4.10. Gen.18.20. Exod.3.7. & alias. Exod.22.23, 27. Iam.5.4.

Now they are called Crying sinnes, for these causes. First, because they are now come to their full measure & height, beyond which God will not suffer them to passe, without due punishment. Againe, the Lord takes more notice, and inquires further into them, than into others, by reason that they exceed, and are most eminent where they bee committed. Thirdly, they call for present helpe of the afflicted and wronged, and consequently for speedie execution of vengeance upon the authors and committers of them. And lastly, because God is wont to give eare unto the cryes of those that endure so heavie measure at the hands of others, and accordingly to helpe them, and reward the other with deserved punishment.

Next unto these are sinnes of Toleration, lesser than the former: which though in themselves they deserve death, yet God in his mercy shewes his patience and long sufferance upon the committers thereof, either deferring the temporall punishment, or pardoning both temporall and eternal to his Elect. Such a sinne was the ignorance of the Gentiles before Christs comming: which God deferred to punish, and (as we say) *winked* at it. Act.17.30. *Vpriδων.

More especially, there bee three sorts of sinnes of Toleration: the first is Originall sin, or concupiscence, in the regenerate after regeneration, and the fruits thereof: for it is not quite abolished by regeneration, but remaines more or lesse molesting and tempting a man till death. And yet if we carrie a constant purpose not to sinne, and endevour our selves to resist all tentations, this concupiscence of ours shall not be imputed unto us, nor we condemned for it. And to this purpose the holy Apostle saith, *There is no condemnation to them that are in Christ.* Yet saith he not, *There is nothing worthy condemnation in them:* for Originall sin remaines till death, truly deserving damnation, though it be not imputed. Rom.8.1.

The second kind of sinnes of Toleration are secret, unknowne, and hidden sinnes in the regenerate. For *who can tell how oft he offendeth?* saith *David.* When a man that is the childe of God, shall examine his heart, and humble himselfe even for all his particular sinnes, which he knoweth by himselfe: there shall yet remaine some unknowne sinnes, of which he cannot have a particular repentance; and yet they are not imputed, when there is repentanse for knowne sinnes. As for example, *David* repents of his murther and adultery, and yet afterwards (erring in judgement, by reason of the corruption of the times,) he lived to his death in the sinne of polygamy, without any particular repentance, that wee heare of. In like manner did the Patriarkes, who may not altogether bee excused: yet they were not condemned therefore: neither were they saved without repentance for this sinne, but God in mercie accepted a generall repentance for the same. And the like is the case of all the Elect, in regard of their secret and hidden faults: for unlesse God should accept of a general repentance for unknowne sinnes, few or none at all should be saved. And herein doth the endlesse mercie of God notably appeare, that hee vouchsafeth to accept of our repentance when we repent, though not in particular as we ought to doe. Nevertheless, this must not incourage or imbolden any man to live in his sinnes, without turning unto God. For unlesse we repent in particular of all the sins we know, not only our knowne offences, but even our secret sinnes shall condemne us. Many sinnes are committed by men, which afterwards in processe of time are quite forgotten: Others are committed, which notwithstanding are not knowne, whether they bee sinnes or no. And in doing the best duties we can, we offend often, and yet when we offend, we perceive it not: and all these in the regenerate, through the mercy of God, are sinnes of Toleration, in respect of particular repentance. Psal.19.

The third kinde of sinnes of Toleration, are certaine particular facts of men not approoved of in Scripture, and yet remitted in respect of punishment. Such was the fact of *Zipporah*, in circumcising her childe, in presence of her husband, he being able to have done it himselfe, and shee having no calling to doe that which shee did. For though the hand of God was against him, yet was he not sicke, (as some would excuse the matter) neither is there any such thing in the text: but it is rather to be thought, that shee her selfe circumcised her sonne in haste, to prevent her husband: for the deed was done in some indignation, and shee cast the fore-skin at his feet. And yet because this fact was some manner of obedience, in that the thing was done which God required, (though not in the manner that hee required) God accepted the same, and stayed his hand from killing *Moses*. Thus God accepted of *Ahabs* humilitie, though it were in hypocrisie, because it was a shew of obedience: and for that deferred a temporall punishment, till the daies of his posteritie. God Exod.4.25. 1 King.21. 2 King.17.

sent Lyons to destroy the Assyrians, that dwelt in Samaria, for their idolatrie: yet so soone as they had learned to feare the Lord after the manner of the God of Israel, though they mingled the same with their owne idolatrie, God for that halfe obedience suffered them to dwell in peace.

Sect. 6.

The sixt distinction of sinnes may be this: Some are sinnes against God, some against men. This distinction is grounded upon a place in *Samuel*, 1 *Sam.*2.15. *If one man sinne against another, the Iudge shall iudge it: but if a man sinne against the Lord, who shall pleade for him?*

Sinnes against God are such as are directly and immediatly committed against the majestie of God. Such are Atheisme, Idolatrie, Blasphemie, Perjurie, Profanation of the Sabbath, and all the breaches of the first Table.

Sinnes against men, are injuries, hurts, losses, and dammages, wherby our neighbour is in his dignity, life, chastity, wealth, good name, or any other way justly offended, or by us hindered. And such actions must be considered two waies. First, as they are injuries and hurts done unto our neighbour: and secondly, as they are anomies, or breaches of Gods law, forbidding us to doe them: and in this second respect they are called sinnes, because sinne is properly against God: and therefore by sinnes against men, we are to understand injuries, losses, or dammages done unto them. In this sense must that place in *Matthew* be expounded, *Matth.*18.15. *If thy brother sinne against thee, &c.*

Sect. 7.

The seventh difference of sinnes is noted by S. *Paul*, where he saith, 1 *Cor.*6.10. *Every sinne that a man doth, is without the body; but hee that commits fornication, sinneth against his owne body.* In which place it is implyed, that some sinnes are without the body, and some against a mans owne bodie.

Sinnes without the body, are such sinnes as a man committeth, his body being the instrument of the sinne, but not the thing abused. Such are Murther, Theft, and Drunkennesse: for in the committing of these sins, the bodie is but a helper, and onely a remote instrumentall cause, and the thing abused is without the bodie. For example: in drunkennesse, the thing abused by the drunkard, is wine or strong drinke: in theft, another mans goods: in murther, the instrument whereby the fact is committed. The body indeed conferres his helpe to these things, but the injurie is directed to the creatures of God, to the body and goods of our neighbour. And such are all sinnes, adulterie onely excepted.

Sinnes against the body, are those in which it selfe is not onely the instrument, but the thing abused also. Such a sinne is adulterie onely, and those that are of that kind, properly against the body: first, because the body of the sinner is both a furthering cause of the sinne, and also that thing which he abuseth against his own selfe. Secondly, by this offence he doth not onely hinder, but lose the right, power, and property of his body, in that he makes it the member of an harlot. And lastly, though other sinnes in their kinde doe bring a shame and dishonour upon the body, yet there is none that sitteth so nigh, or leaveth a blot so deeply imprinted in it, as doth the sin of uncleanesse.

Sect. 8.

The eighth distinction of sinnes is grounded upon *Pauls* exhortation to *Timothie*, 1 *Tim.*5.22. *Communicate not with other mens sins.* Sins are either other mens sinnes, or communication with other mens sinnes. This distinction is the rather to be knowne and remembred, because it serves to extenuate or aggravate sinnes committed.

Communication with sinne is done sundry waies. First, by counsell: thus *Caiphas* sinned when he gave counsel to put Christ to death. Secondly, by commandement: so *David* sinned in the murther of *Urias*. Thirdly, by consent, or assistance, *Rom.*1.32. Thus *Saul* sinned in keeping the garments of them that stoned *Stephen*, *Act.*12.20. & 7.58. Fourthly, by provocation: thus they sinne that provoke others to sinne: and hereof *Paul* speaketh when he saith, *Fathers must not provoke their children to wrath*, *Eph.*6.4. Fifthly, by negligence or silence. This is the sin of the Minister, when men are called to reproove sinne, and doe not. Sixtly, by flattery, when men sooth up others in sinne. Seventhly, by winking at sinnes, or passing them over by slight reproofe, *Eph.* 5.11. Thus *Eli* sinned in rebuking his sonnes, and thereby brought a temporall judgement upon himselfe and his family, 1 *Sam.* 2. chap. and 4. Eightly, by participation, *Eph.*5.7. and thus they doe sinne, that are receivers of theeves. Ninthly, by defending another man in his sinne: for *he that justifieth the wicked, and condemneth the just, even they both are an abomination to the Lord.*

Sect. 9.

The ninth distinction followeth. *Some mens sinnes* (saith *Paul*) *are open before hand, some follow after.* Which place by some is expounded thus: Some mens sinnes are kept secret till the last judgement, and some are revealed in this life, before that day. This I thinke is a truth, but not the meaning of the text. For in the 23. verse, the Apostle spake of Ordination, giving charge to *Timothie*, that he should not suddenly admit any into Ecclesiasticall offices, left hee did partake with their sinnes. Now in this 24. verse he rendereth a reason thereof, saying, *Some mens sinnes are open before hand*: that is, some mens faults and wants are knowne before their ordination to Ecclesiasticall offices, and of such the

1 Tim.5.24.

the Church may know what to iudge and say. But some againe follow after, that is, they are not reuealed till after their Ordination: and thus Iudas his wickednesse did not appeare at the first, but was reuealed after he was called to be an Apostle.

A

And thus we see, what be the Differences of Sins touching all which, this must be held and remembred for a Ground, That euery sinne, in what degree soeuer it be, is *mortall* of it selfe: and no sinne is *veniall* in it owne nature. For *the wages of euery sinne is death.* Rom. 6. 23. And, *Cursed is euery one, that continueth not in all things that are written in the booke of the Law, to doe them,* Gal. 3. 10. This ground must be holden against the Church of Rome, who in her Case-diuinitie, vseth to pacifie the conscience, by teaching men, that sundry sinnes are veniall.

B

Sect. 10.

Now though euery sinne of it selfe be mortall, yet all are not equally mortall: but some more, some lesse. For the better vnderstanding whereof, it is to be remembred, that in sinne there be sundry steps and degrees, whereby one and the same sinne, may be lessened or increased, and so become more or lesse hainous before God.

If it be asked, how can this be? I answer; that Sinne may admit aggrauation, or extenuation, sundry waies: first, by the circumstances, which are principally seauen.

C

The first, is the subiect, or *person* sinning. For example: The sinne of a publike person, is more hainous, yea more mortall, then the sin of a priuate man, because he is in eminent place, and his actions are more exemplarie and scandalous, then the actions of inferiour men. The seruant that *knowes his masters will,* if he doth it not, is the greater sinner, and shall endure a greater punishment, then he that neglects the same vpon simple ignorance, Math. 10. 15. The Minister and Dispenser of the Word, if he be vnfaithfull and vnprofitable, his offence, and consequently his punishment, is farre greater then other mens, Math. 5. 13.

D

The second is, the obiect or partie which is offended. In this respect it was that the Iewes did more hainously sin in crucifying Christ the Sonne of God, the *Lord of glorie,* then did their fathers which persecuted and killed the Prophets. Againe, the word of God teacheth, that the iniurie that is done vnto those whome God tenderly loueth, is farre more displeasing vnto him, then if it were done to others. *He that toucheth you,* (saith the Prophet, meaning the Iewes his chosen and beloued people) *toucheth the apple of his eye,* Zach. 2 8. The man that deuiseth mischiefe against his harmelesse brother that *dwelleth peaceably by him,* committeth a sinne most odious vnto God and man, Prou. 3. 29 Psal. 7. 4. He that is called and conuerted vnto God and Christ, and maketh not honest prouision for *his owne which are of his family,* is so notorious an offender, that Saint Paul holds him a *denyer of the faith, and worse then an infidell,* 1. Tim. 5. 8. The person that shall raile *vpon the Iudge,* or speake euill of *the Ruler of his people,* is a greater transgressour of Gods commaundement, then he that reuileth, or abuseth an ordinarie man, Exod. 22. 28.

The third is, the thing done in which the offence is committed. Thus to falsifie *the word of God, and to prophane his worship and seruice,* is much more abhominable in his sight, then is the *falsifying* of the word of a man, or the abuse of humane lawes and ordinances. Thus again, the hurting and indamaging of the person and life of our neighbour, is a more odious offence, then is the diminishing of his goods and outward estate: and the hurt that redoundeth by our default vnto his soule, is more offensiue euery way, then the wrong that is offered vnto his bodie.

The fourth, is the place where it is done. According to this Circumstance, if a man shall either speake or do any thing, that comes vnder the name of a breach of pietie or iustice, in publike place, as in *the congregation, in open court,* or *generall assembly,* and that with publike and generall scandall; he is a greater offendour, than if he spake or did the same at home, in his house or closet.

The fift is the End; In regard hereof, he that stealeth from another, that whereby he may satisfie his hunger, and saue his life, being driuen to extreame necessitie, offendeth in a lower and lesser degree, then the theefe that robbeth by the high way side, for this end, to enrich himselfe by the losses of other men.

The sixt is the Manner how? Thus he that committeth vncleanenes in the outward act, doth more grieuously sinne, and with greater scandall, then if he onely entertained an vncleane thought into his heart. And he that sinneth of set purpose and presumption, or of obstinate and resolued malice against God, hath proceeded vnto a higher degree of iniquitie, then if he had fallen vpon ignorance, infirmitie, or disordered and distempered affection. In like manner, the sinne of the Iewes, in forcing Pilate by their threatning tearmes (as that he was an enemie to Cæsar, &c.) to the vniust condemnation of Christ Iesus, was an higher degree, then the sinne of Pilate himselfe, who yeelding vnto their importunitie pronounced sentence against him, Ioh. 19. 11. The last is the time, which also serues to aggrauate the sinne. For ordinarie disobedience in the time of grace, and wilfull neglect of Gods calling in the aboundance of meanes, is a great deale more damnable, then the commission of sinne, in the dates of ignorance and blindnesse, when the like meanes are wanting. 2. Pet. 2. 21.

The second way to aggrauate sinne, is by addition of sinne to sinne: and that is done

sundry

sundry waies: First, by committing one sin in the necke of another; as *David* sinned, when he added murther to adulterie. Secondly, by doubling and multiplying of sinne, that is, by falling often into the same sinne. Thirdly, by lying in sinne without repentance. And here it must bee remembred, that men of yeares living in the Church are not simply condemned for their particular sinnes, but for their continuance and resídence in them. Sins committed make men worthy of damnation; but living and abiding in them without repentance is the thing that brings damnation. For as in the Militant Church men are excommunicate, not so much for their offence, as for their obstinacie; so shall it bee in the Church triumphant; the kingdome of heaven shall be barred against men, not so much for their sin committed, as for their lying therein without repentance. And this is the manner of Gods dealing with those that have lived within the precincts of the church; they shall be condemned for the very want of true faith and repentance. This should admonish every one of us to take heed, lest wee lie in any sinne: and that being any way overtaken, wee should speedily repent, lest wee aggravate our sinne by continuance therein, and so bring upon our selves swift damnation.

Thirdly, the same sinne is made greater or lesser foure waies: according to the number of degrees in the committing of a sinne, noted by S. *Iames*, *Iam.* 1. 15. *Temptation*, *Conception*, *Birth*, and *Perfection*. Actuall sinne in the first degree of *tentation*, is, when the minde upon some sudden motion is drawne away to think evill, and withall is tickled with some delight thereof. For a bad motion cast into the minde, by the flesh & the Devill, is like unto the bait cast into the water, that allureth and delighteth the fish, and causeth it to bite. Sinne in *conception*, is when with the delight of the mind there goes consent of will to doe the evill thought on. Sinne in *birth* is when it comes forth into an action or execution. Sin in *perfection* is when men are growne to a custome and habit in sinne, upon long practice. For the often committing of one and the same sinne leaves an evill impression in the heart, that is, a strong or violent inclination to that or any other evill, as hath beene taught before. And sinne thus made perfect, brings forth death: for custome in sinning brings hardnesse of heart; hardnesse of heart, impenitencie; and impenitencie, condemnation. Now of these degrees, the first is the least, and the last is the greatest. One and the same sin is lesser in tentation, than in conception; and lesse in conception, than in birth; and greater in perfection, than in all the former.

Sect. 11.

Now from this doctrine of the increasing and lessening of sinne *in these respects*, wee may gather, that all sinnes are not alike or equall, as the Stoicks of anciente times, and their followers have falsely imagined. For it hath beene proved at large, by induction of sundry particulars, that there are degrees of sinnes, some lesser, some greater: some more offensive and odious to God and man, some lesse. And that the circumstances of time, place, person, and manner of doing, doe serve to enlarge or extenuate the sinne committed.

If it be here alleaged, that sin is nothing but the doing of that which is *unlawfull to be done*, and that this is equall in all men that sin; and therefore by consequent, offences are equall: I answer, that in every sinne, men must not consider the unlawfulnesse thereof onely, but the reason why it should be unlawfull: and that is properly, because it is a breach of Gods law, and repugnant to his will revealed in his word. Now there is no breach of a divine Law, but it is more or lesse repugnant unto the will of the Law-giver, God himselfe. And many transgressions are more repugnant thereunto than fewer: for the more sin is increased, the more is the wrath of God inflamed against the sinner upon his due desert.

If it be said againe, that the nature of sinne stands onely in this, that the sinner makes an aberration from the scope or marke that is set before him, and doth no more than passe the bounds of dutie prescribed by God, and that all are alike in this respect: The answer is, that it is a falsehood to affirme, that he which makes the lesse aberration from the dutie commanded, is equall in offence to him that makes the greater. For the same sinne for substance hath sundry steps and degrees, in respect whereof, one man becommeth a more heinous offender than another. For example, in the seventh commandement when God forbids the committing of Adulterie, hee forbiddeth three degrees of the same sinne; to wit, adulterie of the heart, consisting of inordinate and uncleane affections; adulterie of the tongue, in corrupt, dishonest, and unseemly speeches; and the very act of uncleanesse and filthinesse committed by the body. Now it cannot be said, that he which breaks this commandement onely in the first degree, is as great a transgressour as he that hath proceeded to the second, and so to the third. And therefore it remaines for an undoubted truth, that sins committed against the Law of God are not equall, but some lesser, some greater.

Sundry other distinctions there are of sinnes, as namely, That the maine sins of the first Table are greater than the maine sinnes of the second Table. And yet the maine sins of the second are greater than the breach of ceremoniall duties, against the first table. But this which hath beene said shall suffice.

The use of this doctrine is manifold. First, by it we learne, what the heart of man is by nature: namely, a corrupt and uncleane fountaine, out of which issueth in the course of this

this life, the streames of corruptions infinite in number, no y some in qualities, hainous in degrees, dangerous in effects. For from thence doe flow all the differences of sinnes before named, with their severall branches, and infinite many more, that cannot bee rehearsed. This must move us humbly to sue unto God, and earnestly to intreat him, to wash us thoroughly from our wickednesse, and cleanse us from our sinnes: yea to purge and to rinse the fountaine thereof, our uncleane and polluted hearts. And when by Gods mercie in Christ, apprehended by faith, our hearts shall be purified, then to set watch and ward over them, and to keepe them with all diligence. Secondly it teacheth us, that miserable and frail man is not guiltie of one or more sinnes, but of many and sundry corruptions, both of heart and life. *Who can understand his faults?* saith *David*, *Psal.* 19. 12. Now the allowance of sinne being death by Gods ordinance, and God being iustice it selfe; answerably to the number of our offences, must we needs be liable to many punishments, yea to death it selfe, both of the body and of the soule. This being, our woefull estate, in this cause is there that any man should thinke himselfe to be in good case, or precious of Gods mercie, in regard of the small number of his sinnes: And much lesse cause hath he to fondly to imagine with the Popish sort, that he can merit the favour of God by any worke done by him, above that which the Law requireth, considering that it is impossible for him to know either the number, or the nature, or the measure of his sinnes. Lastly, the consideration of this point, must be a bare to keepe us in, that we be not too secure or presumptuous of our owne estate: for as much as we learne out of the word of God, that in respect of the multitude of our corruptions, this our life is full of much evill, & many difficulties, that we have whole armies of enemies to encounter withall, not only out of us in the world abroad, but within us, lurking even in our owne flesh. And upon this consideration, that we should be at continuall defiance with them, using all holy meanes to get the victorie over them by the daily exercise of invocation and repentance, & by a continual practice of new obedience unto all the laws & commandements of God, according to the measure of grace received. And so much of the third Ground.

CHAP. III.

Of the subjection and power of Conscience.

THe fourth and last Ground is, concerning the *subjection and power of Conscience*. Wherein wee are to remember two things: what Conscience is, and what is the ordinary condition of it in every man. For the first, the name of Conscience will give light unto the thing it selfe. For it is a knowledge joyned with a knowledge, and is so named in two respects. First, because when a man knowes or thinkes any thing, by meanes of Conscience, he knowes what he knowes and thinkes. Secondly, because by it, man knowes that thing of himself, which God also knowes of him. Man hath 2. witnesses of his thoughts; God, and his owne conscience; God is the first and chiefest, & Conscience is the second, subordinate unto God, bearing witnesse unto God, either with the man, or against him. Therefore it is nothing else but a part of the understanding, whereby a man knowes what he thinkes, what he willeth or desires, as also in what manner he knoweth, thinketh or willeth either good or evill. Whereunto this must be added, that as conscience knowes our thoughts, wills, and actions, so it testifies them unto God, either with us, or against us.

In the second place. The naturall condition or propertie of every mans conscience is this; that in regard of authoritie and power, it is placed, as it were, in the middle betweene man and God, so as it is under God, and yet above man. And this naturall condition hath two parts: The first is, the subjection of conscience to God, and his word. Concerning which subjection we have this rule: That God alone by his word doth only binde the conscience, by causing it in every action either to excuse for well doing, or accuse for sinne. And this God doth *properly*. For first, he is the only Lord of the conscience, which created it, and governeth it. 2. Againe, he is the only Law-giver, that hath power to save or destroy the soule: for she keeping and breaking of his Lawes; *Iam.* 4. 12. 1. 3. And further, mans conscience is knowne to none, besides himselfe, but to God: *What man knoweth the things of a man, save the spirit of man which is in him?* 1 *Cor.* 2. 11. And it is God only that gives libertie to the conscience, in regard of his owne lawes. Upon this it followeth, that no mans commandement or law can of it selfe, and by it owne soveraigne power binde conscience, but doth it only by the authoritie and vertue of the written word of God, or some part thereof. And therefore, if it be alleaged, that subjection is due to the Magistrate for conscience sake; *Rom.* 13. 5. the Answer is at hand; that subjection is indeed to bee performed to civill authoritie ordained by God, and obedience also to the Lawes of the Magistrate for feare of wrath, and for avoiding of punishments; but not for conscience of the Ordinance it selfe, or lawes properly and directly, but for conscience of Gods commandement, which appointeth both Magistracie, and the authoritie thereof. This is it that binds the conscience immediately; that by vertue of a superiour Law, whereby it standeth in force, namely, the Law of God.

The second part of the naturall condition of conscience, is the power which it hath over man, to excuse or, accuse him in respect of things done. And this is plaine by Saint *Pauls*

Con-

Conclusion, *Rom.* 14.23. *Whatsoever is not of faith*, that is, whatsoever man doth, wherof he is not certainely perswaded in judgement and conscience out of Gods word, that the thing may be done, *it is sinne*. More plainely: a thing may bee said not to bee done of faith three waies. First, when it is done with doubting, and unresolved conscience, as in those that are weak in knowledge. Of which sort were some in the Primitive Church, who notwithstanding they heard of the doctrine of Christian libertie; yet they were of opinion, that after Christs ascension, there was a difference to be made of meats, and thereupon thought they might not eat of some kinde of meats. Suppose now, that these persons (by accident) should have beene drawn to eat swines flesh, which themselves had holden a thing forbidden: these men upon this very fact had sinned, because that which they did was upon an unresolved conscience. So saith the Apostle, *Rom.* 14.23. He that doubteth, is condemned if he eat, because hee eateth not of faith. Secondly, when a thing is done upon an erroneous conscience, it is not of faith, and therefore it is a sinne. Thus the Masse priest sinneth in saying Masse, though he thinke in his conscience, the thing hee doth is the ordinance of God. And thus Heretikes doe die Heretikes, though when they die, they be fully perswaded their opinions be the truth. Againe, in the same manner, Put the case a man should bee of opinion, that fornication, or theft, were things arbitrarie and indifferent, and hereupon his conscience should tell him, he might take opportunitie, and commit either of these sinnes: whether is this action in the parties thus perswaded, a sinne, or no? I answer, the case is plaine, that the fact is done upon an erroneous conscience, and therefore must bee a sinne in the doer. For the error of the judgement cannot take away the nature of that which is simply evill. Sinne is sinne, and so remaineth, notwithstanding any contrary perswasion of the conscience. The reason is, because though the conscience erreth, and is misinformed, yet is he bound so farre forth, as that if a man judge a thing to be evill, either simply, or in some respect, (though falsly) and yet afterward doth it, he hath sinned and offended the Majestie of God, as much as in him lieth. Thirdly, when a thing is done with a repugning, or gain-saying conscience, though upon error and false judgement of the conscience, it is in the doer a sin. Thus an Anabaptist, that holdeth it unlawfull to sweare, sinneth, if hee take an oath; not in sweareing simply, for that is Gods ordinance, but because he swears against the perswasion of his conscience.

1. Dubitante conscientia.

2. Errante.

3. Repugnante.

CHAP. III.

Of the distinction of Cases.

THus much touching the Preambles, or Grounds of this doctrine. Now it remaineth, that we come to the Questions of Conscience.

These Questions may be fitly divided, according to the matter or subject of them, which is man. Now as man is considered diverswaies, that is to say, either apart by himself, or as he stands in relation to another, and is a member of a societie; so the Questions of Conscience are to bee distinguished: some concerning man simply considered by himselfe: some agitie, as he stands in relation to another.

Man standeth in a two-fold relation: to God, or to man. As he stands in relation to God, he beares the name of a Christian, that is, a member of Christ, or a sonne of God, whose dutie is to know and to worship God, according to his will revealed in his word. As he stands in relation to man, hee is a part of a bodie, and a member of some societie. Now the Questions that concerne him, as a member of a societie, are of three sorts, according to three distinct kinds of societies. For every man is either a member of a Family, or of the Church, or of the Common-wealth. And answerably, some Questions concerne man as a member of a family: some, as he is a member of the Church: some, as he is a member of the Common-wealth.

In a word therefore, all Questions touching man may be reduced to three generall heads. The first whereof is, concerning man simply considered as he is a man. The second, touching man as he stands in relation to God. The third, concerning man as hee is a member of one of the three societies, that is, either of the Family, or of the Church, or of the Common-wealth.

QUestions of the first sort, concerning man simply considered in himself, as hee is man, are especially three.

The first, What a man must do, that he may come into the favour of God, and be saved?

The second, How hee may be assured in conscience of his owne salvation?

The third, How he may recover himselfe, when he is distressed or fallen? Of these in order.

CHAP. V.

Of the first maine Question touching man.

I. Question.

What must a man doe, that he may come into Gods favour, and be saved?

FOr answer to this Question, some Grounds must be laid downe before hand. The first is this: That we must consider and remember, how, and by what meanes, God brings any man to salvation. For looke how God saveth others, so hee that would know how to be saved, must use the meanes whereby God saveth them.

Sect. 1.

In the working and effecting of mans salvation, ordinarily there are two speciall actions of God: the *giving of the first grace*, and after that, the *giving of the second*. The former of these two workes hath ten severall actions. I. God gives man the outward meanes of salvation, specially the ministerie of the Word: and with it hee sends some outward or inward crosse, to breake and subdue the stubbornnesse of our nature, that it may bee made plyable to the will of God. This wee may see in the example of the Jaylor, *Act.* 16. and of the Jewes that were converted at *Peters* Sermon, *Acts* 2. II. This done, God brings the minde of man to a consideration of the Law, and therein generally to see what is good, and what is evill, what is sin, and what is not sin. III. Upon a serious consideration of the Law, hee makes a man particularly to see and know his owne peculiar and proper sins, whereby hee offends God. IV. Upon the sight of sin, he smites the heart with a legall feare, whereby when man seeth his sins, hee makes him to feare punishment and hell, and to despaire of salvation, in regard of any thing in himselfe.

Now these foure actions are indeed no fruits of grace, for a Reprobate may goe thus farre; but they are only *works of preparation*, going before grace; the other actions which follow, are effects of grace. V. The fifth action of grace therefore is, to stirre up the minde to a serious consideration of the promise of salvation, propounded and published in the Gospell. VI. After this, the sixth is, to kindle in the heart some seeds or sparkes of faith, that is, a will and desire to beleeve, and grace to strive against doubting and despaire. Now at the same instant, when God beginnes to kindle in the heart any sparkes of faith, then also he justifies the sinner, and withall begins the worke of sanctification. VII. Then, so soone as faith is put into the heart, there is presently a combat: for it fighteth with doubting, despaire, & distrust. And in this combat faith shewes it selfe, by fervent, constant, and earnest invocation for pardon: and after invocation followes a strength and prevailing of this desire. VIII. Furthermore, God in mercie quiets and settles the Conscience, as touching the salvation of the soule, and the promise of life, whereupon it resteth and stayeth it selfe. IX. Next after this settled assurance and perswasion of mercie, followes a stirring up of the heart to Evangelicall sorrow, according to God, that is, a griefe for sin, because it is sin, and because God is offended: and then the Lord workes repentance, whereby the sanctified heart turnes it selfe unto him. And though this repentance bee one of the last in order, yet it shewes it selfe first: as when a candle is brought into a roome, wee first see the light before we see the candle, and yet the candle must needs bee before the light can bee. X. Lastly, God giveth a man grace to endevour to obey his Commandements by a new obedience. And by these degrees doth the Lord give the first grace.

The second worke of God tending to salvation, is the giving of the second grace: which is nothing else but the continuance of the first grace given. For looke as by creation God gave a being to man and all other creatures, and then by his providence continued the same being, which was as it were a second creation: so in bringing a man to salvation, God gives the first grace, for example, to beleeve and repent; and then in mercie gives the second, to persevere and continue in faith and repentance to the end. And this, if wee regard man himselfe, is verie necessarie; For as fire without supply of matter, whereby it is fed and continued, would soone goe out; so unlesse God of his goodnesse should follow his children, and by new and daily supplies continue his first grace in them, they would undoubtedly soone lose the same, and finally fall away.

The second Ground for the answer of this Question, is taken from some speciall places of Scripture, where the same is moved and resolved. The men that were at *Peters* Sermon, being touched with the sense of their owne miserie, upon the doctrine which had beene delivered, as the Holy Ghost saith, were pricked in *their hearts, & cried unto the Apostles, Men and brethren, what shall we doe? Acts* 2. 38. *Peter* moved by the Spirit of God, answers them, *Repent, and be baptized for the remission of your sins.* The like was the case of the Jaylor, who after that the stubbornnesse of his heart was beaten downe, by feare of the departure of the prisoners, he came trembling, and fell downe before *Paul* and *Silas*, and moved this question unto them; *Sirs, What must I doe to be saved? Acts* 16.33. to whom they gave answer; *Beleeve in the Lord Jesu, and thou shalt be saved & thine household.* The young man in the Gospell sues to Christ; and askes him, *What shall I doe to bee saved? Mark.* 10. *vers.* 17. &c. Christ answers him, *Keepe the Commandements.* When he replied, that he had kept them from his youth, Christ tels him, that hee must goe yet further, and *sell all that he hath, and give to the poore.* And *John* tels the Scribes and Pharises, who came unto his Baptisme, and confessed their sinnes, that if they would flie from the wrath to come, they must *repent, and bring forth fruits worthy amendment of life, Matth.* 3.8. From these places then I frame this answer to the question in hand. The man that would stand in the favour of God, and be saved, must doe foure things: first, humble himselfe before God: secondly, beleeve in Christ: thirdly,

repent of his sinnes: fourthly, performe new obedience unto God.

Sect. 2.

Humiliation. For the first, *Humiliation* is indeed a fruit of faith: yet I put it in place before faith, because in practice it is first. Faith lieth hid in the heart, and the first effect whereby it appeares, is the abasing and humbling of our selves. And here wee are further to consider three points: first, wherein stands humiliation: secondly, the excellencie of it: thirdly, the Questions of Conscience that concerne it.

Touching the first point, Humiliation stands in the practice of three things. The first is, a sorrow of heart, whereby the sinner is displeased with himselfe, and ashamed in respect of his sinnes. The second is, a confession to God, wherein also three things are to be done: first, to acknowledge all our maine sinnes originall and actuall: secondly, to acknowledge our guiltinesse before God: thirdly, to acknowledge our just damnation for sinne. The third thing in Humiliation, is supplication made to God for mercie, as earnestly as in a matter of life and death: and of these three things wee have in Scripture the examples of *Ezra*, *Daniel*, and the prodigall sonne, *Ezra* 9. *Dan.* 9. *Luk.* 15.18.

The second point is, the excellencie of Humiliation, which stands in this, that it hath the promises of life eternall annexed to it. *Esa.* 57.15. *I dwell in the high and holy place: with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to give life to them that are of a contrite heart.* *Psalm.* 51.17. *A contrite and a broken heart, O God, thou wilt not despise.* *Prov.* 28.13 *He that hideth his sins shall not prosper: but he that confesseth and forsaketh them, shall finde mercie.* 1 *Joh.* 1.9. *If wee acknowledge our sins, hee is faithfull and just to forgive us our sinnes, and to cleanse us from all unrighteousnes.* By all these, and many other places, it is manifest, that in the verie instant, when a sinner begins truly in heart and conscience to humble himselfe, he is then entred into the state of salvation. So soone as *David* said, 2 *Sam.* 12.13. *I have sinned, Nathan* pronounceth in the name of the Lord, that his sins were put away. And *David* himselfe saith, alluding to the former place; *I said I will confesse my sin, and loe thou forgavest the wickednesse of my sin.* *Psal.* 32.5. When the prodigall sonne had but said, *I will goe to my father, &c.* *Luk.* 15.18. even then, before he humbled himselfe, his father meets him, and receives him.

The third point is, touching the Questions of conscience, concerning Humiliation, all which may be reduced to foure principall Cases.

I. Case. What if it fall out, that a man in humbling himselfe, cannot call to minde either all, or the most of his sins? Answer; A particular humiliation indeed is required, for maine and knowen sinnes: but yet there are two cases, wherein generall repentance will be accepted of God for unknowen sins. One is, when a man hath searched himselfe diligently, and by a serious examination passed thorow all the Commandements of God, and yet after such examination and search made, his particular offences are yet hidden, and not revealed unto him, so as hee cannot call them to remembrance; then the generall repentance is accepted. For this is answerable to *Davids* practice, who after long search, when hee could not attaine to the knowledge of his particular slips, then hee addresseth himselfe to a generall humiliation, saying, *Who knoweth the errors of this life? cleanse me Lord from my secret faults,* *Psal.* 19.21. and upon this hee was no doubt accepted. Again, when a man humbleth himselfe, and yet is *prevented by the time*, so as hee cannot search his heart and life as hee would; his generall repentance will bee taken and accepted of God. The truth hereof appeares in the theefe upon the crosse, who having no time to search himselfe, made no speciall humiliation, yet upon his generall confession he was accepted. Now the ground of this doctrine is this; *He that truly repents of one sinne, in this case when he is prevented, is as if he repented of all.*

II. Case. What must a man doe, that findes himselfe hard hearted, and of a dead spirit, so as hee cannot humble himselfe as he would? *Answ.* Such persons, if they humble themselves, they must bee content with that grace which they have received. For if thou be truly and unfainedly greeved for this, that thou canst not bee greeved, thy humiliation shall bee accepted. For that which *Paul* saith of almes, may be truly said in this case, that *if there be a readie minde, a man shall be accepted according to that he hath, and not according to that he hath not,* 2 *Cor.* 8.12.

III. Case. Whether the partie that is more greeved for losse of his friend, than for offence of God by his sinne, doth or can truly humble himselfe? *Answ.* A man may have a greater greefe for an earthly losse, than for the other, and yet bee truly greeved for his sinnes too. The reason is, because that is a bodily, naturall, and sensible losse, and accordingly sorrow for it is naturall. Now the sorrow for the offending of God, is no sensible thing, but supernaturall and spirituall; and sensible things doe more affect and urge the minde, than the other. *David* did notably humble himselfe for his sins, and hee did exceedingly mourne for the losse of his son *Absalom*, yea and more too than for his sinnes, *Would God I had died for thee Absalom, O Absalom, my son, my son, &c.* 2 *Sam.* 18.33. Again, I answer, that the sorrow of the minde must be measured by the intention of the affection, and by the estimation of the thing for which we sorrow. Now sorrow for sinne, though it bee lesse in respect of the intention thereof, yet is it greater in respect of the estimation of the minde: because they which truly mourn for their sinnes, grieve for the offence of God, as the greatest evill of all; and for the losse of the favour of God, as for the losse of the most precious thing in the world.

IV. Case. Whether it be necessary in Humiliation, that the heart should bee smitten with a sensible sorrow? *Answ.* I. In sorrow for sinne there are two things: first, to bee displeased for our sinnes: secondly, to have a bodily moving of the heart, which causeth crying and teares. The former of these is necessarie, namely, in heart to bee deeply displeased with our selves; the latter is not simply necessary, though it bee commendable in whomsoever it is, if it bee in truth: for *Lydia* had the first, but not the second. II. In falleth out oftentimes, that the greatnesse of the griefe taketh away the sensible paine, and causeth a numnednesse of the heart, so that the party greeveth not. III. Sometimes the complexion will not afford teares: and in such there may bee true humiliation, though with drie cheekes.

Sect. 3.

Faith in Christ. The second thing to bee done for the attaining of Gods favour, and consequently of salvation, is to *beleeve in Christ*. In the practice of a Christian life, the duties of humiliation and faith cannot bee severed; yet for doctrines sake, I distinguish them. In faith there are two things required, and to be performed on our behalfe. First, to know the points of religion, and namely, the summe of the Gospell, especially the promise of righteousnesse and life eternall by Christ. Secondly, to apprehend and apply the promise and withall the thing promised, which is Christ, unto our selves: and this is done, when a man upon the commandement of God, sets downe this with himselfe, that Christ and his merits belong unto him in particular, and that Christ is his wisdome, justification, sanctification, and redemption. This doctrine is plaine out of the sixth of *John*: for Christ is there propounded unto us, as the bread and the water of life. Therefore faith must not be idle in the braine, but it must take Christ, and apply him unto the soule and conscience, even as meat is eaten.

The Questions of Conscience touching Faith are these. First, how we may truly apply Christ, with all his benefits unto our selves. For wicked men apply Christ unto themselves falsely, in presumption, but few doe it truly as they ought to doe. I answer, that this may be done, wee must remember to doe two things. First, lay downe a foundation of this action, and then practise upon it. Our foundation must bee laid in the word, or else wee shall faile in our application; and it consists of two principles: The one is, As God gives a promise of life eternall by Christ, so hee gives Commandement, that every one in particular should apply the promise to himselfe.

The next is, that the Ministery of the Word is an ordinary meanes, wherein God doth offer, and apply Christ with all his benefits to the hearers, as if hee called them by their names; *Peter, John, Cornelius, Beleeve in Christ, and thou shalt be saved.* When we have rightly considered of our foundation: the second thing is to practise upon it, and that is, to give our selves to the exercises of faith and repentance; which stand in meditation of the Word, and prayer for mercy and pardon: and when this is done, then God gives the sense and increase of his grace. When *Lydia* was hearing the Sermon of *Paul*; then God opened her heart, *Act.* 16.14.

Secondly, it is demanded: When faith begins to breed in the heart, and when a man begins to beleeve in Christ? *Answ.* When he begins to be touched in conscience for his owne sinnes, and with all hungers and thirsts after Christ and his righteousnesse, then begitteth faith. The reason is plaine. As faith is renewed, so it is begun: but it is renewed when a man is touched in conscience for his sinnes, and begins anew to hunger after Christ; therefore when these things first shew themselves, then faith first begins. For these were the things that were in *David*, when he renewed his repentance.

Sect. 4.

Repentance. The third dutie necessary to salvation is *Repentance*. In which two things are to bee considered; the beginning, namely, a godly Sorrow, which is the beginning of Repentance, 2 *Corinth.* 7. and upon this sorrow a Change, which is indeed repentance it selfe. In sorrow wee consider, first, the nature of it; secondly, the properties of it. Touching the nature of sorrow, it is either inward or outward. The inward sorrow is, when a man is displeased with himselfe for his sinnes. The outward, when the heart declares the griefe thereof by teares, or such like signes. And sorrow in this case, called a godly sorrow, is more to be esteemed by the first of these, than by the second. The property of this sorrow is to make us to bee displeased with our selves for our sinnes directly, because they are sinnes and doe displease God. It there were no judge, no hell, nor death, yet wee must bee grieved, because we have offended so mercifull a God, and so loving a Father. And as godly sorrow wil make us thus to doe, so is it the next cause of repentance, and by this is repentance discerned.

The next thing in repentance is the change of the minde and whole man in affection, life, and conversation. And this standeth in a constant purpose of the minde, and resolution of the heart, not to sinne, but in every thing to doe the will of God. Hereupon *Paul* exhorteth them, to whom hee wrote, to continue in the love of God, and in the obedience of his Word, *Act.* 11.23. *Barnabas* when hee came to Antioch, and had seene the grace of

God was glad, *and exhorted all, that with purpose of heart they should cleave unto God, or continue with the Lord.* So the Prophet *Ezekiel* saith, *If the wicked will turne from all his sinnes, and keepe all my statutes, and doe that which is lawfull and right, he shall surely live, and shal not die, Ezech.* 18.21. In this purpose stands the very nature of repentance, and it must be joyned with humiliation and faith, as a third thing available to salvation, and not to be severed from them: so a man may have many good things: as for example, he may be humble, and seeme to have some strength of faith; yet if there bee in the said man a want of this purpose and resolution not to sinne, the other are but dead things and unprofitable, and for all them he may come to eternall destruction. Furthermore, wee must distinguish this kinde of purpose from the minde and purpose of carnall men, theeves, drunkards, harlots, usurers; for they will confesse their sinnes, and be sorry for them, yea, and shed some teares, wishing they had never sinned as they have. In these men indeed there is a wishing will for the time, but no setled purpose. And it is a property of nature to avoid evill; but to have a constant resolution of not sinning is a gift of grace, and for this it is, that wee must labour, otherwise our repentance is no true and found repentance.

Sect. 5.

New obedience.

The fourth and last duty is to performe *new obedience unto God in our life and conversation.* In this new obedience three things are required. First, it must be a fruit of the Spirit of Christ in us: for when wee doe any good thing, it is *Christ that doth it in us, Ioh.* 15.5. to this purpose *David* prayes unto God, *Psalme.* 143.10. *Let thy good Spirit leade me forth into the land of righteousnesse.* And *Paul* exhorts the Galatians *to walke in the Spirit*; and then mark what follows: *so shall not fulfill the lusts of the flesh. Gal.* 5.16. Secondly, this new obedience must bee the keeping of every Commandement of God: for as *S. Iames* saith, *Ia.* 2.10. *He that breaketh one Commandement is guilty of all*: that is, hee that doth willingly and wittingly break any Commandement, and makes not conscience of some one, makes not conscience of any, and before God he is as guilty of all, as if he had broken all. Thirdly, in new obedience, the whole man must endevour to keepe the whole law in his minde, will, affections, and all the faculties of soule and body. As it is said of *Iosiah*, that he *turned to God according to all the lawes of Moses, with all his heart, 2 King.* 23. 25. This last point added to the rest, is the very forme and life of new obedience, and from hence it followes: first, that the repentant person must not live in the practice of any outward sin. Secondly, that there must be in him an inward resisting and restraining of the corruption of nature, and of the heart, that he may truly obey God, by the grace of the spirit of God. The heart of *Ioseph* was ready prest to resist the evill request of *Potiphars* wife, *Gen.* 39.9, 10. And *David* staid his affection from revenging himself upon *Shemei*, when he cursed him, *2 Sam.* 16.10. Thirdly, that hee ought to stirre up and exercise the inward man, by all spirituall motions of Faith, Joy, Love, Hope, and the praise of God.

Now touching this point, there are two principall Questions propounded. First, How may a man frame this life to be in New obedience.

Answ. Though all the bookes of the old and new Testament are directon sufficient for a good life; yet a more special answer may be made out of the same, plainly, and briefly; That there are three maine grounds or rules of New Obedience. The first is laid downe by our Saviour Christ, *Luke* 9.23. *If any man will come after me, let him deny himself, and take up his crosse, and follow me.* The meaning is this: Every one that will become a scholler in the Schoole of Christ, and learne obedience unto God, must *denie himselfe*, that is, hee must in the first place exalt and magnifie the grace of God, & become nothing in himselfe, renouncing his owne reason, will, and affections, and subjecting them to the will dome and will of God in all things; yea, esteeming all things in the earth, even those that are deerest unto him, as drosse and dung in regard of the kingdome of Christ. Againe, hee must *take up his Crosse*, that is, hee ought always to make a fore-hand reckoning, even of private crosses, & particular afflictions: and when they come, to beare them with cheerefulnesse. This done, hee must follow *Christ*, by practising the vertues of meeknesse, patience, love, and obedience, and by being conformable to his death, in crucifying the body of sinne in himselfe. The second rule is propounded by *Paul*, *Act.* 24.14. *To beleeve all things that are written in the law and the Prophets*: and that is, to hold and embrace the same faith, which was embraced by the Saints and servants of God in ancient times, and which was written by *Moses* and the Prophets. Againe, in all reverence to subject himselfe to the true manner of worshipping and serving God, revealed in his word: and not to depart from the same doctrine and worship, either to the right hand, or to the left. The third and last rule is, *to have and to keepe faith and a good conscience, 1 Tim.* 1.19. Now faith is preserved by knowledge of the doctrine of the Law and the Gospell, by yeelding assent unto the same doctrine, beleeving it to bee true, and by a particular application of it unto a mans selfe, specially of the promise of righteousnesse, and life everlasting, in and by Christ. Againe, that a man may keepe a good conscience, he must doe 2. things. First, in the course of his life; hee must practise the duties of the generall Calling in the particular: so as

as though they be two distinct in nature; yet they may be both one in use and practice. Secondly, in all events that come to passe, evermore in patience and silence he must submit himself to the good will and pleasure of God. Thus it is said of *Aaron*, that when God had destroyed his sonnes for offering up strange fire before him, *he held his peace, Levit.* 10.3. And *David* sheweth that it was his practice, when being afflicted, he saith, *I was as dumbe, and opened not my mouth, because thou Lord didst it, Psal.* 39.9. Thirdly, if at any time he falleth, either through infirmitie, the malice of Satan, or the violence of some temptation, he must humble himselfe before God, labour to breake off his sinne, and recover himselfe by repentance. And these three be the principall and maine grounds of New-obedience.

The second Question. Considering that all good works are the fruits of a regenerate person, and are contained under New obedience; how may a man doe a good worke, that may be accepted of God, and please him?

For resolution whereof, it is to be carefully remembred, that to the doing of a good worke, sundry things are required; whereof some in nature doe goe before the worke to be done, some doe accompany the doing thereof, and some againe doe follow the worke, being required to be done when the worke is done.

Before the worke there must goe Reconciliation, whereby the person is reconciled unto God in Christ, and made acceptable to him. For it is a cleare case, that no worke of man can be accepted of God, unlesse the person of the worker be approved of him. And the workes of men (of what dignitie soever) are not to be esteemed by the shew and outward appearance of them, but by the minde and condition of the doer. Againe, before wee doe any good worke, we must by prayer lift up our hearts unto God, and desire him to inable us by his spirit to doe it, and to guide us by the same in the action which wee are about to doe. This did the Prophet *David* oftentimes, as we may reade in the Psalmes, but especially in *Psal.* 143.10. when he saith, *Teach me to doe thy will, O God; for thou art my God; let thy good Spirit leade me unto the land of righteousnesse.* And oftentimes in the 119. *Psalme: Teach mee, O Lord, the way of thy statutes*, verse 33. *Give me understanding*, 34. *Direct mee in the path of thy commandements*, 35. Againe, *Teach mee judgement and knowledge*, 66. *Let my heart be upright in thy statutes*, 80. *Stablish mee, according to thy promise*, 116. *Direct my steps in thy word, and let none iniquitie have dominion over mee*, 133.

In the doing of the worke wee are to consider two things; the matter, and the manner or forme of doing it. For the manner, it must be a worke commanded in the word of God, either expresly or generally: for it is

commands perfect obedience, no man can possibly doe a good worke.

Furthermore, touching the manner, it must be done to good and lawfull ends. The ends of a good worke are manifold: First, the honour and glory of God. *Whether yee eat or drinke, or whatsoever ye doe, doe all to the glory of God,* 2 *Cor.*10.31. Secondly, the testification of our thankfulnesse unto God, that hath redeemed vs by Christ. The third is, to edifie our neighbour, and to further him in the way to life everlasting. *Matt.*5.16. *Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heaven.* The fourth is, to exercise and increase our faith and repentance, both which bee much strengthned and confirmed by the practice of good works. Fiftly, that we may escape the punishment of sinne, the destruction of the wicked; and obtaine the reward of the righteous, life everlasting. This was the end that *Paul* aimed at in the course of his calling; to which purpose hee saith, *From henceforth there is laid up for mee the crowne of righteousnesse, which the Lord, the righteous Iudge, shall give mee at that day,* 2 *Tim.*4.8. Sixtly, that wee may be answerable to our calling, in doing the duties thereof, and in walking as children of light, redeemed by Christ Iesus. When *David* kept his fathers sheepe, he behaved himselfe as a shepheard; but when he was anointed King over Israel, God gave him an heart and resolution, to carrie himselfe as a King and Governour of his people. Looke then as *David* did, so ought wee even by our works to be answerable to our callings. Seventhly, that wee may pay the debt which wee owe unto God: for wee are debters to him in sundry regards; as wee are his creatures, as we are his servants, as wee are his children; in a word, as wee are redeemed by Christ: and our whole debt is, our dutie of praise and thanksgiving.

After the worke is done, then comes the acceptation of it. God accepts of our works divers wayes. First, in that he pardoneth the fault which comes from us. Secondly, in that hee approves his owne good worke in us. Thirdly, in that he doth give unto the doers of them a crowne of righteousnesse and glorie, according to his promise, 2 *Tim.*4.8. *Rev.*2.10. Wee then, after wee have done the worke, must humble our selves, and intreat the Lord to pardon the want of our works, and say with *David, Lord enter not into iudgement with thy servant, Psal.*143.2. and with *Daniel, Lord, unto us belongeth open shame and confusion; but to thee righteousnesse, compassion, and forgivenesse, Dan.*9.8,9. And the reason is plaine, because in us there is no goodnesse, no holinesse, no righteousnesse, nor any thing that may present us acceptable in his sight: and for this cause *Paul* saith, *I know nothing by my selfe, yet am I not thereby justified.* Great reason then, that we should humble our selves before God for our wants, and pray unto him, that he will in mercy accept our endevour, and confirme the good worke begun in us by his holy Spirit.

CHAP. VI.

Of the second maine Question touching assurance of salvation.

II. Question.

How a man may be in conscience assured of his owne salvation?

Before I come to the Question it selfe, this conclusion is to be laid downe as a maine Ground; That election, vocation, faith, adoption, justification, sanctification, and eternall glorification, are never separated in the salvation of any man, but like inseparable companions, goe hand in hand; so as he that can be assured of one of them, may infallibly conclude in his owne heart, that he hath, and shall have interest in all the other in his due time. This is plaine by the words of *S. Paul, Rom.*8.30. *Whom he predestinate, them also he called; whom he called, them also he justified; whom he justified, them also he glorified.* In which place, the Apostle compares the causes of salvation to a chaine of many links, whereof every one is so coupled to the other, that he which taketh hold of the highest, must needs carry all the rest with him. Againe, amongst these links, Faith is one, a principall grace of God, whereby man is ingrafted into Christ, and thereby becomes one with Christ, and Christ one with him. *Ephes.*3.17. Now whosoever is by faith united unto Christ, the same is elected, called, justified, and sanctified. The reason is manifest. For in a chaine the two extremes are knit together by the middle links; and in the order of causes of happinesse and salvation, faith hath a middle place, and by it hath the childe of God assured hold of his election, and effectuall vocation, and consequently of his glorification in the kingdome of heaven. To this purpose saith Saint *John*, chap.3.verf.36. *He that beleeveth in the Sonne, hath everlasting life.* And ch.5.v.24. *He that beleeveth in him that sent mee, hath everlasting life, and shall not come into condemnation, but hath passed from death to life.* This is the Ground.

Now for answer to the question, divers places of Scripture are to be scanned, wherein this case of conscience is fully answered and resolved.

Sect. 1.

The first place is *Rom.*8.16. *And the Spirit of God testifieth together with our spirits, that wee are the sonnes of God.* In these words are two testimonies of our adoption set downe: The first is the Spirit of God dwelling in us, and testifying unto us, that wee are Gods children. But some will haply demand, How Gods spirit gives witnesse, seeing now there are no revelations? *Ans.* Extraordinary revelations are ceased, and yet the holy Ghost in and by the word, reveleth some things unto men: for which cause he is called truly the *Spirit of Revelation, Eph.*1.5. Againe, the holy Ghost gives testimonie, by applying the promise of remission of sinnes, and life everlasting by Christ, particularly to the heart of man, when the same is generally propounded, in the ministerie of the word. And because many are ready presumptuously to say, they are the children of God, when they are not, and that they have the witnesse of Gods Spirit, when in truth they want it; therefore we are to put a difference betweene this carnall conceit and the true testimonie of the Spirit. Now there be two things, whereby they may be discerned one from the other. The first is, by the meanes. For the true testimonie of the holy Ghost is wrought ordinarily by the preaching, reading, and meditation of the word of God; as also by prayer, and the right use of the Sacraments. But the presumptuous testimonie ariseth in the heart, and is framed in the braine, out of the use of these meanes; or though in the use, yet with want of the blessing of God concurring with the meanes. The second is, by the effects and fruits of the Spirit: for it stirres up the heart to prairer and invocation of the name of God, *Zach.*12.10. yea it causeth a man to crie and call earnestly unto God, in the time of distresse, with a sense and feeling of his owne miseries; and with deepe sighs and groanes which cannot be uttered, to crave mercy and grace at his hands, as of a loving Father, *Rom.*8.26. Thus did *Moses* crie unto heaven in his heart, when he was in distresse at the red sea, *Exod.*14.15. And this gift of praier is an infallible testimonie of Gods Spirit, which cannot stand with carnall presumption.

The second testimonie of our adoption is our spirit, that is, our conscience sanctified and renewed by the Holy Ghost. And this also is knowne and discerned, first, by the griefe of the heart for offending God, called *godly sorrow,* 1 *Cor.*7.10. secondly, by a resolute purpose of the heart, and endevour of the whole man in all things to obey God: thirdly, by savouring the things of the Spirit, *Rom.*8.5. that is, by doing the works of the Spirit, with joy and cheerefulnesse of heart, as in the presence of God, and as his children and servants.

Now put the case that the testimony of the Spirit be wanting: then I answer, that the other testimony, the sanctification of the heart, will suffice to assure us. Wee know it sufficiently to be true, and not painted fire, if there be heat, though there be no flame.

Put the case againe, that the testimony of the Spirit be wanting, and our sanctification be uncertaine unto us, how then may wee be assured? The answer is, that we must then have recourse to the first beginnings and motions of sanctification, which are these: First, to feele our inward corruptions. Secondly, to be displeased with our selves for them. Thirdly, to begin to hate sin. Fourthly, to grieve so oft as wee fall and offend God. Fifthly, to avoid the occasions of sin. Sixtly, to endevour to doe our dutie, and to use good meanes. Seventhly, to desire to sin no more. And lastly, to pray to God for his grace. Where these and the like motions are, there is the spirit of God, whence they proceed: and sanctification is begun. One apple is sufficient to manifest the life of the tree; and one good and constant motion of grace is sufficient to manifest sanctification. Againe, it may be demanded, what must be done, if both be wanting? *Ans.* Men must not despaire, but use good meanes, and in time they shall be assured.

Sect. 2.

The second place is the 15. Psalme: in the first verse whereof this question is propounded, namely, Who of all the members of the Church shall have his habitation in heaven? The answer is made in the verses following: and in the second verse he sets downe three generall notes of the said person. One is, to walke uprightly in sinceritie, approving his heart and life to God: the second is, to deale justly in all his doings: the third is for speech, to speake the truth from the heart, without guile or flatterie. And because wee are easily deceived in generall sinnes, in the 3, 4, and 5 verses there are set downe seven more evident & sensible notes of sinceritie, justice, and truth. One is in speech, not to take up or carry abroad false reports and slanders. The second is, in our dealings, not to doe wrong to our neighbour, more than to our selves. The third is, in our company, to contemne wicked persons worthy to be contemned. The fourth is, in our estimation we have of others, and that is, to honour them that feare God. The fifth is in our words, to sweare & not to change: that is, to make conscience of our word and promise, especially if it be confirmed by oath. The sixth is, in taking of gaine, not to give money to usury, that is, not to take increase for bare lending, but to lend freely to the poore. The last is, to give testimony without bribery or partiality. In the *fifth verse* is added a reason of the answer: he that in his endevour doth all these things, shall never be moved, that is, cut off from the Church as an hypocrite.

Sect. 3.

The third place of Scripture is the first Epistle of *John*: the principall scope whereof, is to give a *full resolution to the conscience of man, touching the certainty of his salvation.* And the principall grounds of assurance, which

1 *Iohn* 5. Epist. 1 *Ioh.* 5.13.

which are there laid downe, may be reduced to three heads.

The first is this; *He that hath communion or fellowship with God in Christ, may be undoubtedly assured of his salvation.* This conclusion is propounded, chap.1.v.3,4. where the Apostle tels the Church, that the end of the preaching of the Gospell unto them was, that they might have fellowship not onely mutually among themselves, but also with God the Father, & with his Son Iesus Christ. And further, that having both knowledge & assurance of this heavenly communion, to be begun in this life, and perfected in the life to come, *their joy might be full*, that is, they might thence reape matter of true joy and sound comfort unto their soules and consciences. Now whereas it may be haply demanded by some beleevers, how they should come to this assurance; *S. Iohn* answers in this Epistle, that the certaintie thereof may be gathered by foure infallible notes. The first is, *Remission* of sins. For though God be in himselfe most holy and pure, and no mortall man (being uncleane and polluted by sin) can have fellowship with him, yet God hath shewed his mercy to those that beleeve in him, and hath accepted of *the blood of Iesus Christ his Son, whereby they are cleansed from all their corruptions*, v. 7. If here it be asked, how this pardon and forgiveneſſe may be knowne; It is answered, by two signes: One is humble and hearty confeſſion of our sins unto God; for so saith the Apoſtle, *If wee confeſſe our sins, he is faithfull and juſt to forgive us our sins, and to cleanſe us from all iniquitie*, v. 9. The other is the pacified conſcience; for *being juſtified by faith, wee have peace with God*: and, *If our heart condemne us not*, (that is, if our conſcience in reſpect of sin doth not accuſe us) *then have wee boldneſſe towards God*, chap.3. v. 21. The second note of fellowship with God is the *ſanctifying ſpirit*, whereby we are renewed in holineſſe and righteouſneſſe: *Hereby wee know that he abideth in us, even by the Spirit which hee hath given us*, chap.4.v.24. The third is *holineſſe* and *uprightneſſe* of heart and life. To this end the Apoſtle ſaith, *If wee ſay that wee have fellowſhip with him, and walke in darkneſſe, wee lie, and doe not truly: but if wee walke in the light, as he is in the light, we have fellowſhip one with another*, &c. chap.1.6,7. The fourth is, *perſeverance* in the knowledge and obedience of the Goſpel. So the ſame Apoſtle exhorteth the Church: *Let therefore abide in you that ſame* doctrine concerning Chriſt, *which yee have heard from the beginning. If that which yee have heard from the beginning remaine in you*, that is, if yee believe and obey it) *you ſhall alſo continue in the Sun, and in the Father*, chap. 2.24.

The ſecond Ground: *He that is the adopted ſonne of God, muſt undoubtedly be ſaved.* This point the Apoſtle plainly declareth, when he ſaith, *Beloved, now are wee the ſonnes of God.* *And wee know* (that is, wee are undoubtedly aſſured by faith) *that when Chriſt ſhall appeare in glory, wee ſhall be like unto him: for wee ſhall ſee him as he is.* That the latter part of theſe words is thus to be expounded, I gather out of chap.2.28. as alſo by comparing this text with that of *S. Paul*, where he ſaith, *When Chriſt which is our life ſhall appeare, then ſhall wee alſo appeare with him in glory.* And againe, *If wee be ſons, wee are alſo heires, even the heires of God, and heires annexed with Chriſt, if ſo be that wee ſuffer with him, that wee may alſo be glorified with him.* Now put the caſe, that the conſcience of the beleever will not reſt in this, but deſires to be further reſolved touching the certaintie of his *adoption*: Then I anſwer, that he muſt have recourſe unto the ſignes whereby a ſonne of God may be diſcerned from a childe of the deuill: and theſe are principally three. The firſt is, *truly to beleeve* in the name of the Son of God: for thoſe that have God for their Father, are made the ſons of God *by faith in Ieſus Chriſt*. And this faith ſhewes it ſelfe by obedience: for *hereby wee are ſure that wee know Chriſt*, (that is, that wee beleeve in him and apply him with all his benefits unto our ſoules) *if wee keepe his commandements*. Nay further, *He that ſayes, I know him, and keepes not his commandements, is a lier, and the truth is not in him*, chap.2.34. The ſecond ſigne is, *a heartie deſire* and earneſt endevour *to be cleanſed* of his corruptions. *Every ſon of God that hath this hope, purifieth himſelfe, even as a Chriſtian is pure*, chap.3.v.3. The third is, the *love of a Chriſtian, becauſe he is a Chriſtian*: for hereby (ſayes the Apoſtle) are the children of God knowne from the children of the devill, becauſe the ſons of Satan doe hate their brethren (as *Cain* did his brother *Abel*) even for the good works which they doe. On the other ſide, Gods adopted ſons may hereby know themſelves to be tranſlated from death to life, *becauſe they love the brethren*, chap.3. 10, 11, 12, &c.

The third Ground: *They that are aſſured of the love of God to them in particular, may alſo be certainly aſſured of their owne ſalvation.* This doctrine followes neceſſarily upon the Apoſtles words, chap.4.v.9. For thoſe whom God hath loved from all eternitie, to them he hath manifeſted his love, by *ſending his onely begotten Son into the world, that they might live through him eternally*. But how may a man be aſſured of Gods ſpeciall love and favour? The ſame Apoſtle anſwers, By two notes; The firſt is, the *love of our brethren*, and that according to Gods commandement, wherein it is commanded, that he that loves God ſhould love his brother alſo, 4.21. And if any man ſay, *I love God, and hate his brother, he is a lier.* For how can he that loveth not his brother whom he hath ſeene, love God whom he hath not ſeene? 4. 20. Now, that

Rom. 5. 1.

Chap. 3. 2.

Col. 3. 26.

Rom. 8. 7.

Gal. 3. 26.

that a man deceive not himſelfe in the love of his brother, *S. Iohn* gives three rules: One, that Chriſtian brotherly love ſhould not be for outward reſpects or conſiderations, but principally *becauſe they are the ſons of God*, and members of Chriſt. *Every one that loveth him which did beget, doth love God the Father, loveth him alſo which is the partner of him*, 5.1. Another is, that it muſt not be outward in ſhew only; but *inward* in the heart. *Let us not love in word or in tongue only, but in deed and in truth.* 3. 18. Laſtly, that it be not only in time of proſperitie, but *when he ſtands in moſt need* of our love. For whoſoever hath this worlds good, and ſeeth his brother have need, *and ſhutteth up the bowels of compaſſion from him, how dwelleth the love of God in him?* 3.17. The ſecond note of Gods love unto us is *our love to God*. For thoſe whom God loveth in Chriſt, to them he giveth the grace to love him againe. And this loving of him againe is an evidence taken of that love wherewith he loveth them. So ſaith the Apoſtle, *We love him becauſe he loved us firſt*, 4. 19. If it be demanded, how a man may be aſſured that hee loveth God; the anſwer is, he may know it by two things; Firſt, by his *conformity* to him in holineſſe. The childe that loves his father, will be willing to tread in the ſteps of his father: and ſo in like manner, he that loveth God, will endevour *even as he is ſo to begin this world*, 4.17. But how is this? not in equalitie and perfection, but in ſimilitude and conformitie, ſtriving to be holy as he is holy, and endevouring to doe his will in all things. Secondly, by the *weaning* of his *affections* from the things of this world, yea from all pleaſures and delights of this preſent life, ſo farre forth as they are ſevered from the feare and love of God. *Love not this world, nor the things that are in the world: if any man love this world, the love of the Father is not in him*, 2.15.

Sect. 4.

The fourth place is in 2 *Tim.* 2.19. *The foundation of God remaineth ſure, and hath this ſeale, The Lord knoweth who are his, and let every one that calleth upon the name of the Lord, depart from iniquitie.* In theſe words, *Paul* goeth about to cut off an offence, which the Church might take by reaſon of the fall of *Hymenæus* and *Philetus*, who ſeemed to bee pillars and principall men in the Church: And to confirme them againſt this offence, he ſaith; *The foundation of God*, that is, the decree of Gods election, *ſtandeth firme and ſure*: ſo as thoſe which are elected of God ſhall never fall away, as theſe two have done. And this he declares by a double ſimilitude: Firſt of all he ſaith, the election of God is like the foundation of an houſe which ſtandeth faſt, though all the building be ſhaken. Secondly he ſaith, that election hath the ſeale of God, and therefore may not bee changed, becauſe things which are ſealed, are thereby made ſure and authenticall. Now this ſeale hath two parts: the firſt concerns God, in that every man's ſalvation is written in the booke of life, and God knoweth who are his. And becauſe it might be ſaid, God indeed knowes who ſhall be ſaved, but what is that to us? we know not ſo much of our ſelves: Therefore Saint *Paul* to anſwer this, lets downe a ſecond part of this ſeale which concernes man, and is imprinted in his heart and conſcience: which alſo hath two branches; the gift of invocation, and a watchfull care, to make conſcience of all unrighteouſneſſe, in thoſe words, *and let every one that calleth upon the name of the Lord, depart from iniquitie.* Whereby hee ſignifieth, that thoſe that can call upon God, and give him thanks for his benefits, and withall in their lives make conſcience of ſin, have the ſeale of Gods election imprinted in their hearts, and may aſſure themſelves they are the Lords.

Sect. 5.

A fifth place of Scripture touching this queſtion is; 2 *Pet.* 1.10. *Give all diligence to make your election ſure; for if you doe theſe things ye ſhall never fall.* Which words contains two parts: firſt, an exhortation to make our election ſure, not with God, for with him both it and all other things are unchangeable; but to our ſelves in our owne hearts and conſciences. Secondly, the meanes whereby to come to this aſſurance, that is, by doing the things before named, in the 5, 6, 7. verſes, and that is nothing elſe, but to practiſe the vertues of the morall Law: theſe ſeverally I will briefly ſhew what they are, and why I lie in the text.

To ſtuffe adde vertue. By *faith*, he meaneth true religion and that gift of God, whereby we put our truſt and confidence in Chriſt. By *vertue*, hee meaneth no ſpeciall vertue, but (as I take it) an honeſt and upright life before men, ſhining in the vertues and workes of the morall Law. By *knowledge*, he means a gift of God, whereby a man may judge how to carry himſelfe warily and uprightly before men. By *temperance*, is underſtood a gift of God, whereby we keepe a moderation of our naturall appetite, eſpecially about meat, drink, and attire. By *Patience*, is meant a vertue, whereby we moderate our ſorrow in enduring affliction. *Godlineſſe* is another vertue, whereby we worſhip God in the duties of the firſt table. *Brotherly kindneſſe* is alſo that vertue, whereby wee embrace the Church of God, and the members thereof with the bowels of love. And in the laſt place, *Love* is that vertue, whereby we are well affected to all men, even to our enemies. Now having made a rehearſall of theſe vertues, in the tenth verſe hee ſaith, *If ye do theſe things ye ſhall never fall*, that is to ſay, If yee exerciſe your ſelves in theſe things, you may hereby be well aſſured and perſwaded of your election and ſalvation.

2 Tim. 2.19.

2 Pet. 1. 10.

CHAP.

CHAP. VII.

Of the third maine Question, touching distresse of minde; and generally of all distresses, and their remedies.

III. Question.

How a man being in distresse of minde, may be comforted and relieved?

Answ. Omitting all circumstances (considering that much might be spoken touching this Question) I will onely set downe that which I take to bee most materiall to the doubt in hand.

Sect. 1.

Distresse of minde in generall. Prov. 18. 14.

Distresse of minde (which *Salomon* cals *a broken or troubled spirit*) is, when a man is disquieted and distempered in conscience, and consequently in his affections, touching his estate before God. This distresse hath two degrees, the lesse and the greater. The lesse is a single *Feare* or griefe, when a man standeth in suspense and doubt of his owne salvation, and in feare that he shall be condemned. The greater distresse is *Despaire*, when a man is without all hope of salvation in his own sense and apprehension. I call Despaire a greater distresse, because it is not a distinct kinde of trouble of minde, (as some doe thinke) but the highest degree in every kinde of distresse. For every distresse in the minde is a feare of condemnation, and comes at length to desperation, if it be not cured.

In speciall.

All distresse of minde ariseth from temptation, either begun or continued. For these two doe so necessarily follow, and so inseparably accompanie each the other, that no distresse of what kinde soever, can be severed from temptation. And therefore according to the divers sorts of temptations that doe befall men, must the distresses of the minde be distinguished.

Now Temptations be of two sorts; either of *triall*, or *seducement*. Temptations of *triall* are such as doe befall men, for the triall and proofe of the grace of God which is in them. The Temptations of triall are two-fold: the first is a *comfort* of the conscience *directly* and *immediately* with *the wrath of God*; which being the most grievous temptation that can be, it causeth the greatest and deepest distresse of conscience. The second is the Triall of the *Crosse*, that is, of outward affliction, whereby God maketh proofe of the faith of his children; and not onely that, but of their hope, patience, and affiance in his mercie for their deliverance.

Temptations of *seducement* bee such, as wherein men are enticed to fall from God and Christ, to any kinde of evill. And these are of three kindes. The first is immediately from the Devill; and it is called the temptation of *Blas-*

A *phemies*, or the *Blasphemous temptation*. The second is, *from a mans owne sinnes*, originall and actuall; and this also hath sundry branches, as wee shall see afterward. The third proceeds from *Imagination* corrupted and depraved. Now answerable to these severall kindes of Temptations, are the severall kindes of Distresses. And as all temptations may be reduced to those five which have beene before named, so may all distresses be reduced to five heads arising of the former temptations.

Sect. 2.

The Generall Remedie of all Distresses.

Before I come to handle them in particular, we are to consider in the first place, what B is the best and most sure Generall Remedie, which may serve for all these, or any other kinde of temptation that is incident to man: and by this, the curing of any particular distresse will be more easie and plaine.

This generall Remedie is the *Applying of the promise* of life everlasting, in and by the bloud of Christ. For no Physicke, no art or skill of man, can cure a wounded and distressed conscience, but only the bloud of Christ. And that this is the soveraigne remedie of all other, no man doubteth. The maine dificultie is, touching the manner of proceeding, in the application of the promise. Herein therefore three things must be performed.

C First of all, the partie must disclose the cause of his particular distresse, that the remedie may the better be applyed. For the truth is, that the very opening of the cause is a great ease to the minde, before any remedie be applyed. Yet by the way, this care must be had, that the thing to be revealed be not hurtfull to the partie to whom it is made knowne. For the distresse may haply arise of some confederacie in the matters of Treason, by the concealing whereof, the partie to whom they are revealed may intangle himselfe in the same danger.

D Secondly, if the cause may be knowne, (for sometime it is hid from the party distressed) then triall must be made, whether the said partie be fit for comfort yea or no? For if he be found to be unfit, the word of God shall be misapplyed and consequently abused. His fitnesse for comfort may be found out, by searching whether he be humbled for his sinnes, or not: for men may be in great distresse, and yet not touched at all for their sinnes. This humiliation stands in sorrow for sinne, with confession of the same unto God, and in earnest prayer for the pardon thereof, with an heartie desire of amendment of life. But if on the other side, the partie be unhumbled, then the first and principall care must bee to worke in him some beginning of humiliation. This may be done in a friendly and Christian talke and conference, whereby he must first be brought to see, and well to consider his owne sins: secondly, to grieve, and to be sorrie

sorrie for them, at the least, for some of the principall.

A And touching this Sorrow, two things must be remembred: first, that the nature of worldly sorrow must be altered, by being turned, and changed into sorrow according to God. If a man be in some danger of his life, by bleeding at the nose, experience teacheth, the counsell of thy Physitian is, to open a veine, and let the partie blood in the arme, that the course thereof may bee turned another way: The like order is to be taken with men that are troubled with worldly sorrow in their distresse; and that is, to turne the course of their griefe, by causing them to grieve, not for worldly respects, or onely in consideration of the punishment due unto them for their sins, but principally for the very offence of God, in and by their sinnes committed.

B This done, a second care must be had, that this sorrow for sin bee not confused, but a distinct sorrow. The man that is in sorrow must not be grieved only, because hee is as other men are, a sinner; but more especially for his and that particular sinne, by which it comes to passe, that he is such, or such a sinner; that so his sorrow in respect of sinne, may be distinct, & brought as it were to some particular head. And men in this case must deale with the partie distressed, as Surgeons are wont to doe with a tumor or swelling in the body, whose manner is, first to apply drawing and ripening plaisters to the place affected, to bring the sore to an head, that the corruption may issue out at some one place: and then afterward healing plaisters, which are of great use to cure the same: Even so confused griefe must be reduced to some particulars: and then, and not before, is a man fit for comfort, when his conscience is touched in special, in regard of some one or more distinct and severall offences. And he that is grieved for one sinne truly and unfainedly from his heart, shall proportionally be grieved for all the sinnes that hee knoweth to be in himselfe.

C The third thing required in applying this remedie is, the ministring and conveying of comfort to the mind of him that hath confessed his sinnes, and is truly humbled for them: and it is a point of the greatest moment of all. Where if the Question bee, how this comfort should be ministred; the answer is, it may be done, by bringing the party troubled, within the compasse of the promise of life. And there be two waies of doing this: the one false, and the other true.

Sect. 3.

The false way of ministring comfort.

D Some thinke, that men may bee brought within the Covenant, by the doctrine of Universall grace and redemption. But this way of perswading a man that hee hath title in the Covenant of grace, is both false and unfit. False it is, because all the promises of the Gospel are limited with the condition of Faith and Repentance, not being universall to all, but made only to such persons as repent and beleeve: therefore they are indefinite in regard of whole mankind, and to beleevers only they are universall.

It is objected, that God would have all men to be saved. 1 Tim. 2. 3.

Answ. The Apostle is the best expounder of himselfe, and hee saith in Acts to the same effect, *The time of ignorance God regarded not, but NOW hee admonisheth all men every where to repent.* Act. 17. 30. In which words, *Paul* addes this circumstance of time [*now,*] to limit this good will of God to the last age of the world, after the comming of Christ in the flesh, and not to inlarge the same to all the posteritie of *Adam*. And so must hee be understood in the place to *Timothie*, *God would have all men to bee saved*, that is, *now* in this last age of the world. And thus the same Apostle, 2 *Cor.* 6. 2. expounds a certaine prophecie of *Isai.* concerning the acceptable time of grace. *Now*, saith he, *is the acceptable time: behold, [Now] is the day of salvation:* Meaning the time of the new Testament. And, *Col.* 1. 26. *The mystery hid from the beginning is* now *made manifest to the Saints.* And *Rom.* 16. 26. *The revelation of the secret mysterie is* now *opened.* Esa 49. 8. All which, and many other places about the same matter, having this circumstance of time [*Now,*] must needs bee limited to this last age of the world. As for the note of universalitie, 2 *All*, it must not be understood of all particulars, but of all kinds, sorts, conditions, and states of men, as may be gathered out of the former words: *I would that prayers be made for all men*, not for every particular man: (for there be some that sinne unto death, for whom we may not pray,) but for all states of men, as 1 Joh. 5. 16. wel Princes as subjects, poore as rich, base as noble, learned as unlearned, &c.

But the saying of *Paul* is urged, 2 *Corin.* 5. 18. *God was in Christ, reconciling the* World *unto himselfe*: therefore the promise in Christ belongs to the whole World, and consequently to every one. *Answ.* The same Apostle shall againe answer for himselfe, *Rom.* 11. 15. *The casting away of the Iewes is the reconciling of the world*, that is, of the Gentiles in the last age of the world: for so hee said before more plainly, *The falling away of the Iewes is the riches of the world; and the diminishing of them, the riches of the Gentiles.* And so must that place to the Corinths be understood, namely, not of all and every man, that lived in all ages and times; but of them that were (by the dispensation of the Gospel) to be called out of all kingdomes, and nations, after the death and ascension of Christ.

Thus then the promise of salvation is not *universall*, without exception, or restraint: and therefore application made by the universalitie of the promise admits some fallshood.

Secondly, this way of applying is also unfit. For the reason must be framed thus: *Christ died for all men: but thou art a man: therefore Christ*

Christ died for him. The partie distressed will grant all, and say, Christ indeed died for him, if hee would have received Christ; but he by his sinnes hath cut himselfe off from his owne Saviour, and hath forsaken him, so as the benefit of his death will doe him no good.

Sect. 4.

The grounds of comfort.

The right way of ministring Comfort to a partie distressed followeth. In the handling whereof, first, I will lay downe the Grounds, whereby any man that belongs to God, may bee brought within the Covenant. And then I will shew the right way how they must be used and applyed.

For the first, Recourse must not bee had to all graces, or to all degrees and measure of grace; but only such, as a troubled Conscience may feele and reach unto. For those that be the true children of God, and have excellent measure of grace, when they are in distresse, feele little or no grace at all in themselves. The graces then, that serve for this purpose, are three: Faith, Repentance, and the true Love of God, which is the fruit of them both. And that wee may the more easily and truly discerne of them, and not to be deceived, inquirie must be made, what be the seeds and beginnings of them all.

The first Ground of grace is this; *A desire to repent, and beleeve, in a touched heart and conscience, is faith and repentance it selfe; though not in nature, yet in Gods acceptation.* I prove it thus. It is a principle granted and confessed of all men, that in them which have grace, God accepteth the will for the deed. *If there bee a willing minde* (saith the Apostle) *it is accepted, not according to that a man hath not, but according to that hee hath.* Againe, God hath annexed a promise of blessednesse, and life everlasting to the true and unfained desire of grace. Whence it is, that they are in Scripture pronounced blessed, which *hunger and thirst after righteousnesse.* And who are they but such as feele themselves to want all righteousnesse, and doe truly and earnestly desire it in their hearts. For hunger and thirst argues both a want of some thing, and a feeling of the want. And to this purpose the holy Ghost saith, *To him that is athirst will I give to drinke the water of life freely.* Now this thirstie soule, is that man which feeles himself destitute of all grace and Gods favour in Christ, and withall doth thirst after the blood of Christ, and desires to bee made partaker thereof. God is woont mercifully to accept of the desire of any good thing, when a man is in necessity, and stands in want thereof. *The Lord* (sayes *David*) *heares the desire of the poore*, that is, of them that are in distresse, either of body or minde: *Yea, he will fulfill the desire of them that feare him.*

2 Cor. 8 12.

Matth. 5. 6.

Rev. 21. 6.

Psal. 10. 17.

Psal. 145 19.

It will be said, that the desire of good things is naturall: and therefore God will not regard mens desires.

I answer, Desires be of two sorts; Some be of such things as men by the meere light of nature know to be good: for example, the desire of wisedome, of civill vertue, of honour, of happinesse, and such like: and all these nature can desire. Others be above nature, as the desire of remission of sinnes, reconciliation, and sanctification: and they which seriously desire these, have a promise of blessednesse and life everlasting. And hence it followes, that desire of mercy, in the want of mercy, is mercie it selfe; and desire of grace, in the want of grace, is grace it selfe.

A second Ground is this; *A godly sorrow whereby a man is grieved for his sinnes, because they are sinnes, is the beginning of repentance, and indeed for substance is repentance it selfe.* The Apostle *Paul* rejoyced that he had in the worke of his Ministerie wrought this godly sorrow in the hearts of the Corinthians, calling it sorrow *that causeth repentance not to be repented of.* This sorrow may bee discerned in this sort: The heart of him in whom it is, is so affected, that though there were no conscience, nor devill to accuse, no hell for condemnation, yet it would be grieved in it selfe, because God by sinne is displeased and offended.

2 Cor. 7. 9.

If it bee alleaged, that every one cannot reach to this beginning of repentance, thus to sorrow for his sinne; then I adde further: If the partie bee grieved for the hardnesse of his heart, whereby it comes to passe, that he cannot grieve, hee hath undoubtedly received some portion of godly sorrow. For it is not nature that makes us to grieve for hardnesse of heart, but grace.

The third ground is, that *A setled purpose, and willing minde to forsake all sinne, and to turne unto God, (though as yet not worne and conversion appeare,) is a good beginning of true conversion, & repentance. I thought* (saith *David*) *I will confesse against my selfe my wickednesse unto the Lord, and thou forgavest the punishment of my sinne.* And to this is added *(Selah,)* which is not only a musicall note, but, as some thinke, a note of observation, to moove us to marke the things that are set downe, as being of speciall weight & moment. And surely this is a matter of great consequent, that upon the very unfained purpose of confession of sinne, God should give a pardon thereof. Take a further proofe of this in the prodigall sonne, whome I take not for one that was never called, or turned to God, (though some doe so and seeme to have warrant for their opinion:) but rather for him that is the Child of God, and afterward fals away. Now this man being brought (by some outward crosses & afflictions) to see his owne miserie, purposeth with himselfe to returne to his father againe, and to humble himselfe, and confesse his iniquitie: and upon this very purpose, when he had said, *I will goe to my father, and say unto him, Father, I have sinned, &c.* at his returne a farre off, his father receives him as his childe againe, and after acceptation followes his confession. The like is to bee seen in *David*, who being reproved

Psal. 32. 5.

Luk. 15. 17, 18.

by

2 Sam. 12. 13.

by the Prophet *Nathan*, for his sinnes of adultery and murther, presently made confession of them, and at the very same time, received by the Prophet sentence of absolution, even from the Lord himselfe, whereon he could not erre.

The fourth Ground, *To love any man because he is a Christian, and a childe of God, is a sensible and certaine note of a man that is partaker of the true love of God in Christ. Hereby* (saith S. *John*) *wee know that wee are translated from death to life, because we love the brethren*, 1 John 3. 14. Love here is not a cause, but only a signe of Gods love to us. And our Saviour Christ saith, Mat. 10 41. *He that receiveth a Prophet in the name of a Prophet shall receive a Prophets reward.*

Now that wee bee not deceived in these grounds; it must bee remembred, that these beginnings of grace (be they never so weake) must not bee flittering and fleeting, but constant and setled, not stayed or stopped in the way, but such as daily grow and increase: and then they are indeed accepted of God. And hee that can finde these beginnings, or any of them truly in himselfe, he may assure himselfe thereby, that he is the childe of God.

Sect. 5.

The true way of bringing a man within the covenant.

Having thus laid downe the Grounds of comfort: I come now to the Way, by which the party in distresse may be brought within the compasse of the promise of salvation. This way stands in two things: in making triall, and in applying the promise.

First, then triall must bee made, whether the person distressed have in him as yet, any of the fore-named Grounds of grace or not. This triall may bee made by him that is the comforter, in the moving of certaine Questions to the said person. And first, let him aske, whether hee beleeve and repent? The distressed party answers, no, he cannot repent nor beleeve. Then we must further aske, whether he desire to beleeve and repent: to this he wil answer, he doth desire it with all his hart. In the same sort is he to make triall of the other grounds. When a man is in the fit of tentation; he will say resolutely, he is sure to be damned. Aske him in this fit, of his love to God, he will give answer, he hath none at all; but aske him further, whether he love a man because he is a Christian, and a childe of God, then will hee say, he doth indeed. Thus after triall made in this manner, some beginnings of faith and repentance wil appeare, which at the first lay hid. For God useth out of the time of prosperity, by, and in distresse and affliction to worke his grace.

The second point followeth. After that by triall some of the foresaid beginnings of grace, bee found out, then comes the right Applying of the promise of life everlasting to the partie distressed. And that is done by a kinde of reasoning: the first part whereof is taken from the Word of God; the second, from the testimonie of the distressed conscience; and the conclusion is the applying of the promise on this manner: *He that hath an unfained desire to repent and beleeve, hath remission of sinnes, and life everlasting: But thou hast an earnest desire to repent and beleeve in Christ. Therefore remission of sinnes and life everlasting is thine.*

Major.

Minor.

Conclusio.

And here remember, that it is most convenient, this Application bee made by the Minister of the Gospell, who in it must use his minister-all authoritie given him of God, to pronounce the pardon. For in distresse, it is as hard a thing to make the conscience yeeld to the promise, as to make fire and water agree. For though men have signes of grace and mercy in them, yet will they not acknowledge it, by reason of the extremitie of their distresse. In this manner, upon any of the former grounds, may the troubled and perplexed soule bee assured, that mercie belongs to it. And this I take to be the onely general and right way, of comforting a distressed conscience.

Now that the promise thus applyed may have good successe, these six rules must necessarily be observed.

1. One is, that *the comfort which is ministred, be allayed with some mixture of the law*; that is to say: the promise alone must not bee applyed, but withall mention is to be made of the sinnes of the partie, and of the grievous punishments due unto him for the same. The reason is, because there is much guile in the heart of man; in so much, as oftentimes it falleth out, that men not throughly humbled, being comforted either too soone, or too much, doe afterward become the worst of all. In this respect, not unlike to the yron, which being cast into the fire vehemently hot, and cooled againe, is much more hard than it would have beene, if the heat had beene moderate. And hence it is, that in the ministring of comfort, wee must somewhat keepe them downe, and bring them on by little and little to repentance. The sweetnesse of comfort is the greater, if it be delaied with some tartnesse of the law.

11. Another rule is this: *If the distressed party; be much possessed with griefe of himselfe, hee must not be left alone, but always attended with good companie.* For it is an usuall practice of the devill, to take the advantage of the place and time, when a man is solitary and deprived of that helpe, which otherwise hee might have in societie with others. Thus hee tempted *Eve*, when shee was apart from her husband. And in this regard *Salomon* pronounceth *a woe to him that is alone*, Eccl. 4. 10. But herein doth his malice most appeare, in that hee is alway readiest, when a man is in great distresse, and withall solitarie, then upon the sudden to tempt him to despaire, and

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and to the making away of himselfe.

III. Thirdly, *the partie in distresse must be taught not to rest upon his own judgment, but alwaies to submit himselfe, and be content to be advised by others that are men of wisdome, judgement, and discretion.* A thing to be observed the rather, because the very neglect thereof hath caused sundry persons to remaine uncomfortable for many yeares.

IV. Fourthly, *the party distressed must never heare tell of any fearefull accidents, or of any that have been in like, or worse case than himselfe is.* For upon the very report, the distressed conscience will fasten the accident upon it selfe, and thereby commonly will be drawn to deeper griefe or despaire. The minde afflicted is prone to imagine fearefull things, and sometime, the very bare naming of the devill, will strike terrour and feare into it.

V. Fifthly, the partie that is to comfort, must beare with all the wants of the distressed; as with their frowardnesse, peevishnesse, rashnesse, and with their distempered and disordered affections and actions: yea, he must put upon him, as it were) their persons, being affected with their miserie, and touched with compassion of their sorrowes, as if they were his owne, grieving when hee seeth them to grieve, weeping when they doe weep and lament.

VI. Sixthly, he that is the comforter, must not be discouraged, though after long labour and paines taking, there follow smal comfort and ease to the party distressed. For men will often bewray their stiffnesse in temptation, and usually it is long before comfort can bee received: and why? surely, because God hath the greatest stroke in these distresses of mind, and brings men through all the temptations, that hee hath appointed, even to the last and uttmost, before hee opens the heart to receive comfort. The Church in the Canticles seekes for her beloved, but before shee can finde him, shee goes about in the city, through the streets and by open places, passing by the Watchmen themselves, and after shee hath used all meanes without helpe or hope, at length, and not before, shee finds her beloved, *him on whom her soule delighteth*, Cant. 3.4.

Thus much for the generall remedy of all Distresses, now I come to the particular Distresses themselves.

CHAP. VIII.

Of the first sort of all Distresse, Arising of a divine temptation.

THe first Distresse ariseth of a *divine temptation*, which is a combat with God himselfe *immediately*. And this Distresse is, When the conscience speakes some fearefull things of God, and withall the party distressed feels some evident tokens of Gods wrath.

Sect. 1.

Examples hereof wee shall finde many in the Word of God. One is, the example of righteous *Iob*, who having beene long in outward afflictions, was withall exercised with the apprehension of the anger of God, and in that state he saith, Job 6.4. that *the arrowes of the Almighty were in him, that the venom thereof did drink up his spirit, that the terrors of God did fight against him.* Yea, further he addeth, Job 13.26. that *God was his enemie, and wrote bitter things against him: and made him to possesse the sins of his youth.* And at another time he complaineth, Job 16.9. that *Gods wrath had torne him, that he hated him, gnashed upon him with his teeth, and had sharpened his eies against him: yea that he had taken him by the neck, and beaten him, and set him as a mark for himselfe.* In all which, and divers other places it appeares, that his conscience was exercised with the sense of the wrath of God, which had now even seazed upon his soule. Examples.

Another example wee have in *David*, who also was exercised with this temptation and trouble of minde, as the first words of the 6. Psalme, and the whole tenor thereof doe evidently shew: For first, he desires the Lord, *not to rebuke him in his wrath*, and afterward complaineth, that his griefe was so great, that his very flesh consumed, his bones were vexed, and his body brought to such a state, as no sicknesse could have brought him unto. And it is not unlike, that the same Prophet did often fall into the like kind of distresse of mind, as may be gathered out of Psalm. 77. and sundry other places. Psal. 6.

Now as it fared with these, and divers other servants of God, in ancient times, so are wee not without some instances thereof in our dayes. Amongst many, that worthy man *M. Luther* writes of himselfe, that he was in this particular temptation, and that he learned in it the doctrine of the justification of a sinner, by the meere mercy of God, without any merit of workes: and upon the sense and experience of the nature and properties of this distresse, he wrote a notable exposition of the sixth Psalme of *David*, the scope and intent whereof, he writeth to be nothing else, but a soveraigne remedy of this, and the like distresses of the minde and conscience.

Sect. 2.

If it bee demanded, what is the Occasion of this kinde of temptation? I answer, that it ariseth sometimes upon the committing of some notorious sin, which doth wound the conscience, as in *Cain*, *Iudas*, and *Saul*, who for their great and capitall sinnes, that stinged and wounded their consciences, grew to a fearefull state, and consequently perished in this temptation. Sometimes againe, it comes when The occasion.

when there is no sinne committed, but obedience to God performed: and then there cannot bee rendred any reason of it, either in man, or out of man, save this, that God will have it so to be. And the truth hereof is plaine by the examples of *Iob* and *David* before mentioned.

Sect. 3.

The effects of this temptation. The effects of this temptation are many, and very strange. For outwardly it workes a change and alteration in the body, as it were a burning ague, and it causeth the intrals to rise, the liver to rolle in the body, and it fets a great heat in the bones, and consumes the flesh more than any sicknesse can doe. And that it is so as I say, beside experience, it is cleare in the word of God. *David* in this distresse affirmeth, that *his eyes were eaten as it were with worms, and sunk into his head*, Psa. 6. 7. *that his moysture became as the drought in summer*, Psa. 32.4. and *Iob* saies, Job 30.30. that *his skin was black upon him, his bones were burnt with heat*; yea, that by meanes of this distresse, *he was now full of wrinkles, and his leannesse did rise upon him.* Job 16.8. It is a principle which Physitians do hold, that *the minde follows the temperature of the body, and is affected according to the good or evil constitution thereof*: which though it be true, yet withall it is as manifest on the other side, that the bodie doth often follow the state and condition of the minde: For a distressed heart must of necessitie make a fainting and a languishing body.

Sect. 4.

The remedy. But the principall thing to be sought for in this temptation, is the *Remedie thereof*; whereunto there be five things required, which are to be practised as occasion shall be offered.

First, choice must bee made of the most fit and present remedie, and that must bee used in the first place.

Now the most fit and present remedie is, to bring the partie troubled to the *personall* exercises of faith and repentance, *by and in himselfe*. For this end, hee must examine his conscience most straitly and narrowly of all the sinnes of his heart and life. Secondly, he must humbly confesse against himselfe, all his knowne sinnes: and withall acknowledge the due condemnation that hee thereby hath deserved. Thirdly, he must cry to heaven for mercy, intreating the Lord most instantly for pardon, and for the restraint of his wrath due unto him for his sinne. *David* being in this distresse, performed all these duties, as we may reade in the sixth Psalme: and he saith further of himselfe, Psalm. 32.5. that *whilest he concealed his sins, the hand of God was heavy upon him: but upon his earnest confession*, & deprecation, *he received mercy.* And if we reade the booke of *Iob*, we shall finde that the principall scope thereof is this, namely, to shew unto us, that *Iob* was throughly exercised with this temptation, and that in the end having beene rebuked both by his friends, and by God himselfe, his recovery was made by humbling himselfe, when he saith, Job. 39.27. *Behold I am vile*: againe, *Now I abhor my life and repent in dust and ashes.*

Some may here demand: If it fall out, that the person himselfe cannot performe any good duty of himselfe, by reason of his distraction in soule and body, what must then bee done? *Answ.* If the party can but sigh, and sob unto God for mercy and comfort, it is no doubt a worke of Gods spirit, and a practice both of faith and repentance. *We know not* (saith S. *Paul*, Rom. 8.26.) *what to pray as we ought*, (namely, in our distresses) *but the Spirit it selfe makes request for us, with sighs that cannot be expressed*: and therein lies our comfort. Thus *Moses* at the red sea being in great distresse, Exod. 14.15. and not knowing what to say or do, sighed and groaned inwardly in his soule unto the Lord, for help and protection: and his very desire was in stead of a loud crie in the eares of the Lord.

The second thing is, that triall must bee made, whether the party hath in him any tokens of grace, or not?

These tokens are the small beginnings of grace, which before I have declared. As for example: a griefe because wee cannot grieve for sinne as wee should: a serious will and desire to beleeve and repent: a purpose to sinne no more, and such like. If these bee found in the party, then by them, as by sure pledges, hee may bee assured of the favour of God towards him: and where any of these be found, the saying of God to Saint *Paul* must bee urged, 2 Cor. 12.9. *My grace is sufficient for thee*: and therewith must the distressed party stay his minde. Yea, we are to be content with any condition in this life, bee it never so miserable, so long as wee are in the favour of God, though he should lay upon us even the paines of hell, till the time of our death. So did *David*, who when hee was pursued by his owne sonne, uttered these words unto God, *Behold, if I please thee not, doe with me what thou wilt*, 2 Sam. 15.26. And the like was the minde of *Paul*, who being assured of the favour of God, was content for his glory, and the salvation of the Israelites (if it had beene possible) to bee separated from Christ, and to endure the very pangs of hell, Rom. 9.3.

The third thing in this cure is, to apply to the said distressed partie such promises of God made unto afflicted persons, as are most large and comfortable.

For example, that *the Lord is neere to them that are of a contrite heart, and will save such as be afflicted in spirit*, Psal. 34.18. Againe, *I came not* (saith our Saviour Christ) *but to the lost sheepe of the house of Israel*, Matth. 15.24. He sayes not, to the straying sheepe, but to such as are now in the pit, ready to be drowned, or in the Lions mouth, ready to bee devoured. Againe, *The spirit of the Lord is upon me, therefore he hath anointed me, that I should preach* Luke 4.18.

the Gospel to the poore: that is, to such as are distressed in conscience, and poore in spirit: *hee hath sent me that I should heale the broken hartted, that I should preach deliverance to the captives.* These and many other such like promises are in this case to be urged, and the party moved to endevour to beleeve them, and to hold them, and rest himselfe upon them, though he lose all things else.

Fourthly, the partie must be brought to a serious consideration of his owne life past, and of Gods mercifull dealing with him and others in this case in former times, and therewith is hee to be comforted for the time present. For if aforehand hee hath received any tokens of the favour and love of God, by them he is now to stay and to settle his mind. The reason is plaine: the gifts of God are without repentance; whom hee loveth once, hee loveth to the end, and whom hee chuseth he calleth, justifieth, and sanctifieth, and will also in time glorifie. *David* being in such affliction, that hee could hardly thinke upon God, yet he took this course, *praied to the Lord for comfort, communed with his owne heart, and called to remembrance how God had formerly dealt with him*, Ps. 77. 10. and with this meditation of the continual course of Gods mercy in his preservation, he confirmed his faith, and staied his heart in his greatest troubles.

Sect. 5.

Removall of doubts.

The fifth and last thing to bee done, is the removall of such *reasons and doubts*, as the partie distressed usually makes against himselfe, for his owne overthrow. For it is the manner of those that are troubled in minde, to dispute against themselves; and commonly they are wont to alleage three things.

First, being instructed how to humble themselves, and to depend on Gods mercie, they will grant, that all these indeed are good things, but they belong not to them; for they neither doe, nor can feele any thing, but the tokens of Gods anger, and that they are already entred into some degrees of condemnation.

This objection may be taken away, by informing them of the manner of Gods dealing in all his workes. For commonly hee workes all things in his creatures, *in and by contraries*, if we could know the whole frame of them.

Thus in the creation every creature had his being of that which had no being, and something was made, not of something, but of nothing. After the flood, the signe of Gods covenant, for the preservation of the world from destruction by raine, is the Rainbow, which indeed is a natural signe of raine. When *Elias* was to prove the Lord to bee the onely true God, against the idolatrous Priests of *Baal*, and that by burnt offerings, he powred water upon the sacrifice, and filled a trench with water round about, and in this contrarie meanes was the sacrifice burnt up. Christ for the curing of a blinde man, tempers spittle and clay together, which in all reason is a fitter meanes to put out the eyes, than to cause the blinde to see.

Thus in the worke of our Redemption Christ gives life, not by life, but by death, and he sends men to heaven by the gates and suburbs of hell: he shewes his greatest power in the greatest weaknesse; nay, *his power is made perfect through weaknesse*, 2 Cor. 12. 19. he will not build upon an old foundation, but hee puls downe and destroyes all, that man may have no hope at all in himself, but that all the hope he hath may be in God. First, hee kils, and then he *makes alive*, as *Anna* speakes: first he *woundeth*, and then he *healeth*. Hee makes man to sow in teares, that afterward he may reape in joy. And hee that knowes Gods dealing to bee this, must herewith rest content and satisfied, because in wrath God useth to remember his mercy: yea, his mercy is never sweet unto the palate of the soule, untill it be seasoned with some taste of his wrath. The Paschall Lambe was eaten with *sowre herbs*, to signifie, that wee can feele no sweetnesse in the blood of Christ, till we first feele the smart of our owne sinnes and corruptions.

1 Sam. 2. 6. Iob 5. 18.

Exod. 12. 18.

Secondly, these persons use to alleage against themselves, that if they could feele any comfort at all, then they would stay their mindes, and yeeld to good perswasions and exhortations.

To this the answer is; That there is a rule of grace, (which wee must follow) gathered out of the Word of God, and the experience of Gods children, contrary to the rule of nature, and above the light of reason: and it is this, that *in case of affliction we must not live by feeling, but by faith.*

This rule is grounded upon the speech of the Lord by the Prophet, *the just man shall live by his faith*, Hab. 2. 4. When we have neither sight, nor sense, nor any taste of Gods mercie, but onely apprehend his wrath, even then we must labour to lay hold of mercy in his word and promise. Sense and feeling are not alwayes fit directions for the time of this life: For he may be the deare childe of God, that in present feeleth nothing but his wrath and indignation. This indeed is the true triall of our faith, when even above and against reason wee relie on the mercy of God, in the apprehension of his anger. So did *David*, *Out of the deepe*, (saith he) that is, being now deeply plunged into the pangs of a distressed conscience, *have I called upon thee, O Lord*, Ps. 130. 1. And *Iob* in the like case; *Lord, though thou kil me, yet will I trust in thee. Abraham* is commended by the holy Ghost, amongst other things, for this, that he beleeved in God *above hope*, Rom. 4. 18. that is, against all matter of hope, that might possibly be conceived, upon the consideration of the strength of naturall causes. The theese upon the crosse, feeling nothing but woe, and seeing nothing in Christ but

but miserie and contempt, yet he beleeved in Christ, and was saved. In a word, Christ himselfe, when hee was forsaken of all men, and voyd of all worldly comfort, and felt nothing but the depthof the wrath of God, in his agonie and passion; yet by the faith of his manhood he staied himselfe, and said, *My God, my God.*

Thirdly, they use to plead, that their case is desperate, that never any was in such a state as they are, never any touched with the like distresse of minde.

Answ. It is false: for the holy Ghost hath penned three notable places of Scripture, the booke of *Iob*, and two Psalmes of *David*, Ps. 6. and 77. wherin are propounded unto us the examples of *Iob* and *David*, Gods owne deare servants, who were in as great distresse, as ever they, or any other have beene. And they may not thinke, that they ever could be able to endure greater paines than Christ, who notwithstanding in the anguish of his soule upon the Crosse, cried out, *My God, my God, why hast thou forsaken me?*

And thus much touching the first kinde of trouble of conscience, called the divine temptation.

CHAP. IX.

Of the second speciall Distresse arising from outward afflictions.

THe second kind of distresse, is that which ariseth from *outward afflictions*. By *Afflictions* I understand, all manner of miseries and calamities in this life, from the least to the greatest, from the paine of the little finger, to the very pangs of death.

Now the Question is, how the Trouble of minde, arising by afflictions, may be remedied. For the answer of which Question, two things are required of the partie distressed; *Practice*, and *Meditation.*

Sect. 1.

Practice in case of affliction.

The *Practice* is that, which is to be used in all distresses of minde whatsoever. And it is a diligent *examination* of the conscience in regard of sinne: an earnest and hearty *confession* thereof unto God: and *deprecation*, that is, earnest prayer unto him for the pardon of the same. These three things being done truly and unfainedly from the heart, are a present remedy against this trouble, and bring with them much comfort.

2 Chr. 33. 11, 12.

Manasses the King of Juda, that had committed much wickednesse, when hee was carried captive to Babely, and there put in chaines, hee humbled himselfe, acknowledged his sinnes, and prayed earnestly unto the Lord; and the issue was good, for God was entreated of him, and gave him deliverance. *Iob* being long in outward affliction, humbled himselfe in like manner, and at length received comfort. *Daniel* humbled himselfe before God, for his owne sinnes, and for the sinnes of Gods people, making request unto God earnestly for them, and even when he was in the act of praying, the Lord sent his Angel *Gabriel*, to give him notice of deliverance. Lastly, the Church of God, under the crosse, performed the like dutie: *Let us search and try our wayes, and turne to the Lord*, and God in mercy gave an eare unto her mourning and lamentation. By all these places it is apparant that there is no better remedy in the world, for the minde of man, grieved by meanes of outward afflictions, than the practice of the duties before named.

Dan. 9. 10, 11.

Lam. 3. 40.

Sect. 2.

Meditations in case of affliction.

The next thing unto Practice, is the *Meditation* of the comfortable doctrines that are set downe in the word of God, touching afflictions. All which doctrines may bee reduced to five principall and maine grounds of comfort, and shall bee laid downe in their order.

Grounds. 1. Gods providence.

The first Ground is, that *all afflictions from the least to the greatest, doe come to passe not by accident, chance, or fortune, but by the speciall providence of God.* I explaine it thus: In every particular crosse and affliction, there is the hand of Gods particular providence, and that in three regards.

First, because God *decreeth, and foreappointeth* every particular crosse. Marke the words of *Paul*, Rom. 8. 28. *Whom God hath foreknown them he hath predestinate, to be made like unto the image of his son*; and what is this image? nothing else but a conformitie unto Christ in afflictions for this life, and in glory for the life to come. Now if God hath decreed that those whom hee foreknew, should bee conformable unto his Sonne in these respects, then hath hee also decreed the afflictions themselves.

Secondly, God doth not onely barely permit afflictions to be, but also he *effecteth* them and brings them into execution, as they are crosses, corrections, trials, and punishments. *I make peace* (saith the Lord, Esa. 45. 7.) *and I create evill*, that is, not the evill of sinne, but of punishment, which is evill in our sense and feeling. For things are termed evil two waies: some are evil indeed, some are evil not indeed, but in regard of our sense, apprehension, and estimation; and of this latter sort are afflictions, which God is said to *create*. And to this purpose is the saying of the Prophet *Amos*, *shall there be evil in the city, and the Lord hath not done it?* Amos 3. 6.

Thirdly, as God causeth afflictions, so hee *ordereth and disposeth* them, that is, he limiteth and appointeth the beginning, the end, the measure or quantitie, and the continuance thereof. Yea, hee also ordereth them to their right ends, namely, his owne glory, the good of his servants, and the benefit of his Church. Thus God is said to correct his people in

Ier.30.11.

judgment, that is, so as he will have the whole ordering of the correction in his owne hand. *Iosephe* is his brethren, that when they intended evill against him, in selling him to the Ishmaelites for silver, *God disposed it for good*, Gen.50.19,20. when *Shemei* cursed *David*, he forbad his servants, so much as to meddle with him, and why? because (saith he) *the Lord bade him to curse; and who then dare say unto him, why hast thou done so?* 2 Sam.16.10. And to this purpose the Prophet *David* saith, *I held my peace and said nothing*: why? *Because thou Lord hast done it*, Psal.39.9.

Here some will say, if afflictions did come only from God, it were somewhat, but oftentimes they come from men that beare us no good will; and therefore no marvell though we be impatient. *Ans.* When crosses doe come from men, God useth them as instruments, to execute his judgements upon us; and in this worke, God is the chiefe doer, and they are as tooles in the hand of the workman. And the Lord inflicteth them upon us by men, to try our patience under the crosse. *Ioseph*, though he knew well the bad dealing of his brethren towards him, yet hee looked not to them alone, but to an higher cause, namely, the Lord himselfe, who executeth his owne good will by them: *God* (saith he) *disposed it to good*. And againe, Gen.45.5. and 50.20. *God did send me before you into Egypt for your preservation.*

II. Gods commandement.

The second ground is, *The Commandement of God touching the crosse, and obedience unto him therein.* This Commandement is expressed, Luk.9.23. where we are commanded to *take up our crosse every day*, and follow Christ. *Abraham* was commanded with his owne hands to sacrifice his only sonne *Isaac*; and to this Commandement (though otherwise a great crosse unto him) he addresseth himselfe to yeeld obedience. And in the prophecie of *Micha*, the Church saith, *Shee will beare the wrath of the Lord*, that is, thee will performe obedience to him in the crosse, *because she had sinned against him.* And S. *Peter* saith, *that God resisteth the proud, & giveth grace to the humble: therefore humble your selves under the mighty hand of God.* And this being the commandement of God, that we should yeeld obedience to him in every affliction, we ought to be no lesse carefull to obey it than any one Commandement of the morall Law.

Mich.7.9.

1 Pet.5.5,6.

III. Gods pretence

The third ground is, that *God will be present with his servants in their afflictions.* Upon this ground, *David* comforts himselfe, *because God had promised to beare him, to bee with him in trouble, and to deliver him.* Psal.19.15. And in another place, *Though I should walke in the shadow of death, I would feare none ill: for thou art with me*, &c. Psal.23.4.

Now that wee may the better understand this doctrine, we are to consider what be the ends, or effects of Gods being with us in affliction, whereby he testifieth his presence; and they are three.

A The first is, to worke our deliverance from the crosse: *Call upon me* (saith the Lord) *in the time of thy trouble, & I will deliver thee*, Ps.50.15. This promise must not bee understood simply, but with an acception, *so far forth as it shall be for our good.* For all promises of temporall deliverance are conditionall, and must be conceived with this limitation of the Crosse and chastisement, if God please to impose it.

Some may say, how if God will not deliver us, but leave us in the affliction, what comfort shall we then have?

Ans. In the second place therefore we must remember, that God will temper and moderate our afflictions, so as wee may bee able to beare them. *Habakuk* prayeth unto God, in the behalfe of the Church, *That hee would in wrath remember mercy*, Hab. 3.2. And *Paul* saith, that *the Lord will not suffer us to be tempted above that we are able to beare, but will give an issue with the temptation*, 1 Cor.10.13.

B

Thirdly, put the case that God doth not moderate our afflictions, but suffer them to remaine upon us, not onely for some time of our life, but to the very death; yet then will he testifie his holy presence another way, namely, by giving the partie distressed, power and strength to beare his affliction. *Vnto you it is given* (saith *Paul*) *for Christ, that not onely yee should believe in him, but also suffer for his sake.*

Phil.1.29.

IV. Goodnesse of afflictions.

The fourth ground of comfort in affliction is, that *every affliction upon the servants of God hath some special goodnesse in it*, Rom.8.28. *We know that all things work together* for good *unto them that love God.* And in regard hereof, the crosses which are endured by the children of God, are so farre from being prejudiciall to their salvation, that they are rather helps and furtherances of the same. Now this goodnesse is perceived two wayes. First, by the *fruit* and *effect* of it, and then by the *qualitie* and *condition* thereof. In both which respects afflictions are good.

C

Touching the fruits of afflictions, because they are manifold, I will reduce them to seven principall heads.

Fruits of Affliction.

Consideration.

I. Afflictions doe make men to see and consider their sinnes. *Iosephs* brethren for twenty yeares together were little or not at all troubled for their wickednesse, in selling their brother; yet upon their affliction in Ægypt, they began to consider what they had done: *We have* (say they) *verily sinned against our brother, in that we saw the anguish of his soule, when he besought us, & we would not heare him: therfore is this trouble come upon us. Manasses* in the time of his peace, gave himselfe to witchcraft, and the worshipping of strange Gods: but when he was captive in Babylon, then was he brought to the light of his sinnes, and moved to humble himselfe before God for them.

D

Gen.42.21.

Humiliation.

II. Afflictions serve to humble men in their soules before God. The young unthrift in the Gospell, called the prodigall childe, while his portion lasted, he spent liberally &

Luk.15.17,&c.

was grieved for nothing: but when he came to be pinched with hunger, and that through his owne folly, then he humbled himselfe before his father, and returned home unto him. *David* saith of himselfe, that *in his prosperity he thought he should never be moved, because the Lord of his goodnesse had made his mountain to stand strong*: but (saith he) *thou didst hide thy face, & I was troubled, then cried I unto the Lord.*

A

Amendment.

III. They serve to worke amendment of life. *No chastising* (saith the author to the Hebrewes) *for the present seemeth to be joyous, but afterward it bringeth the quiet fruit of righteousnesse to them that are therby exercised*; that is, afflictions and chastisements that seaze upon Gods children, doe leave after them amendment of life, as the needle passeth thorow the cloth, and leaveth the thread behind it. *When we are judged* (saith the Apostle) *we are nurtured of the Lord, that we might not be condemned with the world.* And *David* confesseth. *Ps.119. It is good for me that I have been afflicted, that I might learne thy statutes.* And the good husbandman purgeth and pruneth the vine, that it may bring forth more and better fruit.

Heb.12.11.

1 Cor.11.32.

Iob.15.

Abnegation.

IV. They cause men to denie themselves and to relie wholly on the mercie of God. Thus *Paul received the sentence of death in himselfe, that he should not trust in himselfe, but in God that raiseth the dead*, 2 Cor. 1.9.

Invocation.

V. The fifth is invocation. For afflictions make us cry heartily and fervently unto God, to bring our selves into his presence, and there to abase our selves before him. Thus the Lord said of the old Israelites, that *when he slue them, then they returned, and sought him early*, Psal.78.34. And else-where he saith of his children, that *in their affliction they will seeke him diligently.*

Hos.5.15.

Patience. Rom.5.3.

VI. The sixth is Patience. *Affliction bringeth forth patience, patience experience*, &c. As if hee should say; because the love of God is shed in our hearts, therefore in afflictions we are patient. Now whilst we patiently beare the crosse, we have experience of the mercy and love of God towards us: and having once in some notable deliverance tried and tasted the mercy of God, wee doe by hope (as it were) promise to our selves the said favour and mercie for time to come.

B

Obedience.

VII. The last fruit is Obedience. This the holy Ghost teacheth to have beene the fruit of the suffering of Christ, when he saith, *Though he were the Sonne, yet learned he obedience, by the things which he suffered.*

Heb. 5.8.

In the next place, afflictions are good in regard of their *quality* and *condition*, which is, that they are *tokens & pledges of our adoption*, when we make the best use of them. *If ye endure chastening*, (saith the holy Ghost) *God offereth himselfe unto you as unto sons*: that is, he comes to you in the crosse, not as a judge and revenger, but a kinde and loving father: and the crosse imposed, is as it were his fatherly hand, where with he chastiseth us: and

Heb.12.7.

C

therefore *Iob* praiseth God for his affliction, saying, *God hath given, and God hath taken away, blessed be the name of the Lord, Iob* 1.21.

The fifth Ground of comfort is, *that the party distressed hath partners in the crosse.* For first, he hath Christ to be his partner, because he hath fellowship with him, in that he is afflicted, and is willing to obey God therein. *Paul* accounteth it happinesse, to know the fellowship of Christs afflictions, and to bee made conformable unto his death, *Phil.*3.10. And Saint *Peter* exhorteth believers *to rejoyce in as much as they are partakers of Christs suffering.* 1 *Pet.*4.13. Secondly, if the party afflicted repent, Christ communicateth with him in all his crosses, and accounts them as his owne. The Apostle in this regard would have no man thinke it strange, no not when he is in the fierie triall, but rather to rejoyce because he is partaker of Christs sufferings, 1 *Pet.* 4.12. And Christ saith to *Saul* persecuting his Church, *Saul, Saul, why persecutest thou me?* Thirdly, he that is afflicted, hath other fellowmates of God, partakers with him in all his afflictions. The Apostle *Peter* wisheth the Church of God to resist Satan by faith, *knowing*, saith he, *that the same afflictions are accomplished in your brethren that are in the world*, 1 *Pet.* 5.9.

V. Partakers in the Crosse.

D

Thus much generally of Afflictions, and of Comfort in them. It were a long and tedious worke to set all downe in particular, together with their proper and distinct comforts: therefore I will passe them over, and speake only of three kinds of Afflictions, with their remedies.

Sect. 2.

Deferring of Deliverance.

The first is, the *Deferring of deliverance*: a great affliction, if it be considered. And touching it, I propound one Question, namely, *How the wonder of the partie distressed may be stayed when as the Lord deferres deliverance.*

For the answer hereof, three especiall points are to be considered.

I. First, that God hath in his wisdome set downe certaine and unchangeable times for the accomplishment and issue of all things that are. *There is a time appointed to every thing under the Sunne*, Eccl.3.1. The speech of *Salomon* is generall, and the meaning of it is this: Whatsoever there is in the world, either done or suffered, or enjoyed by man, whether it be of the number of naturall things, or of those which are voluntarily undertaken, or necessarily endured, God hath in his providence forted unto them a set time and season, whereof dependeth the successe of them all. And this time, himselfe most freely ordereth and ruleth at his owne good pleasure, which as no man can hinder or stay, so is it not in the power of any to hasten or prevent.

This point, the holy Ghost in Scripture proveth by two instances, of the threatnings and promises of God, which himselfe accomplisheth, at some certaine and unchangeable times.

When the old world in the daies of *Noah*

had

had growne to much impietie, and wickednesse, the Lord appointed a certaine ſpace of
Gen 6 3. 120. yeares for their repentance and converſion; at the very end and terme whereof, hee brought the flood upon them, and not before. For if wee compare the particular circumſtances of time noted in the 7. of Geneſis with that which S. *Peter* writeth, 1 Pet. 3. 20. we ſhall finde, that the inundation of waters came upon the earth at the very point of time before determined.

Againe, God threatned by *Ieremie*, that
Ier 25 11. the Jewes for their ſinnes ſhould be led captive, and ſerve the King of Babel 70. yeares. Now if we take the juſt computation of time, it will appeare, that ſo ſoone as ever thoſe yeares were expired, the foreſaid threat was
B accompliſhed. And therfore *Daniel*, alluding to *Ieremies* prophecies, exactly ſetteth it downe, when hee ſaith, *The ſame night was*
Dan. 5. 30. *Belſhazzar king of the Chaldeans ſlain*, that is, the very night wherein thoſe 70. yeares came to their full period.

And as there are ſet times allotted by God for the execution of his threatning ſentences; ſo alſo hath he determined certainely the accompliſhment of all and every of his promiſes.

An example hereof wee have in the Iſraelites, of whom the Lord ſaid to *Abraham*,
Gen. 15. 13. that they ſhould bee in affliction in a ſtrange land 430. yeares, and then be delivered. This promiſe of God was expreſly fulfilled, as we reade in the booke of Exodus. For before the
C end and terme of theſe yeares, they had no deliverance at all: but when that time was expired, even *that ſelfe ſame day departed* all the
Exod. 12. 41. hoſt of Iſrael out of the land of Egypt. And though *Moſes*, fortie yeares before this time, tooke in hand the worke of their deliverance: yet hee did it without ſucceſſe; and upon a certaine accident, being himſelfe conſtrained to flie into Madian, he lived there as
Act. 7. 35. a ſtranger with *Iethro* his father in law, til the ſaid time of foure hundred and thirty yeares was accompliſhed; toward the end whereof, being called of God to that office, he proſpered, and not before. And in the ſame manner hath God ſet downe a certain period of time within which hee will exerciſe his children more or leſſe, and at the end whereof, and not before, hee will releeve and comfort them againe.

Now as the certaintie of the accompliſhment of Gods threatning word ſerves to terrifie all wicked livers from ſinne: ſo the unchangeable performance of his promiſes, at the very time prefixed, and not before, teacheth the children of God ſundry things.

Firſt, that when they are in any diſtreſſe, and have not preſent or ſpeedie deliverance, according to their deſire, they ſhould wait the Lords leaſure, and expect with patience till the time come, which is appointed by him for their eaſe and releeſe; and in the meane while
A ſtay their hearts, by hope and aſſiance in his mercy. The reaſon is plaine. God is ſure in his Word, therefore though heavineſſe may endure for a night, yet joy will returne in the morning, Pſal. 30. 5.

Thus the Lord comforteth the Jewes in a particular diſtreſſe, as wee may reade in the prophecie of *Habakuk*, where the Prophet Hab. 2. 2, 3.
in the name of the Jewes complaineth and expoſtulateth the matter with God, why his owne people ſhould bee ſo lamentably afflicted, by a terrible and furious Nation, and why they ſhould bee led away captives by the Chaldeans the enemies of God? To this the Lord makes anſwer, that as hee had certainely determined that judgement to come upon them, ſo certainly he had appointed a ſet time, wherein they ſhould bee delivered. In the meane while, hee bids them to comfort themſelves in this, that though the affliction ſhould reſt upon them for a ſeaſon, yet undoubtedly they ſhould bee eaſed at the length: and therefore, that they ſhould in patience wait for the viſion, that is, the accompliſhment of the viſion touching their deliverance.

Secondly, hence we learne, that wee muſt not only *beleeve* the promiſes of God *in generall*, that God is true and faithfull in them, and that he is able and willing to fulfill them, even as he made them: but wee muſt *beleeve them in particular*, that is, with application to
C their proper and ſeveral circumſtances which are the particular meanes, places, and times, wherby, and wherein he hath given his word as touching our freedome and exemption from the croſſe.

Take an inſtance hereof in the Prophet *Daniel*, who knew well by the ſpirit of Prophecie, that the Lord had determined to bring upon the Jewes 70. yeares captivitie in Babylon. He knew alſo, that God had promiſed to put an end to that captivitie, at the end and terme of thoſe yeares. Now what
Dan. 9. did *Daniel* in this caſe? Upon knowledge of the will of God in that point, during the ſaid time, he prayed not unto the Lord for deliverance of his people: But when he underſtood
D that the time drew neere, wherein it was the will of God, that the Jewes ſhould returne
Verſe 3. out of captivitie, then by faith applying the promiſe of God to that particular time, he beſought the Lord in prayer and ſupplication, with faſting in ſackcloth and aſhes, and the Lord gave care unto his praiers, and yeelded him a gracious anſwer.

II. The ſecond point is, that God, when hee deferres deliverance, doth it upon great and weighty cauſes and conſiderations, beſt knowne to himſelfe.

The firſt whereof is, that thereby he might humble men throughly, and bring them to an utter denial of themſelves, and conſequently cauſe them to learne patience in affliction, which they would not learne, if they might

might be their owne carvers, and have ſpeedy deliverance from the croſſe at their owne wils and pleaſures.

Secondly, that being afflicted, they may acknowledge whence their deliverance comes; yea, whence they doe receive not only that, but every other good benefit which they enjoy: namely, not from themſelves, or any creature, but only from the Lord; and accordingly may learne to value and prize his gifts at their deſerved excellencie. For it is a true ſaying, and often verified in affliction and want, that *benefits eaſily obtained, are lightly regarded, and ſoone forgotten.*

Thirdly, that by the continuance of the croſſe without intermiſſion, hee may make them to diſtaſte the world, and conſequently draw them to the meditation of the life to come, wherein all matter of mourning ſhall ceaſe, *Revel.* 21. 4. *And all teares ſhall be wiped from their eyes.*

Fourthly, the Lord deferreth deliverance from affliction, that he might prevent greater evils and dangers, whereinto thoſe that are afflicted might runne, if they had their hearts deſire, and were eaſed, not at his will, but at their owne wiſhes. When the children of Iſrael came into *Canaan*, they were informed, that they ſhould dwell together with the Canaanites, and *Moſes* rendreth a reaſon thereof, *Deuter.* 7. 22. *Leſt* (ſaith he) *the wild beaſts of the field multiply againſt thee.* And for the preventing of this evill, the Iſraelites muſt endure ſome annoyance by the Canaanites, *Exod.* 23. 29. Even ſo the Lord keepeth his ſervants under the croſſe, for the preventing of greater ſins and offences. This ſhould ſtay the mindes of men, and make them content to wait upon God for deliverance, when they are afflicted.

III. The third and laſt point is, that God alwayes hath and doth exerciſe his beſt ſervants with long and continued croſſes. *Abrahams* was childleſſe till he was 70. yeares of age, and at thoſe yeares the Lord promiſed him iſſue. But this promiſe was not accompliſhed till a long time after, when he was an hundred yeares old. *David* had a promiſe to
D be king of Jeruſalem, and *Iuda*: but the Lord exerciſed him by many and grievous afflictions, before he came to the crowne, in ſo much that he faies of himſelfe, *Pſal.* 119. 82. *that his eyes failed with waiting upon his God. Zacharie* and *Elizabeth* prayed to God, both of them in their youth, and many yeares after for iſſue, but the Lord granted not their requeſt till they were old, *Luk.* 1. 13.

To adde no more examples; by theſe wee ſee the Lords dealing, even with holy men and women his owne deare ſervants, that he doth not alwaies grant their requeſts, nor condeſcend to their deſires at the firſt, but as it were holds them off, and ſuſpends his grace and favour for a time. And therfore if it ſhall pleaſe him thus to deale with any of us, wee
A muſt from theſe examples bee taught to poſſeſſe our ſoules with patience, reſting contented in his will, and waiting on his good pleaſure to the end.

To conclude this point: Suppoſe that the condition of Gods ſervants be ſuch as that they finde no end of their afflictions, but that they doe continue even unto death, what ſhall they doe in this caſe?

Anſwer. Beſides that which hath been ſaid Pag. 30.
before, for the reſolution of this Queſtion, I anſwer further, that firſt, they muſt ſtill, even unto death live by faith; and ſay with holy *Iob*, *Lord, though thou kill me, yet will I truſt in thee.*

Secondly, they muſt ſtay and releeve their ſoules in the meane time, with theſe and ſuch like meditations.

I. That it is the will and pleaſure of God, that we ſhould through many afflictions enter into the kingdome of God, *Act.* 14. 22. Now it is the propertie of a true childe of God, to reſt content in his Fathers good will and pleaſure, even when he is afflicted, *Prov.* 3. 11. *My ſonne—be not grieved at thy correction*: that is, let it not be tedious unto thee, be content to beare it. Our duty therefore is, meekly to ſubject our ſelves unto the hand of God, as the child doth unto the correction of his father.

II. That though afflictions bee long and tedious, yet God will at length give a joyfull
C and comfortable iſſue. For ſo himſelfe hath promiſed, *Matth.* 5. 4. *Bleſſed are they that mourne, for they ſhall be comforted, Pſal.* 34. 19. *Great are the troubles of the righteous. but the Lord will deliver him out of all, Pſalm.* 37. 37. *Marke the upright man, and behold the juſt, for the end of that man is peace.*

III. Afflictions, be they never ſo heavie in regard of continuance, yet they are in no ſort comparable to the ſe eternall joyes, that God hath prepared for them that love him. This was *Pauls* meditation, who indured the croſſe, even to his dying day. *Our light affli-*
2 Cor. 4. 17. *ction* (ſaith he) *which is but for a moment, worketh unto us an exceeding and eternall weight of*
D *glory.* And elſe-where he profeſſeth, that he *did not count the afflictions of this preſent time anſwerable in value to the glory which ſhall be revealed unto Gods children, Rom.* 8. 18. Saint *Peter* tels them to whom he wrote, that in regard of their aſſured hope of eternall life, *they ſhould rejoyce, though* now for a ſeaſon *they were in heavineſſe through manifold tentations,* 1 *Pet.* 1. 6. Laſtly, the Author to the Hebrewes comforteth the Church by this reaſon, becauſe *it is yet a very little while, and he* Heb. 10. 37.
that ſhall come, will come, and will not tarrie.

IV. Though God withholdeth his hand, in reſpect of deliverance, even to death, yet his love is conſtant and unchangeable, and the croſſe which we undergoe, cannot ſeparate us from that love wherewith he hath loved us in Chriſt, *Rom.* 8. 35. And thus much of the firſt parti-

particular distresse of minde, *arising of outward afflictions.*

Sect. 3.

Temporall death.

The second particular distresse, is *bodily and temporary Death*, which consisteth in the separation of the soule from the body. And touching this affliction, it is demanded, *How any servant of God may be able to indure with comfort the paines of death?*

1 Preparation to death.

For the answer hereof, two things are required: a preparation to death, and helps in the time of death.

Concerning preparation, there are three duties to be performed.

Psal. 39. 4.

The first and most principall is commended unto us in the booke of Psalmes, where *Dauid* prayes unto God, *Lord make me to know mine end, and the measure of my dayes.* And *Moses* in like manner, *Lord teach me to number my dayes, that I may apply my heart unto wisdome.* In which places is remembred a notable duty of preparation, to wit, that a man should resolve himselfe of death continually, and beforehand number his dayes. This is done by esteeming of every day as the day of his death, and accordingly doing alwaies that which he would do if he were now to give up the ghost.

Psal. 90. 12.

Secondly, in way of preparation, we must endevour to disarme and weaken death, who is as an armed man, that hath his weapons, whereby he seekes to destroy us. And in this case, we must deale with death as the Philistims dealt with *Sampson*. They saw by experience, that he was a mightie man, and by his power and strength had given them many foyles: and therefore they laboured to know in what part of his body his strength did lie. And after inquirie, finding it to bee in the haire of his head, they never rested till they had spoiled him thereof. And questionlesse, the time will come, when we all must encounter with this strong and powerfull *Sampson, Death*: In the meane while, it is a point of wisdome, to inquire wherein his power & might consisteth. When this search hath been made, we shall finde that his weapons are our manifold sinnes and corruptions, both of heart and life. For as *Paul* saith, 1 *Cor.* 15. 56. *The sting of death is sinne.* Therefore, that we may spoile him of this his furniture, we must exercise our selves in the practice of two duties.

Account death present.

First, use all meanes for the cutting off of the locke of our sinnes, whereby alone Satan hath the vantage of us; and these meanes are the duties of humiliation, invocation, and true repentance. We must therefore humble our selves before God, be instant in prayer, for the pardon of our sinnes past and present, and in this point give the Lord no rest untill we have obtained in our consciences the sweet certificate of his favour and mercie in Christ, whereby our mindes may be staied and comforted.

This done, it stands us in hand to turne unto God, to be carefull to leave sinne, to entertaine in our hearts a resolved purpose and intention of new obedience, and conformitie to the will and commandement of God in all things. And this is the only way in the world to bereave this our enemie of his armour, to pul the sting out of the mouth of this serpent, and consequently, even in death to prevaile against him.

Thirdly, in way of preparation our duty is, even before-hand (while we live in this world) to endevour to have some *true taste of life everlasting, and the joyes of heaven.* The due consideration wherof will be of great use. For it will stirre up in our hearts a desire and love of perfect happinesse in heaven, yea a fervent expectation of Christs comming to judgement, and it will further cause us to say with *Simeon*; *Lord, now let thy servant depart in peace:* and with the Apostle, *I desire to bee dissolved, and to be with Christ.*

Touching this spirituall joy and comfort in the holy Ghost, these Questions of Conscience are moved.

I. First, how may we in this life have and nourish in our hearts a true taste of eternall happinesse, and of the joyes of the world to come?

Answ. First, by a serious consideration of the evils that doe hinder or prejudice our happinesse: and they are principally foure.

One is, the miserie of our lives, in respect of sinne, and the consequents thereof. For there is no man in the world, bee he never so righteous, that can truly say of himselfe, *I am cleane from my sinne. Prou.* 20. 9. Yea even the regenerate, that have received grace to beleeve, to turne unto God, and to live according to the Spirit, doe finde by experience corruption and rebellion in their minds, wils, and affections, which daily affordeth matter of sinning against God: and on the other side, hindreth and quencheth all the good motions of the Spirit, that are in them. Againe, such is the irreconciliable malice of Satan, that hee takes vantage of mans corruption, and neglects no time or opportunitie, to intrap the children of God in the snares of his temptations. And hence it is, that man by reason of his owne corruption, and the wicked suggestions of the Devill, is at continuall strife with himselfe, hath daily occasion of sorrow, worketh out his salvation with feare and trembling, wading (as it were) even while he liveth, in a sea of many miseries.

Rom. 7. 14. 23. &c.

The second evill, is the Vanitie of all things that are in the world. For whether we cõsider the world it selfe, or the things therin contained, done or suffered, there is nothing so sure and steady, whereunto man having attained, can possibly rest fully satisfied, and contented, or which in the end will not prove to be most vaine vanitie. And the truth hereof appeareth in the experience of *Salomon* himselfe, who (being king over Israel) wanted neither authoritie, nor abilitie, and opportunitie,

to

to take knowledge and triall of all worldly things in all estates and conditions. And having even of set purpose, carefully and earnestly searched into them all, at length hee concludes, that the issue of all was unprofitable vanitie, and vexation of minde, as wee may read in his *Ecclesiastes*.

1 Pet. 2. 11.

The third evill is, the Changeable condition of our life in this world, wherby it comes to passe, that we are alway in a fleeting and transitorie state. For wee are (as Saint *Peter* speaketh) but strangers and Pilgrimes, that wander to and fro in the earth, as in a strange country, and still are making forward to our own home. *We have here no abiding city, Heb.* 13. 14. The houses wherein we dwell, are but Innes, in which we sojourne for a time: yea, the bodies which we have, are but tents and tabernacles, alway ready to be shifted, and our selves to be translated into another place.

Fourthly, by remembring, that Christ our Head being now in heaven, and we his members upon the earth; during our life, we are *in presence* separated from our Head, and consequently, from that happie and glorious fellowship which we shall enjoy with him, and all the Saints our fellow-members, in the kingdome of heaven. This S. *Paul* noteth, when he saith, 2 *Cor.* 5. 6. *Whilst wee are at home in the bodie, we are absent from the Lord:* and thereupon himselfe desired *to be dissolved, and to be with Christ, Phil.* 1. 23.

Apoc. 22. 4. 1 Ioh. 3. 2.

Having thus entred into the due consideration of the fore-said evils, we must in the second place exercise our selves in the frequent meditation of the blessed estate of Gods chosen, in the kingdome of glorie: who being translated out of this life, into the bosome of *Abraham*, are fully and perfectly freed from sinne, from Satan, from vanitie and misery: have all teares wiped from their eies: doe behold the face of God; are made like unto Christ in holinesse and honour: and doe with him inherit the kingdome prepared for them from the foundation of the world.

Mat. 25. 34.

In the third place, having thorowly considered of these things, wee must compare the estate of this present life, in the respects before named, with the estate of that which is to come in the kingdome of heaven: and laying them in a parallel together, we shall finde the one infinitely farre to excell the other, in regard of true joy and comfort. And this will make us, though living in the world, yet to use it, as if we used it not: to have our conversation in heaven: to thinke with *Paul*, that to be loosed, and be with Christ, is best of all for us: to have a true and lively taste of the joyes of the world to come, and accordingly with *Abraham*, *Isaac*, and *Iacob*, to looke for a city that hath foundations, whose builder and maker is God.

1 Cor. 7. 31. Phil. 3. 20. Phil. 1. 23.

Heb. 12. 10.

II. Secondly, it is demanded, how a man may truly discerne, whether this joy of the Spirit be in him yea or no? For answer hereunto, it is to bee remembred, that there are sundry properties whereby it differeth from carnall joy. And these are principally five.

Ioh. 16. 20.

First, this joy is brought forth (as it were) of sorrow for sinne, and for the want of Christ. *Ye shall sorrow*, saith our Saviour Christ to his Disciples, meaning for his departure, *but your sorrow shall be turned into joy.* These words are not only meant of his Disciples, but of all beleevers, who upon consideration of their sins, and the spirituall want of Christ Jesus, doe mourne and lament. For not onely they, but all true beleevers, are there opposed unto the *world*. Againe, *Matth.* 5. 4. *Blessed are they that mourne*: that is, being touched with causes of exceeding griefe, do withall mourne for their sinnes: *for they shall be comforted.* On the other side, carnall joy, as it hath his beginning from the flesh, and arising of things pleasing thereunto, so it ends in sorrow and heavinesse. *In the end rejoycing is turned into mourning*, saith *Salomon, Prov.* 14. 13. And *Woe be to you that now laugh, for ye shall weepe, Luke.* 6. 25.

Rom. 14. 17.

Secondly, the joy of the Spirit is a fruit of righteousnesse: that is, it ariseth and floweth from Christ known and beleeved, to be made unto us of God, wisdome, righteousnesse, sanctification, and full redemption. For from hence follows peace of conscience, and from peace comes joy in the holy Ghost. Contrariwise, the joy of the flesh ariseth onely from the sudden feeling of some worldly delight: and therefore cannot bring any sound peace unto the conscience of the man possessed of it.

Thirdly, spirituall joy is founded in the holy use of the Word, Sacraments and Prayer: and in the practice of Christian fruits of mercie, love, justice, &c. The other is not so. For the world conceives a joy besides the word, out of the exercise of invocation and repentance: which stands in the practice of cruelty, malice, oppression, injustice, and all manner of impietie. And hence it is, that having spent their dayes in matter of rejoycing, at length in a moment *they goe downe to the grave, Iob* 21. 13. 14. 15.

Fourthly, heavenly joy is so fixed and rooted in the heart, that it cannot bee removed: thence. *Your joy shall no man take from you*, saith Christ. *Ioh.* 16. 22. It must needs therefore be true and sound, yea able to swallow up all matter of griefe and heavinesse: whereas the other is never sincere, but with the sweetnesse thereof, hath alwayes mingled some bitternesse. *Even in laughter* (saith *Salomon*, speaking thereof) *the heart is heavie. Prov.* 14. 13. When the face of the wicked man shineth, and his countenance is pleasant, even then is he inwardly sorrowfull, and his minde troubled.

Lastly, the joy of the Spirit is eternall, abiding in the minde of man, not onely for the terme of this life, but for ever in the world to come. So is not the rejoycing of the world in earthly things: for it is fading and deceitfull.

as the things themselves be, wherein it is placed: it hath the beginning in corruption, and endeth with this present life. The example of the two rich men in the Gospell doe manifest this truth. And to this purpose, is the speech of *Zophar*, in the booke of *Iob*, that the *rejoycing of the wicked is very short, and the joy of hypocrites is but a moment, &c.*

Luk. 12. 20. and 16. 22. Iob. 20. 5.

By these five properties, may we put a true difference, betweene earthly and heavenly rejoycing, and consequently discerne of them, even in our selves. And if we perceive this joy of the Spirit, (rightly conceived and grounded in the right use of the Word and Sacraments; as also in the exercises of invocation, faith, and repentance,) to take place in our soules and consciences, wee shall finde it of force, to moderate and allay the very terrours of death. And so much of Preparation.

II. Helpes in time of death.

Now the helpes to bee used in the time of death, are manifold: the summe of all may be reduced to two heads; Meditations and Practices.

Touching Meditations, we must in the first place consider Death in a double respect, one, as it is in it owne nature, and another, as it is changed and qualified by the death of Christ. Death in it owne nature is a Curse, or fore-runner of condemnation, the very gates and suburbs of hell it selfe: but being qualified by Christ, it is a blessing, and end of all miseries, a full freedome from all dangers, a short passage unto joy, an entrance into everlasting life, a quiet sleepe void of all annoyance by dreams and fantasies: And the grave a resting chamber, yea, a bed perfumed by the death of Christ, for the bodies of all the Elect; out of which when they awake, they shall be admitted and received into the presence of God in heaven.

Secondly, we are to consider, that there be three degrees of eternall life. The first whereof is in this world before we die; and it is then, when wee begin to repent and beleeve in Christ, and to be assured in conscience, that God the Father is our Father, Christ our Redeemer, and the holy Ghost our Comforter. For this is *eternall life, to know God, and him whom he hath sent Iesus Christ. Ioh.* 17. 3. The next degree is in death: for death cuts off all sin, originall and actuall; death frees us from all worldly miseries: death prepareth the bodie, that it may be fit to enter into eternall happinesse together with the soule, which is already in heaven. The last degree is, when bodie and soule re-united goe both together into eternall and everlasting glory.

Our third meditation is, that there is a mysticall union and conjunction, between Christ and every beleever, and that not onely in regard of soule, but of bodie also; which being once knit, shall never be dissolved, but is eternall. Whereupon the dying, dead, rotten, and consumed body remaineth still a member of Christ, abideth within the covenant, and is, and shall be ever a temple of the holy Ghost. Thus *Adam*, and *Abraham*, which was dead so many thoutand yeares agoe, yea every true beleever, from them to the end of the world, shall arise at the last day in body to glory, by the power of their conjunction with Christ. In the winter season, we see the most trees void of leaves, buds, and blossomes: so as they seeme to us to be dead, and yet nevertheless there is a sap in the root of them, which in the Spring will ascend, and revive the decayed branches. Even so it is with our bodies, which though they bee corrupted, rotten, burnt, or eaten with wormes, or devoured by wilde beasts, so as they may seeme to be utterly perished; yet there is (as it were) a secret and hidden sap in them, (by reason of their union with Christ) by which they shall bee raised, revived and quickned, being made like unto the glorious body of Christ their head, with whom they shall reigne, and live for evermore.

Helps in practice are two; First, he that will beare with comfort the pangs of death, must labour that he may die *in faith*: and that is done, by laying hold of the promise of God, touching forgivenesse of sinnes, and life everlasting by Christ. *All these* (saith the Holy Ghost, *Heb.* 11. 13.) *died in faith*, namely, *Abel, Enoch, Noe, Abraham*, and *Sarah*, all laying hold on the promise of life by Christ. When *Iacob* on his death-bed was blessing of his children, he brake forth into this heavenly speech, *O Lord, I have waited for thy salvation, Gen.* 49. 18. In which words it is plain, that his faith rested on the mercie of God, and by hope he waited for his salvation: and our Saviour Christ saith: *Iob.* 3. 14, 15. *As Moses lift up the serpent in the wilderness, so must the Son of man be lift up, that whosoever beleeveth in him, might not perish, but have life everlasting.* Out of which words the forenamed duty may be learned; that like as the children of Israel, being stung with fierie serpents, and that unto death, were healed by looking up to the brasen serpent erected by *Moses*: so when we are stung with sinne and death, we must ever remember by faith to looke upon Christ. But especially when wee are dying, then it is our part to fix the eyes of our soules by faith upon him; and therby shall we escape death, and be made partakers of eternall life and happinesse. Notable is the example of Christ, who as he was a man, al wayes fixed his trust and confidence in his Fathers word, especially at hand. For when he was dying, & the pangs of death seazed unto him, he cries unto the Lord, *My God, my God, why hast thou forsaken me!* and againe, *Father, into thy hands I comend my spirit:* which words are full of faith, and do bewray what great affiance he placed in his Fathers love, &c. When *David* in an extremitie, saw nothing before his eyes but present death, the people intending to stone him, at the very instant (as the text saith) *he comforted himselfe in the Lord his God*: but how? by calling to mind the mercifull promises that God had made unto him, and by applying them unto his heart by faith. And *Paul* saith of himselfe, and the rest of the faithfull, that they *received the sentence of death in themselves, that they might not trust in themselves, but in God.*

1 Sam. 30. 6.

2 Cor. 1. 9.

From these examples it followes, that they which desire with comfort to beare the pangs of death, must die by faith, that is, they must set before their eyes the promise of remission of sinnes, and life everlasting, and depend upon it, wrapping (as it were) and infolding themselves in it, as in a close and warme garment, that will keepe them safe and sure against the winde and weather of temptation.

The second practice in the time of death is, *to die in obedience*; which is nothing else but willingly, gladly, and readily, without murmuring, to submit our selves unto Gods will, in bearing the paines of death. A most worthy president of this obedience wee have in our Saviour Christ, when he said unto his Father, *Not my will, but thy will be done*; therby submitting his will to his Fathers will, touching the death which hee then suffered. Yea, when he was dying, it is said of him, that he *gave up the Ghost*: that is, he *did most willingly surrender up his soule* into the hands of God his Father. And this his example at the time of his departure, must be a rule of direction unto us, upon the like occasion. Hence it is, that in the third petition of the Lords prayer, amongst other things, we pray for obedience to the will of God in suffering afflictions, yea even in the last and greatest, which is death it selfe: true it is, that obedience to God in death, is against corrupt nature; and therefore our dutie is the more to inure our selves to the performing of it: and that which the blessed Apostle said of himselfe, *I die daily*, ought to bee continually our resolution and practice.

If we shall inquire, how this may be done? the answer is, when God laieth afflictions upon us in our life time, then by endevouring to beare them with patience, meeknesse, and lowlinesse. For every affliction is (as it were) a pettie death: and if we doe in it subject our selves to the hand of God, we shall the better obey him in the great death of all: and thus doing whensoever God strikes us with death, we shall with comfort endure the same.

Sect. 4.

Satanicall molestation.

The third particular affliction or distresse, is *satanicall molestation*, wherby both persons, and places of mansion or abode, are either possessed, or otherwise molested by the malice of the devill.

I. Touching this affliction, the question of Conscience is, How such persons as are possessed, or feare possession, or else endure molestations by the devill in their houses, may have their mindes quieted and stayed: and consequently in that case bee remedied? And here two things are generally to be considered in way of answer.

First, it is to be remembred, that possession is knowne by two signes. The one is, when the Devill is evidently present, either in the whole body, or in some part of it. The other, when hee hath rule of the said body, either in whole or in part: so as the partie himselfe hath not that use of his body which he would. As for example: when the Devill possesseth the instruments of the voyce, as the tongue, and makes a man to speake Latine, Greeke, Italian, or other tongues, which hee understandeth not. Both these things were found in them that were possessed in the time of our Saviour Christ.

Secondly, wee must consider, it falleth out oftentimes, that strange diseases doe seaze upon men, arising from corrupt humours in the body; yea, men and women may have strange passions upon naturall causes unknowne; and these will sometimes have strange and extraordinary effects in them, which the art of Physicke neither can search out nor cure: and yet they are neither acts of Witch-craft, nor reall possessions. As when God laid extraordinary diseases on the Corinthians, for the contempt of his word and Sacraments, 1 Cor. 11. 30. Like unto which hee worthily inflicts upon men in these dayes, for the same and other sinnes.

Now to stay the minde in this case, these Rules are carefully to be thought upon.

First of all, it is to be remembred, that though Satans malice and power bee very great and large, yet he cannot practise the same against the children of God, when, where, and how he listeth. The malice which Satan doth beare to mankinde, and principally to the members of Christ, appeares in this, because he is said, Revel. 12. 10. *to accuse them before God day and night*: and, *as a roaring lion, to walke about the world, seeking whom he may devoure*, 1 Pet. 5. 8. Againe, the Scripture notes him to be a powerfull Spirit, whose strength farre exceedeth and surpasseth the might of any man or creature, that is not of an angelical nature, as himselfe is. For hee is termed a *Prince of the ayre*, and *the god of this world*; his power reacheth even to the spirits and soules of men, wherby hee worketh in the children of disobedience, Eph. 2. 2. His principalitie is so great, that no strength, no defence of man is able to withstand it, unlesse man take unto himselfe *the whole armour of God*, Eph. 6. 10.

Now although the devill bee so malicious an enemy of mankinde, that he ceaseth not to devise whatsoever may be hurtfull unto them, and withall so powerfull in his attempts, that no man by his owne proper strength is able to resist him; yet hee cannot put the least part of his power in execution, in what time, place, or manner he desireth. The reason is, because God hath determined his power, by certaine bounds and limits, which he cannot passe: and they are especially two.

The one is, *his owne nature*, whereby he is a creature, and therefore finite. Hence it is, that he can neither know, nor do any thing that is beyond the reach or capacity of his nature or above the power and skill of a creature. For example, he cannot directly and immediatly know the deepe things of God, unlesse they bee revealed unto him: nor yet the secrets of mans heart. *None knoweth the things of a man save the spirit of a man which is in him: even so the things of God knoweth none, but the spirit of God.* 1 Cor. 2. 11. Againe, he cannot doe that which is truly and properly a miracle, the cause wherof is hidden and utterly unknown, and which comes not within the power and order of nature. For this is proper unto God, who onely doth things simply wonderfull, Psal. 77. 14.

The second thing whereby Satans power is restrained, *is the will of God.* For looke as the sea, being by nature apt to overflow the whole earth, is kept in, and shut up within the shore, (as it were) with dores or gates, that it cannot breake forth: and that by the Lord himselfe, who hath established his decree upon it, *Iob* 38. So though Satan be by nature strong, and his malice great, yet can hee doe nothing at all, no not execute his naturall power, to the hurt and prejudice of any man, without the will and permission of God. Thus the evill spirit could not goe forth to deceive *Ahab*, untill the Lord had said unto him, *Goe, and thou shalt prevaile*, 1 King. 22. 22. Thus the Devill could not touch the body, children, goods, or friends of righteous *Iob*, whilest he was fenced and fortified by the power and providence of God. But when the Lord in regard of *Iobs* outward estate, had given leave and said, *Loe, all that he hath is in thine hand*, then did he exercise his power to the utmost: yet so farre only as he was permitted, and no further, Job. 1. 12.

The consideration of this first point, that Satans power is determined by God, will serve to stay the mindes of those, whose persons, houses, or friends, are molested by him. For hereupon it followeth, that God, who hath the Devill bound up (as it were) in chaines, will not suffer his power to bee enlarged against his owne children, to their destruction and confusion: but so farre forth alone, as shall be expedient for their good and salvation. Againe, that God being their Father in Christ Jesus, they may in the time of such affliction, have accesse unto him, and call upon him, for the restraint of Satans power and malice, and consequently, for the deliverance of them and theirs.

A second rule is this: Such persons must have recourse to God in his Word, in which hee promiseth his presence and protection to his children, in their greatest danger: & namely, that *there shall no evill come unto them, neither any plague shall come neere their dwelling: because he wil give his Angels charge over them to keepe them in all their waies.* Againe, *that he will be a wall of fire round about his people*, Zac. 2. 5. that *he wil extend peace over her like a flood*, Isa. 66. 12. And that *there shal be no forceree against Iacob, nor soothsaying in Israel*, Num 23. 22. And yet if God sees it to bee good for his children to bee tryed by possessions or witch-craft, in this case the promise freeth them not. For all temporall blessings are promised conditionally, so far forth as they may stand with Gods good will and pleasure, and withall may make for the good of his children. Howbeit, herein lies the comfort, that though such calamities befall them, yet they shall turne to their good, rather than to their hurt. This point well considered by the way, bewrayeth the great presumption of some, who are not afraid to say, their faith is so strong, that the Devill cannot touch them.

Psal 91. 10, 11.

Thirdly, it must bee considered, that the best servants of God have been in their times molested by the devill. Christ in his second temptation was carried by the devil from the wildernesse to a wing of the Temple in Jerusalem, Matth. 4. 5. The children of *Iob* were destroyed by the devill, and he himselfe was filled with botches and sores. A certaine woman, even a daughter of *Abraham*, that is, one following the faith of *Abraham*, was troubled with a spirit of infirmitie, eighteene years together, Luk. 13. 16. And the daughter of the woman of *Canaan* was grievously vexed with a devill, Mat. 15. 21, 22.

Fourthly, men in this case ought by faith to lay fast hold upon the promise of life everlasting, & wait the Lords leasure, not limiting him in respect of time, or meanes of deliverance. This was the practice of *Iob*, *Though he kill me, yet wil I trust in him* Job 13. 15. And of holy *Abraham*, Heb. 11. 17. who did not limit God, but was content to doe with *Isaac* what the Lord would: and though it was in likelihood a meanes to bereave him of all posteritie, yet still he kept himselfe to the promise.

Lastly, men must in this case seeke and sue unto God by prayer, either for deliverance, if it may stand with his good will and pleasure, or else for patience, that they may meekely and patiently beare that particular affliction.

II. In the *molestation and annoyance of houses by spirits*, two things are to be remembred.

First, men must not consort together, and abide there, where it is certainely knowne, that the Lord hath given the Devill power and liberty; lest in so doing, they tempt the Lord. Our Saviour Christ, did not of his owne private motion and will betake himselfe into the wildernesse, but by the direction of the holy Ghost, Matthew 4. In *Paul* in like manner did not of his owne head goe to Jerusalem, but upon the motion of the Spirit, Act. 20. 22. In the light of these examples men are taught, not to cast themselves into any places of apparant danger: much lesse to frequent those which God hath delivered up

up into the power of Satan. And this condemnes the rash and heady conceits of some persons, who upon confidence of their owne strength, doe put themselves into needlesse dangers, having neither extraordinary calling from God, nor any sufficient warrant out of his word.

Gen. 12.

Gen. 23. 3.

Gen. 35. 7.

If it be asked, what men are to doe in this case? I answer, First, that they ought rather to flie to God by prayer, and to draw neere unto him in their hearts: and he in mercy will draw neere unto them.

Secondarily, that which wee doe in meats and drinkes, is also to bee done in the houses and places where we dwell. And what is that? Wee must sanctifie them to our use, by the word and prayer. *Noah* at Gods Commandement, went into the Arke, abode in it, and came out againe: and when hee came forth of it, into the earth afterward, it is said of him, Gen. 8. 20. that he built an Altar, gave thanks to God for his deliverance, and prayed the Lord to vouchsafe him the use of the earth, as he had before. Though *Abraham* had a promise of the land of Canaan, to him and his posterity for ever, yet hee went not out of his country toward it, till the Lord commanded him: and when he was come thither, he built an Altar for the worship and service of God. The like he did afterward at Bethel. And many yeares after did *Iacob* offer sacrifice unto God, in the same Bethel, when hee came to dwell there. And for this very end, in the law by a speciall ordinance, the *first fruits of the harvest* were offered to *sanctifie the rest of the corne*. And so much touching the second distresse.

CHAP. X.

Of the third special distresse, arising of the Temtation of Blasphemie.

Tentatio fœda.

THe third kinde of *trouble of minde*, is that which ariseth of the Temtation of Blasphemy, which in regard of the vilenesse, and uglinesse thereof, is not amisse termed by some, the *foule temtation*. And it is when a man is troubled in his minde with blasphemous cogitations, and thoughts, directly against the Majesty of God, the Father, the Sonne, and the holy Ghost. As for example, to thinke *that God is not just, or mercifull*; that *he accepteth mens persons*: that *he hath not knowledge of things that are done here below*, or at least, *that he doth not regard them*: that *God cannot doe this or that*: that *he is injurious to some men, and partiall to others*, &c. These, and such like blasphemous thoughts there be, which are not fit to be uttered amongst men, forasmuch as they are most horrible, and execrable, as any can be conceived.

Sect. 1.

The cause and danger.

That we may the better know this Temptation, let it be considered, what are the forerunners thereof, and by what meanes it takes place in the heart possessed of it.

Sometime it commeth meerely and onely of the suggestion of the Devill; which troubleth the phantasie, even of those which are in that regard innocent, and casteth into their hearts impure and ungodly thoughts. Sometimes againe it comes upon men by an evill custome: when as they willingly lend their eares to lewd and cursed speeches, that immediately tend to the dishonour of God, or the wilfull abuse of his word, his judgements, and mercies; and upon the hearing, either give their applause and approbation, though not expressly: or doe not hinder or stay them, as much as in them lieth. Otherwhiles it creepes into the heart of man by degrees, when hee begins to wax cold in Gods service, to make little conscience of those duties that immediately concerne his worship, and consequently inures himselfe to the taking of the name of God in vaine, by often and causelesse swearing, forswearing, cursing, &c. By these and such like meanes, is this foule and horrible temptation conveied into the minde of man.

Now the danger of it, whether it ariseth from these, or any other causes, is exceeding grievous, specially to those that have begun to chuse the way of truth, and to apply their hearts to serve God, and to feare his name. For it bringeth forth strange and fearefull effects; as namely, desperation, and manifold horrours and troubles of minde. Yea, divers persons have hereupon beene astonished in such sort, that they have been moved to make dispatch of themselves, being in their owne judgement no better than the very firebrands of hell.

The remedy.

Sect. 2.

Now for the curing of this wonderfull trouble and distraction of Conscience, two things are to be done: to wit, Inquirie must be made into the next causes, whence this Temtation should arise: and after that, the Remedie is to be applied.

For the first: Inquirie is to be made, whether the present Distresse had his beginning from the thoughts of a mans owne minde, or from the suggestion of the Devill. For this is in all likelihood the next way to minister comfort to the afflicted party.

It may be said, How shall a man discerne the thoughts that are from the Devill, from his owne thoughts? *Ans.* He shall know them by sundry notes.

First, by the entrance of them into the minde. For those that come from the Devill, come speedily, as lightning into a house: and they are after a sort forced into the minde by violence, so as the party cannot avoid them; and they come into the mind again & againe,

yea, a thousand times in a day, so as by their often comming, they weaken the memorie, dul the senses, weary and confound the brain. These are thoughts that come from the devil, and by him are conveyed from without, into the minde of man. And if such cogitations were from a mans owne selfe, they would not come with so great vehemency and celerity, but with leasure; and they would rise with more moderation and lesse violence. Yea, further, the frequent use of them would not produce so many and so fearefull effects as it doth.

Secondly, such thoughts may bee discerned to come from the devill, by this signe; because they are directly against the very light of nature, the sparkes whereof are not quite extinct in us by sinne. For everie man thinkes reverently of God by nature. But these cogitations are most wicked and devillish, fastning upon God things that are most vile and monstrous: whereas commonly the thoughts that arise from our selves, are not against the light of nature, though they bee most corrupt.

The third signe is, that at the first conceiving of them, the party is smitten with an extraordinarie feare, his flesh is troubled; and oftentimes, sicknesse and fainting doe follow. But the thoughts that men conceive of themselves, cause neither feare, nor faintings, nor sicknesse.

Fourthly, blasphemous thoughts cannot come ordinarily from the heart of any, save of those alone that are of reprobate mindes. But the parties that are thus distressed, are honest, civill, and such as professe the Gospel, at least in shew; yea sometimes they befall such as are the true members of Christ. Therfore it is manifest, that they come from without, even from the Devill casting them into the minde, and not from within a mans owne selfe.

In the next place inquirie must bee made, whether the party doth approve, love, and like these and such like thoughts, or no? To this hee will answer, if hee be asked, that hee abhorres them as the devill and hell it selfe. Thus even naturall men will answer, and that truly.

After inquirie thus made, the remedy is to bee applyed. And the first and principall remedie pertaines to doctrine, and instruction: in which the partie is to bee informed of his or her estate; namely, that the foresaid blasphemies are not *their sinnes, but their crosses*. For they are the devils sinnes, and he shall answer for them: and they are not ours, till we entertaine, receive, approve, and give consent unto them.

For proofe hereof, let this bee considered, That uncleane thoughts which have their residence in the minde of man, are of two sorts: Inward, and Outward. Inward are such as have their originall from the flesh; and arise of the corruption of mans nature, though stirred up by the Devill. And these at the very first conceiving, are our sinnes, though they have no long abode in our mindes: And they are directly forbidden in the tenth commandement. Outward thoughts are those which have relation to an outward cause or beginning: Of which sort are those evill thoughts that be conveyed into the mind by the devill: and if we take no pleasure in them, nor yeeld consent unto them, they are not to bee accounted our sinnes, but the Devils, by whom they are suggested. The truth hereof appeares in Christs example; into whose mind the Devill cast this blasphemous Tentation, thereby moving him to infidelity, covetousnesse, and idolatry: which nevertheless were not his sinnes, because his holy heart gave not the least approbation to them, but abhorred and repelled them, and therfore was free from any taint of sinne, in or by them.

This distinction of thoughts must bee remembred. From hence it follows, that blasphemous thoughts, not consented to by us, are not our sinnes, but the Devils. Even as in like case, when one wickedly disposed, sollicites another to treason, or murther: if the said partie listen not, nor yeeld thereto, hee cannot be holden guilty of those crimes. Therefore men must not feare those kinde of thoughts overmuch; at least, if they please not themselves overmuch in them: because though they bee indeed their crosses, yet are they not their personall sinnes, for which they shall incurre the wrath and displeasure of God. Againe, they must let them goe as they come: they are not to strive against them, for the more they labour to resist them, the more shall they bee intangled with them.

The second thing to bee used in way of remedy, for the staying of the minde in this tentation, is, that though it should bee granted, that the fore-said evill and blasphemous thoughts are our sins, yet we are to remember, that they may through the mercie and goodnesse of God be pardoned, if they be heartily and unfainedly repented of: as Iea, further, that neither they, nor any other sins (except that against the holy Ghost) doe condemne him that prayeth against them, and is heartily sorrowy for them.

It was *Pauls* complaint, Rom. 7. 19. *I finde in me, and not the good which I would doe*, speaking of the inward endevour of his heart: and againe, that *he did the evill which he would not*, meaning in respect of the corruption of his nature. Now upon this, that hee endevoured to doe that which was agreeable to the will of God, that he loathed and detested the contrarie, and strove against his corruption; how did hee comfort himselfe? Marke the words following, v. 20. *If I doe that I would not*, that is to say, against my generall purpose, I sinne against God; if I bee sorry for it, if I be displeased

displeased with my selfe, because I cannot obey God in that perfection I desire, *It is no more I that doe it, but sinne that dwelleth in me*. From this example of *Paul* I gather, that if a man have in his minde evill thoughts, and doth (as *Paul* did) grieve, because he hereby offendeth God; if hee doe abhorre them and pray against them; hee shall not be condemned for them; they shall never be laid to his charge. The partie then that is troubled with these thoughts, may upon these grounds stay his minde; and comfort himselfe. For if hee shal not be condemned for them, then let him not feare them above measure.

The third point to bee remembred is, that the party must not be alone. For this Tentation begins, and is confirmed and increased by solitarinesse; and the parties thus distressed, love to bee apart by themselves from the society of others. And for that cause, in case they be lyable to this distresse, they must use to converse with such company, as may affoord them matter of speech and conference meet for them, and may exercise their mindes with heavenly meditations in the Word, and singing of Psalmes, and such like fit and convenient recreations. Our first parent *Eve* was tempted by Satan, when she was apart from *Adam*: and our Saviour Christ, when hee was alone out of company and society, then did the devill most maliciously assault him with strong and powerfull tentations in the wilderneese.

The fourth point to be remembred of the party troubled, is, that hee must as heartily and earnestly repent him of those his evil thoughts, as of evill words and deeds. For the truth is, because men are loose-minded, and have no more care of their thoughts, than commonly they have; therefore the Lord justly suffers the devil to plague and torment them, by conveying into their hearts most vile and damnable cogitations. Furthermore, the said party must labour to be renewed in the spirit of his minde, that is, to have his minde inlightened by the Spirit, whereby hee may know and understand the will of God in his Word. After repentance for evill thoughts, there must follow watchfulnesse, and a carefull circumspection over all his waies; but principally hee must have an eye unto his heart, the fountaine of all: *Keep thine heart with all diligence*, saith *Salomon*. Prov. 4. 23. that is, above all things, see that thou counterguard thy thoughts, desires, motions, and affections.

Eph. 4. 23, 24.

That the heart of a man may be guarded, two rules are to bee observed. First, that *the word of God dwel plentifully in it*, Col. 3. 16 by daily meditation of the Commandements, promises & threatnings revealed in the same. It is noted by *David*, as a property of a blessed man, that hee exercised himselfe in meditation of *Gods law day and night*, Psal. 1. By this means the heart will be cleansed, and purged from uncleane and polluted motions, and so guided and directed, that it swarve not from God. This rule is of speciall use. For therefore do men hatch, and breed evil thoughts in their hearts, because they are not taken up with holy meditations: and hence it is, that the heart of man is made even a prey unto the devill, because Gods word is not lodged therin. Excellent was *Davids* practice in this case, who *kept the word of God in his heart, that he might not sinne against him*, Psal. 119. 11.

The second Rule of the keeping of the hart, is *to establish our thoughts by counsell*. It is the wise mans advice in so many words, Pro. 20. 18. wherin he would teach us, that it is the property of a worldly wise man, in matters of weight, not to trust to his own wit, but to follow the direction and counsel of wise and skilfull men. And if this bee a sound course in matters of the world, much more ought it to be taken in the maine matters of religion, and conscience, concerning the heart and soule of man. And therefore by the law of proportion, it gives us direction, not once to thinke or conceive so much as a thought, but upon advice and direction taken at God and his word. *Thy testimonies* (saith *David*, Psa. 119. 24.) *are my delight, and my counsellers*. And what benefit had he by taking such a course? Surely by the word of God, which was his continuall meditation, he got understanding, he became wiser than the ancient; it made him to hate all the wayes of falshood: it kept him from declining from God, either to the right hand, or to the left. The same rule must bee practised of us, in the use of our senses, our speeches, and actions, and then shall the heart be kept cleane, and free from these temptations.

And seeing this temptation is so dangerous and fearefull, as hath beene said, and doth often befall men, our duty is to make conscience of practising the fore-said rules. And thus much concerning the third kinde of distresse of Conscience.

CHAP. XI.

Of the fourth speciall Distresse, arising from a mans owne sinnes.

THe fourth *distresse of mind*, is that which ariseth *from a mans owne sinnes*, or rather *from some one speciall sin committed*. And this kinde of Tentation is two-fold: For either it is more violent, and lesse common; or lesse violent, and more common.

Sect. 1.

The violent Distresse of minde, shewes it selfe by feare and terrours of the Conscience, by doubtings of the mercie of God, by lamentable and fearefull complaints made to others. The violent Distresse.

Now Question is moved, How this violent distresse of mind, arising from our owne sinnes, is to be cured? *Answ.* That it may be cured The cure.

cured by the blessing of God, three things must be done.

First, that particular sinne must be knowne which is the cause of this violent distresse. And here we are to know by the way, that it is an usuall thing with the parties thus distressed, to dissemble and cloake their sinnes: and therefore they will alleage, that their trouble ariseth from some evill thoughts, from wicked affections, and from the corruption of nature: whereas commonly men are not distressed in violent manner, for evill thoughts, affections, &c. but the violent distresse commeth from some actuall and odious sinne or sins done, which wound the conscience, and are the causes of great distraction of minde: and they are many, which having beene upon occasion before rehearsed, I will not now repeat them. Onely this must bee remembred, that the greater sinnes against the third, sixth, and seventh commandements, are the maine and proper causes of violent distresses: And the more secret the sinne is, in regard of the practice thereof, the greater horror of Conscience it bringeth; and open offences doe not give so deep a wound unto it, as secret and hidden sinnes.

Quo occultius peccatum, eò majus judicium.

Secondly, the particular sin being knowne, inquirie must bee made, as much as possibly may be, by signes, whether the party distressed repenteth, yea, or no. For except he hath repented, he cannot be fitted to receive comfort, and unlesse hee bee first fitted to receive comfort, hee cannot bee releeved in Conscience. Now if it bee found out, that the partie hath repented, then care must bee had in the next place, that his repentance may be renued for the particular sinne committed.

Thirdly, having thus done, the comfort must bee ministred for the moderating or taking away of the distresse. And here remember by the way, that the comforts ministred usually and ordinarily, must not go alone, but be mingled and tempered with some terrours of the Law: that being thereby feared with the consideration of sin, and of the wrath of God due unto the same, the comfort may appeare to be the sweeter. The ministring whereof, in case of this distresse, would not be direct and present, but by certaine steps and degrees, except onely in the point of death, for then a directer course must be used. These degrees are two:

First, the partie is to be informed of a possibilitie of pardon, that is, that his sinnes are pardonable, and though in themselves they bee great and hainous, yet by the mercy of God in Christ they may bee remitted. Now put the case, that the afflicted apprehendeth onely the odiousnesse of his sinnes, and the wrath of God due to the same, and in this fit, put off the pardon from himselfe, and cannot bee perswaded that his sinne may bee forgiven, what then is to be done? *Ans.* Then for the effecting of this first degree, certaine Grounds are to bee laid downe, whereupon assurance in that case may bee built up in his heart.

Grounds of possibilitie of pardon.

The first Ground of possibilitie of pardon is, *That the mercy of God is infinite, yea, over all his workes*, Psal. 145.9. That the death of Christ is of infinite price, merit, and value, before God. That God is much in sparing, Isa. 55.7. That with the Lord is mercie, and with him is plenteous redemption, Psal. 130.7. That Christs satisfaction is not onely *a* (b) *price*, but *a*(c) *counterprice*, 1 Tim. 2.6. able to satisfie for the sinnes of all men, yea, for them that have sinned against the holy Ghost. For that sinne is not therefore unpardonable, because the offence thereof is greater than the merit of Christ, but because the partie offending, neither doth, nor can apply the merit of Christ unto himselfe. An ancient Father upon *Cains* words, saith, *My punishment is greater than I can beare. Thou hast cast Cain: for Gods mercy is greater than the sinnes of all men.* The mercy of God was very great to *Manasses*, to *Salomon*, to *Peter*, and to many others, though they were great offenders.

b λυτρὸν. c ἀντάλαγμ.

Augustin.

2 Chro. 33. 13, 14, 15.

The second ground. *Men of years, living in the Church of God, and knowing the doctrine of salvation, shal not be condemned simply for their sinnes, but for lying in their sinnes.* Upon this ground I say, that men distressed must bee grieved, not so much for committing of sinne, as for lying and continuing in sinnes committed.

A third ground. *It pleaseth God many times to leave men to themselves, and suffer them to commit some sin that woundeth conscience.* It is true and cannot be denied. But we must withall remember, that *sins committed do not utterly take away grace, but rather make it the more to shine and shew it selfe.* For God in mercy turneth all things, even sinne it selfe, to the good of them that be his: and therefore sinne committed, cannot either wast, or extinguish grace received, but by divine dispensation, serves to amplifie and inlarge the same; so as where sin aboundeth, there grace aboundeth much more, Rom. 5.20. And the Lord said to *Paul*, being in great extremity, 2 Cor. 12.9. *my grace is sufficient for thee: for my power is made perfect through weakenesse.* Hence it appeareth, that Gods grace is not utterly lost, but appeareth lively in the time of distresse.

The fourth Ground is this: *The promises of God touching remission of sins, and life eternall in respect of beleevers, are general, and in regard of all and every man indefinite*: that is, they do not define or exclude any person, or any sinner, or any time; only they admit one exception or finall impenitencie. Here a question may bee moved, How long hee that ministreth comfort, must stand upon the possibilitie of pardon? I answer, untill hee hath brought the partie distressed to some measure of true repentance: and this being done, then he is to proceed to the second degree of comfort.

The

The second degree of comfort is, to teach, that the sinne, or sinnes of the partie distressed, are indeed pardoned. But it may be asked, upon what signes may this comfort bee applied? I answer, upon these two. First, if the partie distressed confesse, that hee or shee is heartily grieved, that by their sinne or sinnes, they have offended so loving and so mercifull a God. Secondly, if they professe, that they desire with all their heare to bee reconciled unto God in Christ: and at least doe desire to repent for their sinnes; and withall doe carry in heart a purpose to sinne no more, but in all things (as much as in them lyeth) to performe new obedience unto God, *Luk.* 15.11. &c. Now for the better enforcing of this comfort, some texts of Scripture fitting this purpose must be rehearsed; as for example, *Matth.* 9.12, 13. *I came not to call the righteous*, that is to say, those that judge themselves righteous, *but sinners*, that is, those which are grieved, because in their owne conscience they are vile and heinous offenders, *to repentance*. Againe, *Matth.* 11.28. *Come unto me all ye that are weary, and heavie laden, and I will refresh you.* And Christ saith, it was the end of his coming, to *preach deliverance to the Captives, and to set at libertie them that are bruised*, *Luk.* 4.18.

The Case of Residivation.

To conclude this point, there remaines yet a further question to be resolved, and that is this. A man after repentance for some grievous sinne, falls into it againe, and is distressed more than before: It is a case somewhat grievous. For wee know that if a man be recovered of an ague, and through distemper in diyet or otherwise, makes a relapse into it againe, his case is often desperate, and he hardly escapeth with his life. In the same manner it is a dangerous case, if after repentance, men make a relapse into the same sin againe. It may then be asked, how such persons may be recovered after a relapse?

I answer, though we finde not any one particular example in Scripture, of any one person, that was restored againe after a relapse: yet nevertheless there is some comfort for such persons. Upon what grounds may some say? *Answ.* Men that have not so much as a drop of mercie, in comparion of God, must forgive their brethren often and many times, yea, as our Saviour Christ saith to *Peter*, till seventy times seven times, if they returne and say, it repents them. Now God is infinite in all his attributes. He is much in sparing: with him is plenteous redemption: and therefore hee will question lesse, upon true repentance, often forgive and forget, even the same sinne iterated againe and againe.

Now these persons are to bee releeved in this sort. First, they must have their Consciences settled in this point, that their relapse is pardonable, though very dangerous. For proofe hereof, read *Esay* 1.18. where mention is made of divers Apostates, that were by God called to repentance, with promise of pardon if they turned unto him. And in *Luke* 15. the prodigall childe, by whom I understand one that after grace received, fell from his repentance and obedience to God) when he did purpose in his heart to returne againe, was pardoned, and receved into favour. In the 2 *Cor.* 5.20. *Paul* saith to the Corinths, that were fallen away, *We pray you in Christs stead that ye be reconciled unto God.*

Secondly, being thus settled in conscience, they must againe repent them of their sinnes.

Thirdly and lastly, they are to be comforted, with the promise of remission of sinnes, after that some signes of renewed repentance for sinnes past have beene given.

Sect. 2.

The second kinde of this Tentation or trouble of mind, which is more common and lesse violent, befalls the children of God: and *it is a griefe of heart, more or lesse, whereby men are troubled in respect of the want of grace in their hearts, and defects of obedience in their lives. Paul* the deare servant of God, was possessed with this trouble of minde, as we may read, *Rom.* 7.23. And indeed there is no child of God, but more or lesse, one time or other, he feeles the stings of sin, and the bufferting of Satan, which cause griefe in his heart. But this griefe is a notable grace of God, and therefore they which want it, must labour to have it, and they which have it, must not seeke to put it out, but to keepe it in measure and order.

The moderate distresse.

And the Grounds of comfort, whereby the heart may be staied in this sorrow, that it be not immoderate, may be these.

1. Ground. It is Gods will, that the worke of sanctification, or regeneration, should be imperfect in this life, and remaine unfinished till death. This point needs no proofe, it is manifest both in the Word of God, and in daily experience. The reasons for which God will have it to be so, may be these.

First of all, God gives grace, according to the measure and manner of our receiving of it, which in this life is imperfect. Some gifts of God in Christ, bestowed on his servants, as remission of sinnes by his death, and justification by his obedience, are not *put into us*, but are only *applied* and made ours *by imputation*. Some other gifts there be, which are *infused* and put into us, as namely, sanctification, regeneration, the love of God and man: and by one of these two meanes, to wit, either by imputation, or infusion, are all the gifts of God in Christ made ours. Yet before wee can have them, we must receive them, and the meanes whereby wee receive them is faith, which God hath ordained, to be the hand of our soules, to receive his benefits bestowed on us. Which faith because it is weake and imperfect in this life, therefore the gifts which we receive thereby, are also imperfect. For though Gods benefits be like a bottomlesse

lesse ses, yet the faith whereby we lay hold of them, is like unto a vessell with a narrow necke, which though it be cast into the great Ocean, receives but a little water at once, and that by degrees, drop by drop, according to the wideneesse of the mouth. And hence it is, that though the gifts of God without us, which are ours by imputation, be perfect; yet all such graces as are put into us are weake and imperfect.

Secondly, if any servant of God should be perfectly regenerate, and made absolutely holy in this life; then he should fulfill the morall law, and so become a Saviour to himselfe: and by the tenour of the law have life, and so should not Christ be a Saviour properly, but only *an instrument*, to dispose us to the keeping of the law, whereby we might save our selves. But there is one onely al-sufficient Saviour, Christ Jesus, and the beginning, the middle, and the accomplishment of our salvation, is to be ascribed to him alone.

Thirdly, it is the will of God, that his owne children, with whom hee is well pleased in Christ, should be brought to nothing in themselves, that they might bee all in all out of themselves in Christ: being, as it were, emptied of selfe-love, and of all confidence in their owne goodnesse. But if sanctification should be perfect at the first, then a man should not goe out of himselfe, but would rather stay as he is, and rest contented in his owne goodnesse. For this cause *Paul*, after his exaltation, was buffeted by Satans temptations, that he might not be exalted out of measure, 2 *Cor.* 12. 7. but should content himselfe with this, that he was in the love and favour of God in Christ.

II. *Ground* is; To consider, what makes a man professing Christ, accepted of God: and how much he himselfe must doe for this end? The substance of all things to be done of us for this end, that wee may become the children of God, may be reduced to three heads.

First of all, we must heartily bewaile our sinfull lives past, and seriously humble our selves in regard of our owne sinnes, both of heart and life: and if by occasion wee fall into any sin, we must not lie therein, but by speedie repentance, recover our former estate.

Secondly, in regard of the sinfulnesse of our hearts and lives, in times past, wee must rest our selves on Gods mercie alone, flying to the throne of mercie for the pardon of them all.

Thirdly, we must endevour in the course of our lives afterward to performe obedience to God in all his Commandements; that thereby we may shew our selves thankfull to him for his mercie, and profit in our obedience.

For proofe hereof; First, consider the examples of this practice in Gods children. All that *David*, that worthy servant of God could doe, after his sinnes committed, to bring himselfe againe into the favour of God, whom he had offended, consisted of these very heads, which have beene named; Repentance, Confidence, and Affiance in Gods mercy, and Performance of new obedience. And this his practice was verified, amongst many other places, specially in the 116. Psalme, and in all the Psalmes commonly called penitentiall. Againe, the Prophet *Daniel* was accepted of God only for the doing of these things, *Dan.* 9. And in like manner was *Paul*. and the rest of the Apostles, *Rom.* 7. 1 *Tim.* 1. 12. Againe, for further proofe, let it be considered, what it is that makes a man to become a Christian and servant of God: not this, that he is pure from all sinnes, and never slides or swarves from obedience unto God; but because when he sinneth and falleth, he is grieved with himselfe, and labooreth every day to mortifie his corruptions, which are the matter of sinne, in his heart, and life, and sufferreth not sinne to reigne in his mortall bodie, but crucifieth the flesh, with the affections and lusts thereof.

Yet here remaines a great difficultie. Many a good servant of God may, and doth truly say of himselfe, I bewaile my sins, and doe in some sort rest on Gods mercie, and with all I endevour to performe new obedience: but alas, here is my griefe, I cannot doe these things as I would. In matter of sorrow and griefe, I am troubled with hardnesse of heart; in occasions of boldnesse and confidence, with doubtings: endevour to obey, with many slips, and sundry falls. For the staying and moderating of this griefe, these rules may further be remembred.

The first Rule. If there be in the minde a purpose not to sinne: in the will, a desire to please God: and in the whole man, an endevour to performe the purpose of the minde, and the desire of the will: marke what followes upon this: God in mercy accepteth the purpose & will to obey, for obedience it selfe. Yea, though a man faile in the very act, and doe not so well as he should, the Lord accepteth the affection and endevour for the thing done. Excellent is the saying of an ancient father, *God accepteth that which is his, and forgives that which is thine.* His is the grace whereby we are enabled to endevour to obey in the want of obedience, and that he accepteth: ours is the sinne and weaknesse in performance of the duty which he requireth, and that hee doth in mercy forgive. Herein appeareth the great goodnesse of God unto us, and we can never be sufficiently thankfull for the same. But yet that we may not here delude our hearts with conceits, and blesse our selves in vaine; we must know, that God doth not alwaies accept the will for the deed, unlesse there be *a constant purpose* in heart, *a true desire* in wil, and some *resolved endevour* suitable in the life. *Malach.* 3. 17. *God spares them that feare him, as a father spares his owne child.*

How

Accipit fuum, & remittit tuum.

How is that? Though the sicke or weak child being commanded some businesse, goeth about it very unhandsomely, and so the deed be done to little or no purpose, yet the father accepts it as wel done, if he see the child yeeld unto his Commandement, and doe his endevour to the uttermost of his power. Even so will God deale with those that be his children, though sicke and weake in obedience.

But how, will some say, can God accept a worke of ours that is imperfect? *Ans.* So farre forth as the obedience is done in truth; so far forth God accepts it, because it is his owne worke in us: and as it is ours, he pardons it unto us, because we are in Christ.

A second Rule is laid downe, *Rom.* 7. 19. where *Paul* saith to this purpose, *the good which I would doe, I doe not, and the evill which I would not, that doe I.* In these words is set downe the state of all regenerate men in this life: and the meaning is this: The good things which God hath commanded, I doe them, but not as I would; and the evill forbidden I avoid, but not as I would. This we shall see to be true by comparing the voices of three kinds of men together. The carnall man saith, *I doe not that which is good, neither will I doe it; and that which is evill I doe, and I would doe it.* Contrariwise, the man glorified, he saith, *That which is good I doe, and will doe it; and that which is evill I doe not, neither will I doe it.* The regenerate man in a middle betweene them both, he saith, *The good things commanded I doe, but not as I would; the evill things forbidden I avoid, but not as I would.*

And this is the estate of the childe of God in this life, who in this regard is like unto a diseased man, who loves his health, and therefore observes both diet and physicke: and yet he often falls into his fit againe (though he be never so carefull to observe the rules of the Physitian) by reason of the distemperature of his body: and hereupon is faine to goe to the Physitian the second time for new counsell: in like manner, Gods children have indeed in their hearts a care to please and obey God; but by reason of sinne that dwelleth in them, they faile often, and so are faine to humble themselves againe before him, by new repentance. Againe, the servants of God are likened to a man, by some sudden accident cast into the sea, who in striving to save himselfe from drowning, puts to all his strength to swim to the shore, and being come almost unto it, there meets him a wave or billow, which drives him cleane backe againe, it may be a mile or further; and then the former hope and joy conceived of escape, is sore abated, yet he returnes againe, and still labours to come to the land, and never rests till he attaine unto it.

III. *Ground*. He that is indeed regenerate, hath this priviledge, that the corruption of nature is no part of him, neither doth it belong to his person in respect of divine imputation. *Paul* saith of himselfe, *Rom.* 7. 17. *It is no more I, but sinne that dwelleth in me.* In which words, he distinguisheth betweene his owne person, and sinne that is in him. For in man regenerate, there be three things, the bodie, the soule, and the gift of Gods image restored againe. Now touching the corruption of nature, that is in his person, and so may be said to be his; but it belongs not to the man regenerate: it is not his, because it is not imputed to him, and so indeed is, as though it were not in him. The Apostle, 1 *Thess.* 5. 23. prayes for the Thessalonians, that God would sanctifie them *throughout*, and praies for their *whole* spirit, soule, and body. Of which place (amongst many) this exposition may be given: The Apostle speaking of men regenerate, and sanctified, makes three parts in them; bodie, soule, and spirit: and by spirit, we are to understand not the conscience, but the gift of regeneration, & sanctification, which is the whole new man in body and soule, opposed to the flesh, which in a naturall man is called the old man, *Rom.* 7. And the prayer which *Paul* makes in the behalfe of the Thessalonians, teacheth us in effect thus much, that though corruption remaine in the regenerate, after regeneration, yet in respect of divine acceptation, he is accounted as righteous, and so continueth; his sinne (by the mercie of God in Christ) not being imputed to him to condemnation. And so much for that point.

Now these Grounds of comfort, and rules of the like nature, may serve to sustaine and uphold the hearts of the children of God, when they shall be pressed and troubled, in consideration of their estate in this life, which cannot till death bee fully freed from much weaknesse and manifold imperfections.

CHAP. XLI.

Of the fifth speciall Direction, arising from a true view of the body.

THe fifth and last kinde of Temptation or Trouble of minde, ariseth *from a vaine view of our owne body.*

Before I enter to speake thereof, one Question, in the case and rule, must be answered, namely, how the body being an earthly substance, should trouble or annoy the minde, considering that the minde is not bodily, but spirituall: for nothing can worke above it owne power; and it is against reason, that that which is bodily, should either alter or trouble a spirit. For answer hereunto, these things must be considered:

Sect. 1. How the body troubles the minde.

First of all, the actions of man, though they be sundry, yet they all proceed from one onely fountaine, and common cause, as before; and are done by the power thereof. The body of it selfe is not an agent in any worke, but as it were a dead instrument, and by which the soule produceth all actions whatsoever.

Secondly,

Secondly, though all the actions of men come from the soule, yet the most of them are such as be performed by the body, and the parts thereof, and by the spirits that are seated in the body, as by instruments. Indeed some actions of the soule and minde are done without the helpe of the body, but I say that the most of them are wrought by the body, and spirits therein contained. And yet notwithstanding the spirits in themselves are no agents at all: but the onely agent in any worke is the soule it selfe. For example, the using of the outward senses, as of sight, hearing, tasting, touching, smelling, as also of the inward, as imagination, memory, &c. all this is done by the braine, and the parts of the braine, as proper instruments. All affections both good and bad come from the soule, but yet they are done and acted in and by the meanes of the heart and vitall spirits. So also the powers of life and nourishment proceed from the soule; and yet they are done and wrought by the liver, and other inward parts, as instruments whereby the soule nourisheth the bodie. In a word, there is no naturall action in man, but for the effecting thereof, the parts of the body are used as it were the hands and instruments of the soule; and all this comes by reason of the union of the body with the soule, whereby they make one person.

Hence it followes, that when the bodie is troubled, the soule is also troubled. Now the body affecteth and hurteth the soule & mind, not by taking away, or diminishing any part thereof: for the soule is indivisible: nor by depriving it of any power or faculties given it of God: for as the soule it selfe, and the parts thereof, so also all the faculties of the same remaine whole and entire without abating or diminishing: But by corrupting the action of the minde, or more properly, by corrupting the next instrument, whereby the mind worketh, and consequently the action it selfe.

This may bee conceived by a comparison. A skilfull artificer in any science, having an unfit toole to worke withall, though his skill be good, and his ability sufficient, yet his instrument wherewith he worketh being bad, the worke which he doth must needs bee an imperfect worke. Howbeit, the coole takes not away the skill of his workmanship, nor his power of working; onely it hinders him from shewing his skill, and doing that well, which otherwise he should and could doe well. In like manner; the bodie being corrupted, hinders the worke of the soule; not by taking away the worke of the soule, or the ability of working: but by making it to bring forth a corrupt worke, because the instrument which it useth is corrupt and faulty. And thus we must conceive of all the annoyances of the soule by the body.

The Temptation followeth. The bodie causeth the trouble of mind two waies, either by Melancholy, or by some strange alteration in the parts of the body, which oftentimes befall men: in what sort we shall see afterwards. For troubles of minde thus caused, are more common, and as noysome as the most of the former.

Sect. 2.

Melancholy.

Touching that which comes by Melancholy, sundry things are to be considered for our instruction, and for the remedie of that evill.

1. And first of all, if it be asked what Melancholy is? I answer, it is a kinde of earthly and blacke bloud, specially in the spleene, corrupted and distempered; which when the spleene is slope, convaies it selfe to the heart, and the braine; and there partly by his corrupt substance, and contagious qualitie, and partly by corrupt spirits, annoieth both heart and braine, being the seats and instruments of reason and affections.

Esca Diaboli, Balneum Diaboli.

2. The second is, what are the effects and operations of Melancholy? *Answ.* They are strange and often fearefull. There is no humour, yea nothing in mans body, that hath so strange effects as this humour hath, being once distempered. An ancient Divine cals it the *Devils bait*, because the Devill being well acquainted with the complexion and temperature of man, by Gods just permission, conveyes himselfe into this humor, and worketh strange conceits. It is recorded in Scripture, that when the Lord tooke his good spirit from *Saul*, whereby he did carry himselfe well in the government of his people, and an evill spirit came upon him, he was in so fearefull a case, that he would have slaine him that was next unto him: how so? Surely, because God in justice withdrew his Spirit from him, and suffered Satan to enter into the humour of choler, melancholy, or both, and by this means caused him to offer violence to *David*.

Now the effects thereof in particular are of two sorts. The first is in the braine and head. For this humour being corrupted, it sends up noysome fumes as clouds or mists which doe corrupt the imagination, and make the instrument of reason unfit for understanding and sense. Hence followes the first effect, strange imaginations, conceits and opinions framed in the mind: which are the first worke of this humor, not properly, but because it corrupteth the instrument, and the instrument being corrupted, the faculty cannot bring forth good but corrupt actions.

Λυκάνθρωποι.

Examples hereof are well knowne, I will only touch one or two. One is called the Bestiall or Beastlike *Melancholy*, a disease in the braine whereby a man thinkes him to bee a beast of this or that kind, and carries himselfe accordingly. And herewith have all those bin troubled, which have thought themselves to be wolves, and have practised wolvish behaviour. Againe, it is said of *Nebuchadnezzar*, *Dan.* 4. that he was driven from men, and did eat grasse as the oxen, that is, behaved himselfe, and fed as a beast. Now some are of opinion, that his humane shape was taken from him, and that he was transformed into a beast; at least that he had the soule of a beast in stead of an humane soule for a time. But they are deceived. For there is no such transportation of soules into bodies, either of men or beasts. Others thinke, that *Nebuchadnezzar* was smitten in the braine with this disease of beast-like melancholy, whereby he was so bereft of his right minde, that he carried himselfe as a beast. And this interpretation is not against the text: for in the 31. verse of that chapter it is said, that *his minde came to him againe*: and therefore in the disease, his understanding, and the right use of his reason was lost. And the like is true in histories, by divers examples, though it were not true in *Nebuchadnezzar*.

Againe, take another example, that is common and ordinary. Let a Melancholike person upon the sudden heare or see some fearefull thing, the strength of his imagination is such, that hee will presently fasten the thing upon himselfe. As if hee see or heare that a man hath hanged himselfe, or is possessed with a Devill, it presently comes to his mind, that he must doe so unto himselfe, or that he is, or at least shall be possessed. In like manner, upon relation of fearefull things, presently his phantasie workes, and he imagineth that the thing is already or shall befall him. And this imagination, when it enters once and takes place, it brings forth horrible and fearefull effects.

The second effect or worke of Melancholy, is upon the heart. For there is a concord and consent between the heart and the brain, the thoughts and the affections: the heart affecting nothing but that which the minde conceiveth. Now when the minde hath conceived, imagined, and framed within it selfe fearefull thoughts, then comes affection and is answerable to imagination. And hence proceed exceeding horrors, feares and despaires, even of salvation it selfe, and yet the Conscience for all this untouched, and not troubled or disquieted.

3. Thirdly, it may be demanded, whether there be any difference betweene the trouble of Conscience and Melancholy? *Ans.* They are not all one, but differ much. Affliction of Conscience is one thing, trouble by Melancholy is another: and they are plainly distinguished thus:

First, when the conscience is troubled, the affliction it selfe is in the conscience, and so in the whole man. But in Melancholy, the imagination is disturbed, and not the conscience. Secondly, the conscience afflicted hath a true and certaine cause whereby it is troubled, namely, the sight of sin, and the sense of Gods wrath: but in Melancholy, the imagination conceiveth a thing to be so, which is not so: for it makes a man feare and despaire upon supposed and fained causes. Thirdly, the man afflicted in Conscience hath courage in many other matters: but the melancholike man feares every man, every creature, yea, himselfe, and hath no courage at all, but feares when there is no cause of feare. Fourthly, imaginations in the braine caused by Melancholy, may be cured, taken away, and cut off by meanes of Physicke: but the distresse of Conscience cannot bee cured by any thing in the world but one, and that is the bloud of Christ, and the assurance of Gods favour.

4. Fourthly, the way to cure Melancholy is this. *First*, the person troubled must bee brought to this, that he will content himselfe, to be advised and ruled by the judgement of others, and cease to rest upon himselfe touching his owne estate; and by this shall hee reape much quiet and contentation.

Secondly, search and triall must bee made, whether he hath in him any beginnings of grace, as of faith and repentance, or no. If he be a carnall man, and wanteth knowledge of his estate, then meanes must be used to bring him to some sight and sorrow for his sinnes, that his melancholy sorrow may be turned into a godly sorrow. If he want faith and true repentance, some good beginnings thereof must be wrought in his heart.

Thirdly, when hee is brought to faith in Gods mercy, and an honest purpose not to sinne any more; then, certaine mercifull promises of God are to be laid before him, and he must be exhorted to rest upon these promises, and at no time to admit any imagination or thought, that may crosse the said promises. Now the promises are these, and such like. *Psal. 34. 9. No good thing shall bee wanting to them that feare God. Psal. 91. 10. No evill shall come neere the godly man. 2 Chr. 15. The Lord is with you, while you are with him, & if you seeke him, he will be found of you. Iam. 4. 8. Draw neere to God, and he will draw neere to you.* And the best meanes to cause any man thus diseased to be at peace with himselfe, is to hold, beleeve, and know the truth of these promises, and not to suffer any by-thought to enter into his heart, that may crosse them.

Moreover, though the former promises may stay the minde, yet will they not take away the humour, except further helpe bee used. Therefore the fourth and last helpe is the art of Physicke, which serves to correct and abate the humour, because it is a meanes by the blessing of God, to restore the health, and to cure the distemper of the body. And thus much touching the trouble of minde, caused by melancholy.

Sect. 3.

Strange alterations besides melancholy.

The second meanes whereby the body annoyes the mind, is, when it occasions trouble to the minde, by strange alterations incident to the bodie. When a man begins to enter into a Phrensie, if the braine admit never so little alteration, presently the mind is troubled, the

the reason corrupted, the heart terrified, the man distracted in the whole body. Thus from the trembling of the heart come many fearefull imaginations and conceits, whereof a man knowes not the cause. The same is procured by the swelling of the spleene, by the arising of the entrals, by strange crampes, convulsions, and such like.

The remedie hereof is this. *First*, it is still to bee considered, whether the partie thus troubled, hath the beginnings of true faith and repentance, or no. If he hath, it is so much the better: If he hath not, (as usually such persons are meere naturall men) then the first duty is, to use all meanes, to stir up in him some godly sorrow for his sinnes, to bring him to the exercises of invocation, and to some confidence in Gods mercy for pardon.

Secondly, this being done, meanes must be used to take away the opinion conceived, which will be done by giving him information of the state of his body, and what is the true and proper cause of the alteration thereof. This being knowne, the griefe or feare conceived will easily be stayed. For take away the false opinion, and informe the judgement, and the whole man will be the better.

Thirdly, the opinion being altered and reformed, it may be the alteration in the body will remaine: the party therefore in that case must be taught, that it is a correction of God, and that God doth not barely suffer the correction to be inflicted, but is the very author of it: and therefore the party is to be well pleased, and to rest himselfe in that will of God. For every present estate, whether it be good or bad, is the best state for us, because it comes by Gods will and appointment.

And thus much touching the distinct kinds of distresses of minde: whereunto I adde this one thing further; that if we make examination of the estate of such persons as are troubled with any of these five temptations, wee shall not usually finde them single, but mixed together, especially Melancholy, with terror of Conscience or some other temptations.

For the distraction of the minde will often breed a distemper in the body, & the distemper of the body likewise will sometime cause distraction of mind. Againe, Melancholy will often be an occasion (though no direct cause) of terrour of conscience, and in the same manner the conscience touched and terrified with sense of the hainousnesse of sin, and the heavinesse of Gods wrath, will bring distemper of body by sympathy, and cause Melancholy.

In this Case, if Question be made, what is to be done, I answer, that for mixt distresses, wee must have recourse to mixt Remedies, using in the first place the best meanes for the rectifying of the mind, the principall grounds whereof have beene before delivered; and then taking the seasonable advice of the Physitian, whose calling and service God hath sanctified for the cure and releese of the body in case of extremitie.

And so much of the first sort of Questions concerning Man simply considered in himselfe.

The end of the first Booke.

THE SECOND BOOKE OF THE CASES OF CONSCIENCE,

concerning Man as he stands in relation to God.

CHAP. I.

Of the order of the Questions.

Hitherto I have spoken touching the first sort of Questions of the Conscience, which concerne Man simply considered in himselfe as he is a man.

In the next place come to be handled and resolved the Questions concerning Man, as he stands in relation. Now man standing in a two-fold relation; either to God, or to man: according to this relation, the Questions come to be considered in their severall places. And first, wee are to treat of the Questions of Conscience touching man standing in relation to God; to wit, as he is a Christian.

All which for orders sake may be reduced to foure heads.

I. Concerning the Godhead.

II. Concerning the Scriptures.

III. Concerning religion, or the worship that is due unto God.

IV. Concerning the time of the worship of God, namely, the Sabbath.

CHAP. II.

Of the Godhead.

Touching the Godhead, there are two maine Questions.

I. Que-

I. Question.

Whether there be a God?

Before wee come to answer the Question, this one caveat must bee remembred, that it is a maine ground and principle in all Religions whatsoever, not to bee doubted of, or called into question, That there is a God. *Hebrewes 11. 6. He that commeth to God, must believe that God is.* As for those that are commonly termed Atheists, which denie that there is a God, they are to bee punished with death, as not worthy to live in humane society; and the greatest torment that can bee devised by the wit of man, is too good for them. For if those bee holden as Traitors to an earthly Prince, and are most deservedly adjudged to death, that revile his person, and deny his lawfull authority: then they that call into question the God-head, are much more worthy to be esteemed traytours to God, and consequently to beare the just punishment of their rebellion, death it selfe.

For this cause I doe not meane to dispute the Question, whether there bee a God or no; and thereby minister occasion of doubting and deliberation in that which is the *only* maine Ground and pillar of Christian Religion: but rather my purpose is, in shewing that there is a God, to remove, or at least to helpe an inward corruption of the soule, that is great and dangerous, whereby the heart and conscience by nature denieth God and his providence. The wound in the body that pluckes out the heart, is the most dangerous wound that can bee: and that opinion that taketh away the Godhead, doth in effect rend and plucke out the very heart of the soule. This caveat premised, I come to the point in hand, to shew that there is a God.

And for our better knowledge and assurance of this truth, we are to remember thus much, that God hath given unto man a three-fold light: the one of nature: the other of grace, and the third of glory. And by these, as by so many degrees of knowledge, the minde being inlightened by God, receiveth direction in the truth of the God-head, both for this present life, and for that which is to come.

If it bee demanded, in what order God hath revealed this light unto man: I answer, that the light of nature serveth to give a beginning and preparation to this knowledge: the light of grace ministers the ground, and gives further proofe and evidence: and the light of glory yeelds perfection of assurance, making that perfectly and fully knowne, which by the former degrees was but weakly and imperfectly comprehended. Of these three in order.

Sect. I.

The light of nature is that light, which the view and consideration of the creatures both in generall and particular, affoordeth unto man. From the light of nature, there are five distinct argumen ts, to prove that there is a God: the consideration whereof will not bee unprofitable; even to him that is best setled in this point.

Arguments from the light of nature, and Creation.

I. The first is taken from the creation and frame of the great body of the world, and the things therein contained. *Romanes 1. 20. The invisible things of him, that is, his eternall power and God head, are knowne by the Creation of the World, being considered in his workes.* And out of this excellent frame of the world, the truth of the God-head may bee sundrie wayes proved and maintained.

First, I would aske this question: This goodly frame of the world, had it a beginning, or no beginning?

Let either part, or both be taken. Let it first bee said, it had no beginning, but is eternall, as the Atheist holdeth. Then I reason thus: If it had no beginning, the world it selfe is God, and all the creatures that are therein, from the greatest and highest, to the least and basest; yea, every drop of water in the sea, and every corne of sand by the sea shoare, are Gods. The reason is, because according to this opinion, they have their being of themselves without beginning, and that which is a substance of it selfe, and hath no beginning, is very God.

Againe, if the world hath no beginning, then it hath also no ending. For that which is without beginning, is without ending. Now all things in the world are lyable to corruption, and consequently are subject to an end. For whatsoever is corruptible, the same is finite: therefore the world had a beginning.

Now if it had a beginning; then I demand, how it was made? did it make it selfe? or was it made of nothing? If it bee affirmed, that it made it selfe, then the world was before it was. If it be said, it came from nothing, that also cannot bee. For nothing brings forth nothing: and that which is nothing in it selfe, cannot bring forth something: therefore it is absurd in reason to say, that nothing brought forth this world. And hereupon it must needs remaine for a truth, that there was

some substance eternall and Almightie, that framed this goodly *Creature* the World, besides it selfe.

If a man comes into a large forest, and beholds therein goodly faire buildings, and sundry kindes of herbs, and trees, and birds, and beasts, and no man: hee will presently reason thus with himselfe: These buildings are the workmanship of some man, they were not from all eternitie, they did not reare themselves, neither did the herbs, the trees, the birds, or the beasts build them: but of necessity they must have some first founder, which is man. In like manner, when wee consider this world, so goodly a creature to behold, though wee see not the maker thereof, yet wee cannot say that either it made it selfe, or that the things therein contained made it, but that the Creator of it was some uncreated substance, most wise, most cunning, and everlasting, and that is God.

Secondly, from this frame of the world, and the consideration thereof, I reason thus: In the world there are foure sorts and kindes of creatures. The first, bare and naked substances, that have neither life, sense, nor reason in them; as the Sunne, the Moone, and the Starres. The second, that have substance and life, but no sense nor reason: as plants, trees, and herbs. The third, that have no reason, but both substance, life, sense, and power to move themselves; as the beasts of the land, and fishes of the sea. The fourth are such as have all, namely, substance, life, sense, and reason; as men.

Now these foure sorts of creatures excell one another in properties and degrees. For the first of them which are meere substances, doe serve those that have life, as the trees and the plants. The trees and the plants serve the creatures that have sense and life, as the beasts and the fishes. The beasts and the fishes serve man, that hath substance, life, sense, and reason. And amongst them all wee see, that those which have more gifts are served of those which have lesse, as the Sunne and Moone serve the plants, the plants and herbs serve the beasts, and the beasts serve man, and that creature that hath most gifts is served of all. Man therefore excelling all these, must have something to honour and serve, which must bee more excellent than the other creatures, yea, than himselfe, and that is a substance uncreate, most holy, most wise, eternall, infinite: and this is God.

Thirdly, all particular creatures whether in heaven or in earth, are referred to their certaine particular and peculiar ends, wherein every one of them, even the baselt and meanest, is imployed, and which they doe all accomplish in their kinde. And this is a plaine proofe, that there is one that excelleth in wisdome, providence, and power, that created all these to such ends, and hath power to bring them thereunto: and who is this but God?

II. The second sort of arguments drawne from the light of nature, are taken from the preservation and government of the world created; and these are touched by the Holy Ghost, when hee saith, *Acts* 14. 17. *That God left not himselfe without witnesse, in that by his providence he did good, and gave raine from heaven, and fruitfull seasons, filling our hearts with joy and gladnesse.* Arguments from the government of the world.

The particulars drawne from the government of the world, are these:

First, our food (whereby wee are nourished) is in it selfe a dead food, void of life: and yet it serveth to maintaine and preserve life: whereas in reason, it is more fit to choke and stuffe our bodies, than to feed them.

Secondly, our garments which wee weare, are in themselves cold, and voyd of heat, and yet they have this use to preserve heat, and to sustaine life in the extremity of cold. Therefore there must needs bee an omnipotent and divine power, that giveth unto them both such a vertue, to feed and preserve the life and health of man.

Thirdly, the raine falling, and the Sunne shining upon one and the same plot of ground, causeth it to bring forth in his season an hundred severall kindes of herbs and plants, whereby every one hath a severall and distinct flower, colour, forme, and savour: Whence commeth this? Not from the raine, for it hath no life in it selfe, and besides it is in it selfe all one: not from the Sun, or the earth; for these also in their kinde are all one, having in them no such power whereby they should be the authors of life; therefore the differences of plants in one ground, may convince our judgements, and teach us thus much, that there is a divine and heavenly power above and beside the power of these creatures.

Fourthly, take an example of the bird and the egge. The bird bringeth forth the egge: the egge againe bringeth forth the bird. This egge considered in it selfe, hath in it neither life nor soule, and the bird can give it neither; for all that the bird can doe, is to give it heat, and no more. Within the shell of this egge, is made a goodly creature, which, when it commeth to some perfection, it breaketh the shell. In the shell broken, wee shall see the nibbe, the wing, the legge, and all the parts and members of a bird. Now let this bee considered, that the egge brought not forth this goodly creature, nor yet the henne. For the egge hath no such power or vertue in it selfe; and the henne gave but her heat; neither did man doe it: for that which was done, was

was within the egge, and within the shell. It therefore was some other wonderfull power and wisdome that made it, and brought it forth, that surpasseth the power of a creature.

Againe, let us consider the generation of the silke-worme, one of the least of the creatures, and from it we shall have a notable demonstration of the divine providence. This little worme in the first is but a small seed, like unto lin seed: the same small seed breedeth it and bringeth it forth. The worme brought forth, and growing to some bignesse, at length weaves the silke; having woven the silke, it windes it selfe within it, as it were in a shell: and there having lodged for a time, it conceiveth a creature of another forme, which being within a short space perfected, breaketh the shell, and commeth forth a flie. The same flie, like a dutifull creature, bringeth forth the seed againe, and so continues the kinde thereof from yeare to yeare.

Here let it bee remembred, that the flie having once brought forth the seed, leaves it, and dieth immediately: and yet the seed it selfe, though exposed to winde and weather, and utterly neglected of man, or any creature, at a certaine time within few moneths becomes a worme. Whence should all this proceed, but from a Creator infinitely powerfull and wise, who by his admirable power and providence dispenseth life, being, and propagation, even to the least things in their particular sorts and kindes.

III. The third sort of Arguments from the light of nature, are taken from the soule of man. The soule is endued with excellent gifts of understanding and reason. The understanding hath in it from the beginning certaine principles, whereby it knoweth and discerneth both good and bad, things that are to bee done, and things that are to bee left undone. Now man cannot have this gift to discerne betweene good and evill, of or from himselfe: but it must needs proceed from another cause, which is, power, wisdome, and understanding it selfe: and that is God.

Againe, the conscience, another gift of the soule of man, hath in it two principall actions; testimony, and judgement: by both which the truth in hand is evidently confirmed.

Touching the testimony of conscience; let it bee demanded of the Atheist, whereof doth conscience beare witnesse? Hee cannot denie, but of his particular actions. I aske then, against whom, or with whom doth it give testimonie? The answer will easily bee made by the heart of any man, that it is with or against himselfe. Furthermore, whom is it, a creature? Then are we men inferiors. Angels? so it is unpossible that any meaner Angell should checker those the voice of conscience, or convince the testimonie thereof, or discover and charge in the darkest of nights, the most wicked most powerfull, most holy, that seeth and knoweth all things, to whom conscience beareth record; and that is God himselfe.

And touching the judgement of conscience; least man commonly are guilty of offence, though it bee done in secret, and concealed from the knowledge of any mortall living; yet Conscience, that knoweth it, will accuse him, arraigne him, and bring him before God, and give him no rest. Which, or where is the reason? man knoweth not the trespasse committed: And if there bee no God, whom shall hee feare? And yet hee feareth. This also is necessarily proveth, that there is a just and mighty God, that will take vengeance upon him for his sinne.

IV. The fourth Argument which is from nature, is this: There is a ground or principle which is written in every mans heart in the world, none excepted, that there is a God. Reasons for proofe hereof may bee these:

First, the Gentiles worshipping Idols made of stockes and stones, doe acknowledge herein thus much, that there is something whereunto honour and service is due. For man by nature is proud, and will never yeeld to bow the knee of his bodie before a stocke or a stone to adore it, unlesse hee thinke and acknowledge, that there is in them a Divine power, better than himselfe.

Secondly, the oath that is taken for confirmation, which is commonly termed the assertory oath, is used in all countreyes. And it is for the most part generally taken to bee a lawfull meanes of confirming a mans word, when it is bound by the oath taken. *Iacob* and *Laban* being to make a covenant, *Iacob* sweareth by the true God, *Laban* by his false gods, and by that both were bound to stand to their agreement, and not to goe backe; therefore neither of them did, or durst breake their oath. And among the Gentiles themselves there are very few or none to bee found, that will falsifie their word given and avowed by an oath. Whereupon it is a cleare case, that they acknowledged a Godhead, which knoweth and discerneth their hearts, yea, that knoweth the truth, and can and will plague them for their disgracing the truth by lying.

Thirdly, wee are not lightly to passe over the usuall termes and ordinary speech of all nations who are wont upon occa-

...terously: it lightens, it thunders, it blowes, it hailes. For saying this, one while they rejoyce and are thankfull, and otherwhiles they feare and are dismaied. They say not, Now we have no rain, nor thunder: for then they would neither rejoyce, or tremble. In a word before they speake this commonly, sometimes very wittily, and sometimes fearingly, it may probably be thought that they acknowledge a divine power which causeth the raine to fall, and the thunder to bee so ...to thoughtfull ... for better proofe hereof, it were to bee considered, that since the world begunne, there could not yet bee found, or shewed us forthy any man that ever wrote, or published a discourse, more or lesse, to this purpose, that there was no God.

And to adde, bee said, that some histories doe make mention of sundry, that have in plaine termes denied there is a God, and that this is no lesse dangerous, than if a treatise of the subject should bee written, and set forth to the open view of all.

Answer, indeed in the writings of men wee doe reade of some that did blaspheme God, and lived as without God, and they have alwayes beene properly and deservedly tearmed Atheists. Other have denied, that made and feigned gods, that is, Idols are Gods. And amongst the Heathen that lived onely by the light and direction of nature, all that can bee brought is this, that some men in their writings have doubted whether there were a God or no, but none did ever positively set downe reasons to prove that there was none.

V. The fifth and last Argument from nature is that which is used by all Phylosophers. In the world there is to bee seene an excellent wise frame and order of all things. One creature dependeth upon another by a certaine order of causes: in which some are first and above in higher place, some are next and inferiour, some are the basest and the lowest.

Now these lowest are moved of those that are superiour to them, and alwayes the superiour is the cause of the inferiour, and that whereof the inferiour depends. Something then there must bee that is the cause of all causes, that must bee caused by none, and must be the cause of all: For in things wherein there is order, there is alway some first and soveraigne cause: and where there is no first nor last, there the creatures are infinite. But seeing all creatures are finite, there must bee somewhat first, as well as last. Now the first and last cause of all is God, which moveth all, and to whom all creatures doe tend, as to their end, and which is moved of none.

Notwithstanding all these reasons grounded in nature before, it may bee some man will say, I never saw God, and when shall I know that there is a God indeed. What if thou wilt not beleeve no more than thou seest? Thou never sawest the winde or the ayre, and yet thou beleevest that there is both. Nay, thou never sawest thine owne face but in a glasse, and never out of a glasse, and yet thou contenteth thee. Why then may not this content thee thy heart, and resolve thee of the God-head, in that thou seest him in the glasse of his creatures?

True it is, that God is a Spirit invisible that cannot bee discovered by the eye of flesh and bloud, yet hee hath not left us without a meanes whereby wee may behold him. For looke as wee are woont by degrees to goe from the picture to the Painter, and in the picture to behold the Painters himselfe: even so by the Image of God, which is written (as it were) in the face, and other parts of the creatures in the world, may wee take a view of the wise dome, power, and providence of the Creator of them all, who is God himselfe. And these are the principall proofes of the God-head, which are revealed in the booke of nature.

Sect. 2.

The second Ground of proofes is taken from the light of Grace. And it is that light which God affordeth to his Church, in the writings of the Prophets and Apostles, and this gives a further confirmation than nature doth. For the light of nature is onely a way of preparation to faith; But this light serves to beget faith, and causeth us to beleeve there is a God.

Arguments from the light of grace.

Now in the holy Scriptures of the Prophets and Apostles, wee shall see amongst the rest, three distinct proofes of this point.

First, expresse testimonies which doe in plaine termes note unto us the God-head.

Secondly, expresse Prophecies and Revelations of things to come, even many hundred and thousands of yeares before they came to passe. Yea, things that are to come are fore-told in the word of God, so, and in that very manner, that they shall bee in the time, wherein they are to bee fulfilled. Now there is no man able of himselfe to know or fore-see these things to come, therefore this knowledge must rest in him alone, who is most wise, that perfectly understandeth and beholdeth things that are not, and to whom all future things are present, and therefore certaine.

Thirdly,

Thirdly, the word of God reveileth many miracles which do exceed and surpasse whole nature, yea, all naturall causes: the doing and working whereof is not in the power of any meere creature in the world. As for example: the making of the Sunne, against his naturall course, to stand still in the firmament; of the waters, which are naturally flowing, to stand as a wall, and the bottome of the sea to be as dry land. The maine end whereof is to shew that there is an absolute and almighty power which is the Author of nature it selfe and all natural things, and ordereth both it and them according to his pleasure.

Sect. 3.

Arguments from the light of Glory.

The third Ground of proofes is fetched from the light of Glory. And this is that light which God affords unto his servants after this life ended, in the kingdome of heaven, wherin all imperfection of knowledge being taken away, they shall see God face to face, and have a full and perfect knowledge of the God-head.

To this purpose the Apostle saith, *1 Cor.* 13. 12. that *in the world we know in part, and we see as it were in a glasse.* The comparison is worth the marking. For there hee compareth our knowledge of God, that we have in this life, to a dim sighted man, that can see either very little, or nothing at all, without his spectacles. And such is our light and comprehension of God, darke and dimme, in that we cannot behold him as he is, but onely as he hath manifested himselfe unto us, in and through the glasse of the Word and Sacraments, and by the spectacles of his creatures. But the time will come, when the skales of our eyes shall be washed off, and they shall be made as cleare as crystall, when the imperfection and weaknesse of our understanding shal be clean removed, and then wee shall bee inabled to see God clearly and fully face to face. Thus the first Question is answered, that there is a God.

II. Question.

whether Iesus the Sonne of Marie be the Sonne of God, and Redeemer of the world?

By propounding this Question (as in the former) I meane not to make a doubt touching the God-head of Christ, which is one of the principall Grounds of our Religion; but to take away, or at least prevent an inward corruption of the heart in them that are weak in knowledge; whereby they may be brought sometimes to make doubt and question of the Divinitie of Christ, and therefore have need to be resolved in the truth hereof.

Now for the proofe of this point, that *Christ is God*, I will lay downe these grounds:

I. The summe and substance of the Bible is to conclude, that Jesus the Sonne of *Mary* is the Sonne of God, and the Redeemer of mankinde; and it may bee concluded in this syllogisme.

He that shall come of the seed of Abraham, and David, and in time shall be borne a Virgin; that shall preach the glad tidings of the Gospell, satisfie the Law, offer up an oblation of himselfe for the sins of them that beleeve, overcome death by his death and resurrection, ascend into heaven, and in fulnesse of time come again to judge both the quicke and the dead, is the true Messias and Saviour of the world.

But Iesus of Nazareth the Son of Mary, is he in whom alone all these things shall come to passe.

Therfore he only is the true Messias and Saviour of the world.

The proposition or first part of the Argument is laid downe in the old Testament: the assumption or second part in the new: the conclusion *is the* question *in hand*, the scope and drift of them both.

II. Ground. In *Dan.* 9. 24. it was prophesied that after the time of 70. weekes, (that is, 490. yeares, the Messias should be exhibited.

By which prophecie it is manifest, that the Messias is already come into the world. For from that time till now, there are at the least 2000. yeares, as may plainly bee seene by humane historiesand by the motions and course of the heavens. It is also plaine from hence, that having beene exhibited and come in the flesh, he hath made satisfaction by his death to the wrath of God for sinne. Hence it followes, that hee is the very true Messias, and Redeemer of the world, because from that time there was never any to whom this title and the fore-named properties might so truly agree, as to this Jesus the Sonne of *David*.

III. Ground. Jesus the Sonne of *Mary* did teach, professe, and dispute, that he was God, that he and his Father were one, and he tooke unto himselfe the honour of God, *Joh.* 7. and 8. An evident argument that he was so, as he professed and preached himselfe to bee. For never any creature challenged to himselfe the honour of God falsly, but was discovered and confounded.

Adam for affecting and aspiring to it, was cast out of Paradise. And *Herod* for it dyed miserably, *Act.* 12. And divers Popes are recorded in Ecclesiasticall stories, to have taken this honour unto themselves: and there was never any sort of men in the world that had more fearefull judgements upon them, than they. But Christ challenged this to himselfe, and prospered: and God did most severely revenge his death both upon *Herod* and *Pilate*, as also upon the Jewes, and Emperours of Rome, that persecuted the Church.

IV. Ground. Christ while he was on earth before hee ascended into heaven, promised his Disciples to send his Spirit unto them, to assist them, that they should be able to doe greater workes than himselfe did, *Joh.* 14. 12. &c. Now when Christ was ascended, the event

was strange, and yet fully answerable to his promise. For the disciples were but few, twelve in number, and all unlearned, and yet they preached in the name of Christ, and by bare preaching (without humane eloquence, and the gifts of nature) converted many nations, yea, the whole world. And though themselves were but weake men, and preached things absurd to the corrupt reason of man, yet they won many soules to God, and converted the world.

The Vground is borrowed from the testimony of the Heathen, who have recorded in their writings the very same things touching Christ, which are revealed in the Scriptures. *Iosephus* a Iew, and an enemie to Christ, in his 18. booke of antiquities, Chap. 4. speakes the same things of Christ that *Matthew* doth, that he was a most worthy man, that hee wrought many miracles, and that hee arose from the dead. Others affirme, that hee was crucified, under *Pilate* in the time of *Tiberius*, and that *Tiberius* would have put him in the number of his Gods. Againe, heathen writers report, that at his death, under the reigne of *Tiberius* all the oracles of the world ceased, and that the great *Pan* (as they say) then died.

Tacit. l. 15. ann.

Plutarch. de intermit. orac.

CHAP. III.

Of the Scriptures.

The second maine Question is touching the truth of Scripture:

Whether the Scriptures be the true word of God?

THe answer is, that they are. And the Grounds of this assertion may be reduced to six heads.

Sect. 1.

The first is taken from the causes, namely, the Author and writers of the Scriptures.

The authors and pen-men of Scriptures.

Touching the Author, the Scripture referreth it selfe unto God. Therefore hee alone is the true and undoubted Author thereof, and none but hee. The sufficiency of the consequence stands upon these grounds:

First, if God were not the Author of the Scriptures, there would bee no one booke in the earth so fabulous, and so full of errors as it, which to say is blasphemy. For it speaks such things, as never any could speake, but God.

Secondly, if it were not the booke of God, then all Gods will should bee hidden, and God should never yet have revealed his will to man.

Thirdly, if it had not beene the word of God, the falshood thereof would have beene detected long agone. For there hath beene nothing falsly said of God at any time, which hee himselfe hath not at some time or other opened and revealed. Even as hee did detect and discover the falshood of the false Prophet *Hanani*, *Ierem.* 28. 16. And Gods heavy hand, no doubt, would long since have beene upon the Ministers and Preachers of the word if they had unjustly and wrongfully fathered it upon him.

Againe, for the writers and pen-men of Scripture; *Moses*, the Prophets, and Apostles in their writings, doe not set forth their owne glory, nobility, or vertues: but all with one consent have acknowledged directly and plainely their owne errours and faults; yea such faults as may bee disgracefull to themselves and their posterity, and yet they have done it. A plaine proofe, that they were not carried by policy, and natural reason, but were holy men, guided by the holy Ghost. For if they had beene guided by reason, they would never have written that which would have tended to their owne disgrace; but would rather have commended themselves, their name, stocke, and linage. Againe, humane authors in their discourses doe commonly write of the praises and vertues of men, of whom they write; but the pen-men of Scripture, with one consent, give all to God; yea, when they speak of commendation due to men, they give it all to God in men. God is in their writings, the beginning, the end, and all.

Sect. 2.

The matter of Scripture.

A second head of reasons, is taken from the matter and Contents of the Scriptures, which are manifold. The principall are these:

First, the Scripture doth that which no other bookes can doe. For it sets out the corruption of mans nature by sinne; the fountaine of this corruption; and the punishment of the same, both in this life, and the life to come: it discovereth sinfull mans particular thoughts, lusts, and affections, which never any booke hath done beside it. No Philosopher was ever able to make so true record, and so plaine declaration of the thoughts, motions, and affections of the heart. The reason of man cannot discerne them by nature, unlesse it receive a further light by grace, than it hath naturally in it selfe. Yea, the Scripture sets down things that no mans heart can imagine, and yet are true by experience. For example: that it is an evill thought to thinke there is no God, man by nature cannot imagine, but yet it is true in experience, and by the light of the word. And therefore *David* saith, *Psa.* 14. 1. *The foole hath said in his heart, there is no God.*

Secondly, the maine Contents of this booke are sundry Articles of faith, all which are far above the reach of humane reason, and yet they are not against it, but at least some of them may be proved by it.

For example; that there is a Redeemer of the world, is an article of faith, above reason; yet not above the same. For in naturall understanding, God is not all justice, and no mercy. But if there were no Redeemer, then should God be all justice without mercy. Now because he hath revealed himselfe to bee as well mercifull, as he is just, reason concludes there is a Redeemer. Againe, that this Redeemer should be God and man, is above reason; yet not against it. For reason teacheth, hee must be God, that he might satisfie the infinite justice of God for sinne; which none but God can doe. Againe, that he must be man, because man having sinned, man must be punished for the sinne of man.

Thirdly, in the Scripture there are sundry predictions made before-hand particularly, which notwithstanding were not to come to passe, till 100, 200, 300. yeares after, and all these predictions in the same manner as they have beene foretold, have beene fulfilled.

Iacob in his Will foretold, that the scepter should not depart from *Iudah* till *Shiloh*, that is, the Messias came. This was verified, even as it was foretold. For a little before Christs birth, the scepter was taken from the Iewes, and translated unto the Romane Empire. And *Herod* put the whole College of the Iewes, called their *Sanedrim*, to the sword, in which College was the heire apparent of the kings blood.

Againe, *Balaam. Num.* 24. 24. foretold that *Kittim*, that is, the Grecians and the Romanes should subdue *Eber*, the people of the East, and that also was afterward verified. For the Hebrewes and the Assyrians were afterward overcome by the Grecians and Silicians.

The Apostle *Paul* in his time foretold the destruction of the Romane Empire, and the revealing of Antichrist, 2 *Thess.* 2. 7; 8. &c. which prophecie was shortly after fulfilled. For Antichrist grew from those times by little & little, till at length he came to sit in the Emperours throne. Men indeed may foretell things to come; but things foretold by them are present in their causes, and so they know and foretell them, not otherwise: but God foretelleth simply, and the Scriptures foretell simply, therefore they are the word of God.

Fourthly, the law, a part of the Scripture, is propounded most purely & perfectly without exception or limitation. Whereas in all mens lawes some sinnes are condemned, but some be tolerated and permitted: but in Gods law every sinne is condemned, and none either forborne or excused.

Lastly, the style and speech of the Scripture is plaine and simple without affectation, and yet full of grace and majestie. For in that simple style, it commandeth the whole man, body and soule; it threatneth everlasting death, and promiseth everlasting life: and it doth more affect the heart of man, than all the writings in the world whatsoever.

Sect. 3.

Effects of Scripture.

The third reason to induce us to receive the Scriptures, as the Word of God, is taken from the Effects: whereof I note only two.

I. The doctrine of Scripture in the law, and ispecially in the Gospel, is contrarie to the corrupt nature of man. Whereupon *Paul* saith, *Rom.* 8. 7. *The wisdome of the flesh is enmitie against God.* And yet the same word being preached by the Minister appointed by God, converteth nature, and turnes the heart of man unto it, in such sort, as in this last age it hath won a great part of the world to the embracing thereof. Now in reason this is impossible, that a thing which is so flat against mans corrupt nature, should notwithstanding prevaile with it so farre, as to cause man to live and die in the profession and maintenance thereof. We are wont to reject the writings of men, if they please not our humors; whereas the Word of God is of force to move and incline our affections, though never so much censured, crossed, and controlled by it. And this shewes that God is the Author thereof, from whom the word of creation came, to which every thing at the first yeelded obedience.

II. The Word of God hath this effect, to be able to minister comfort and releese, in all distresses of bodie or minde, yea in the greatest and most desperate troubles and vexations of the conscience. And when the helpes of humane learning and Philosophie (which are of great use and force in other cases) have done all that they can to the very utmost, without effect or successe; even then the sweet promises of the Gospell, will revive and raise up the heart and give it full contentment and satisfaction. Experience shewes this to be a confessed truth in particular cases: and it teacheth, whence and from whom this word proceedeth, wherein these promises are contained, namely, from God. For when he sets the conscience upon the racke, the Word that releeveth and refresheth the same, must needs proceed and come from him alone.

Sect. 4.

Properties of Scripture.

The fourth reason is taken from the properties of Scripture. I will name only two.

The first is antiquitie, which most plainly appeares in the history, though the doctrine it selfe be as ancient. The Scripture containes a continued historie, from age to age, for the space of 4000. yeares before Christ, even from the beginning. Humane histories that are of any certaintie or continuance, begin onely about the time of *Ezra*, and *Nehemiah*. As for those which were written before, they are onely fragments, and of no certainty.

The second propertie, is Consent with it selfe in all parts, both for the matter, scope, and end. The writings of men doe dissent from themselves, by reason of ignorance and forgetfulnesse in the authors. But the word of God agrees with it selfe most exactly, and the places that seeme to disagree may easily bee reconciled; which shewes that holy men by whom it was penned, were not guided therein by their owne private judgement, but

but were directed by the wisdome of the spirit of God.

Sect. 5.

Contraries. The fifth reason is drawne from the Contraries. The Devill and wicked men are, in judgement and disposition, as contrarie to Scripture, as light to darknesse. I prove it thus: Let a man read any booke of Philosophie, and labour to bee resolved of any one point therein, he shall never be tempted to infidelitie. But if the same man read the books of Scripture, and labour to understand them, he shall have within himselfe many motions and temptations, not to beleeve and obey it. Now what should be the cause thereof, but that these bookes are the word of God, which the Devill laboureth to oppugne with might and maine?

Againe, consider the same in the practice of wicked men. They will not brooke the rebuke of their sinnes, namely, their Idolatrie, blasphemie, and other notorious crimes, by Scripture; but will seeke the bloud and life of him that shall sharply taxe and reprove them. And hence it was, that wicked Kings so persecuted the Lords Prophets. Yea further, let it be marked, that these wicked men that are taunted with these horrible crimes, and cannot abide the word, nor Teachers thereof to the death, have commonly fearefull ends. Now the opposition of Satan and wicked men to the word, shewes the Scriptures to bee a most holy word, and indeed the very word of God.

Sect. 6.

Testimonies. The sixth reason is taken from sundry testimonies.

First, of holy Martyrs, in the old and new Testament, who have given their lives for the maintenance of this word, and sealed the same with their owne hearts bloud; yea suffered the most horrible and exquisite torments that the wit of man could devise, and that most patiently and willingly, not being daunted or dismayed. The stories of Martyrs in all ages confirme this truth, especially of those that suffered before, in, and after the times of the ten bloudy persecutions. And unlesse they had beene supported by a divine power in so good a cause, they could never so many of them have suffered in such manner.

The second is, the testimonie and consent of Heathen men, who have recorded the very same things, at least many of the principall that are set downe in the Bible. If this were not so, man should have some colourable excuse of his unbeleefe. And these things which they record were not all taken out of the Scripture, but were registred to memorie by Historiographers, that lived in the times when they were done. Such are the stories of the Creation and Floud, of the tower of Babel, of the Arke, of *Abraham* and his possessions, of Circumcision, of the miracles of *Moses*, of the birth of Christ, and the slaughter of the young children, of the miracles of Christ, of the death of *Herod*, *Agrippa*, and such like. And these we take for true in humane stories; much more then ought wee to doe it in the Word of God.

The third testimonie is of miracles. The doctrine of Scripture was confirmed by miracles, wrought by the teachers thereof, the Prophets and Apostles, above all power and strength of nature, and such as the Devill can not counterfeit; as the staying of the sunne, raising of the dead, &c.

The fourth is the testimonie of the Holy Ghost, which is the argument of all arguments, to settle and resolve the Conscience, and to seale up the certaintie of the word of God.

If any shall aske how this testimonie of the Holy Ghost may be obtained, and being obtained, how we may discerne it to be the testimonie of the Holy Ghost, and not of man: I answer, by doing two things.

First, by resigning our selves to become truly obedient to the doctrine taught, *Ioh.* 7. 17. *If any man will doe my Fathers will,* (saith Christ) *he shall know of the doctrine whether it be of God.* Secondly, by praying unto God for his Spirit, to certifie our consciences, that the doctrine revealed is the doctrine of God. *Aske* (saith our Saviour Christ) *and it shall be given you: seeke, and you shall find: knocke, and it shall be opened unto you. For he that asketh, receiveth, Mat.* 7. 7. 8. Againe, *Your heavenly Father will give the Holy Ghost to them that desire him. Luk.* 11. 13. And, *If any man lacke wisdome, let him aske it of God, who giveth to all men liberally, and reprocheth no man, and it shall be given him, Iam.* 1. 7.

Sect. 7.

Objections against the Scriptures. Now having set downe the proofes of this point, before I come to the next Question, some speciall Objections against this doctrine are to bee answered and resolved. For there have not beene wanting in all ages both Atheists and others, who have professedly excepted against it, and of set purpose have undertaken to call the written word of God into Question. Such were *Celsus*, *Lucian*, *Iulian*, *Porphyrie*, *Apelles*, & others. From whom some of latter times having received the poyson of Atheisme and pophanenesse, have not ceased as much as in them lieth to oppugne sundry parts and portions of Holy Scripture. Their principall reasons and exceptions I will propound and answer one by one.

Obiect. 1. And first, they except against that which is written, *Gen.* 1. 16. where it is said, *God made the sunne the fourth day.* Now, say they, the sunne is the cause of the day; and therefore there could not bee three daies, before the sunne was created, considering that the effect is not before the cause, but the cause before the effect.

I answer, First, we must put a difference betweene cause and cause. For of causes, some be the highest, some subordinate unto them. The highest and first cause of all creatures is God himselfe, from whom all things at the first immediately flowed; without any relation to their causes in nature. And thus were the first, second, and third daies created and appointed immediately from God, and distinguished from the night by an immediate course of light, ordained by him for that purpose.

But the subordinate and inferiour cause of the day, in the order of nature, was the sunne; and that by the same appointment of God: and this cause we doe not see in nature, as the cause of the day before the fourth day of creation: for then it pleased him to make it his instrument, to distinguish the day from the night; as also for other ends and uses. And therefore it is no marvell, though the day was created before the sunne, the instrumentall cause, by reason of confounding that it was created before the sunne was set in the heaven, by the Creator himselfe.

Secondly, wee must distinguish of times, which are either of creation, or government: and there is one regard to bee had of things while they were in making, and another after they were created. Now it is true, the sunne is the cause of the day and the night, in the time of government of the world, but it was not so in the time of the first making of all things. For in the three first daies of the world, there was a day and night without the sun, by a vicissitude of light & darknes, which the Lord made, and nature could never have found out, had not the word revealed it.

But since the creation, in the time of government, the sunne is but an instrument appointed by God to carrie light; and hee that made the light, can now in the government of the world, if it pleased him, put downe the Sunne from this office, and by some other meanes distinguish the day from the night therefore no marvell though he did so in the beginning.

Obiect. 2. The second Objection is, touching the light of the Moone. *Moses* saith, *Gen.* 1. 16. it is one of the great lights which God made. Now, say they, in all reason according to humane learning, it is one of the least of the planets, and lesse than many starres.

Ans. It is true which the holy Ghost saith by *Moses*, and yet the Moone is lesse than the Sunne, yea, than many of the starres. For one and the same starre, in a divers and different respect, may be termed greater and lesser. And in that place the Scripture speakes of the Moone, not in regard of other starres greater than it; but in respect of our sense, because it appeareth greater in quantitie, and really communicateth more light: yea, it is of more operation and use to the earth than any of the starres in the heaven, saving the sunne.

Obiect. 3. The third Objection. *Moses* saith, Man and Beast was made of the earth, and Fishes of the waters. But all humane learning avoucheth, that the matter of every creature consisteth of all the foure Elements, earth, water, fire, and aire.

Ans. *Moses* speaketh only of two which were the principall, and in them includes the other two as these they are impure and mixt with the third since the fall. Againe, some learned men thinke that all creatures are made of earth and water only, as being the two first materiall principles of them all, & not of aire nor of fire. And this accords with *Moses*; and is no doubt a truth, that he speakes only of the principall matter of these creatures: and yet the fire and aire are, and may be called elementall in their beginnings, because they serve to form, preserve, and cherish the creatures.

Obiect. 4. The fourth Objection. *Gen.* 3. 1. it is said, that *Eve* before her fall was deceived by the Serpent. Now this, say the Atheist, is absurd. For even in the estate of corruption since the fall, there is no woman so simple that will either admit speech, or suffer her selfe to bee deceived by a Serpent; much lesse would *Eve* in the estate of her innocencie.

Ans. Though *Adam* and *Eve* in their innocencie had an excellent knowledge, yet they had not all knowledge. For then they should have beene as God himselfe. But in that estate ignorance befell *Eve* in three things. For first, though *Adam* himselfe was a Prophet in the time of his innocencie, yet both he and shee were ignorant of the issue of future things which are contingent. Secondly, they knew not the secrets of each others hearts. For to know the event of things contingent certainly, and the secrets of the heart, belongs to God onely. Thirdly, though *Eve* knew the kinds of creatures, yet shee knew not all particulars; and all things that were incident to every kind of creature, but was to attaine unto that knowledge, by experience & observation.

Neither may this seeme strange: for Christ as he was man had as much, yea more knowledge than our first parents had in their innocencie, and yet he knew not all particulars in all singular creatures. For seeing a fig-tree by the way as he went to Jerusalem, he thought it had borne fruit, and yet comming towards it, he found none thereon. And in like manner, *Eve* might know the Serpentine kinde, and yet bee ignorant, whether a Serpent could speake. Besides that, the naming of the creatures, which argues knowledge of them, was not given to *Eve*, but to *Adam*. And therefore it was not so strange, that *Eve* should be deceived by a serpent, considering that to know that a serpent could speake, or not speake, came by experience, which she then had not.

It will be said, that all ignorance is sinne: but *Eve* had no sin: and therefore shee could not be ignorant. *Ans.* Ignorance is twofold; some ignorance (*a*) ariseth of an evill disposition, when as we are ignorant of those things which we are bound to know, and this is sin properly. But there is another ignorance, (*b*) which is no sin, when as we are ignorant of

(*a*) Ignorantia privæ dispositionis.

(*b*) Ignorantia meræ privationis, negationis putæ.

of those things which wee are not bound to know. And this was in Christ: for he was ignorant of the fig-trees bearing fruit: and hee knew not the day of judgement, no hee was man. And this also was in *Enos*, non obstantibus.

Object. 5. The fifth obiection is about the Arke, *Gen.* 6. 15. God commanded *Noah* to make an Arke of 300 cubits long, of 50 cubits bread, and of 30. cubits high. This Arke, saith the Atheist being so small a vessell, could not possibly receaue two of every sort of creatures, with their food, for the space of a yeare.

The first author of this cavill was *Apelles* the heretick, that cavilled with Christians about the Arke. And the answer is as ancient as the heresie: namely, first, that the cubit of the Arke must be understood of the Ægyptian cubit, which is with some six foot, and with others nine foot, by which measure the Arke would be in length halfe a mile at the least: And by this meanes, any man may see a possibilitie in reason that the Arke might containe and preserve all creatures, with their fodder, and roome to spare.

The second answer is, that as the Iewes had a sheckle of the sanctuarie, which was greater than the ordinarie sheckle, so they had beside the ordinary cubit, a sacred cubit, the cubit of the sanctuary, whereof mention is made in the prophecie of *Ezechiel*, Chap. 40. and that was bigger by the halfe than the ordinarie cubit. And by this measure some say the Arke was made. But both these answers are only coniecturall, without good ground in the Scripture.

To them therefore I adde a third. In the daies of *Noah*, the stature of man was farre bigger than it is at this day, and looke as the stature of man was great and large, so was the cubit proportionall thereto, containing the length of the arme, from the elbow to the longest finger's end. And this being considered, that the Arke was built by that measure, and not by the ordinarie cubit as it is now, it will appeare, that the Atheist hath greatly deceived himselfe, & abused that part of Gods Word that declares the story of the Arke.

Againe, the length of this vessell being 300. cubits, it is plaine that it was five times the length of *Salomons* Temple, which contained onely 60. cubits. The breadth being 58. it was twice and a halfe the breadth of that, which was but 20. broad.

Besides that it is to be remembred, that in the Arke were three losts or stories, one above another, whereof each contained 10. cubits in height, and a chamber or floore of square measure 15000. cubits.

As for the creatures that were put into it: the Fowles of the ayre, though they were of many sorts, yet the biggest sort of them, being the Eagle and his kinde, they could not take up any very large place for their residence. The water creatures, as some fowles, the fishes, &c. kept the waters, and were not lodged in the Arke. And the beasts of the earth, (such being excluded, as were bred either by accidentall generation, no Mules; or by putrefaction, as serpents, and other creeping things, which might afterward be restored in other creatures that were preserved) though for multitude and greatnesse they excelled the rest, yet (as some write) there are of them in all not above 150. distinct kindes. And though there were as many more not knowne, yet in probabilitie they could not be either many or great. And of those that are great, there are thought not to be above 40. kindes.

Now though it be granted, that there were in the Arke 300. distinct kinds of beasts, yet this number compared with the roome, it will easily appeare, that there might be allotted to every kinde, in one only storie, 50. square cubits, which in all likelihood might well suffice them all one with another, specially seeing all were not of an equall greatnesse: and therefore some might have that or more space, and some lesse. All these things duly considered, the vessell being of such capacitie, might comprehend all those beasts and many more, together with their provision for a longer time than a yeare. Other doubts touching this history (of lesse moment) I omit, and passe to the next.

The sixth Allegation is out of *Gen.* 21. 9. *Object. 6.* where *Ismael* is said to mocke *Isaac* when he was weaned, at which time *Ismael* was fifteene yeares of age at the least: for hee was borne when *Abraham* was 86. yeares old, *Gen.* 16. and *Isaac* was borne, when *Abraham* was about an hundred, *Gen.* 21. 5. both which put together make 14. yeares, whereto one yeare being added before *Isaac* was weaned, makes up the age of *Ismael* as before. And yet afterward in that chapter, v. 14. *Hagar* is said to carrie her childe in her armes, and to cast him under a tree, when he and his mother were cast out of *Abrahams* house: which argues him to have beene but a little childe: whereas before he was said to be 15. yeares old.

Anſ. A foolish cavill, which blind Atheists doe draw from the error of some translation. For the text is plaine, that *Ismael* with his mother *Hagar*, by reason of extreme heat and drought, was almost dead, wandering in the wildernesse of *Beersheba*: and being in this extremitie, she carried him not, but v. 18. led him in her hand, and set him downe under a tree, and there left him to die. For in those countries, men for want of water, were at deaths doore: as we may see in the example of *Sisera*, *Iudges* chap. 4. 19. and *Sampson*, chap. 15. 18.

The seventh Allegation, *Gen.* 43. 8. *Iudah* *Object. 7.* *Iosephs* brother calls his brother *Benjamin*, a lad or a boy, *Send the boy with me, &c.* and yet this lad (saith the Atheist) the yeare following, when he went downe into Ægypt, with *Iacob* his father, is said to have ten chil-

children, *Gen.* 46. 21. How can these two stand together?

Anſ. This cavill ariseth from the grosse ignorance of the Atheist, in the originall text. For *Benjamin* is called *Jelid*, which word commonly signifies a child, but sometimes also a young man. Thus *Ismael* that was 15. yeares old, is called *Jelech* a lad, *Gen.* 20. 15. And so *Gen.* 4. 23. *Lamech* saith, *I have slaine a man in my wound, and Jeled, or a young man in my hurt*: that is, if a man should wound me, and a young man hurt me, I would slay him. Now it is not like, that a childe could hurt *Lamech*. Neither must this seeme strange: for the most valiant men that *David* and *Iſhboſheth* had, are called *hannegnarim*, who bodies *Abner* and *Ioab*, 2. *Sam.* 2. 14. and the like phrase is used in other languages: For the Greekes doe call young men by the name of [παῖδες] and the Latines by the name of [pueri] boyes or children.

Object. 8. The eighth Allegation, *Exod.* 7. it is said, v. 19. that all the waters in Ægypt were turned into bloud, by *Moſes* and *Aaron*: and yet, v. 22. it is said, that the Magicians of Ægypt turned water into bloud also: which seemes to imply an absurditie, considering that all the waters were turned into bloud before.

Anſw. Some answer thus; That the water which the Magicians turned, was newly digged out of new pits, and therefore they understand the former, of all the waters that were seene, and that they onely were turned into bloud. Others answer more fitly, that the waters which the Magicians changed, were fetched out of Goshen, from amongst the Israelites, where the waters remained pure, & were not turned as the other was. Either of these answers may satisfie, but specially the latter.

Object. 9. The ninth Allegation, *Exod.* 9. 6. *Moſes* saith, that all the beasts in Ægypt died of the murren, and yet, v. 25. in the seventh plague, it is said, the beasts were killed with thunder, and haile, and lightning: both which cannot be true.

Anſ. First, we must put a difference between a common plague or iudgement, and an universall. A common plague is, when no sort or kinde escapeth, but all sorts are smitten: and such was the murren. For no mans cattle were free, no kinde of cattle were saved. But the universall is when no particular of any kinde is exempted, but all destroyed. Such was not this plague, but some escaped and were reserved for other iudgements that followed. The ground of this distinction is this. The word [all] in Scripture is often taken indefinitely for many. Thus the Prophet *Esay* speakes, c. 66. 23. *From moneth to moneth, and from Sabbath to Sabbath, shall all flesh come to worship before me*: that is, many or great multitudes. And so in the new Testament, *Mat.* 4. 23. *Christ healed all diseases*, that is, many, and of all kinds some. And in like manner the text before alleged, must not be taken generally, to include all without exception, but indefinitely for many of the most part of the cattle that were in the land of Ægypt.

Object. 10. The tenth Allegation, *Exod.* 10. 22. wee read that one of the plagues was a palpable darknesse, and for great, that for three dayes together no man either saw another, or rose up from the place where he sate. And yet, v. 23. *Moſes* is sent for, and called to come before *Pharaoh*. How should this be, seeing no man could stirre from his place, nor have any light to goe before him? for there was none to be had, the darknesse was so palpable, and the aire was so thicke.

Anſ. I take it, the word [Thou] v. 24. is to be meant thus; that *Pharaoh* sent for *Moſes* after the darknesse was ended, not by candle or other light in the time of darknesse. And this answer may very well stand without further exception.

Object. 11. The eleventh Allegation, *Iudg.* 16. 29. the Atheists make a mocke at the history of *Sampſon*, as fabulous, where it is said, that all the Philistims came together in one house to make sport with him, and on the roofe sate about 3000. persons to behold him while he played: and yet there were but two pillars whereupon the whole house stood, and those also standing in the midst so neere together that a man might reach them both with his armes. This (say they) is most absurd and impossible.

Anſ. Although the full resolution of this cavill belongs to them that have skill in Architecture; yet thus much may be said in way of answer: That the house might bee capable of so many persons, and they also that stood about might well see and behold *Sampſon*. For first, the whole house was not sustained by two pillars onely, but by many more, whereof two were the principall. For in likelihood the middle part whereon the building was knit together, from the bottome to the top, being the weightiest of all, was supported by two master pillars. The other which was more outward, and lesse weightie, might bee upholden by lesser props, which Artificers in that kinde call by the name of false pillars. Hence it appeareth, that the two maine ones, standing so nigh together, being shaken, the whole house together with them must needs fall. Neither will this seeme strange, that two pillars should beare up a building of such capacitie, if we doe but consider what is recorded of *Curio* the Romane, who devised the frame of a great Amphitheater, two parts whereof were supported onely by two hinges; and yet was so large, that it contained the whole people of Rome. Secondly, old buildings in those countries were made for the most part with open roofe. Againe, they were full of windowes on every part like unto great gates: and that they might be the more fit for sight from above, they were reared up in some sort after the

Ioseph Antiq. Iudaic. l. 5. c. 10. in fine.

Plin. nat. hist. lib. 36. cap. 25.

the manner of the Egyptian *Pyramides*, wider below, and narrower above towards the top. And by this meanes it is probable, not onely that they might containe a great company, but that all thoſe which ſtood about the ſides and upon the roofe, might very well behold what *Sampſon* did below; ſpecially conſidering that he ſtood in the middeſt of the Theater, betweene two middle pillars.

Objec. 12. The twelfth Allegation, 1 *Sam.* 16. 19. &c. it is ſaid that *David* played before *Saul*, and that *Saul* knew him. But chap. 17. 55. when he was to fight with *Goliah*, *Saul* knew him not. Here is a plaine contradiction in the Atheiſts judgement.

Anſw. This ſort of men doe ſtill bewray their groſſe ignorance, both in the matter and in the order of Scripture. For the Word of God doth not alway ſet downe things as they follow in order of time juſt one after another: but ſometime it doth anticipate, putting ſuch things in former hiſtories, as are alreadie done and accomplished, which in regard of their event ſhould bee related afterward. Sometime againe it uſeth by recapitulation to declare things as following in order of time, which doe properly belong to a former narration. An example of the latter (to omit many other that might bee brought) is the text alleaged. For that part of the 16. chap. from the 9. verſe to the end, ſhould by order of hiſtorie follow the 17. as will eaſily appeare by comparing the place. And the like diſplacing of things ſaid and done, is elſe-where to be found in the Scriptures. Which being conſidered, the Atheiſts ſuppoſed Contradiction falls to the ground. For *David* was to fight with *Goliah* before hee played before *Saul*, and though he was not then knowne, yet *Saul* after that time tooke better knowledge of him.

Objec. 13. The thirteenth Allegation is out of 2 *Chro.* 21. 2. where the Papiſt playes the right Atheiſt, in going about to improve the originall copies. There (ſaith hee) *Ieho ſaphat* is called king of Iſrael, when as indeed hee was king of *Iudah*, and ſo is he called in the former booke of Chronicles. In like manner *Ahaz* is termed king of Iſrael, 2 *Chron.* 28. 19. whereas the truth is, he was king of *Iudah*. *Anſwer.* After the death of *Salomon* the kingdome was divided, and the ten tribes were called Iſrael, and the other two *Iudah* and *Benjamin* did beare the name of *Iudah*. Now after the diviſion, for ſometime the name of Iſrael common to both ſides, was given to either, and both were named after it. And in this reſpect *Ieho ſaphat* and *Ahaz* may bee termed kings of Iſrael. Againe, the name of Iſrael ſundrie times in Scripture, and namely in the Prophets, is taken onely for the two Tribes, which bare the name of *Iudah* after the defection. And thus alſo might *Ahaz* have that name given unto him, though hee were king of *Iudah*. Furthermore, the word Iſrael is ſometimes put for a true worſhipper of God, that is, for him that is a Jew not without, but within, not in the letter, but in the ſpirit, *Rom.* 2. 29. Thus our Saviour ſaith of *Nathaniel*, *Iohn* 1 48. *Behold a true Iſraelite in whom is no guile*, that is, a man of an upright heart, that ſerveth God in ſpirit and in truth. And in this ſenſe *Ieho ſaphat* might bee termed king of Iſrael, becauſe he was a king and patron of all true worſhippers of God. For even then the Iſraelites ſorted themſelves together, and the godly among them came to live under him in Judah, though the diſtinction of the kingdomes did ſtill remaine.

Objec. 14. The foureteenth Allegation is out of *Acts* 7. 16. where the Papiſts and Atheiſts alleage the Scripture to be contrarie to it ſelfe, in that there it ſaith, *Abraham* bought a field of *Emor*, when as, *Gen.* 33. 19. the ſame field was bought by *Iacob*.

Anſw. 1. Some ſay that there is a fault, becauſe *Abrahams* name is put for *Iacob*. Yet not a fault of the Bible, but of them that wrote out the Bible. Neither doth this diminiſh the authoritie of Scripture, though the pen-men did erre and ſlip in writing, ſo long as wee may finde out the truth by Scripture.

2. *Anſw.* That this field was bought twice: firſt by *Abraham*, and then afterward recovered by *Iacob*, that hee might maintaine his fathers poſſeſſion.

3. *Anſw.* That *Abrahams* name is here put for his poſteritie, as Iſraels name is otherwhere given to his children, yea not onely to his children, but alſo to his fathers, *Iſaac*, and *Abraham*. For *Exod.* 12. 40. it is ſaid, *The abode of the children of Iſrael while they dwelt in Egypt, was 430. yeares*, which cannot bee true, unleſſe the abode of *Abraham* and *Iſaac* bee therein included. Now if the name of the ſucceſſor may be given to his anceſtors, much more may the name of the anceſtors be given to the poſteritie.

CHAP. IIII.

Of Religion.

THe third Queſtion concerning man as he ſtands in relation to God, is touching Religion, where it is demanded:

what is that Religion that is due unto the true God?

Anſ. The name *Religion* is not alwaies taken in one and the ſame ſenſe. For ſometime it is uſed to ſignifie the whole body of doctrine, revealed in the written word, that teacheth and preſcribeth whatſoever is to be beleeved or practiſed, as neceſſarie to ſalvation. Otherwhiles it is put for the inward vertue of the minde, where the ſame doctrine is beleeved, and the duties therein required, practiſed, and performed to the Majeſty of God. And being thus taken, it is called by the name of *piety* or *godlineſſe* in the Scripture. And in this ſecond ſenſe I take it in this place.

Now Religion or Pietie hath two diſtinct parts: The firſt is Knowledge of God; the ſecond, the Worſhip of God. Theſe two are notably deſcribed by *David*, in his laſt will and Teſtament, wherein hee commends unto *Salomon* his ſonne before all other things the care and love of Religion and Pietie; the ſumme whereof hee reduceth to theſe heads; the knowledge of God, and worſhip of God, 1 *Chron.* 28. 9. *And thou Salomon my ſonne, KNOW thou the God of thy father, and SERVE him with a perfect heart, and with a willing minde.*

According to this difference of heads, are the Queſtions concerning Religion to bee diſtinguiſhed, and theſe are principally two: firſt how God is to be knowne, and then how he is to be worſhipped.

I. Queſtion.

How God is to be conceived in our minds, when we performe any ſervice or worſhip unto him.

For anſwer hereunto, this Ground is firſt to be laid: That we muſt not, neither can poſſibly know or conceive God as hee is in himſelfe. For God in himſelfe is infinit, and therefore incomprehenſible in regard of us. But we are to conceive him ſo, as hee hath and doth reveale himſelfe to us in his creatures, principally in his Word. The truth hereof may appeare in this one example, (to alleage no more:) when *Moſes* deſired to ſee the glory and Majeſty of God, for a further confirmation and aſſurance of his calling, anſwer was made him by God, that hee could not ſee his face, but hee ſhould ſee his backeparts, as hee paſſed by him. The meaning of this anſwer is, that God would manifeſt his glorie unto him by his effects, by which, as by a glimpſe or imperfect repreſentation, hee might diſcerne ſome part of his Majeſty, ſo farre forth as hee was able in the infirmitie of fleſh and blood, to behold the ſame. But the perfect and full ſight thereof no creature was ever able to attaine unto, it being reſerved for the life to come; when (and not before) they ſhall ſee him as he is in himſelfe face to face. Exod. 33. 23.

This Ground being laid, the full anſwer to the queſtion I propound in foure rules.

I. *Rule.* When wee are to pray, or to worſhip God, wee muſt not conceive him in the forme of any earthly, or heavenly, bodily, or ſpirituall creature whatſoever: for thus not to conceive him, is a degree of conceiving him aright.

II. *Rule.* God muſt bee conceived of us, not by his nature, but by his attributes and workes. By his attributes, as that he is infinite in mercy, juſtice, goodnes, power, &c. By his workes of creation, and government of the world, of redemption, &c. Thus the Lord revealed himſelfe to *Moſes*, *Exod.* 6. 15. *I AM hath ſent me unto you*: that is, one which hath his being in himſelfe, and of himſelfe, that gives being to all creatures by creation, and continues the ſame by his providence: one that gives a being and accompliſhment to all his mercifull promiſes. When the Lord appeared to *Moſes*, hee ſhewed not his face unto him, but paſſed by him with a voice, *The Lord, the Lord, ſtrong, merciful, and gracious, long ſuffering, and plenteous in goodneſſe and truth*, *Ex.* 34. 6. In which place, the Lord proclaimes his name by his attributes. So in the Prophecie of *Jeremy*, *Ier.* 9. 24. *I am hee that ſheweth mercy, judgment, and juſtice in the land.* The ſame *Daniel* confeſſeth in his prayer, when he ſaith, *Dan.* 9 4. *O Lord God, which art great and fearefull, keeping covenant and mercy toward them that love thee, and keepe thy commandements.* And laſtly, the author to the Hebrews, *Heb.* 11. 6. *He that comes to God, muſt believe that God is, and that hee is a rewarder of them that ſeeke him.* Mat. 28. 19. 1 Joh. 5 7.

III. *Rule.* God muſt not be conceived abſolutely, that is, out of the Trinitie: but as hee ſubſiſteth in the perſon of the Father, Sonne, and the holy Ghoſt, ſo hee muſt bee knowne and conceived of us. The ancient rule of the Church is, that the Unitie muſt be worſhipped in Trinity, and the Trinitie in Unitie.

By this doe the Proteſtant Churches differ from all other aſſemblies of worſhippers. The Turke conceives and worſhips a God, Creator of heaven and earth, but an abſtracted God, which is neither Father, Son, nor Holy Ghoſt. The Jew worſhippeth God, but out of Chriſt, and therfore a feigned and idol God. The Papiſt in word acknowledgeth and ſo worſhippeth God, but indeed makes God an idoll, becauſe he worſhips him not in a true, but in a feigned Chriſt, that ſits at the right hand of the Father in heaven, and is alſo in the hands of every Maſſe-prieſt, after the words of conſecration. But the Proteſtant knowes Gods as he will be knowne, and conſequently worſhips him as hee will be worſhipped, in Father, Sonne, and holy Ghoſt.

IV. *Rule.* When we direct our prayers, or any worſhip to any one perſon, wee muſt include the reſt in the ſame worſhip; yea, further, we muſt retaine in minde the diſtinction and order of all the three perſons, without ſevering or ſundring them: for ſo they are named, and propounded in the Scriptures. The reaſon is, becauſe as they are not ſevered, but conjoyned in nature, ſo they neither are nor muſt bee ſevered, but conjoyned in worſhip. For example: the man that prayes to God the Father for the forgiveneſſe of his ſinnes, muſt aske it of him for the merites of the

the manner of the Ægyptian *Pyramides*, wider below, and narrower above towards the top. And by this meanes it is probable, not onely that they might containe a great company, but that all those which stood about the sides and upon the roofe, might very well behold what *Sampson* did below; specially considering that he stood in the middest of the Theater, betweene two middle pillars.

Object. 12. The twelfth Allegation, 1 *Sam.* 16. 19. &c. it is said that *David* played before *Saul*, and that *Saul* knew him. But chap. 17. 55. when he was to fight with *Goliah*, *Saul* knew him not. Here is a plaine contradiction in the Atheists judgement.

Answ. This sort of men doe still bewray their grosse ignorance, both in the matter and in the order of Scripture. For the Word of God doth not alway set downe things as they follow in order of time just one after another: but sometime it doth anticipate, putting such things in former histories, as are alreadie done and accomplished, which in regard of their event should bee related afterward. Sometime againe it useth by recapitulation to declare things as following in order of time, which doe properly belong to a former narration. An example of the latter (to omit many other that might bee brought) is the text alleaged. For that part of the 16. chap. from the 9. verse to the end, should by order of historie follow the 17. as will easily appeare by comparing the place. And the like displacing of things said and done, is else-where to be found in the Scriptures. Which being considered, the Atheists supposed Contradiction falls to the ground. For *David* was to fight with *Goliah* before hee played before *Saul*, and though he was not then knowne, yet *Saul* after that time tooke better knowledge of him.

Object. 13. The thirteenth Allegation is out of 2 *Chron.* 21. 2. where the Papist playes the right Atheist, in going about to improve the originall copies. There (saith hee) *Iehosaphat* is called king of Israel, when as indeed hee was king of *Iudah*, and so is he called in the former booke of Chronicles. In like manner *Ahaz* is termed king of Israel, 2 *Chron.* 28. 19. whereas the truth is, he was king of *Iudah*. *Answer.* After the death of *Salomon* the kingdome was divided, and the ten tribes were called Israel, and the other two *Iudah* and *Benjamin* did beare the name of *Iudah*. Now after the division, for sometime the name of Israel common to both sides, was given to either, and both were named after it. And in this respect *Iehosaphat* and *Ahaz* may bee termed kings of Israel. Againe, the name of Israel sundrie times in Scripture, and namely in the Prophets, is taken onely for the two Tribes, which bare the name of *Iudah* after the defection. And thus also might *Ahaz* have that name given unto him, though hee were king of *Iudah*. Furthermore, the word Israel is sometimes put for a true worshipper of God, that is, for him that is a Jew not without, but within, not in the letter, but in the spirit, *Rom.* 2. 29. Thus our Saviour saith of *Nathaniel*, *John* 1 48. *Behold a true Israelite in whom is no guile*, that is, a man of an upright heart, that serveth God in spirit and in truth. And in this sense *Iehosaphat* might bee termed king of Israel, because he was a king and patron of all true worshippers of God. For even then the Israelites sorted themselves together, and the godly among them came to live under him in Judah, though the distinction of the kingdomes did still remaine.

Object. 14. The fourteenth Allegation is out of *Acts* 7. 16. where the Papists and Atheists alleage the Scripture to be contrarie to it selfe, in that there it saith, *Abraham* bought a field of *Emor*, when as, *Gen.* 33. 19. the same field was bought by *Iacob*.

Answ. 1. Some say that there is a fault, because *Abrahams* name is put for *Iacob*. Yet not a fault of the Bible, but of them that wrote out the Bible. Neither doth this diminish the authoritie of Scripture, though the pen-men did erre and slip in writing, so long as wee may finde out the truth by Scripture.

2. *Answ.* That this field was bought twice: first by *Abraham*, and then afterward recovered by *Iacob*, that hee might maintaine his fathers possession.

3. *Answ.* That *Abrahams* name is here put for his posteritie, as Israels name is otherwhere given to his children, yea not onely to his children, but also to his fathers, *Isaac*, and *Abraham*. For *Exod.* 12. 40. it is said, *The abode of the children of Israel while they dwelt in Egypt, was 430. yeares*, which cannot bee true, unlesse the abode of *Abraham* and *Isaac* bee therein included. Now if the name of the successor may be given to his ancestors, much more may the name of the ancestors be given to the posteritie.

CHAP. IIII.

Of Religion.

THe third Question concerning man as he stands in relation to God, is touching Religion, where it is demanded:

What is that Religion that is due unto the true God?

Anſ. The name *Religion* is not alwaies taken in one and the same sense. For sometime it is used to signifie the whole body of doctrine, revealed in the written word, that teacheth and prescribeth whatsoever is to be beleeved or practised, as necessarie to salvation. Otherwhiles it is put for the inward vertue of the minde, where the same doctrine is beleeved, and the duties therein required, practised, and performed to the Majesty of God. And being thus taken, it is called by the name of *piety* or *godlinesse* in the Scripture. And in this second sense I take it in this place.

Now Religion or Pietie hath two distinct parts: The first is Knowledge of God; the second, the Worship of God. These two are notably described by *David*, in his last will and Testament, wherein hee commends unto *Salomon* his sonne before all other things the care and love of Religion and Pietie; the summe whereof hee reduceth to these heads; the knowledge of God, and worship of God, 1 *Chron.* 28. 9. *And thou Salomon my sonne, KNOW thou the God of thy father, and SERVE him with a perfect heart, and with a willing minde.*

According to this difference of heads, are the Questions concerning Religion to bee distinguished, and these are principally two: first how God is to be knowne, and then how he is to be worshipped.

I. Question.

How God is to be conceived in our minds, when we performe any service or worship unto him.

For answer hereunto, this Ground is first to be laid: That we must not, neither can possibly know or conceive God as hee is in himselfe. For God in himselfe is infinit, and therefore incomprehensible in regard of us. But we are to conceive him so, as hee hath and doth reveale himselfe to us in his creatures, principally in his Word. The truth hereof may appeare in this one example, (to alleage no more:) when *Moses* desired to see the glory and Majesty of God, for a further confirmation and assurance of his calling, answer was made him by God, that hee could not see his face, but hee should see his backeparts, as hee passed by him. The meaning of this answer is, that God would manifest his glorie unto him by his effects, by which, as by a glimpse or imperfect representation, hee might discerne some part of his Majesty, so farre forth as hee was able in the infirmitie of flesh and blood, to behold the same. But the perfect and full sight thereof no creature was ever able to attaine unto, it being reserved for the life to come; when (and not before) they shall see him as he is in himselfe face to face.

Exod. 33. 23.

This Ground being laid, the full answer to the question I propound in foure rules.

I. *Rule.* When wee are to pray, or to worship God, wee must not conceive him in the forme of any earthly, or heavenly, bodily, or spirituall creature whatsoever: for thus not to conceive him, is a degree of conceiving him aright.

II. *Rule.* God must bee conceived of us, not by his nature, but by his attributes and workes. By his attributes, as that he is infinite in mercy, justice, goodnes, power, &c. By his workes of creation, and governement of the world, of redemption, &c. Thus the Lord revealed himselfe to *Moses*, *Exod.* 6. 15. *I AM hath sent me unto you*: that is, one which hath his being in himselfe, and of himselfe, that gives being to all creatures by creation, and continues the same by his providence: one that gives a being and accomplishment to all his mercifull promises. When the Lord appeared to *Moses*, hee shewed not his face unto him, but passed by him with a voice, *The Lord, the Lord, strong, merciful, and gracious, long suffering, and plenteous in goodnesse and truth*, Ex. 34. 6. In which place, the Lord proclaimes his name by his attributes. So in the Prophecie of *Jeremy*, Jer. 9. 24. *I am hee that sheweth mercy, judgment, and justice in the land.* The same *Daniel* confesseth in his prayer, when he saith, *Dan.* 9 4. *O Lord God, which art great and fearefull, keeping covenant and mercy toward them that love thee, and keep thy commandements.* And lastly, the author to the Hebrews, *Heb.* 11. 6. *He that comes to God, must beleeve that God is, and that hee is a rewarder of them that seeke him.*

III. *Rule.* God must not be conceived absolutely, that is, out of the Trinitie: but as hee subsisteth in the person of the Father, Sonne, and the holy Ghost, so hee must be knowne and conceived of us. The ancient rule of the Church is, that the Unitie must be worshipped in Trinity; and the Trinitie in Unitie.

By this doe the Protestant Churches differ from all other assemblies of worshippers. The Turke conceives and worships a God, Creator of heaven and earth, but an abstracted God, which is neither Father, Son, nor Holy Ghost. The Jew worshippeth God, but out of Christ, and therfore a feigned and idol God. The Papist in word acknowledgeth and so worshippeth God, but indeed makes God an idoll, because he worships him not in a true, but in a feigned Christ, that sits at the right hand of the Father in heaven, and is also in the hands of every Masse-priest, after the words of consecration. But the Protestant knowes Gods as he will be knowne, and consequently worships him as hee will be worshipped, in Father, Sonne, and holy Ghost.

IV. *Rule.* When we direct our prayers, or any worship to any one person, wee must include the rest in the same worship; yea, further, we must retaine in minde the distinction and order of all the three persons, without severing or sundring them: for so they are named, and propounded in the Scriptures. The reason is, because as they are not severed, but conjoyned in nature, so they neither are nor must bee severed, but conjoyned in worship. For example: the man that prayes to God the Father for the forgivenesse of his sinnes, must aske it of him for the merits of the

Mat. 28. 19. 1 Joh. 5 7.

Son: and by the assurance of the holy Ghost. Againe, hee that prayes for remission of his sinnes to God the Sonne, must pray that hee would procure the Father to grant his pardon, and withall assure it by his Spirit. He also that prayes for the same to God the holy Ghost, must pray that he would assure unto him the remission of his sins from the Father, by and for the merit of the Sonne.

CHAP. V.

Of the second part of Religion tonc' ing the worship of God, and first of the inward worship.

II. Question.

How God is to bee worshipped and served?

FOr the ful answer hereof, we must remember that the worship of God is two-fold; Inward, or Outward. Inward is the worship of the minde, the heart, the conscience, will, and affections: for man by all these joyntly and severally performeth worship and service to his Creator. The Outward is that worship whereby the Inward is testified outwardly in the speech and actions. The former of these two is the spirituall worship of the inwad man, and the very ground and foundation of all true worship of God: for God is a Spirit, and therefore must bee worshipped in spirit, that is, in the minde, conscience, will, and affections. Indeed all the worship of God is spirituall, even that which wee call outward; yet not of it selfe, but by vertue of the inward, from which it proceedeth.

John 4.24.

Sect. 1.

Adoration.

The heads of Inward worship are two; Adoration of God, and cleaving to God. For as they are two different actions of the heart, so they may fitly be termed two distinct parts of Gods worship. This distinction is in some part propounded by *Moses*, where he exhorteth the Israelites, *To feare Iehovah their God, to adore him, to cleave unto him, and to sweare by his Name, Deut.* 10.20.

Adoration is that part of Gods worship, whereby a man upon a vile and base estimation of himselfe, as being but dust and ashes, submits and subjects his soule to the glory and Majestie of God.

This hath two principall grounds in the heart, which if they be wanting, there can be no true worship of God. The first is, Abnegation or denialll of our selves, when we esteeme our selves to be meerely nothing. The second is, Exaltation, or Advancement of Gods Majesty, above all the things in the world. Examples of these wee have many in the Scriptures, as of *Abraham*, who called God *his Lord*, & himselfe *dust and ashes*, *Gen.* 18.27. of the Angels, *Esa.* 6.2. who in a vision the Prophet saw standing before God, with one wing covering their feet, which signified the abasing of themselves; and with another covering their faces, which betokened their adoration of Gods Majestie: Of *Daniel*, *Dan.* 9.7. when he confesseth, *To thee, O Lord, belongeth right confusse it selfe, but to us shame and confusion of face*: Lastly, of the woman of Canaan, who cals Christ *Lord*, and her selfe *a dog*. Mat. 15.27.

Now in Adoration, there are foure vertues; Feare, Obedience, Patience, Thankfulnesse.

Feare is a great part of the worship of God; which I prove by two places laid together, *Esa.* 29.13. *Matth.* 15.8, 9. wherein Feare and Worship are taken for one and the same thing, for that which *Esay* cals *feare*, *Matthew* cals *Worship*. Now in this Feare there be two things that serve to distinguish it from all other feares.

First, it is absolute: for by it God is reverenced absolutely. S. *Paul* exhorteth to yeeld tribute, feare, and honour to the Magistrate, not for himselfe, but for God, whose Minister he is. And our Saviour saith, *Mat.* 10.28. *Feare yee not them which kill the body, and are not able to kill the soule, but rather feare him which is able to destroy both soule and body in hell.* As if he should say, I allow and command you to feare men, onely for God, who hath set them over you; but feare God for himselfe. Rom. 13.7.

Secondly, it makes a man, first of all, to feare the offence of God, and then the punishment and judgement. For it is not a feare of the offence alone, but of the offence and punishment together, and of the offence in the first place. *If I be a Lord, where is my feare?* And where it is said in *Matthew*, *Mat.* 10.28. *But rather feare him that is able to cast body & soule into hell fire*; there is commanded a feare of God, in regard of his anger. We feare the sword of man, and that lawfully; why then may we not feare the punishment of God? *Rom.* 13.4. If it be said, this is a servile feare, to feare the punishment, and agrees not to Gods children: I answer, slavish feare is, when a man onely feares the punishment, and not the offence of God, or at least the punishment more than the offence. Mal. 1.6.

The second vertue of Adoration, is Inward Obedience of the hidden man of the heart. The Lord preferres this obedience before all sacrifice, 1 *Sam.* 15.22. This standeth in two things. First, in yeelding subjection of the Conscience to the Commandements, threatnings, and promises of God, so as wee are willing that it should become bound unto them. Secondly, when the rest of the powers of the soule, in their place and time, performe obedience unto God. And by this meanes doe wee bring into captivitie every thought unto the obedience of Christ, as *Paul* speaketh, 2 *Cor.* 10.5.

The

The third vertue of Adoration is Patience, which is, when a man in his afflictions submitteth his will to Gods will, and quieteth his heart therein, because God sendeth afflictions. This was *Davids* counsell; *Be silent before the Lord; and alwaies wait upon his pleasure*, *Ps.* 37.7. and his practice when in trouble hee resigned himselfe into the hands of God, and said, *Lord, if I please thee not, loe, I am here, doe with me as seemeth good in thine eyes*, 2 *Sam.* 15.26. This patience is a part of Gods worship because it is a kinde of obedience.

The fourth vertue of Adoration is thankfulnesse to God, which shewes it selfe in two things; First, in an acknowledgement of the hart; that our selves, and whatsoever we have, is Gods, and proceeds from his blessing alone. Secondly, in a consecration of our bodies, soules, lives, callings, and labours, to the honour and service of God. Thus much of the first head of inward worship, or the first action of the heart, standing in Adoration.

Sect. 2.

Cleaving to God.

The second action of the heart in inward worship, or the second part thereof, is cleaving unto God. Now we cleave unto God by foure things: By Faith, Hope, Love, and inward invocation.

By faith, I mean true justifying faith, whereby we rest upon Gods mercy for the forgivenesse of our sinnes, and life everlasting: and upon his providence, for the things of this life. Thus *Abraham*, being strengthened in his faith, and relying by it upon Gods promises made unto him, gave glory unto God, *Rom.* 4.20. This saving faith is the very root and beginning of all true worship. For love which is the fulfilling of the Law, must come from it, 1 *Tim.* 1.5.

The second is Hope, which followes and depends upon faith: and it is that grace of God, whereby with patience wee wait the Lords leasure, for the performance of his promises, especially touching redemption, and life eternall. *If we hope* (saith *Paul*) *for that wee have not, wee doe with patience expect it*, *Rom.* 8.25.

The third is love of God, which hath two effects in the heart; First, it maketh the heart to cleave unto God, and to be well pleased with him simply for himselfe. In this manner God the Father loving Christ, testifieth that *he was well pleased in him*, *Mat.* 3.17. Secondly, it moves the heart to seek by all meanes possible to have true fellowship with God in Christ. This the Church notably expresseth in the Canticles.

The fourth is inward prayer, or invocation of the heart, and it is nothing else but the lifting up of the heart unto God, according to his will, by desires and groanes unspeakable. Or, it is a worke of the heart, whereby it flies unto God for helpe in distresse, and makes him a rocke of defence. When the children of Israel were afflicted, *They remembred that God was their strength, and the most high God their redeemer*, *Psalm.* 78.35. Of this kinde of prayer *Paul* speakes, when he saith, *Pray continually*, 1 *Thes.* 5.17. For solemne prayer continued, and uttered in forme of words, cannot alwaies bee used: but wee are to lift up our hearts unto God, upon every occasion, that by inward and holy motions and affections, they may be (as it were) knit unto him.

Now to conclude this point touching inward worship, wee must remember that it alone is properly, simply, and of it selfe, the worship of God: and the outward is not simply the worship of God, but only so far forth as it is quickned by the inward, and grounded upon it. For God is a spirit, and therefore the true worship that is done unto him must bee performed in spirit and truth, *John* 4.24.

CHAP. VI.

Of the outward worship of God, and the first head thereof, Prayer.

THus much of the inward worship of God. The outward is that which is performed by the body externally, either in Word or deed. To this belong many particulars, which I will reduce to eight severall heads.

I Prayer.
II. The hearing of the word preached.
III. The use of the Sacraments.
IV. Outward Adoration.
V. Confession.
VI. An Oath.
VII. Vowes.
VIII. Fasting.

Touching Prayer conceived and uttered by the voice, there are many Questions of Conscience; the principall whereof are foure.

I. Question.

How shall a man make a lawfull and acceptable prayer to God? Lawfull Prayer.

Answer. The word of God requires many conditions in making prayer to God: they may all be brought to three heads. Some of them goe before the making of prayer, some are to be performed in the act of prayer, some after prayer is ended.

Sect. 1.

Conditions to bee observed before prayer, are three. Conditions before prayer.

First, he that would make such a prayer as God may bee pleased to hear, must repent. *Esa.* 1.15. God would not hear the prayers of the Jewes, because their *hands were full of blood*, that is, because they had not repented of their oppression and crueltie. *John* 9.31.

God heares not sinners: that is, such as live and lie in their sinnes, and turne not unto God by true repentance, 1 *Iohn* 3.22. *By this wee know that God heares our prayers, if we keep his commandements.* I adde further, that the man which hath before time repented must againe renew his repentance, if hee desire that his prayers should bee accepted. For the very particular sinnes of men, whereinto they fall after their repentance, doe hinder the course of their prayers, from having accesse unto God, if they bee not repented of. And for this cause, the worthy men of God, the Prophets in the Old Testament, doe usually in the beginning of their prayers, still humble themselves, and confesse their sinne; as we may see in the example of *Daniel*, chap. 9.v. 5,6. &c. and of *Ezra*. chap. 9.v.6.&c.

Secondly, before a man make a prayer, he must first (if need require,) be reconciled unto his brother. *If thou bring thy gift to the altar, and there remembrest that thy brother hath ought against thee, leave there thine offring, and go thy way, first be reconciled to thy brother, and then come and offer thy gift, Mat.*5.23. *when yee shall stand and pray, forgive, if yee have any thing against any man, &c. Mark.*11.25.

Thirdly, hee that is to pray must prepare himselfe in heart and minde, as one that is to speake familiarly with God.

In this preparation foure things are required: First, the minde is to be emptied of all carnall and worldly thoughts; secondly, there must be in the minde, a consideration of the things to bee asked. Thirdly, a lifting up of the heart unto the Lord, *Psal.*25.1. Fourthly, the heart must bee touched with a reverence of the Majesty of God, to whom wee pray: *Eccl.*5.1. *Be not rash with thy mouth, nor let thy hart be hasty to utter a thing before God* For the neglect hereof, the Lord threatneth to bring a judgment upon the Israelites, *Esa.*29.13,14.

Sect. 2.

Conditions in prayers.

The second sort of Conditions, are those that are required in prayer, and they are in number eight.

I. Every petition must proceed from a lively sense and feeling of our own wants, and of our spirituall poverty. For without this, no prayer can be earnest and hearty; and consequently become acceptable unto God. For example, when we pray that Gods name may be hallowed, wee must in making that petition, have in our hearts a sense of the corruption of our nature, wherby we are prone to dishonour the name of God.

II. Our prayer must proceed from an earnest desire of that grace which we want: and this desire is indeed prayer it selfe. *Moses* uttering never a word, but groning in the spirit unto God, in the behalfe of the Israelites, is said, to *cry unto the Lord, Exod.*14.15. *We know not* (saith *Paul*) *what to pray as we ought, but the Spirit it selfe maketh request for us with sighes that cannot be expressed, Rom.*8.26.

III. The petition must proceed from saving and true justifying faith. The reason is, because without that faith, it is impossible that either our persons, or our prayers, or any other action wee doe, should please God, *Heb.*11.6.

IV. Every petition must be grounded upon the Word of God, and not framed according to the carnall conceit and fansie of mans brain, *And this is the assurance that we have in him, that if we aske any thing according TO HIS WILL, he heareth us*, 1 *Ioh.*5.14. Now wee have a double ground of our prayer in Gods word: a commandement to make the prayer, either generall or particular; and a promise, that our requests shall be granted.

Here we must remember two rules: First, Things to bee asked are either spirituall, or temporall. Spirituall are such as concerne God; whereof some are more necessary to salvation, as remission of sinnes, faith, repentance, and such like; some are lesse necessary, as hope, joy in the feeling of Gods mercy in distresse, &c. Temporall things are such as belong to this life, as meat, drinke, cloathing preferment, and such like.

Now touching things spirituall, that are more necessary to salvation, wee are to pray for them absolutely, without any exception or condition. But for things lesse necessarie to salvation, and for temporal blessings, we must aske them at Gods hand with this condition; if it be his will and pleasure, and so farre forth as hee in his wisdome shall judge to bee most expedient for us. Herein we must follow the example of Christ, who in his agony prayed to his Father to take that cup from him, yet with this condition, *Not my will, but thy will be done.* The reason is this: Looke how far forth God commands us to aske, & promiseth that we shall receive, so farre forth are we warranted to aske, and may hope to receive: Now God commands us to aske, and promiseth us the first sort of spirituall things, freely and simply, without any condition or exception. But the other sort of spirituall things, that are lesse necessary, and temporall blessings, hee promiseth us with condition; and therefore in like sort ought we to aske them.

The second rule is: Wee must not in our prayer binde God to any circumstances of time, place, or measure of that grace or benefit, which we aske.

V. Our prayers being thus framed, (as hath beene said) are to bee presented and offered to God alone, and to none but him. For first, none elsc can heare all men in all places, at all times; and helpe all men in all places, and at all times, but onely hee. Againe, the Spirit of God makes us to pray, and in prayer to call him *Abba*, Father. Furthermore, all prayer must be grounded upon the Word, wherein wee have not the last warrant, either expressly set downe, or by consequent implyed, to preferre our suits and requests to any of the creatures.

V.I. Prayer is to be presented to God, in the name, merit and mediation of Christ alone. For we our selves are not worthy of any thing but shame and confusion. Therefore we cannot pray in our owne names, but must pray onely in the name of Christ. Our prayers are our sacrifices, and Christ alone is the Altar, whereon we must offer them to God the Father. For this Altar must sanctifie them, before they can be a sacrifice of a sweet smelling savour unto God. Hence it is, that not onely our petitions, but all other things, as *Paul* wisheth, are to bee done in the name of *the Lord Iesus*, *Colos.*3.17. And Christ himselfe saith, *What soever you aske the Father in my name, he will give it you, Iohn* 16.23.

VII. There must be in prayers, Instancie and Perseverance. The heart must bee instant, not onely in the act of prayer, but afterwards till the thing asked bee granted. This instancie is commended unto us in the parable of the widow, and the unrighteous Judge, *Luke* 18.1. Hereunto the Prophet exhorteth, when he saith, *—keepe not silence, and give the Lord no rest, &c. Isa.*62.7. And S. *Paul* in like manner wisheth the Romans *to strive with him by prayers to God for him, Rom.*15.30.

VIII. Every true prayer must have in it some thankf-giving unto God for his benefits. *In all things let your requests be shewed unto God in prayer and supplication*, with giving of thankes, *Phil.* 4.6. Christ himselfe gave direction touching this, in that forme of prayer which he taught his Disciples, *For thine is the kingdome, power and glory.*

Sect. 3.

Conditions after Prayer.

The third sort of Conditions, are those which are required after prayer; and they are specially two.

The first is, a particular faith, whereby he that prayeth must be assured that his particular request shal be granted, *Mat.*21.24. *What soever yee desire when ye pray, beleeve that yee shall have it, and it shall bee done unto you.* And that he may have this particular faith, he must first have that whence it ariseth, namely, true justifying faith, standing in a perswasion of his reconciliation with God.

The second is, that a man must *doe and practise* that which he prayes for; and hee is not onely to pray for blessings, but also to use all lawfull meanes that he can, whereby the blessings hee asketh may be obtained. For example: As thou prayest for the pardon of thy sinnes, so thou must leave thy sinnes, and use all good meanes, whereby the same may bee mortified and crucified. And the like is to be done in al other things which we aske of God.

Thus wee have the first question of conscience resolved touching Prayer: that then the prayer is acceptable to God, when hee that prayeth observes, as much as in him lyeth, all these conditions before, in, and after prayer.

II. Question:

Whether may a man lawfully make Imprecations, that is, pray against his enemies, and how farre forth is it lawfull?

Sect. 1.

Of imprecations.

For answer to this we must marke and observe sundry distinctions and differences.

First, wee must distinguish between the *cause* and the *person* that defends and maintaines the cause. The evill cause which are evill man defendeth, is to be condemned of us, and wee may alwayes, and that lawfully, pray against it; but wee may not in like sort condemne and pray against his person.

Secondly, we must distinguish of the persons of our enemies: Some bee private enemies, some publike. Private I call those, which bee enemies of some particular men; and are against them, in regard of this or that cause or matter, and yet are not enemies of God, or of his truth. Publike are those, which are not onely our enemies, but the enemies of God, of his kingdome, of his truth, and religion. Now we may not pray against private enemies: we may (as before) pray against their evill cause, but not against their person. *Mat.*5.44. *Blesse them that curse you, doe good to them that hate you, and pray for them which hurt you and persecute you.* And wee are commanded to love our enemies as our selves.

Againe, publike enemies of God and his truth are also of two sorts: either curable, or incurable. Curable are such as offend of ignorance, or some other humane frailtie, so as there is some hope of their conversion and repentance. Wee must not pray against the persons of these, but onely against their dealings and bad causes, and pray for their persons, and for their conversion. Thus Christ prayed for those that crucified him: *Father forgive them*: and *Stephen, Act.*7. for them that stoned him. Incurable are those that sin obstinately and of malice, so as there is no hope of their amendment and conversion.

And further, for the better answering of this question, we must marke another distinction. There are two sorts of men that are to make prayer unto God: Some that have extraordinarie gifts, as the Prophets and Apostles. Now hee that is an extraordinary man, hath, and must have these two gifts; namely, first a spirit of Discerning, to discerne and judge whether the person against whom hee prayes, bee incurable or no: and secondly a pure zeale of Gods honour and glory. The extraordinary man, that is qualified with these two gifts, may pray not onely against the cause of him that is an enemie to God, but against his person. Thus *David* did, especially

cially in the 109. *Psal.* which Psalme is full of terrible curses against his particular enemies, and *typically* against *Iudas*. For he had the spirit of discerning, by which he knew that they were incurable enemies: and a pure zeale of the glory of God which made him break out into such imprecations. So *Paul* praies *Gal.* 5. 12. that they *might be cut off which troubled the Church, &c.* 2 *Tim.* 4. 14. he praies directly against the person of *Alexander* the Coppersmith, that had done him much wrong, *The Lord reward him according to his works*, which must not seeme strange: for *Paul* had in that imprecation the spirit of prophecie, and consequently both the spirit of discerning, and of pure zeale: and therefore hee might pray against him as he did.

But for ordinary men, such as have nothing but ordinary gifts, and want the spirit of discerning, and have also a zeale mingled with choler, stomacke, anger, and hatred; they may use no extraordinary prayer against the person of any man. All that they may doe, is to pray, that God would restraine their malice, hinder their bad practices, and turne them to his glory, and the good of his Church. Therefore, *Act.* 4. 29. when there had beene a councell holden at Jerusalem, against the Apostles *Peter* and *John*. in the first beginning of the great persecution of Christians, in the Primitive church, it is said that *they departed from the assembly, and prayed* together with the rest of the church in this manner; *And now, O Lord, behold their threatnings, &c.* Wherein they prayed not against the Councell, nor against the men that sate in counsell, but against their proceedings, courses, devices, and threatnings. And their practice may be a patterne for ordinary men to follow. In *Luke* 9. 54. the Disciples asking our Saviour Christ whether they should call *for fire from heaven to destroy his enemies*, hee sharply reproveth them for their intemperate heat against the Samaritanes, and tels them, that they had not that extraordinary Spirit, to effect such a thing because they were but ordinary men. Ordinary men therefore may not pray against the persons of Gods enemies. The Pope at this day is a professed enemie to Christ and his Gospell, yet no man may pray against the person of the Pope, but onely against his state, kingdome, and regiment, which is Anti christian; whereby hee sets himselfe against God and his kingdome.

Sect. 2.

Upon the answer to this Question, there followeth another. Sundry Psalmes of *David* are Psalmes of imprecation, wherein *David* curseth his enemies fearefully, especially in the 109. *Psalme*; now all these Psalmes were penned for our use: It may therefore bee demanded, how we may use these, and such like, when we reade or sing them?

Answ. 1. Wee must not use them as *David* did, namely, as prayers against the persons of our enemies, but onely as prophecies against the enemies of God, wherein the punishment of incurable men, that were enemies to God and his truth, is fore-told. For wee have not, as *David* had, an extraordinary spirit, or a pure zeale: therfore we cannot pray as he did.

II. Answer, whereas these imprecations were directed against particular enemies, we may use them in some sort as prayers, but how? As generall prayers against all the incurable enemies of God, not against any particulars among the Jewes, Turkes, or Papists. As therefore we may use these Imprecations as prayers, so wee must use them without any particular application to the persons of any particular men.

III. Question.

what be the particular Circumstances of Prayer? Of the circumstances of Prayer.

Answ. There are chiefly foure. I. The voice, or speech. II. The gesture, III. The place where. IV. The time.

Sect. 1.

Concerning the Voice, this Question may be moved? Of the voice in Prayer.

Whether a voice or words are to be used in prayer or no?

Answ. Prayer is either Publike, or Private. In publike prayer, a forme of words must alwaies be used, in a known, plaine, and distinct voice. The reasons are these: First, the Minister is the mouth of the whole Congregation in prayer, as he is the mouth of God to the people in preaching. Now as the Minister is their mouth to God in prayer, so the people must give their assent, and approbation to his prayer, by the word *Amen*: But there can be no professed and publike assent, without a voice. Secondly, God is the Creator, not onely of the soule of man, but also of his body; and we bleese God, not onely with the heart, but also with the tongue: therefore the whole man must pray in publike.

Now in private prayer, made in private and secret places, by private persons, the Voice is profitable, but not simply necessarie. It is profitable, because it stirreth up the affections of the heart, it serveth also to keepe the wandring minde in compasse, to expresse the affection, and to procure attention of the heart to the prayer. Yet it is not simply necessary. For a man is not bound in conscience to use a forme of words, in all his prayers. *Moses* prayed, he spake never a word, and yet it was a prayer: for the Lord sayes unto him, *Exod.* 14. 15. *why crieest thou? Anna* praying in the temple, *her lips did move, only her voice was not heard*, and yet she is said to pray, 1 *Sam.* 1. 13.

Againe,

Againe, the spirit is said to pray in the elect *with groanes that cannot be uttered*; and yet the holy Ghost gives them the name of prayers, *Rom.* 8. 26. *Paul* bids us *pray continually*, 1 *Thess.* 5. 17. which is not to bee understood of a continuall use of a forme of words, but of the groanes and sighes of the heart, which may be made at all times.

Out of this question ariseth another; Whether it be lawfull when we pray, to read a set forme of prayer? for some thinke, that to doe so is a sinne.

Answ. It is no sin: but a man may lawfully, and with good conscience doe it.

Reasons. First, the Psalmes of *David* were delivered to the Church, to be used and read in a set forme of words; and yet the most of them are prayers. Secondly, to conceive a forme of prayer requires gifts of memorie, knowledge, utterance, and the gifts of grace. Now every child and servant of God, though he have an honest heart, yet hath hee not all these gifts: and therefore in the want of them, may lawfully use a set forme of prayer, as a man that hath a weake backe, or a lame leg, may leane upon a crutch.

It is alleaged, that set formes of prayer doe limit and bind the holy Ghost.

Answ. If we had a perfect measure of grace, it were somewhat, but the graces of God are weake and small in us. This is no binding of the Holy Ghost, but a helping of the spirit, which is weake in us, by a crutch to leane upon: therefore a man may with good conscience, upon defect of memorie and utterance, &c. use a set forme of prayer.

Sect. 2.

The second Circumstance, is the Gesture. Concerning which it is demanded, what kind of Gesture is to bee used in prayer? whether kneeling, standing, sitting, or the holding up of the hands or head to heaven, or bowing the bodie to the earth?

Answ. God in his word hath not prescribed any particular gesture of the body, and therefore our consciences are not bound to any particular. Besides that, Religion stands not properly in bodily actions and gestures. Yet touching gesture, the word of God gives certaine generall rules to be observed in prayer, both publike and private.

In Publike prayer, these rules of Gesture are prescribed. First, when publike prayer is made in the congregation, our gesture must alwaies be comely, modest, and decent. Secondly, all gesture used publikely must serve to expresse as much as may bee, the inward humilitie of the heart, without hypocrisie. Now these kinds are manifold. Some concerne the whole body, as the bowing thereof, the casting of it downe upon the ground. Some againe concerne the parts of the body, as lifting up of the head, the eies, the hands, bowing the knees, &c. Touching these, the Scripture hath not bound us to any particulars; but in them all, we must have regard, that they serve alway to expresse the humilitie of our hearts before God. Thus have the holy men of God behaved themselves; yea, the holy Angels standing before the Arke, doe cover their faces, in token of reverence of the Majestie of God, *Esay* 6. 2. Thirdly wee must in publike prayer, content our selves to follow the laudable fashion and custome of that particular Church where we are. For to decline from customes of particular Churches in such cases, often causeth schisme and dissentions.

In private prayer, done in private and secret places, there is more libertie. For in it we may use any gesture, so it be comely and decent, and serve to expresse the inward humilitie of our hearts. An ancient writer is of opinion, that it is an unreverent, and unlawfull thing to pray sitting. But both the learned before, in, and after his time, have judged his opinion superstitious; specially considering that Religion stands not in the outward gesture of the body, and it skils not much what that is, so the inward humilitie of a sincere heart be expressed thereby.

Sect. 3.

The third Circumstance, is the Place. Where Question is made, In what place wee must pray? *Answ.* In regard of conscience, holinesse, and religion, all places are equal & alike in the new Testament, since the comming of Christ. The house or the field is as holy as the Church. And if we pray in either of them, our prayer is as acceptable to God, as that which is made in the Church. For now the daies are come, that were foretold by the Prophet, wherein *a cleane offering* should be offered to God *in every place*, *Mal.* 1. 11. which *Paul* expounds, 1 *Tim.* 2. 8. of pure and holy prayer, offered to God in every place. To this purpose, Christ said to the woman of Samaria, That *the time should come, when they should not worship in Ierusalem, or in Samaria, but the true worshippers of God should worship him in spirit and in truth*, wheresoever it be. Yet nevertheless, for order, decencie, and quietnesse sake, publike prayer must be made in publike places; as Churches and Chappels appointed for that use. And private prayer in private houses and closets, *Matth.* 6. 5. Now the opinion of the Papist is otherwise. For he thinks that in the new Testament, hallowed Churches are more holy than other places are, or can be and doe make prayers offered to God in them, more acceptable to him than any other: and hereupon they teach, that private men must pray in Churches, and private prayers must bee made in Churches, if they will have them heard. For proofe hereof, they alleage the practice of some particular persons in the Scriptures. Of *Anna*, who prayed privately in the Temple, *Luk.* 2. 37. Of *David*, who in his exile, desired greatly to have recourse unto the Temple. And of *Daniel*: The place of prayer. Ioh. 4. 23.

who

who is said to looke out at the window toward the Temple, and pray, *Dan.* 6. 10.

Answ. These places are abused by the Popish Church. For there is a great difference betweene the Temple at Jerusalem in the old Testament, and our Churches in the new. That was built by particular commandement from God: so were not our Churches. That was a type of the very body and manhood of Christ, *Heb.* 9. 11. and of his mysticall body, *Col.* 2. 7. Againe, the Arke in the Temple was a pledge and signification of the covenant, a signe of Gods presence, a pledge of his mercy, and that by his owne appointment: for it was his will there to answer his people: but the like cannot be shewed of our Churches or Chappels.

1 Sam. 7.

It will be said, that the Sacrament is a signe of Gods presence, for in it God is present after a sort. *Answ.* It is true: Christ is present in the Sacrament, but when? not alwaies, but then onely when the Sacrament is administred. And the administration being ended, Christ is no more present in the bread and wine. And in the very act of celebration, hee is not carnally, but spiritually present.

Sect. 4.

The fourth Circumstance is the Time.

The time of prayer.

Quest. What are the times, in which men are to make prayers unto God?

For answer to this Question, it is first to be considered, that there is a twofold manner of praying, and consequently two kinder of prayer. The first is, the secret and sudden lifting up of the heart to God, upon the present occasion. The second is, set or solemne prayer. The first sort of prayers have of ancient times beene called *ejaculations*, or the darts of the heart. And the time of this kinde of prayer is not determined, but is and may be used at any time without exception. This point I make plaine by these reasons.

The first is, the commandement of God, 1 *Thess.* 5. 17. *Pray without ceasing* *Eph.* 6. 18. *Pray* alwayes, *with all manner of prayer and supplication* in the spirit, *and watch thereunto* with all perseverance—*for all Saints.* In both these places, by prayer and supplications, *Paul* understandeth the sudden lifting up of the heart unto God.

Secondly, whatsoever we speake, thinke, or doe, we must do all to the glory of God. Now God is glorified, when we doe in all things from our hearts acknowledge his power, wisdome, justice, mercie, providence, and goodnesse. And these we doe acknowledge, when we daily and hourely lift up our hearts to him in petition for some blessings, and in thanksgiving for his mercies.

Thirdly, we are subject to innumerable infirmities, frailties, and wants, so as we cannot of our selves so much as thinke one good thought: therefore we are every day & houre to lift up our hearts to God, partly in prayer, partly in giving of thankes, that he would make a daily supply by his grace.

Fourthly, Satan seekes by all meanes to overthrow our soules continually: and in that regard it behooveth us alwaies and upon every occasion to lift up our hearts to God for his mercifull protection.

Fifthly, the gift of faith must grow and increase in us day by day. And the means whereby it groweth and thrivethin us, are the exercises of faith, not seldome and rare, but daily and continually used. Now of all the exercises of faith, none is more excellent than invocation and Thanksgiving.

The second kinde of prayer, is set and solemn; when a man sets himselfe apart, to pray unto God usually and fervently: or when men come reverently and solemnly together into the congregation, to call upon the name of the Lord. The word of God appoints no set time for this kind, but leaves it to the liberty, wisdome, and discretion of men. And the ground of this libertie is this; There is now no difference betweene time and time, in regard of Conscience, for performing the worship of God, and the duties of religion, (the Sabbath onely excepted) but the principall and onely difference is in regard of outward order and conveniency, whereby one time may be thought fitter than another, and that must be discerned by the wisdome of men. In the New Testament, the distinction of *dayes* and *houres* is taken away. *Paul* was afraid of the Galatians, because they made difference of *dayes, times, moneths, and years*, in respect of holinesse and religion, *Gal.* 4. 10, 11.

By this doctrine, we may see what to judge of the Romane religion, touching set times of prayer. They preferibe certaine houres, which they terme *Canonicall*, and they distinguish them in this manner: The first, they call the *Matutine*, before the Sun-rising. The second, the *Prime*, from the first houre of the day to the third. The third, from thence to the sixth houre. The fourth, from the sixth to the ninth. The fifth, from the ninth to the twelfth, which they call the *None*. The sixth, is in the evening about the Sun-setting. The seventh and last, is after the Sunne-setting, which they call *the Completorie*. Now in these seven prescribed houres, by the doctrine delivered, I note three notable abuses.

First, in that the Popish Church binds men in conscience to observe them, upon paine of mortall sinne: Whereas in regard of Conscience, there is no difference of times. Secondly, they binde the Masse-priest, the Deacon, Subdeacon, and the Benefived man, onely to Canonicall houres: whereas those houres differ not from others, in regard of performance of Gods worship, neither are these men more bound to pray in them, than others. Thirdly, that a man may say and reade his Canonicall houres this day for the morrow, and in the morning, or after dinner, for the whole day: wherein we may see their grosse superstition.

IV. Que-

IV. Question touching prayer is,

How their mindes are to bee pacified, which are troubled by sundry accidents, that fall out in their prayers?

These Accidents are principally three.

First, when they should pray, they cannot frame or conceive a forme of prayer, as other men doe.

For removing of which trouble, lee them remember this one thing: That the unfained desire of the touched heart is a prayer in acceptance before God, though knowledge, memorie, and utterance, to frame and conceive a forme of prayer in words, be wanting, *Psal.* 10. 17. *God hears the desire of the poore*, that is, of humble persons, and them which are in distresse, *Psal.* 145. 19. *God will fulfill the desire of them that feare him: he also will heare their crie, and will save them. Rom.* 8. 26. *We know not how to pray as we ought. but the spirit of God*, that is, the spirit of adoption *maketh request for us by groanes and sighes, which cannot be uttered.* Where we may observe, that the prayer of the holy Ghost, which must needs bee an excellent prayer, is made by groanes, which cannot be uttered in words.

The second Accident is, that they finde themselves full of heavinesse and deadnesse of spirit, and their minds full of by-thoughts and wandring imaginations.

This trouble may be removed upon this ground; that the defects of our prayer shall never condemne us, if we be heartily displeased with our selves for the same; and by prayer and other good meanes, doe struggle and strive against them, *Rom.* 8. 1. *There is no condemnation to them that bee in Christ.* In which place it is not said, *They doe nothing worthy of condemnation*; but thus, *There is no condemnation to them being in Christ*, though they deserve it never so much.

The third Accident is, that though they pray, they receive not the fruit of their prayers. For the removall of this distresse, we may consider these foure things.

I. The man that is thus troubled, is to examine himselfe, whether he hath made his prayer to God aright, or no? For if he pray amisse, he may pray long and never be heard. Our Saviour would not grant the request of the soanes of *Zebedeus*, because they asked they knew not what, *Matthew* 20. 22. *Iam.* 4. 3. *Ye aske and receive not, because ye aske amisse*, that ye might consume it on your lusts. *Paul* prayed three times, and had the repulse, because hee asked things inconvenient for him to receive. therefore answer was made, *My grace is sufficient for thee*, 2 *Cor.* 12. The man therefore that would make a prayer aright, must have respect unto the matter and forme thereof, as also to the disposition of his owne heart: if hee faile in any of these, then God will not heare; or if hee doth, hee heares in justice.

II. Though men make lawfull prayers unto God, and aske things that are to be asked, and which God wil grant, yet God will somewhat deferre the accomplishment of their prayers, and not give eare unto them at the first. *David* prayed night and day, and yet was not heard, *Psal.* 22. 2. Againe, *Mine eyes failed, his throat was drie, while he waited for his God by prayer. Psal.* 69. *vers.* 3. The Angell *Gabriel* said to *Zacharie*, *Luk.* 1. *vers.* 13. *Thy prayer is heard.* Now in all likelihood, that prayer of *Zacharie* was made long before, even in his youth, yet it was not granted him till he was old.

The Lord deferres the grant of our requests upon good reason. For hereby he stirreth up the dulnesse of our hearts, and quickneth our faith and hope. Againe, hee makes us when wee enjoy the blessings desired, to have them in higher estimation, and to bee more thankfull unto him; yea, in the want thereof, to strive the more earnestly with him by prayer for them. The woman of Canaan was repulsed and called a dog by our Saviour Christ, not for that he intended to reject her prayer, but to stir up her faith, to make her more earnest in asking; as also more thankfull for the benefit, when shee had received it.

III. The Lord useth to grant our petitions, two manner of waies. First, by giving the very thing we aske. Secondly, by giving something answerable thereto, when he granteth not the thing it selfe. Thus *Christ was heard in that which he feared, Heb.* 5. *vers.* 7. Hee prayed to bee delivered from that cup, which notwithstanding hee dranke of. How then was hee heard? Though hee had not that which he asked, yet God granted him the thing which was proportionable to his request; namely, strength and power, whereby he was enabled to overcome the woful pangs of that death.

IV. Wee must thinke this sufficient, that we can and doe pray unto God, though we never have any request in this world granted. For by whose grace have we alwaies continued in prayer, but by the gift and grace of God? *Paul* in the like case was answered by God, *My grace is sufficient for thee*, 2 *Cor.* 12. 9. that is, thine infirmitie shall not be removed: content thy selfe in this, that thou art in my favour, and hast received my grace, by which thou dost withstand this temptation. To this purpose S. *John* saith, *If we know that he heareth us, whatsoever we aske, we know that we have the petitions granted which we desired of him.* 1 *Joh.* 5. 15. His meaning is, if we can perceive, and discerne that God listneth to our prayers, hereby we may assure our selves, that he grants our requests. Now by this we may per-

perceive that he doth listen and give eare to us, because the grace whereby we pray is from him alone.

CHAP. VII.

Of the second head of Gods worship, the Hearing of the Word preached.

THus much touching the first head of outward worship, namely, prayer. Now followes the next, which is the *Hearing of the Word preached.*

The Questions concerning this point are of two sorts. Some conceme the Preachers of the Word, and some the Hearers. The first sort I omit, and reserve them to a more proper place.

For the second sort concerning Hearers, one Question may be moved:

How any man may profitably, to his owne comfort and salvation, heare the Word of God?

The necessitie of this Question appeares by that speciall Caveat given by our Saviour Christ, *Luk.* 8. *vers.* 18. *Take heed how yee heare.*

Answ. To the profitable hearing of Gods Word three things are required: Preparation before we heare, a right Disposition in hearing, and Duties to be practised afterward.

I. In Preparation, sundry Rules of direction are to be observed

First Rule. *We must be swift to heare, Iam.* 1. 19. And this wee shall doe by disburdening our selves of all impediments which may hinder the effectuall hearing of the Word. These impediments are especially three; all which are named by the Apostle *Iames*, together with their severall remedies.

The first is presumption; when the hearer presumes of his wisdome, knowledge, and abilitie to teach (if need were) his teachers. The remedie hereof is, *to be slow to speake*, that is, not to presume upon our owne gifts, thinking our selves better able to teach others, than to be taught by them. For so the Apostle afterwards expounds himselfe, when he saith, *My brethren, be not many masters, Iam.* 3. 1. Let not private persons take upon them to become instructers of other men; but as *Paul* saith, 1 *Cor.* 3. 18. *If any man among you seeme to be wise, let him be a foole, that he may be wise*: that is, let him be willing to learne, even of his inferiours. And in this regard, let him follow the practice of *Naaman*, who submitted himselfe to the advice and counsell of his maid.

The second impediment *is troubled affections*, specially rash anger, either against the Teacher or others. The remedie of this also is laid downe in the place before alleaged, *Be slow to wrath, v.* 19. The third is superfluity of maliciousnesse, that is; the abundance of evill corruptions and sinnes, which hearers shall by experience finde in their owne hearts and lives. This impediment hath many branches, principally three. 1. Hardnesse of heart, noted by the stony ground, in the parable of the sower, *Matthew* 13. 20. 2. The Cares of the world, signified by the thornie ground, v. 22. 3. The itching eare, 2 *Tim.* 4. 3. when a man will heare no other doctrine, but that which is sutable to corrupt nature, not being willing to frame his heart to the word, but to have the word framed to his wicked heart.

The remedies of this impediment are these. First, every hearer of the Word must *lay apart all superfluity of malicionsnesse*, that is, cut off as much as in him lieth all corruptions both of heart and life. Hence it is, that God speaketh thus to the wicked man, *Psal.* 50. 16. *What hast thou to doe, to take my word in thy mouth, seeing thou hatest to be reformed, and hast cast my words behinde thee?* To this purpose the Prophet *Ieremie* exhorteth the Jewes to be *circumcised to the Lord, and to take away the fore-skins of their hearts, &c. Ier.* 4. 4. And *Moses* by Gods commandement was *to sanctifie the people three daies*, before they came to heare the Law delivered by himselfe in Mount Sinai, *Exod.* 19. 11. Againe, every man will and ought to have a care to prepare himselfe more or lesse to the receiving of the Lords Supper: which duty is as well to be performed before the hearing of the word, considering that in substance it differeth not from the Sacraments, they being the visible, and preaching the audible voice of God. Secondly, every hearer must *receive the word with meekenes*, that is, with quietnes submit himselfe to the word of God in all things, *Isa.* 57. 15. *I dwell with him that is of an humble spirit, to revive the spirit of the humble, &c.*

The second Rule of Preparation. Wee must lift up our hearts in prayer to God, that he would give us the hearing eare. This hearing eare is a gift of God, enabling the heart when it heareth, to conceive and understand the doctrine taught, and to yeeld obedience thereunto.

The third Rule. The hearer must in hearing set himselfe in the presence of God. *Now therefore* (saith *Cornelius* to *Peter*, *Act.* 10. 33.) *are we all here present before God, to heare all things commanded thee of God.* The reason is, because God is alwaies in the congregation where the Word is preached.

II. The second thing required to profitable hearing, is a *right disposition*. Wherein two rules are to be observed.

First, when the Word of God is in delivering, every hearer must heare with judgment. But some will say, many Preachers bewray faults and infirmities in their preaching. To this *Paul* answereth notwithstanding, *Despise not prophecie*, 2 *Thes.* 5. 20. Yea, but what if they deliver untruths? *Paul* answers againe, in the next verse, *Try all things, and keepe that which is good*: and Saint *John* to the like purpose, 1 *Iohn* 4. *Believe not every spirit, but trie the spirits whether they be of God.*

Here by the way wee must remember one cavear. There bee three kindes of judgement. The first is private, whereby every private person may judge of the doctrine which is taught; For hee must not heare, hand over head, but judge of that which he heareth. Of this Saint *Paul* speakes to the Corinth. *Judge ye what I say*, 1 *Cor.* 10. 5. The second is, the judgement of the Prophet or Minister: And this is a surer kinde of judgement than the former, proceeding from a greater measure of Gods grace. The third is, the judgement of the holy Ghost in Scripture; and this is sovereigne and absolute. For the holy Ghost judgeth all, and is judged of none. These three kindes of judgement are set in this order. The first depends upon the second, the second upon the third, and the third is absolute and judged of none.

Upon this caveat, two things doe follow; First, that a private hearer, though hee may judge of doctrine delivered, yet hee may not censure the Teacher, or his Ministerie. Ministers are to bee judged, but their spirit is not subject to every private man; but to the Prophets: for the spirit of the Prophets, that is, the doctrine which the Prophets bring, being inspired by the Holy Ghost, is subject to the Prophets, 1 *Cor.* 14. 32. Secondly, a private man is not to publish or broach any point of doctrine, but that which is plainly propounded in the word, and taught by the Ministers thereof. This is a necessary rule; and the want of observation thereof, is the cause of many schismes and heresies in the Church. The Lord commands the people, *Mal.* 2. 7. *To require the Law at the mouth of the Priest* in all maine points of faith and manners.

The second rule to be observed in hearing: Every hearer must have care that the word of God be rooted and grounded in his heart, like good seed in good ground: which Saint *Iames* expresseth, *Iam.* 1. 21. *receive with meekenesse the ingrafted word.* Here generally it is to be remembred, that not only ignorant people, but even the most learned ought to be hearers of the word preached. For the preaching thereof serves not only for the increasing of knowledge, but also for the reformation of the affection, which may bee inordinate, where knowledge doth abound.

Now for the rooting of the word of God in our hearts, sundry things are required.

First, a true and right understanding thereof.

Secondly, it must bee mingled with faith, *Heb.* 4. 1. For the word is as wine, or water of life; our faith is the sugar that sweeteth it, and gives it a pleasant relish. The word therefore must be tempered, and mixed with our faith, that it may become profitable unto us. Now in this mixture, there is required a double faith: the first generall, whereby we beleeve the doctrine delivered to be true, so as we never call the same into question; *Our Gospel to you* (saith *Paul*) *was in much assurance.* 1 *Thess.* 1. 5. The second speciall, whereby we apply the word preached unto our selves, for the humbling and comforting of our hearts.

Thirdly, wee must labour to be affected with the word. Thus *Iosiah* his heart is said to melt at the reading of the Law, 2 *Chron.* 34. 27. And the people rejoyced greatly, because they understood the word which the Levites had taught them, *Neh.* 8. 12. The hearts of the two disciples that went to *Emmaus*, burned within them, when Christ opened unto them the Scriptures, *Luk.* 24. 32. And the Jewes at *Peters* sermon were pricked in their hearts, and said, *Men and brethren, what shall we doe? Act.* 2. 37.

Fourthly, the Word of God must dwell plenteously in us, *Col.* 3. 16. This it doth when it rules, and beares the greatest sway in the heart, and is not overturned by any corrupt affection.

III. The duties to bee performed after Hearing, are these.

First, the doctrine delivered must be treasured up in the heart, and practised in life, *Psal.* 119. 11. *I have hid thy word in my heart, that I might not sinne against thee.*

Secondly, a man must meditate on the word which he hath heard, with lifting up of his heart unto God. The beasts that were cloven footed, and chewed the cud, were fitteth both for meat unto man, and for sacrifice to God, *Lev.* 11. It was the old and ancient opinion of the Church, that this chewing the cud signified holy meditations. And he that heares the Word, must doe as the beast doth, fetch up the meat out of his bellie againe, and chew it over anew. The man that doth so, is the fittest for the Lords use.

Thirdly, he must have experience of the word of God in himselfe, *Psal.* 34. 9 *Taste and see how gracious the Lord is.*

Fourthly, hee is to examine himselfe after he hath heard the word. Thus *David* saith of himselfe, *Psal.* 119. 59. *I have considered my waies, and turned my feet unto thy testimonies.*

Fifthly, he must be obedient unto it, and testifie his obedience, though not at all times, yet whensoever occasion is offered: *Iam.* 1. 22. *Be ye doers of the word, and not hearers onely; deceiving your owne selves.*

II. Question touching Hearers is,

How are they to be comforted, who after long hearing of the word, either profit very little, or not at all?

For

For resolution of this Question, the Causes of not profiting are distinctly to be considered. And they are of two sorts.

The first sort of Causes are the sinnes of the hearers. And that sinnes are the causes of not profiting, it will appeare by this signe; if the memory, understanding, and other parts of the minde in common matters bee strong and pregnant, but dull and weake in apprehending and retaining the doctrine taught. Now these sinnes are principally two.

First, *Hardnesse of heart*, when a man is not inwardly moved and affected with the word preached, but remaines in the same state hee was before. This is set forth by the hard ground that is by the high way side, and by the stony ground, *Matth.* 13.4.5. And such is the heart that is not moved nor affected either with joy, sorrow, feare or consolation. The hardnesse of heart ariseth from a custome in sinning, and from the deceitfulnesse of sin, *Heb.* 3.13.

Secondly, *worldly cares*, that is, a heart possessed with desires of profit, pleasures, honours, preferments, and such like; which be as thornes that choake the seed of the word, and suffer it not to grow and fructifie; yea, that fill the heart full of wandring imaginations, which steale away the minde from attending to the word preached. Those that are thus hindred from profiting, are rather to be reproved, than comforted: for that the cause of their *non-profitencie* is in and from themselves. They are therefore to use all good meanes for the removall of their sinnes, that of hard hearted and carnall, they may become good and profitable hearers of the word. The meanes are these.

First, they must labour to bee touched in heart, with sense and feeling of their spirituall povertie, and want of Gods favour and mercie in the pardon of their sinnes. The reason is given of *David*; *Psal.* 25.9. *The Lord teacheth the humble his waies:* And by *Mary* in her song, *Luk.* 1.53. *He hath filled the hungry with good things, and the rich hee hath sent empite away.* The second meanes is, to heare the word of God with an honest heart, joyned with a constant purpose of not sinning. The third, to be as carefull to bring good affections, as a good understanding. For affections are the feet that carrie the heart, and *Salomon* bids us to take *heed to our feet, when we enter into the house of God, Eccles.* 4.17. They are the very key of knowledge and memorie, and therefore *David* sayes, *The secret of the Lord is revealed to those that feare him, and his covenant is to give them understanding, Psal.* 25.14. And that which he saith of Feare, may be said also of other good affections.

The second sort of Causes, are ordinary and usuall defects of naturall gifts; as of capacitie, or conceit, of memorie, and understanding. For all men have not the like gifts of nature, and therefore all men cannot reap like benefit by the Word preached. These wants may bee discerned thus; If the minde and memorie bee weake or wanting, as well in common worldly matters, as in divine things that belong to Gods kingdome. And to this kind of men, which are thus troubled for not profiting, there belongeth comfort; yet not simply, but upon these conditions. First, if they know the principall grounds of religion. Secondly, if they have care to profit and increase in knowledge. Thirdly, if they live according to the measure of their knowledge in obedience to Gods will. These being observed, such parties are to comfort themselves in this, that God in mercie will accept of their endevour, forgive their ignorance, and beare with their infirmities. This is to bee seene in the example of *Peter*, whose faith was highly commended by Christ, when he said, *the gates of hell should not prevaile against it, Matth.* 16. 16. And yet at that very time, *Peter* was ignorant of many maine points of Religion, as of the death, resurrection, and ascension of Christ. And in his person, the other Disciples are commended also for their faith, because they held Christ to be the Messias and Saviour of the world, though they were ignorant of the manner of his redemption, thinking he should have beene an earthly King, *Act* 1. Againe, the want of knowledge in such as have naturall defects, may be supplied by good affection, if they be not wanting in an honest heart, and carefull endevour of godly life. Thus the Church of the Jewes in the old Testament did farre exceed the Church of the new in good affection, though it came farre short of it in knowledge and apprehension.

CHAP. VIII.

Of the Sacraments in generall, the receiving, and use of them.

In the next place follow the Questions of conscience touching the third part of Gods Outward worship, namely, the *Sacraments*; and these concerne either the administration, or the receiving of them. The Administration I will here let passe, and handle those Questions onely that concerne the receiving and use thereof, both in generall and in particular.

Touching the receiving of the Sacraments *in generall*, there is one onely Question:

Whether the Sacraments ministred by Heretickes, Idolaters, and unsufficient Ministers, be Sacraments or no?

For answer hereunto, wee are to know, there are three sorts of men that may administer the Sacraments. Some are true and lawfull

full Ministers, lawfully called by God and man to that function, keeping the right forme of the Sacrament according to the institution. Some againe are meere private persons, that have no authoritie at all to administer, whom we may oppose to the former sort, as contrarie to them in this action. Others againe bee admitted to stand in the roome of lawfull Ministers, by the acceptation and consent of men, or by custome, though corrupt: and these are in a meane betweene the two former sorts. Of the first there is no question. But the Sacrament administred by the second sort is a meere nullitie, because they have no calling thereto, neither can they doe it of faith: for as much as they have neither precept nor example out of the word of God. Now for the third sort, though they be not indeed lawfull Pastors; yet being in the place of such, by the consent, allowance, and custome of men, though corrupt, their action is of force, and the Sacrament which is administred by them, is indeed a true Sacrament; which I prove by these reasons:

First, the preaching of the Word, and administration of the Sacrament are all one in substance. For in the one the will of God is seene, in the other heard. Now the word preached by Heretickes is the true word of God, and may have his effect. The Scribes and Pharisies, great Doctors of the Jewes, were not all of the Tribe of *Levi*, but descended from other Tribes. Againe, even the principall of them lived by extortion and buberie, and were wicked men, yea Heretickes and Apostataes, deposed and excommunicated persons. And yet because they occupied the places of good teachers, and sate in the chaire of *Moses*, that is, read the doctrine of *Moses* Law, Christ biddeth his Disciples *to heare them, Matth.* 23.2. provided only that they tooke heed of the leaven of their false doctrine & wicked life. Now if the word taught by their ministerie was powerfull, why may not the Sacraments ministred by the Heretickes standing in the roome of the true Ministers, bee true Sacraments? In the dayes of *Paul, Phil.* 1.15. some preached Christ *through envie and strife, and some of good will:* what was the Apostles judgement in this case? Himselfe answereth, vers. 18. *What then? yet Christ is preached all manner of wayes, whether it be under a pretence, or sincerely, and therein I joy, yea, and will joy.*

Secondly; this point is plaine by examples. The Levitical Priests under the Law were Heretickes, and taught altogether the breach of the Morall Law. Yea, they held Justification by works, *Rom.* 10.3. and yet Circumcision by them administred was in force; neither was the Passeover celebrated by them, or the sacrifices which they offered, any other than the true Passeover, and true sacrifices. *Judas* was a verie hypocrite, yea, Christ calls him a Devill, *Joh.* 6.70. and yet hee preached the word at Christs commandement, and baptized with the rest of his Disciples, *Joh.* 4. *vers.* 1, 2.

Thirdly, the Sacrament, if it bee administred in the name and by the power of Christ, is the ordinance of God, being received by faith, yea, a true Sacrament of Christ; and the force and efficacie thereof doth not depend upon the worthinesse of the Minister, but upon Christ. The letters or Epistle sent from one man to another are authenticall, and serve fully to expresse the minde of the author, though the messenger or carrier bee a wicked or a naughtie man. And in like manner, the sinne of any man that stands in the roome of a lawfull Minister, doth not nullifie the Sacrament, and therefore not hereof is insufficiencie. S. *Cyprian*, who lived neere 300 yeares after Christ, was of this opinion, that Sacraments administred by Heretickes were no Sacraments. But the Churches of Africa in those times concluded a contrarie d. against him, according to the doctrine that hath been delivered.

The Vse. 1. By this doctrine they are justly to be blamed, who would have their children re-baptized, which were before baptized by the Popish Priests; because the Sacrament, though administred by a Papist, if he stand in the roome of a true Pastor, and keepe the forme thereof, is a true Sacrament. 11. Others by this doctrine come to be reproved, that refuse to receive the Sacraments at the hands of unpreaching Ministers. For though the Minister bee unsufficient and preach not, yet if hee bee called by the Church, he hath the place of a lawfull Pastor, his administration is warrantable, and the Sacrament by him administred a true Sacrament.

If it be said, that then the true Sacraments may bee out of the true Church, as in the Church of Rome at this day, because Heretickes and such like Ministers are not of the Church; I answer, that there is in the Church of Rome the hidden Church of God, and the Sacraments are there used, not for the Romish Church, but for the hidden Church, which is in the middest of Papacie: like as the lanthorne begareth light not for it selfe, but for the passengers: yet hence it followes not, that we should communicate with Idolaters, Heretickes, and wicked persons.

And so much of the administration of the Sacraments in generall. I come now to the particular Sacraments.

CHAP. IX.

Of Baptisme.

The first Sacrament in order is Baptisme: And the Questions touching it, I reduce to five heads.

I. Question.

Whether Baptisme bee necessarie to Salvation, or no?

For answer to this Question, wee must rightly distinguish of necessitie. A thing is said to be necessarie two manner of wayes; either absolutely and simply, or in part. Absolutely necessarie is that, which is in all respects necessarie, and the contrarie whereof is utterly unnecessarie. Necessarie in part is that, which in some respects, or upon certaine causes and considerations is necessarie. This distinction premised, I answer:

Sect. 1.

How Baptisme is necessarie, and why?

First, that Baptisme is necessarie the second way, in part and respectively, that is, in divers and sundrie regards.

I. As the lawfull use thereof is a note, whereby the true Church of God is discerned and distinguished from the false Church. Not that the Church of God cannot bee a Church without the Sacrament; for it may want Baptisme for a time, and yet remaine a true Church, as well as the Church of the Jewes in ancient times wanted circumcision for the space of fortie yeares, *Iosh.* 5.6. and yet ceased not to bee a true Church and loved of God.

II. As it serves for necessarie uses and purposes to men of yeares, that are to bee baptized: as first, to testifie unto the Church and themselves, that they are received into the bodie of Christ, which is the company and societie of the faithfull. Secondly, to testifie their obedience to Gods commandement, and their subjection to his ordinance appointed by him for their good. Thirdly, to bee a necessarie prop to uphold their weaknesse, a seale to confirme their faith in the covenant of grace, and an instrument to convey Christ unto them with all his benefits.

III. It is necessarie to infants, as it serves to enter and admit them into the visible Church, and withall to signifie their interest in the covenant of grace, and consequently their right and title to life everlasting.

Sect. 2.

How Baptisme is not necessarie, and why?

Secondly, I answer, that Baptisme is not absolutely or simply necessarie, so as the partie that dies without it, remaines in the state of damnation, and cannot be saued. My reasons are these:

I. Baptisme is appointed by God, to bee no more but a seale annexed unto, and depending upon the covenant: therefore wee must put a difference betweene it and the covenant.

The covenant of grace, and our being in Christ, is absolutely necessarie: for no man, woman, or childe can be saved, unlesse they have God for their God. But the signe therof is not. For look as to the essence of a bargaine, the consent and agreement of the parties alone is of meere necessitie required; and this being yeelded, the bargaine is a bargaine, though it bee neither sealed, subscribed, nor confirmed by witnes; so likewise a man may be saved, if he be within the covenant of grace, though hee have not received the seale and signe thereof, the Sacrament of baptisme.

II. The bare want or privation of baptisme (when it cannot bee had) is pardonable, and doth not condemne the partie unbaptized. The theefe upon the crosse was saved, though hee was never baptized, *Luk.* 23. And sundrie Martyrs in former times, who were Gods deare children, and died for the maintenance of his truth, though they wanted the outward and visible baptisme, yet by Gods mercie they were not destitute of the inward, and consequently were not condemned, but saved. And so, many children under the Law died before the eighth day uncircumcised. Yea, when any among them were weake, and could not endure to have the foreskin of their flesh cut, in probabilitie their circumcision was deferred, and some of them died in the meane time: which nevertheless being borne of beleeving parents, were undoubtedly saved, according to the promise of God made to *Abraham*, *I will be thy God, and the God of thy seed.* For as Christ saith of the Sabbath, so may we say of circumcision; It was made for man, and not man for it. And it were a judgement both rash and uncharitable, to thinke that all the males of the children of Israel that died before circumcision were condemned.

Yet on the other side, the wilfull contempt and careleſse neglect of this ordinance, when it may conveniently bee administred and received, is deadly and damnable. And to them that are guiltie of this sinne, is the threat of God justly denounced, *Gen.* 17.14. *Even that person shall be cut off from his people.*

III. The grace and mercie of God is free, and not tied or bound to the outward elements. *Iob.* 3.8. *The wind bloweth where it listeth*, that is, God gives grace, and vouchsafeth favour, to whom, where, and when it pleaseth him. And hence it is, that they whom hee would not have perish, but come to eternall life, shall be saved, though they be not partakers of this Sacrament.

IV. Infants borne of beleeving parents are holy before baptisme, and baptisme is but a seale of that holinesse, 1 *Corinth.* 7.14. *The children of beleeving parents are holy.* *Rom.* 11.16. *If the first fruits be holy, so is the whole lump; and if the root be holy, so are the brunches.* Yea, to them belongs the kingdome of heaven as well as to others. Christ saith, *Suffer little children, &c. for to them belongeth the kingdome of heaven*, *Mark.* 10.14.

It is alleaged, that those which are sanctified

fied have faith, which infants have not. *Ans.* God saith, *I will be thy God, and the God of thy seed.* By vertue of this promise, the parent layes hold on the covenant for himselfe and for his childe, and the childe beleeves because the father beleeves.

It is objected againe, that infants are borne in originall sinne, and therefore cannot bee borne holy and sanctified. *Answ.* Everie beleeving parent sustaines a double person. First, as he is a man descending of *Adam*, by corrupted seed, and thus being himselfe corrupted and unclean, his children also are corrupt and impure. Secondly, as he is an holy and beleeving man, ingrafted by faith into Christ the second *Adam*. And thus by his faith comes his childe to bee in the covenant, and partaker of the benefits and privileges thereof; and by the same faith hee being a beleever, the guilt of originall corruption which is in the infant new borne, is not imputed unto him to condemnation. And for these causes the Sacrament of Baptisme is not absolutely and precisely necessarie to salvation, but so and in that sort as hath beene declared.

Against this doctrine it is objected, that Christ saith to *Nicodemus*, *Except a man bee borne of water and the Holy Ghost, hee cannot enter into the kingdome of God*, *Ioh.* 3.5.

To this objection sundrie answers are given. First, if the place be understood of Baptisme, then the words may carrie one of those two senses. First, that our Saviour directs this speech principally against *Nicodemus*, who was a timorous professour, and remained ignorant, and had long neglected his baptisme. Secondly, that the kingdome of heaven is here put, not for everlasting happinesse, but to signifie the visible estate of the Church of the new Testament; and then the meaning is, no man can be admitted into the Church, and made a visible member thereof, but by the water of baptisme: neither can any man bee made a lively member of Christ Jesus, but by the Spirit, that is, by regeneration, which alone makes the partie that is entred into the Church by baptisme, to bee a lively member of the bodie of Christ. Secondly, others answer, that this place is to bee understood not of Baptisme, but simply of regeneration, and that Christ alludes to the sayings of the Prophets, which speake of *cleane water*, *Exod.* 36.25. and expounds the same in this sort; Thou *Nicodemus*, art by profession a Pharisie, and usest many outward washings: but know this withall, that unlesse thou bee washed inwardly by *cleane water*, that is, bee regenerated and renewed by the HolyGhost, thou canst not enter into Gods kingdome. Lastly, it is answered, that the necessitie of salvation lies not in both, but only in the new birth by the Holy Ghost; as if Christ should say, Except ye be regenerate and borne anew of the Spirit, which as cleane water purgeth and cleanseth you from your sins, yee cannot be saved.

The Vse. By this doctrine touching the necessitie of Baptisme, are justly challenged two sorts of men.

The first is the Popish sort, who build the absolute necessitie of Baptisme upon false and unstable grounds. For they teach in their writings, that all men are borne in sinne and corruption, and unlesse they be cleansed from it they can never be saved. Now Baptisme (they say) is appointed by God, as the only remedie and sole meanes whereby they may bee purged from sinne, and come to salvation. And this they shew by a comparison of Baptisme with the brazen Serpent: which as it was the only remedie for the cure of those which were stinged by serpents, so is this Sacrament the only meanes set apart by God, to keepe them that are partakers thereof, from the sting of death and eternall destruction.

But the answer is plaine out of the former doctrine; That though all men bee conceived and borne in sinne, and cannot enter into the kingdome of heaven, except they bee cleansed; yet Baptisme is not of absolute necessitie for this purpose. For it is not appointed by God, as the only remedie of this evill, but only to bee a signe and signification of the purging and cleansing of sinne, by the bloud of Christ. Now those that are within the Covenant may have their sinnes remitted by the mercie of God, and that according to the forme of the Covenant, though they receive not the signe thereof; so bee it they doe not wilfully contemne nor neglect the same when it may bee had. Against the Serpent lifted up by *Moses*, in it selfe and by it owne vertue was a bare signe, and was no remedie to cure the diseased Israelites: but they were cured by their faith in the word of Gods promise annexed unto the signe: according to which *David* saith, *Hee sent his word and healed them.* *Psal.* 107. 20. And to the same effect *Augustine* saith, *That the cure and health of the Israelites came not from the Serpent, but from Gods commandement obeyed, and his promise beleeved.* And so is Baptisme a remedie, and no otherwise.

Lib. de mirab. Scripturæ. 33. Non in serpente, sed in Domini imperio & promisso, &c.

The second is, the common ignorant sort of people, who thinke that an infant dying without baptisme, dies without christendom; and that it cannot possibly be a Christian, unlesse it be baptized. This their opinion is verie erroneous. For by it they make baptisme the seale of the covenant, to be as necessarie as the covenant it selfe. Whereas on the contrarie, baptisme is not simply and absolutely necessarie, so as the partie dying without it cannot bee saved, but only in part, as it serves to distinguish the true Church from the false, to be a necessarie signe of our admission & entrance into the Church; yea, to confirme our faith in the promise of God. Neither is baptisme of force to make a Christian, but only

to signifie and declare a man to bee a Christian, by being within the covenant of grace.

II. Question.

Whether witnesses, which we commonly call Godfathers and Godmothers, bee necessarie?

To this there are given two answers.

First, that the use of Godfathers and Godmothers is not simply necessarie to the Sacrament of Baptisme. For first, it seemes that of ancient times the parents of children which were Heathens, and newly converted to Christian Religion, were either ignorant and could not, or careleſſe and would not bring up their children agreeably to the word of God, and the Religion which they newly profeſſed. And hence it was thought meet, that ſome perſons of good knowledge and life ſhould bee called to witneſſe the Baptiſme, and promiſe their care for their childrens education. But now parents among us being better taught and qualified, the other is not of ſuch neceſſitie. Secondly, Chriſt hath inſtituted and ordained in his Word, all things fit, convenient, and neceſſarie unto lawfull Baptiſme, amongſt all which hee hath not any where expreſſly preſcribed the uſe of Sureties. Thirdly, the whole congregation aſſembled together at the adminiſtration of this Sacrament, doe preſent the childe to the Lord, and are witneſſes that the childe is admitted into the Church, and is externally in the Covenant. And therefore I take it to bee a fault, when the congregation doth depart before the childe bee baptized. Fourthly, that which is required of them to promiſe and performe, may, yea muſt and ought to bee performed by the parents of the baptized, who are by the word of God to bring up their children in the feare of God.

The ſecond anſwer is, that though ſuch perſons are not neceſſarie to the eſſence of Baptiſme, yet they are not ſimply to be rejected; this alway preſuppoſed, that they be fit men, and well qualified. Their fitneſſe ſtands in foure things.

First, that they be of yeares of diſcretion, ſufficient to undertake ſuch a charge. And therefore it is a fault, when children are called to bee Godfathers and Godmothers, which neither are come to yeares of diſcretion, nor able to conſider what they doe, or ought to doe.

Secondly, that they have at leaſt ſome knowledge and underſtanding, not only in generall of the principles and grounds of religion, but alſo of the nature and end of the Sacrament, and of the ſubſtance of the promiſe wherewith they binde themſelves in the behalfe of their Godchildren. It was in ancient times required of ſuch perſons, as were to bee witneſſes, that they ſhould know and underſtand the Creed, and the Lords prayer. Therefore thoſe are juſtly to bee blamed, that call ſuch perſons to bee witneſſes to their children, which though they have yeares ſufficient, yet they have little or no knowledge of the grounds of the Catechiſme, or of the bond whereby they oblige themſelves for the good and godly education of the infants in time to come.

Thirdly, that they be known to be of an honeſt and reformed life, not juſtly chargeable of impietie, incivilitie, or diſhoneſtie: that by their example the children may in time to come bee drawen to holineſſe of life and converſation. For how can hee that is of a diſſolute and wicked life, bee able to bring others committed to his charge, to the embracing of true religion?

Fourthly, that they be carefull to performe their promiſe made in the face of the Church, for the good education and inſtruction of the childe in the feare of God, ſpecially when the parents be negligent and careleſſe in that behalfe.

Now the reaſons why theſe Sureties are not to be ſimply rejected, if they be qualified, as hath beene ſaid, are theſe: I. Becauſe this cuſtome though it be not directly grounded upon Scripture, yet it is not repugnant thereunto. For being rightly uſed and kept, it tendeth to the furtherance of religion and godlineſſe in particular families, and conſequently to the edification of the Church. II. It is no new thing, but an ancient commendable practice, continued in the Church of God above the ſpace of 120. yeares. III. Becauſe theſe parties doe ſupply the deſect of naturall parents when they be wanting, either by death, or by negligence while they live; if they bee anſwerable to their promiſe made in the behalfe of the children, touching the things that belong to their ſalvation.

Yet further touching theſe perſons, three queſtions are moved.

I. Q. What dutie are they to doe in the behalfe of the partie baptized?

Anſ. Papiſts teach, that the principall and proper act of the Suretie is, the taking of the infant baptized from the hands of the Prieſt, into his owne armes and cuſtodie. But this, though it bee an action neither good nor evill, yet conſidering it may as well be done by another as by him, and the doing of it by another is no whit prejudiciall to the end for which ſuch perſons were firſt appointed in the Church, namely, the good education of infants baptized, it cannot bee the principall dutie of the Suretie.

But the things required of them are eſpecially theſe:

I. To be ſpeciall witneſſes of the admiſſion and entrance of the parte baptized into the Church of God.

II. To

II. To binde themſelves by ſolemne promiſe, in the name of the childe, before the whole Church aſſembled, that they will bee carefull ſo ſoone as hee comes to yeares of diſcretion, that hee be brought up in the feare and ſervice of God, and bee inſtructed in the principles of faith and repentance, and acquainted with the promiſe made by them in his behalfe, that he may frame his life thereafter.

III. To have ſpeciall care of the performance of their promiſe, that by all good meanes which God hath appointed, both publike, as hearing the Word, and receiving the Sacraments; and private, as exhortations and admonitions, in time to come hee ſhall bee moved and incited to forſake the Devill, &c. and to pay his vowes made at his Baptiſme.

II. Q. Whether children baptized come to bee of ſpirituall kindred with the whole Church, by reaſon of their Godfathers and Godmothers?

The Papiſts anſwer, yea, and they explane their anſwer in this maner: Looke as by carnall propagation a man hath naturall being; ſo by the Sacrament of Baptiſme he hath a ſpirituall being in the ſtate of grace, according to which he is borne againe. Now, as by carnall propagation ariſeth a bond of kindred betweene one man and another: ſo by the receiving of Baptiſme there ariſeth a bond of kindred betweene the members of the Church; by meanes whereof, the Sureties become as fathers and mothers to the parties baptized.

Wee on the other ſide anſwer negatively, that perſons baptized doe not by their Baptiſme become ſpiritually akin to the Church. Now that this is the truth, and the contrarie doctrine of the Papiſts erroneous, will appeare by theſe reaſons:

I. The Sacrament it ſelfe doth not give a ſpirituall being to any man that is partaker thereof; neither is it of force to make a man a Chriſtian, or a member of the inviſible Church of God. But that which doth this, is the Covenant of grace, wherein is promiſed remiſſion of ſinnes, and life eternall, in and by Chriſt. And the Sacrament is only a ſeale of that covenant, and no more.

Now if baptiſme cannot make a Chriſtian, much leſſe can it give unto him a ſpirituall being in the bodie of Chriſt, and conſequently any ſuch ſpirituall alliance, whereby one member may bee allied unto another.

II. There is not the ſame reaſon of baptiſme, that is of carnall propagation or birth. For baptiſme is not regeneration it ſelfe, but the Sacrament, that is, the ſigne and ſeale of regeneration. And therefore though naturall kindred comes by carnall ſeed and birth, yet ſpirituall kindred cannot come to any by baptiſme. III. The Scripture mentions only two ſorts of kindred, and no more; the one, which ariſeth properly from ſocietie and communion of bloud, which wee call *Conſanguinitie*; the other, which comes by carnall conjunction of man and woman in the eſtate of marriage, commonly termed *Affinitie*. And beſides theſe, the Scripture acknowledgeth none.

If it bee ſaid, that God is the father of all beleevers, and that they are his ſonnes and daughters, and Chriſt their elder brother: and therefore there muſt needs be a ſpirituall alliance betweene them all: I anſwer, it is true: but that this kindred hath his originall from baptiſme, and beginneth with that relation that is betweene the Sureties and their God-children in that Sacrament, it is a Papiſt invention, deviſed by the wit of man, without ground or warrant in the word of God.

III. Q. But bee it, that the Papiſts opinion were true, then a further queſtion may be moved:

Whether ſpirituall kindred contracted by Baptiſme, can be a juſt impediment of marriage betweene the witneſſes themſelves, or their children?

The Papiſts in their writings anſwer, that ſpirituall alliance being farre more excellent than carnall, is of much more force, both to hinder a man from marriage before hee marrie, and to breake off marriage when it is conſummate.

Lib ſent. 4. diſt. 41. quæſt. 1. impedit contrahendum matrimonium, & dirimit contractum, Bell. de matr. lib. 1. cap. 30.

But this doctrine (as the former) is not warrantable. For firſt, they themſelves affirme, that this impediment doth not depend upon the Law of Nature, but upon the judgement of the Church. But the eſtate of marriage ſtands by Gods ordinance, who hath given libertie of entrance into it to all men, that are out of the degrees forbidden in his Law without exception: and therefore the lawes and conſtitutions of men cannot prejudice, or take away mans libertie in that behalfe.

Secondly, all beleevers are brethren and ſiſters in Chriſt, and therefore are ſpiritually allied each to other. Now if this ſpirituall alliance be polluted by marriage, or makes marriage undertaken a meere nullitie, then no beleever ſhall marrie in the Lord: for Chriſtians by this meanes muſt never match with Chriſtians, but with Pagans and Infidels.

Thirdly, this impediment is a ſuperſtitious invention of Popiſh Canoniſts, only to increaſe the treaſurie of their Church, by their multitude of diſpenſations. And it ſeemes that they are either aſhamed of it, or wearie to beare the imputation thereof. For ſome of their owne Canons are againſt it, which doe allow Godfathers children to marrie, and a man to marrie his Godfathers wife. And the Councell of Trent hath drawen this affinitie into a narrow compaſſe, which before was ſo farre inlarged, allowing the Witneſſes themſelves to bee man and wife, not urging all

Decr. Greg. l. 4. tit. 14. c. 1. Concil. Trid. Seſſ. 24 decret. De reformatione matrimonii, c. 2. &c.

all the three kindes of kinred, but only some degrees of compaternitie.

III. Question touching Baptisme.

Whether children of excommunicate persons, which are cast out, and not holden as members of the Church, have right to Baptisme?

For better resolving of this question, the ground of the answer is first to be laid downe, and then the answer shall orderly be made.

There are two Texts of Scripture commonly alleaged, concerning the forbearance and use of Excommunication. The first is *Matth.* 18. the second is 1 *Corinth.* 5. The scope of them both is to shew, that the man which is excommunicated is barred from the Kingdome of Heaven. For hee is not to bee holden a true member of the Church, but as an Heathen and a Publican: and therefore is put out of Gods Kingdome, and delivered up to Satan. Of this weight is Excommunication.

Now in Excommunication there are three judgements to bee considered. The first, of God: the second, of the Church: the third againe, of God.

The first is, when God doth hold any obstinate sinner guiltie of his offence, and consequently guiltie of condemnation, unlesse he repent. This is the first sentence. The second is, the judgement of Gods Church upon the offender, after that God hath holden him guiltie. For the judgement of the Church followeth the judgement of God, and doth indeed nothing, but pronounce the partie guiltie and subject to condemnation. And the difference betweene them both is only this; That God holds the offender guiltie, and the Church declareth him so to be. Now the second judgement is not to bee given absolutely, but with condition of repentance, and so farre forth, as man can judge by the fault committed, as also by the word, which gives direction, how to discerne of the impenitencie of the sinner. The third and last judgement is Gods, whereby he ratifies and confirmes that in heaven, which the Church hath done on earth: and this in order followes the second.

This ground being laid downe, I come now to the answer.

First therefore, the parties excommunicate are in some respects no members of Christs bodie, and in some respects they are.

They are not in two regards. First, in that they are cut off from the company of beleevers, by lawfull excommunication, & so have no participation with them, either in prayer, hearing the Word, or receiving the Sacraments. The reason is, for that the action of the Church stands in force, God ratifying that in heaven, which the Church doth upon earth. Secondly, because by their sinne they have (as much as in them lieth) deprived themselves of the effectuall power of Gods spirit, which might rule and governe them.

But in other respects they are members, as will appeare, if we consider the divers sorts of members.

Some are members *not actually*, and in present, but *in the eternall counsell* of God, and are to be in time when they shall be called. Thus was *Paul* before his conversion, and therefore he sayes of himselfe, that *God had separated him from his mothers wombe, and called him by his grace, Gal.* 1. 15. Also of himselfe and other beleevers he sayes, *When we were enemies, were reconciled to God, by the death of his Son, Rom.* 5. 10. Some againe are members only *in shew and appearance*; of which sort are hypocrites, which seeme by their outward profession, to be that they are not in deed: wherein they resemble the wooden leg that is cunningly fastened to the bodie, but indeed is no leg, nor part of the body, whereto it is adjoyned. A third sort are lively members, which are united unto Christ by faith, and have fellowship with God in him, being justified, sanctified, governed and preserved by his spirit; and whall doe feele, and shew forth the power of the same spirit dwelling in them. Of these *Paul* speaketh, *Rom.* 8. 14. *As many as are led by the spirit of God, they are the sons of God.* The fourth sort are *decayed members*, which though they belong to Gods election, and are plants truly ingrafted into the vine Christ Jesus, yet for the present, have not a lively sense of the power and vertue of the spirit of Christ in them. These may fitly be resembled to the leg of a man, or some other part, that hath the dead palsie, which though it remaine for some time without feeling, and uncapable of nourishment, yet being joyned to the body, it may by vertue of some strong medicine be recovered, and made whole as the other.

Of this sort are excommunicate persons. For in regard of their ingrafting, they are true members, and cannot bee quite cut off from the bodie of Christ, *Iob.* 10. 28. though otherwise they are not holden so to bee, in a threefold respect.

One in regard of men, because they are excluded from their holy Communion with the faithfull, by the Churches censure. The second, in regard of God, because that which the Church rightly bindeth on earth, is bound in heaven. The third, in regard of themselves, because for a time they want the power and efficacie of the Spirit, untill they be thorowly touched with repentance, and begin (as it were) to live againe.

Now, though in these respects, they bee not esteemed members of the Church, yet the truth is, they are notwholly cut off from the societie of the faithfull. For the seed of faith remaineth in them, and that knits the bond

bond of conjunction with Christ, though the fruit thereof bee lost, untill they repent.

In this case, the partie excommunicate is, as a free man in bonds, who untill he get out of prison, hath no *use* of his freedome, and yet continues a free-man still, though he remaine in prison. So also the children of God may still be the children of God, though excluded from the congregation of the Church, for some offences.

From this that hath beene said, ariseth the Answer to the Question propounded; namely, that the children of such persons, as are excommunicated, are (notwithstanding their excommunication) to bee baptized, because they are indeed, and in the judgement of charitie, true members of the bodie of Christ, though in some other regards, they are not in present holden so to bee.

Yet further, besides the former grounds, consider the reasons.

First, children of parents, that are professed members of the Church, (though cut off for a time, upon some offence committed) have right to baptisme, because it is not in the power of man, to cut them off from Christ, though they bee excommunicated. Secondly, the personall sinne of the parent may not keepe the blessing from the childe: and therefore not deprive him of participation of the ordinance of God. Thirdly, wee must alway put a difference betweene them, which do not make separation from the Church, and yet are grievous offenders: and open Apostataes, that joyne themselves with the enemies of the Church, to the ruine and overthrow of the truth of the Gospel. Fourthly, wee must put a difference betweene those, that have given up their names to Christ; though fallen grievously; and Turkes, and Infidels, that are forth of the Covenant, and never belonged to the Church. Lastly, if the mercie of God enlarge it selfe to thousands, yea to infinite generations: why should man bee so hard hearted, as to make question, whether such Infants belong to the Covenant, and consequently keepe them from the Sacrament of Baptisme?

Out of this Question, ariseth a second;

Whether children borne in fornication, have right to baptisme?

Ans. They are not to be kept from it. For the wickednesse of the parent ought not to prejudice the childe, in things that belong to his salvation.

Yet in this case, some Cautions are carefully to be observed; as first, that the parent hold the true faith and religion: secondly, that hee be by the Minister exhorted, to a true humiliation of himselfe, and to earnest repentance for his sinne committed, and that before the childe be baptized. Thirdly, that there bee some appointed, to answer for the Infant, besides the parents, and to make solemne promise openly to the Church, that it shall bee carefully brought up, and instructed in the faith. And the same is to be observed and practised, before the baptizing of the children of parents excommunicate.

IV. Question.

How men are to make a right use of their Baptisme, when they be come to yeares?

The not observing hereof is the cause of many sinnes and corruptions in the lives of men. It is commonly holden a great fault in civill matters, for a man not to keepe his covenants. Much more is it a hainous sinne before God, not to keepe the promises, and pay the vowes made vnto him.

For answer therefore to the Question, we must first take this for a ground: That baptisme both for signification, force, use, and fruit, continues not for a moment of time, but for the whole course of a mans life: It doth not respect only the time past or present, but that which is to come, yea, that whole time that a man hath to spend, from the very act of his baptisme to his death. Againe, Baptisme is the true Sacrament of Repentance, for remission of sinnes: which being once received, remaineth a perpetuall testimony and pledge of the everlasting covenant of God, and of the continuall washing away of sinne in the bloud of Christ.

This Ground premised, I come to the use of Baptisme, which is two-fold.

The first is, that it serves to be a token and pledge of Gods favour towards us, and that principally three waies.

First, in that it sealeth and confirmeth to us the free pardon and forgivenesse of our sinnes. Thus *Cornelius* was baptized of *Peter*, after hee had heard the Gospel preached, and received the holy Ghost, that it might be unto him a pledge of the remission of his sins, *Act.* 10. 48. And in like manner doth *Peter* exhort the converted Jewes, to repent them of their sinnes, and to receive the sacrament of Baptisme, as a seale and pledge of Gods mercie, in the forgivenesse thereof by Christ, *Act.* 2. 38.

In regard of this use, baptisme is of great force, to releeve the heart in distresse. For when any childe of God feeles himselfe laden with the burden of his sinnes, the consideration and remembrance thereof, that God hath pardoned them all, and given him a speciall & certaine pledge of his pardon in baptisme, will serve to stay and support his soule. Yea, though his sinnes were of force to make a separation betweene God and him, yet remembring that his name is written in the Covenant of God, and that he hath by Gods mercie received the seale of the Covenant, hee shall not need to bee much disquieted. When Satan

Satan tempteth him to doubt of his owne estate, in regard of his corruption; even then let him have recourse to his Baptisme, and thinke of the earnest and pledge of Gods favour, which he hath received. Let him draw out his evidences, signed with the seale of Gods covenant, made unto him in Jesus Christ: and that shall bee sufficient to stop the mouth of Satan, and to repell his temptations.

Secondly, Baptisme is a pledge of the vertue of Christs death. *Doe you not know* (saies *Paul*) *that all wee which have beene baptized into Iesus Christ, have beene baptized into his death?* *Rom.*6.3. For they that beleeve, are by baptisme conformed to Christ their head, because they are by it buried together with him into his death, *verse* 4.

This point is of excellent use in our lives. For it teacheth a man, when his owne corruption moveth him to sin, and he is now even in the combat, the spirit lusting against the flesh, and the flesh against the Spirit; even then, to call to memorie his Baptisme, wherein it pleased God to seale unto him the mortification of his sinne, by the power of Christs death: and consequently to pray earnestly unto him, for the continuance of the same power in his heart; for the continuall crucifying of the old man, and the utter destroying of the bodie of sinne, *Rom.*6.6.

Thirdly, Baptisme is a pledge unto us of the life of Christ, and of our fellowship with him therein. For looke, as hee being dead in the grave, raised himselfe to life, by his owne power; even so, and more than so, being now in heaven glorified, doth he by the power of his Deitie raise up his members from death to life, *Rom.*6.4. A certaine pledge whereof he hath given us in this Sacrament. Which also affordeth singular comfort and joy unto a man, even in his greatest extremitie. True it is, that man by nature is dead in sin; yet God of his mercie sealeth unto him in baptisme, his rising from the death of sin to newnesse of life. True it is againe, that all men must die. Yet this is our comfort, that in Baptisme God hath sealed to us even our rising from the grave to life everlasting, and all by the vertue and power of Christs resurrection. This is a comfort of all comforts, able to uphold the soule of man, even in the houre of death.

The second Use of Baptisme is, that it serves to bee a notable meanes of our death unto sinne, and that three waies.

First, by putting us in minde of mortifying the flesh, and crucifying our owne corruptions. For if we bee baptized into the death of Christ, as *Paul* saith, *Rom.* 3. then ought wee not to continue in sinne, but to labour by all meanes, as by prayer, by fasting, by the word preached, and by avoyding all occasions of offence, to kill and destroy the corruption of our nature, and the wickednesse of our hearts, *Gal.* 5.24.

Secondly, it causeth us to dedicate our selves wholly unto God and Christ, remembring that wee once offered our selves to be baptized, (in the presence of the whole congregation) in token that wee should ever afterward consecrate our soules and bodies unto the Lord, and wholly renounce and forsake the flesh, the world, and the devill.

Thirdly, it causeth us to labour to keepe and maintaine peace and unitie with all men, but specially with Gods people. For Baptisme is a solemne testimonie of the bond of mutuall love and fellowship, both of Christ with his members, and of the members one with another. To this end *Paul* saith, *that we are all by one spirit baptized into one bodie,* 1 *Cor.* 12 *verse.* 13. yea, and Baptisme is one of those things, whereby the *unitie of the spirit* is preserved *in the bond of peace.* Eph. 4. 5.

V. Question.

Whether a man falling into sinne, after he is baptized, may have any benefit of his Baptisme?

Answ. He may, if he repent. And the reasons are these:

First, his Indentures and Evidences remaine whole in respect of God, and his name is not put out of the covenant. Which is otherwise in the Evidences of men. For if they bee once cancelled, a man cannot have his name put into them againe.

Secondly, Baptisme is indeed (as hath bin said) the Sacrament of Repentance, and (as it were) *a planke or boord* to swimme upon, when a man is in danger of the shipwracke of his soule. Therefore if a man repent, and bee heartily sorrie for his sinnes committed, hee may have recourse to his baptisme, wherein was sealed unto him the pardon of all his sinnes past, present, and to come: he standing to the order of his baptisme, beleeving and repenting.

Thirdly, to them that fall, even after Baptisme, there is hope of repentance, and consequently of the favour of God, if they bee touched in heart with true remorse and sorrow for their offences. For hence it was, that *Paul* calles the Galatians (fallen after they had bin baptized) to the remembrance of the favour of God promised unto them in the Covenant, and sealed in their baptisme, *Galat.* 3. *verse* 3. 19. 27. In the same manner doth *Iohn* call the Churches of Asia, that had left their first love, to repentance and conversion, *Apoc.* 2. *verse* 5. 16. And the said *Iohn*, in the Ecclesiasticall historie is said to have reclaimed a young man, who had most grievously fallen after his Baptisme. Euseb. Eccles. Hist. l. 3. c. 23.

CHAP.

CHAP. X.

Of the Lords Supper.

THus much concerning the Sacrament of Baptisme. Now we come to the Sacrament of the Lords Supper; concerning the use whereof there are two principall Questions moved.

I. Question.

How farre forth men have libertie to use or not use the Lords Supper?

For the answering hereof, I propound three Rules.

The first: Every man of yeares, living in the Church, and being baptized, is bound in conscience by Gods commandement, to use the Lords Supper. In the institution of the Supper, the Lord gave a Sacramentall Word; whereof there bee two parts: a Commandement, and a Promise. The commandement is expressed in these tearmes: *Take, eat, drinke, doe ye this.* And it binds all men in the Church that are baptized, to the use of the Lords Supper.

The second Rule: Every man of yeares baptized, is to receive it often. 1 *Cor.* 11. 26. *As oft as ye shall drinke it in remembrance of me.* The reason is, because we have need continually to feed on Christ. And herein the Lords Supper differeth from Baptisme; because by Baptisme a man is once only grafted into Christ; but being in Christ, hee hath need often and continually to be fed in him to life eternall. And this often nourishment of the believer is sealed unto him by the often use of this Sacrament.

The third Rule: Every man is to receive and use the Lords Supper according to the laudable custome of that Church whereof he is a member, unlesse there bee a just impediment. A just impediment is that which barres a man from the use of the Supper, as Suspension, Contagious and incurable sicknesse, Absence upon a just and weightie cause, as when a man is in his journey, and such like.

The reason of the Rule is; first, if any man refuse to receive it, when he may conveniently, having no just impediment; so doing, hee neglects and contemnes the ordinance of God. Secondly, for a man to abstaine, when hee is called to receive it, though haply hee may be excused, in regard of some reason inwardly knowne to himselfe; yet his abstinence is a bad example, and may give offence to others. Thirdly, the man that may receive and yet will not, doth in effect suspend and withhold himselfe from the benefit of this holy Sacrament.

Now these three Rules, as they serve directly to answer the Question in hand, so they do plainely discover some errours and faults in the practice of sundry persons in these daies. Some there bee that thinke it sufficient to receive the Communion once by the yeare, namely, at Easter time. Whereas on the contrary it is to be used as oft as may be; considering that it is nothing but the shewing forth of the Lords death till he come: which is not once or twise in the yeare, but often, yea continually to bee remembred. Other there are that take libertie to themselves, to come to this Table, and abstaine at their pleasure, as if it were a thing arbitrarie to themselves; which notwithstanding the Lord hath enjoyned by expresse commandement, as hath beene said.

But some alleage for this their practice, that they are at variance with such and such persons, that have done them wrong, and whom they cannot forgive; and in this respect, they were better abstaine, than come unprovided. To whom it may bee said, that their unfitnesse in this and other respects, ought to be a strong motive to induce them, at least to use all holy endevour, to prepare themselves every day, rather than a meanes to keepe them backe. For if a man should abstaine upon every occasion of variance, discontentment, and infirmitie, he should never receive, and so consequently have no benefit by this ordinance of God. Daily preparation therefore is the more necessarie, that when they be called and have opportunitie, they may come as welcome guests unto that heavenly banquet.

II. Question.

How may a man rightly use the Lords Supper to his comfort and Salvation?

Answ. Three things are required thereunto; A right Preparation, a right Receiving, and a right Use of it afterward.

Sect. 1.

That Preparation is needfull, the commandement of the Apostle plainely shewes, which is directed to all Communicants without exception. 1 *Cor.* 11. 28. *Let a man*, that is, *let every man examine himselfe.*

Now that a man may be rightly prepared, hee must bring with him foure severall things.

First, Knowledge of the foundation of Religion, specially of the use of both the Sacraments. That this is necessarie to Preparation, it appeareth by that which *Paul* requireth in a good Communicant, 1 *Cor.* 11. *verse* 26. to wit, *the shewing forth of Christs death*, which is done by confession and thanksgiving: and these two cannot bee performed without knowledge.

The second thing required is Faith. For all Sacra-

Sacraments are ſeales of the righteouſnes of faith, *Rom.*4.11. Now Faith is hereby diſcerned, when the heart of the beleever contents it ſelfe only with Chriſt, the matter of ſalvation; and doth beleeve, not only that there is a remiſſion of ſinnes in generall, but that his ſinnes are forgiven to him in particular.

The third is Repentance, ſtanding in a heartie ſorrow for ſinnes committed, in a hatred and deteſtation of the ſame, and in a reſolved purpoſe of amendment, and obedience for time to come.

Here we muſt remember, that *renewed* Repentance for ſinnes committed, is principally required before the Sacrament. For the Apoſtle charged the beleeving Corinths, with unworthie receiving, becauſe they came in their ſinnes, without renovation of their repentance.

The fourth is Charitie towards man. For this Sacrament is a Communion, whereby all the receivers, joyntly united together in love, doe participate of one and the ſame Chriſt. And therfore, as no man in the old law might offer his Sacrifice, without a fore-hand agreement with his brother; ſo no Communicant may partake with others at this Table, without reconciliation, love, and charitie.

Now further touching Preparation, there are three Caſes of Conſcience to be reſolved.

I. Caſe. What ſhall a man doe, if after preparation he findes himſelfe unworthie?

Anſ. There are two kinds of unworthines; of an evill conſcience, and of infirmitie: Unworthines *of an evill conſcience* is, when a man lives in any ſinne, againſt his conſcience. This we muſt eſpecially take heed of. For it is proper to the Reprobate; and he that comes to the Table of the Lord unworthily, in this ſenſe, queſtionleſſe he ſhal eat his own judgement, if not condemnation. The unworthines *of infirmitie* is, when a man truly repents and beleeves, and makes conſcience of every good dutie, but yet ſees and feeles wants in them all, and in regard thereof, himſelfe unfit to the Supper. Such unworthines cannot juſtly hinder a man from comming to this Sacrament, neither is it a ſufficient cauſe to make him to abſtaine. The reaſon is, becauſe the Lord requires not therein *perfection* of faith and repentance; but *the truth and ſinceritie* of them both, though they be imperfect.

If it be demanded, how the truth of faith and repentance may be knowne; I anſwer, by theſe notes. I. If our faith bee directed upon the right object, Chriſt alone. II. If there be a hungring and thirſting after his bodie and blood. III. If we have a conſtant and ſerious purpoſe, not to ſinne. IV. If there follow a change of the life. Thus we reade, that many of the Jewes, in the daies of *Hezechias*, came to Hieruſalem, and did eat the Paſſeover, which had not cleanſed themſelves, according to that which was written in the Law. And yet, for thoſe among them that had prepared their whole hearts, to ſeeke the Lord, the text ſaith, that *God heard the prayer of Hezechias, and healed the people, though they were not cleanſed, according to the purification of the Sanctuary*, 2 *Chro.*30.18,19,20.

II. Caſe. Whether it be requiſite to preparation, that a man ſhould come faſting to this Supper?

Anſ. It is not neceſſarie. For in the Primitive Church, Chriſtians did firſt feaſt, and at the end of their feaſt received the Lords Supper. And if receivers bring with them attentive mindes, reverent and ſober hearts, it matters not whether they come faſting or not. *The kingdome of God ſtands not in meats and drinkes*, as *Paul* ſaith, *Rom.*14.17.

III. Caſe. Whether ſuch perſons as are at contention, and goe to law one with another, may with good conſcience come to the Lords table? The reaſon of the Queſtion is, becauſe men thinke when they goe to law that they do not forgive.

Anſ. There be three kinds of forgiveneſſe; of revenge, of the penalty, and of judgement. Of *revenge*, when men are content to lay aſide all hatred and requitall of evill. *Of penaltie*, when being wronged, they are content to put the matter up, and not proceed to revenge by inflicting puniſhment. *Of judgement*, when a man is willing to eſteeme and judge things badly done, as well done, and to judge a bad man no evill perſon, nor an enemie, though he be an enemie.

Of theſe three, the firſt is alwaies neceſſary. A man is bound in conſcience to forgive the *revenge*, and leave that to the Lord, to whom vengeance properly belongeth. But to the forgiveneſſe of *penaltie* and *judgement* we are not alwaies bound. We muſt ſhun and decline injuries offered, as much as poſſibly we can; but when they be offered, we may with good conſcience ſeeke a remedy of them, and uſe any lawfull meanes to defend our ſelves.

Therefore I anſwer to the Queſtion thus: That if a man going to law with another, forgives him in regard of revenge, when hee comes to the Lords table, hee doth his dutie. For doing that, he is not bound to the other, as hath beene ſaid.

Sect. 2.

The ſecond thing, in the right uſe of the Lords Supper, is the right receiving of it. Wherein there be two things required.

Firſt, the renewing of our Knowledge, or generall faith. And then ſecondly, the renewing of our Speciall Faith in Chriſt.

Let the reaſon of both be obſerved. This Sacrament containeth many particular ſignes; as not only the bread and wine, but the actions about the ſame. The ſignes may be thus diſtinguiſhed. Some of them are *repreſenting* ſignes, ſome are ſignes *applying*.

Repreſenting ſignes are ſuch as doe lively ſet forth unto us Chriſt with all his benefits, as the bread and the wine, the breaking, and the powring. Applying are thoſe, that doe appropriate the ſame; as, the giving and receiving of the bread and wine. The firſt ſort ſerve properly to renew our knowledge: the ſecond, to confirme the ſame by application.

Now anſwerable to the ſcope of the Sacrament, muſt bee our right receiving, which conſiſteth in renewing of our knowledge and faith, in the myſterie thereof.

Our knowledge is renewed principally, by meditation in the uſe of the Supper, after this manner.

Firſt, when we ſee two ſignes to be received, we muſt call to minde, that Chriſt is our *perfect Saviour*, that is, both bread and water of life. Heb.7.25.

Secondly, when we behold the bread and wine ſet apart by the Miniſter, and conſecrated by repeating the promiſe, and prayers made for that end, we muſt remember, that Chriſt was ordained and appointed by God, to be our Mediator and Saviour, *Iohn* 6.27. *Act.* 3.23.36.

Thirdly, when wee ſee the bread broken, and wine powred out, we are to meditate of Chriſt, that was crucified for us, and broken, both by the firſt death, and paines of the ſecond, whereby life and righteouſneſſe was procured unto us.

Fourthly, the giving of the elements into the receivers hands, offers unto our meditation thus much: That God doth truly and really give Chriſt, with his merits and efficacy, to every beleeving receiver.

On the other ſide, our Faith is renewed by apprehenſion and application in this manner. When the Miniſter gives the bread and wine, and the Communicant receives them, at the ſame time are we to lift up our hearts to heaven, to apprehend Chriſt by faith, beleeving him, with all his benefits to be ours: that he was made man for us, that he ſuffered and died for the remiſſion of our ſinnes. For theſe outward ſymbolicall or ſacramentall actions ſerve to no other end, but to ſignifie unto us theſe inward actions of the minde and will, whereby we apprehend and receive Chriſt, to our ſalvation.

Here by the way two Caſes are propounded.

I. Caſe. What is to be done, if a man after often receiving, ſtill doubteth whether hee hath faith or no?

Anſw. He muſt ſtrive againſt doubting, and endevour to beleeve; being heartily ſorrie for the weakneſſe and infirmitie of his faith: And let him withall conſider and remember, that God hath not only given his promiſe, but ſet apart this Sacrament, to bee a ſpeciall ſigne and pledge of his mercie contained in the promiſe, for the upholding and ſtrengthening of mans faith.

But ſome man will ſay, Mine endevour is nothing, if doubting prevaile. *Anſw.* It is not ſo. For if a man can be heartily ſorrie for his infirmitie, if he ſtrive to beleeve, if in heart he hungreth and thirſteth after Chriſt, faith is begun, and he in ſome ſort doth apprehend Chriſt. The poore begger by the high way ſide enjoyeth the almes that is given him, though he receive it with a lame and leprous hand. The ſtomacke that loathes phyſicke, if it receives into it at the firſt but one drop of the potion preſcribed, and that in very weake and fainting manner, it will be able at length to take beneſit by a greater quantitie, and in the meane time it receives good. The man that is in cloſe priſon, if he ſees but one little beame of the Sunne, by a ſmall creviſe; by that very beame he hath uſe of the Sunne, though he ſeeth not the whole body of the Sunne. In like manner, though our faith, the hand of our ſoule, be mingled with weakneſſe and corruption; though we feele never ſo little meaſure of Gods grace in us; yea, though our knowledge be never ſo ſmall, yet it is an argument, that the Spirit of God begins to worke in our hearts, and that we have by Gods mercy begun to lay hold on Chriſt.

It will be ſaid further: If I feele not Chriſt given unto me by God, I doe not, nay, I cannot beleeve. *Anſw.* In nature it is true, that Experience begins firſt, and then followes Aſſurance, but in ſpirituall and divine things, there is a contrary courſe to be taken. For here we muſt begin with faith, and in the firſt place ſimply beleeve Gods promiſes, & afterward we come, by the goodneſſe of God, to feele and have experience of his mercie. This point was notably practiſed by *Iehoſaphat*, who being in a great extremitie, and ſeeing no way to eſcape, practiſed his faith in the firſt place, and ſaid, *Lord, wee know not what to doe, but our eyes are towards thee*, 2 *Chr.*20.12. And the like he taught the people at the ſame time, vers.20. *Put your truſt in the Lord, and ye ſhall bee aſſured.* Thus *Abraham* is ſaid, *above hope to beleeve under hope the promiſe of God*, even againſt ſenſe, reaſon, and experience, *Rom.*4.18.

II. Caſe. If in the very inſtant of receiving a man feele his heart ſo hard, that he cannot lift it up unto God, what is then to be done?

Anſ. Firſt, hardneſſe of heart is twofold, *ſenſible*, and *inſenſible*. The inſenſible hardneſſe of heart is a great and dangerous judgment. But the ſenſible and felt hardneſſe, which is in Gods children, and which they feele and bewaile in themſelves, is rather a bleſſing than a curſe. Of this, the people of God complained, *Eſa.* 63.17. And it muſt not diſcourage any Communicant, but rather comfort him, becauſe it is a ſigne of grace. For if there were no grace in the heart, corruption and hardneſſe could not be felt.

Secondly, I anſwer, that the benefit of the Sacrament is not tyed to the very inſtant of receiving: but if before and after a man lift up his heart to God, hee ſhall finde comfort, though for the preſent he hath not ſo lively ſenſe and feeling thereof as he deſireth. This alway

always provided, that the same partie be displeased with himselfe, that he cannot doe that which he would and ought, nor in that measure that is required. And such a one must consider this to his comfort, that though hee doe not apprehend Christ, yet Christ apprehendeth and accepteth him.

Right use after receiving.

Sect. 3.

In the third place; after the receiving of the Sacrament two things are required.

First, that thanks be given unto God, not only in word, but in every action of our life, for Christ and all his benefits. Secondly, that not only for the present, but ever afterward, still we renew our faith, repentance, and obedience.

But what is a man to doe, if after receiving he finde no comfort? *Anſ.* First, he must examine, whether he hath truly beleeved and repented, yea or no. If he hath not, then the fault is in himselfe, and not in Gods ordinance. If he hath, let him not be dismaied for the joy of the Spirit is sowne in his heart; and though it be hid for time; yet at length it will shew it selfe, *Pſal.* 97. 11.

CHAP. XI.

Of Adoration.

THe fourth Head of the outward worship of God is Adoration; wherein wee consider twe things, First, what it is; Secondly, what be the Questions propounded concerning it.

What Adoration is.

Sect. 1.

For the former. Adoration *in generall* is an outward worship, signifying and testifying the inward worship of the heart. *More ſpecially*, by it we must conceive, the bowing of the head and knee, the bending and prostrating of the body, the lifting up of the hands, eyes, and such like.

Adoration is two-fold: *Religious*, or *Civill*.

Religious Adoration is that worship of God, in which Religion and godlinesse is exercised, expressed, and signified. In it there bee two things alwaies joyned together, and yet distinctly to bee considered. The first and principall, being the foundation of all the rest, *is the intention of the minde*, whereby God is conceived, as an absolute and omnipotent Lord, knowing all things, yea the heart of man; hearing the prayers of all men, in all places, at all times; the author, preserver, and giver of all good things. The second, depending upon the former, is the *outward prostrating* of the body, as the bowing of the knee and such like, for this end, to testifie our subjection unto God, as our absolute Lord, &c. Thus is it which makes Adoration a true religious worship.

The other kinde of Adoration is *Civill*, pertaining to the second Table, teamed by some *ſocial*; because it is the adoration or worship that fellow creatures give one to another. And this (as the former) hath in it two things. The one is the Intention of him that performeth it, which must be this; That the creature worshipped is indued with excellent gifts of God: or that he hath a power of government over us. For one of these two is ever the ground of civill Adoration. The other is the Action or outward Gesture of the bodie, in token that the creature worshipped is indued with excellent gifts, and graced with authoritie before named. Here we must remember that the bowing of the body, &c. and in generall all bodily gesture performed, is one and the same, both in Religious, and Civill worship, and the distinction standeth only in the intent of the minde.

Sect. 2.

Now the Questions about Adoration are two.

I. Question.

To what thing is Adoration due, and in what manner?

Anſ. We must distinguish the things that are, and they be of three sorts or rankes: In the first ranke comes God the Creator: in the second the creatures: in the third the Worke of the creatures.

For the first, Adoration that is due to God the Creator, must not be ſocial, (for we are not Gods mates and companions) but only Religious. Yea, all religious worship is due to God *and to him alone*: which I prove thus. The Devill when hee tempted our Saviour, desired no more of him, but the prostrating of his body; yet upon this ground, that he was the giver and disposer of all the kingdomes of the earth. But Christ denies it, and answers: *Thou ſhalt worship the Lord thy God, and HIM ONLY ſhalt thou ſerve, Matt.* 4. 10. Againe, the very scope of Religious Adoration is, to acknowledge the Godhead and the properties thereof. And hereupon it must be given to God alone, and consequently not to the creature, unlesse we will acknowledge a godhead in the creature.

Here we are to remember two Caveats, touching Religious Adoration.

First, if Adoration bee given to the true God with a false and erroneous intention, it makes him an Idol. For example: If the bodie bee bowed with this intent to worship God out of the Trinity as the Turke doth, or if he be worshipped out of the Sonne with the Jew; thus doing, we worship not the true God, but an Idol. The reason is, because God is so to be conceived of us, as hee hath manifested himselfe in his owne word, and no otherwise. If otherwise, God is not conceived, but an Idol or fiction of the braine, and the Adoration is not done to God, but to the Idol.

Secondly,

Secondly, to worship God in, at, or before an Image, is Idolatry and superstition; and God so worshipped is made an Idoll. For he that thus worships him bindeth his presence, operation and grace, to those places, to which God never bound himselfe, or his presence, &c. God hath not appointed Images to bee pledges of these things, either by promiſe, or Commandement. Hence it followes, that the man which worships God otherwise than he would be worshipped, or looks to bee heard where God will not heare, is an Idolater. Againe, God expresly forbids the worship of his Majestie, in, at, or before any creature in heaven or earth, *Deut.* 4. 16, 17, 18, 19.

But the Idolater in excuſe of his sinne is wont to pretend many things.

First, that when he worshippeth, he intends not to worship the Image, but God in the Image. To this we answer, that it matters not what his meaning is. For let him intend what he will, if God detesteth that manner of worship, it is not to bee tendred unto him in any sort. The Israelites worshipped not the calfe it selfe, but God in the calfe, *Exod.* 32. 8. yet then *Moſes* saith, that they worshipped an idol.

Secondly, hee alleageth, that in the Old Testament, God was worshipped before the Arke; and that there he promiſed to heare the prayers of his people. *Anſwer.* The reason is not alike. For they had an expreſſe Commandement given them by God, touching Adoration before the Arke; and a promiſe that they should be accepted and heard; but the Idolater hath no such Commandement, or promiſe.

Thirdly, hee objecteth, that Subjects doe kneele downe before the chaire of estate in the absence of the King or Queene, in token of subjection due unto them: and therefore much more may they to the Images of God, and Saints in heaven glorified. *Anſw.* This reason is also insufficient. For the kneeling before the chaire of estate is a meere civill testimonie of civill worship, and being referred to this end, to shew loyaltie and subjection to lawfull Princes, it stands in force by the Commandement of God. But there is no such warrant from Gods word, for bowing to Images: neither is it his will that they should bee tokens, and pledges of his presence.

The second sort of things that bee, are the creatures, which must bee distinguished into foure kindes. I. Wicked spirits. II. Good Angels. III. Living men. IV. Men departed.

Touching wicked spirits or devils, the question is, What is the Adoration that is due unto them.

Anſwer. They are the enemies of God, and accurſed of him: therefore no honour or ſervice belongs unto them, by his will and appointment. And for that very cause, wee are to have no dealing with them at all. Nay, we are utterly to renounce and abandon whatsoever things come from the devill, or his instruments: as namely, all Spels, Charms, Inchantments, &c. which serve to the working of wonders; and yet have no such vertue given them from God, for that end, either by creation, nature, word, or institution.

Now concerning the good Angels; If they did now appeare unto us, and we had certaine knowledge thereof, we might adore them. But how only with civill and ſocial worship. For so we reade, *Gen.* 18. 2. that *Lot ſeeing two Angels comming toward Sodome, roſe up to meet them, and bowed himſelfe with his face to the ground.* By which example it appeareth, that though Angels may bee adored, yet not with Religious. Or that which is mixed with Religious worship, but with worship purely and meerely civil. Whereupon it was that the Angell refused the worship done unto him by *John*, saying, *See thou doe it not; I am thy fellow ſervant, and one of thy brethren, &c. Rev.* 19. 10. I adde moreover, that such at this day, the Angels appeare not unto us, we may not worship them at all, either in civill or religious manner, albeit we must ever have a reverent estimation of them.

As for living men, Adoration meerely civill is only due unto them, & that in respect of the gifts of God, which we see to be in them, as also of their dignitie & place, which they have among men. This is expreſly injoined in the fifth Commandement, *Honour thy father, &c.* and confirmed also by the example of *Abraham*, who stood up and bowed himselfe before the people of the land the Hittites, *Gen.* 23. 7. Provided alwaies, that this adoration be according to the laudable custome of the countrey, where they live.

But for worship either simply religious, or mixt, it is in no sort to bee yeelded them. Thus *Peter* (when *Cornelius* met him and fell downe at his feet) refused to accept of the honour done unto him; which notwithstanding was not a divine, but a mixed kinde of worship performed unto *Peter* in a reverent opinion of his person, as being more than an ordinary man, *Acts* 10. 25, 26. In like manner, *Mordecai* the Iew denied to worship *Haman*, because the honour which the King appointed to bee given unto him was an excesſive honour, having some divine worship in it, such as was done to himselfe. Of the same sort is the kissing of the Popes feet, which indeed is civill worship, but mixed with religious. For it is tendered unto him, as to the Vicar of Christ, and one that cannot erre: the like to which is not done to any Emperour or potentate on earth.

Lastly, touching dead men, or Saints departed, as *Peter*, *Paul*, and the rest; all the worship we owe unto them is no more but a reverent estimation of their persons, and imitation of their vertues. Religious or civill

Adoration due unto them, wee acknowledge none: because neither wee have to deale with them, nor they with us. Therefore Romish Adoration of them wee renounce, as flat idolatry; considering it gives unto them a Divinity, making them present in all places, to know our hearts, and heare our prayer at all times, which is the prerogative of God alone.

Now for unreasonable creatures, no Adoration at all appertaineth to them, but onely a reverent and holy use of them. For Adoration is a signe of Subjection of the inferiour to the superiour; but man is their superiour: and therefore he is to doe them no worship or service. And hereupon wee justly condemne the Adoration of the reliques of Saints, of the bread and wine in the Sacrament, &c.

The third sort of things is the worke of the creature, to wit, Images. Where, if it bee demanded, what Adoration is due to them? I answer, none at all. Reasons. 1. Wee have an expresse inhibition to the contrary, in the second Commandement, *Thou shalt not bow downe to them, nor worship them, &c.* 2. The superiour must performe no Adoration to the inferiour. Now though it should bee granted, that they were the Images of God, yet man is a more excellent Image than they, and they are inferiour not onely to him, but even to the baser sort of creatures. The wormе is one of the baseſt creatures upon the earth, yet it is the worke of God. The Image is a worke not of God, but of man. Man therefore may as well in all reason and better, worship the wormе, than the Image.

CHAP. XII.

Of outward confession.

THe fifth head of Gods outward worship is *Confession*. I meane not the Ordinary or Ecclesiaticall Confession, but that which is made before the Adversary. Concerning which, there bee many Questions commonly made.

I. Question.

whether Confession of faith bee necessary, and when?

Answ. That confession is necessary, it appeares by manifeſt testimonies of Scripture: 1 Pet. 3. 15. *Be ready to give an answer alwaies to every man, that asketh you a reason of the hope that is in you.* Here is a flat Commandement for Confession. Againe, *Rom.* 10. 9. 10. *If thou shalt confesse with thy mouth, and beleeve with thy heart, thou shalt be saved. For with the heart man beleeveth unto righteousnesse, and with the mouth man confesseth to salvation.* And *Marke* 8. 38. *Whosoever shall be ashamed of mee in this* A *adulterous generation, of him shall the Sonne of man bee ashamed also, when hee commeth in the glory of his Father, with his holy Angels.* This is granted of all Divines, save onely of some pestilent Heretickes.

The second part of the Question is, when Confession is to be made?

For answering whereof, this must bee remembred for a Ground, that there is a distinction to bee made betweene Commandements affirmative and negative. The negative bindeth at all times, and to all times. For it is not lawfull at any time for a man to doe evill. The affirmative binds at and in all times, but not to all times. For it commands a duty B to bee done, which nevertheleſſe is not at all times to bee done. For example: To give almes, is prescribed by an affirmative Commandement, and yet Almes are to bee given onely at fit times and occasions. Hereupon it pleaseth the Lord to propound part of the Morall Law in negative termes, because negatives are of greater force. Now confeſſion being commanded not by a negative, but by an affirmative Commandement, wee are not bound thereunto, at and to all times, but when just occasion is offered.

When then (may some say) are the especiall times, in which Confeſſion is to be made before the Adversary?

Anſ. There are two principally, to which C all the other may bee reduced. The first is, when wee are examined touching our Religion by them that are in authority, as by Magistrates, Princes, Iudges, &c. For at such time we are lawfully called to make confeſſion of our faith, and may do it with boldnesse. Thus much the place before named importeth, where wee are injoyned *to bee ready to make an account, &c.* 1 *Pet.* 3. 15. that is, not to every examiner, but to those alone who have power and authority given them by God, for that purpoſe. And the same is implyed in Christs speech to his Apoſtles, *Matth.* 10. 18. *And yee shall be brought before governours and Kings for my sake, in witnesse to them, and to the Gentiles.* And in this case, not to make profeſſion of our faith, is in effect to deny Christ, to D scandalize the Church, and greatly to prejudice the truth. The second time of confeſſion is, when in the want thereof, Gods glory is directly impeached, the salvation of men hindered, and our neighbour offended. And then we are necessarily to confeſſe, though no examination be made.

If it bee here asked, How wee may be able to diſcerne of this time? The answer is, by Christian wisdome, which teacheth us, that when by our silence wicked men are emboldened to speake evill of Gods word, and weake ones occasioned to fall from the faith, then is the fitteſt time to stand in the defence and maintenance of the truth. Out of these two times and cases, Christians have liberty not to confeſſe, but may lawfully conceale their

their faith; nay (which is more) their perſons; by changing their habit and attire, upon this ground, because the affirmative Commandement doth not always binde.

Here it is objected; First, that we are saved onely by faith, and therefore confeſſion is not necessary. *Answer.* Wee must conſider faith two wayes. First, as an instrument created in the heart, whereby wee apprehend and apply Christ with his benefits to our selves, for our justification and salvation. Secondly, faith must bee conſidered more largely, as it is a way to bring us to life everlasting. Now in the first acception, it may bee truly said, that wee are saved by faith alone. For there is no grace of God whereby wee take hold of Christ but faith. But if wee take it in the second sense, as a way to life, then wee may truly say, that it alone saveth not, but hope, love, repentance, good workes, and all divine vertues. In this sense *Paul* saith, *we are saved by hope, Rom.* 8. *verse* 24. because by it wee wait for our salvation: and hope is the way in which all must walke that looke to bee saved. Againe hee saith, *Momentany afflictions doe worke unto us an eternall weight of glory,* 2 *Corinthians* 4. *verse* 17. But how? Not as causes, but as wayes, signes, and markes, that give us direction to our journeyes end. And thus the woman is said *to be saved by bearing of children,* 1 *Timothy* 2. *verse* 15. Which bearing and bringing up of children is no cause, but onely a way wherein shee must constantly walke to glory. And though in mans judgement, that may seeme a way of misery and death, yet indeed it is otherwise, if the children *continue in faith, love, and holinesse with modesty.* Againe, the Apoſtle *James* saith, that *Abrahams faith wrought together with his works.* Iam. 2. *verſ.* 22. which are likewiſe not to be understood as working causes, but as testimonies, and evidences, declaring and manifesting, that hee was just in the sight of God.

Secondly, it is objected, that confeſſion of our faith to God is sufficient. For so Saint *Paul* seemes to say, *Rom.* 14. *verse* 22. *Hast thou faith? have it with thy selfe before God:* therfore confeſſion before man is not needfull. *Answer.* The Apoſtle speaketh not of that faith whereby wee are justified and saved, but of that which standeth in a perſwasion of the use or not use of things indifferent. And this a man may *keepe to himselfe*, that is, hee may so use it, as hee shall not thereby offend his brother. That Commandement was given by *Paul* for those times, when men were not fully perſwaded of the use of Gods creatures, as meats, drinkes, &c. but to these times it is not.

II. Question.

whether it bee lawfull for a man being A *urged, to go to idol-service, and heare masse, so as he keepe his heart to God?*

Answer. It is not: and I prove it by the scope of the eighth and tenth chapters of the first Epiſtle to the Corinthians, where the Apoſtle diſputes the Question, whether the Corinthians might goe into the Temples of idols, and eat of meat offered unto them: in the meane time, not partaking with Idolaters in the worship of the Idols? This hee avoucheth to bee utterly unlawfull, and for that purpoſe tels the Corinthians, *That they cannot drinke of the Lords cup, and of the cup of devils.* Now as this was unlawfull for them, so it is unlawfull for any Proteſtant to goe to B any Popish assembly to heare Maſſe. Againe, God is the Creator of the body and soule: therefore hee is to bee worshipped in both: and consequently wee robbe him of his due, when wee reserve our heart to him, and give our bodies to Idols. To this purpoſe *Paul* exhorteth the Romanes to give up *their bodies* a living sacrifice, holy, and acceptable unto God, *Rom.* 12. 1. which place utterly condemneth the errour of some, who thinke that God will be content with the soule, and that they may bestow their body in the service of the devill.

But against this doctrine sundry things are alleaged. The first is the example of *Naaman*, 2 *King.* 5. 18. 19. who said to the Prophet, *When I bow my selfe in the house of Rimmon, the* C *Lord be mercifull to me in this thing.* To whom *Elisha* answered, *Goe in peace.* Here (say some) the Prophet gives leave to *Naaman* to worship in an idols Temple.

To this there bee sundry answers given. Some affirme, that *Naaman* speakes onely of Civill and Politike worship, and not of Religious. For his office was to kneele downe in the Temple, that the King might leane upon his shoulder, when he worshipped the idol. And *Naaman* makes open protestation, *verse* 7. that he will worship no God but the God of Israel.

Others answer, and that more truly, that *Naaman* doth acknowledge it a sinne, to goe to the house of *Rimmon*, and therefore hee craves pardon for it at Gods hands, twice together, verſ. 18. and withal makes a vow, that hee will thenceforth offer neither burnt offering, nor sacrifice, to any other God, save only to the Lord: and hereunto *Elisha* answereth, *Goe in peace.*

Yet further it is answered, that *Naaman* requesteth the Prophet to pray for him, that hee might bee constant in the service of the true God. And (in case hee were drawne against his purpoſe by humane frailtie, to bow againe before *Rimmon*, with his King:) that the Lord in mercy would pardon his offence. And to this the Prophet yeeldeth, saying, *Goe in peace.* As if he should say, God to; I will pray for thee to this end and pur-

pose. For a text therefore gives no warrant for bodily presence in Idolatrous assemblies.

The second Object. *Iehu* openly professed the worship of *Baal*, and yet hee dissembled, meaning nothing lesse, 2 *King.* 10. 18. And the Lord commends him for his diligent *execution of that which was right in his eyes*, verse 30.

Answ. Iehu is commended, not for his dissembling, but for his diligence in destroying *Ahabs* house, his Religion, and the Priests, with all that belonged vnto them: though in other matters belonging to the service of God, he departed not from the sinnes of *Ieroboam*.

The third Object. *Daniel* 3. 6. *Nebuchadnezzar* made a decree, that *whosoever would not fall downe and worship the golden Image, should at once bee cast into the midst of an hot fiery furnace.* Now we doe not read, that any more refused to obey but three, and therefore it seemes that *Daniel* did worship the Image, as well as others.

Answ. Daniel was not accused as the three children were, and for that cause there is no mention made of his refusall. Againe, put the case hee had beene accused, yet the King tooke no knowledge of his accusation, because hee was in favour, both with him, and the people.

The fourth Object. *Paul* together with foure men that had made a vow, yeelded to purifie himselfe according to the law of *Moses*. beeause hee would not offend the weake Iewes, *Act.* 21. 24. And yet that Law concerning purification, as also the whole body of Ceremonies, was abrogated in the death of Christ. Now if he might doe that which was unlawfull, for the avoiding of offence; why may not a man goe to Masse, and to prevent the scandall, which may bee taken on the behalfe of the Papists?

Answ. It is true, that there was an end put unto the ceremoniall Law by Christs death; yet it was not at the first wholly to bee abolished, but by little and little. Againe, the use of Ceremonies remained as a thing indifferent in it selfe, of the Temple of Ierusalem was destroyed by *Titus*, and the Church of the new Testament throughly planted. And till both these were accomplished, the use of the ceremoniall law was no sinne; provided, that it were not holden or urged, as a thing necessary to salvation.

Now whereas it is said, that we may be present at the Masse, for the avoiding of offence; it may further bee answered; first, that we are to doe our duties, though men bee never so much offended; for it was the rule of Christ in like case, *Let them alone, they bee the blinde leaders of the blinde, Matth.* 15. 14. Secondly, wee ought not to doe evill, that good may come thereof.

The fifth Object. The Masse is Gods ordinance, appointed by Christ, though now it bee corrupted by men. *Answer.* It is a most damnable idol, yea worse than an idoll of the Gentiles; and the Adoration performed therein is most abominable, and hath more affinity with grosse Gentilisme, than with the institution of our Saviour Christ.

III. Question.

whether any man, especially a Minister, may with good conscience fly in persecution and if he may fly, when? Whether it be lawfull to flie.

Sect. 1.

This Question consisteth of two parts. Touching the first, sundry men are of opinion that it is utterly unlawfull to flie in persecution: as *Tertullian*, who hath written a whole booke of this argument: and besides him, certaine Heretickes named *Circumcelliones*, in that part of Affricke, which we now call Barbary, and some also of the sect of the Anabaptists. But the truth is, that sometimes it is lawfull to flie, though not alwayes. For proofe whereof, consider these reasons.

First, Christs Commandement, *Matth.* 10. 23 *When they persecute you in one City, flie into another.* If it be said, that this Commandement was limited to the times wherein the Apostles preached in Jewry, and therefore is temporarie: I answer, No: for there cannot any text of Scripture bee brought, to shew that it was ever yet repealed. And the Apostles (who had received this Commandement, even after Christs ascension, and the giving of the holy Ghost,) being persecuted, did flie from one place to another, as we may reade, *Act.* 9. 25. 30. 2 *Cor.* 11. If it bee alleaged, that if this be a commandement to flie, then all must flie: I answer againe, that though the commandement be generall to all persons, and therefore every Christian may lawfully shun appointed danger: yet the same is particular, in regard of circumstances of time and place. For though all may fly, yet there be some places and times wherein men may not use that liberty, as shall appeare afterward.

The second reason is taken from the example of many worthy men recorded in Scripture. *Iacob* the Patriarch fled from the presence of his brother *Esau* into Haran, to *Laban*, *Genes.* 27. and againe, from thence to the land of his fathers, *Genes.* 31. *Moses*. after hee had slaine the Ægyptian fled out of Ægypt into Madian, where hee lived 40. yeares, *Exodus* 2. And this was no rash flight, but a worke of faith, *Heb.* 11. 27. *Obadiah* the Governour of *Ahabs* house hid *an hundred men of the Lords Prophets*, by fifties in a cave, and fed them with bread & water, when *Iezabel* would have destroyed them. 1 *King.* 18. 13. *Elijah* being in feare of his life, fled from *Iezabel* into

into Mount Horeb, 1 *King.* 19. 3. Againe, in the new Testament, our Saviour Christ being in danger withdrew himselfe, *John* 10. 39. and that sundry times, till the houre of his passion was come. *Paul*, when the Jewes tooke counsell together to kill him, was let downe by the brethren in a basket through a wall in *Damascus*, *Act.* 9. 25. And when the Grecians went about to slay him, hee was brought by the brethren to Cesarea, and sent to Tarsus, verse 29, 30. Againe, being in danger, hee used Christian policy to save himselfe. For by saying he was a Pharisie, hee made a division between his accusers, the Pharisees & Sadducees, and so escaped, *Act.* 23. 6, 7. And if that were lawfull for him to do, then is it also lawfull for a man by flight to save himselfe, in case of danger, whether he be a private man, or a Pastor.

Yet for the better clearing of the Answer, some allegations to the contrary are to bee examined.

Object. I. Persecution is a good thing, and that which is good may not bee eschewed. *Answ.* Good things are of two sorts. Some are simply good, in and by themselves; as vertues, and all morall duties: and these are not to bee eschewed. Some againe are good onely in some respects. Of this sort are things indifferent, which bee neither commanded nor forbidden, but are good or evill, in respect of circumstances. And these may bee eschewed, unlesse wee know that they bee good for us. Now persecution being of this kinde, that is to say, not simply good, but only by accident, may be avoided; because no man can say that it is good or bad for him.

Object. II. Persecution is sent of God, for the triall and good of his Church. *Answ.* First, evill things sent of God may bee avoided, if hee shewes a meane or way, how they may be avoided. For example: God sendeth sicknesse, famine, the plague, and sword: hee sends also meanes, and remedies for the preventing and removing of them, as Physicke, and food, &c. And these we may lawfully use for the said purposes: and in like manner may persecution bee avoided, if God offer meanes of escape. Secondly, there is a two-fold will of God, his *revealed* & his *secret* will. By his revealed will he hath appointed, that in case of present danger, when meanes of escape be offered, they may be used. Now because they that flie lawfully are assured of Gods revealed will, therefore in obedience thereunto, they use the meanes to save themselves from danger. As for his secret will, because it is unknowne, and therefore uncertaine unto us, we may not rathly presume thereof, and against his expresse will refuse the meanes offered, but use them rather, till God reveale the contrary.

Object. III. To flie in persecution is a kinde of denyall of Christ and against confession: he therefore that flies, seemes to make no confession, but rather to deny Christ.

Answ. Christian confession is double, *open* or *implicite*. Open confession is, when a man boldly confesseth his faith before the Adversarie, even to the death. This is the greatest and highest degree of confession, and in it the holy Martyrs in former times continued, even to the losse of their lives, undergoing the punishment of death, inflicted upon them by the Adversaries of Christ Jesus, for the maintenance of the truth. Implicite is, when a man to keepe his Religion, is content to forsake his countrey, friends, and goods. This is a second degree, inferiour to the former, and yet it is a true Confession, acceptable to God. And under this kinde comes flight in persecution. Whence it appeares, that lawfull flight in times of danger is no denyall of Christ, nor yet against confession. For sometimes it pleaseth God to call men to professe his name openly, by suffering: sometimes againe, not openly by suffring, but by flying: and this latter way, though it be not so high a degree as is the former, yet it is in deed and in truth, in the measure, a true profession of Christ, and pleasing unto God.

Object. IV. Our Saviour Christ commands us, *Feare not them that can kill the body, Mat.* 10. 28. Now if a man must not feare them, then he must not flie.

Answer. The text speaketh not of all feare, but of such feare as tendeth to Apostasie. and causeth men to renounce faith and good conscience. Againe, it speakes of that feare, whereby man feareth man more than God. Thirdly, it speakes of such feare, as by which a man is urged to tempt God, by doing some thing that is repugnant to his will, and that out of his calling. Now when the Question is of flight in persecution, we understand not such a flight as teadeth to Apostasie, or argueth the feare of man more than of God, or that is repugnant to Gods will; but that alone, whereby we use the means offered, according to his appointment; lest wee should seeme to tempt him, and bring upon our selves unnecessary danger. And thus the first part of the Question is answered.

Sect. 2.

The second is concerning the time, when a man may flye, Minister, or other? And for better resolution thereof, we are to remember, that there bee eight Conditions required in Christian flight, especially that which pertaines to the Minister.

The first is, if there bee no hope of doing good by his abode in that place where the persecution is. But while hee conceives any hope of doing good, by teaching, preaching, or otherwise, hee may not flie. This the Minister shall easily discerne in Christian wisdome. To this purpose *Paul. Act.* 18. *verse* 10. having a while preached at Corinth, and finding that the Jewes detested him and his ministerie, intended a present departure thence. But the Lord appearing unto him by night in a vision warned him to stay: *for* (saith he)

I have much people in this city: that is, many that are to be converted, and brought unto the faith. Every Minister in his place must have a speciall care of furthering Gods kingdome, whether it be by flying, or not flying.

The second condition. Consideration must be had, whether the persecution be *personall*, or *publike*. Personall is that which is directed against this or that mans person. Publike, which is raised against the whole Church. If it be directed against the person of the Pastor, he may use his libeрty. For it may be that his flight will bring peace to the Church.

But what if the people will not suffer him to flie? *Ans.* They should be so farre from hindering of him in this case, that they ought rather to succour and releeve him. Thus, when *Demetrius* had raised a tumult against *Paul*, under pretence of *Diana*, and hee would have presented himselfe unto the people, in the common place; the disciples suffered him not, *Act.* 19. 30. And what care they had of his preservation, the same ought the people to have of their Pastor, in case of like perill. But if the persecution bee common to the whole Church, then he is not to fly. For it is necessary, at such times especially, that those which are strong should support and confirme the weake.

The third Condition. If there be in the Pastor a moderation of minde. For he must take heed of these two extremities, that hee bee neither overcome with excessive feare, nor through overmuch confidence, run headlong into apparent danger. And that he may avoid these extremities, hee must first pray to God for wisdome, courage, and constancie: and secondly, use the consent and advice of the Church, for his direction in this behalfe: that all things may be done in wisdome.

The fourth condition of lawfull flight is, that the Minister withdraw himselfe only for a time, and not utterly forsake his charge, and calling. Yea, if hee be principally aymed at in the persecution, he may lawfully go apart; and it is the dutie of the Church also, to see him conveyed away in safetie, till the persecution be over. And thus doing, hee neither forsakes the Church, nor his calling; but onely useth the meanes of his preservation, for the keeping of faith and a good conscience. This warrant our Saviour gives to his Apostles, *Mat.* 10. 23. *When they persecute you in one city, flie into another.* The end of that Commandement was, that the Apostles might preserve themselves in safety, till they had preached the Gospell to all the cities of Israel, as the next words doe declare.

The fifth Condition. If after due triall and examination, hee finde not himselfe sufficiently armed with strength to resist or beare the extremitie. For then hee may retire himselfe into some places of safety, where he may live to the glory of God, keeping faith and a good conscience.

A

The sixth Condition is: If hee be expelled, or banished by the Magistrate, though the cause bee unjust. For to object is simply to bee yeelded to the punishments and corrections of Magistrates, though wee doe not alwayes tender obedience to their Commandements.

The seventh is, If God offer a lawfull means and way of escape; and doth (as it were) open a doore, and give just opportunity to flie. In this case not to flie (especially if hee have not strength sufficient to stand out) is a tempting of God.

The eighth condition. If the danger be not onely suspected, surmised, and seene afarre off; but certain and present. Otherwise the Pastor fals into the sinne of *Ionah*, who forecasted dangers in his calling, and therefore prevented them by flying to *Tarsus*.

B

These Conditions being observed, it may bee lawfull both for Pastor and people to flie in times of persecution.

Sect. 3.

In the next place it may bee demanded, When a Pastor, or other may not flie? When a man may not flie.

For answer hereunto, the signes of unlawfull flight are to bee considered, and they are principally foure.

C

The first is, when God puts into a mans heart the Spirit of courage and fortitude, whereby hee is resolved to abide, and stand out against the force of all enemies. Thus *Paul*, *Act.* 20. 22. went *bound in the Spirit to Ierusalem*. Where, though he knew that bonds and afflictions did abide for him, yet he would not be disswaded, but uttered these words of resolution, *I passe not at all, neither is my life deare unto my selfe, so that I may fulfill my course with joy, & the ministration which I have received of the Lord Iesus, to testifie the Gospel of the grace of God.* This motion of the Spirit is not ordinary, yet in the time of hot persecution it hath been found in many worthy instruments of Gods glory, as may be seene in the histories of sundry Martyrs, in the dayes of Queene *Mary*. But one especially, (of whom I was credibly informed) that having this motion, to stand out, and yet flying: for that very act, felt such a thing in his conscience, that hee could never have peace till death.

D

The second signe is, when a man is apprehended, and under the custody of the Magistrate. For then hee is not to flie, because hee must in all his sufferings obey the Magistrate.

Here a Question is moved. Whether a man that is imprisoned may breake prison?

To this Popish Schoole-men answer, that hee may, if the cause of his imprisonment bee unjust. And futable to this assertion, is the Common practice of Papists. Wee on the contrary say, and that truly, that no man being in durance, may use any unlawfull or violent meanes to escape, for we may not at any hand resist the Magistrate in our sufferings. Servants are commanded to subject themselves

selves with patience, unto the unjust corrections of their masters, 1 *Pet.* 2. 19. And this reason is given; *For it is thankworthy, if a man for conscience toward God endure griefe, suffering wrongfully.* The Apostles being in prison, used no meanes to deliver themselves; but when the Angell of the Lord had opened the prison doores, then they came forth, and not before, *Act.* 5. 19. And that which *Peter* and the other Apostles did, must Pastors and other men also doe in the like case, for religions sake.

The third signe. When a man is bound by his calling and ministerie, so as in it hee may glorifie God, and doe good to the Church by preaching; then he must not flie. For the duties of a mans calling must bee preferred before any worldly thing whatsoever, whether body, goods, friends, or life, &c.

The fourth signe. When God in his providence cuts off all lawfull meanes and wayes of flying; hee doth then (as it were) bid that man stay and abide: I say, lawfull meanes, because we may not use those that are unlawfull; but rather rest contented, and refigne our selves wholly to Gods will and pleasure. We must not doe any evill, that good may come thereof; and of two evils, not only not the lesse, but neither of both is to be chosen. So much of Confession.

CHAP. XIII.

Of an Oath.

THe sixth Head of Gods worship, is an Oath: concerning which, three Questions are to be handled.

I. What an oath is?

II. How an oath is to be taken?

III. How farre forth it bindeth, and is to be kept?

Sect. 1.

I. Question.

What is an Oath?

The nature of an Oath.

Ans. An Oath is a religious necessary confirmation of things doubtfull, by calling on God to be a witnesse of truth, and a revenger of falshood.

First, I call it a *Confirmation*: for so the holy Ghost speaketh, *An Oath for confirmation is among men an end of all strife. Heb.* 6. 16.

Secondly, I terme it a *religious confirmation*, because an Oath is a part of Gods religion and worship. Yea, it is sometimes put for the whole worship of God: *Esa.* 19. 18. *In that day shall they sweare by the Lord hosts*: that is, they shall worship the true God.

Thirdly, I adde a *necessary confirmation*, because an oath is never to be used, in way of confirmation, but only in case of meere necessitie. For when all other humane proofes doe faile, then it is lawfull to fetch testimonie from heaven, and to make God himselfe our witnesse. In this case alone, and never else it is lawfull to use an Oath.

Fourthly, I say, in *which God is called upon, as a witnesse of the truth, and a revenger of falshood.* This is added in the last place, because herein alone stands the forme and life of an Oath, that in things doubtfull we call God as a witnesse of truth, and a just revenger of the contrarie. There bee sundry kindes of confirmation, as the affirmation, the asseveration, and the obtestation. And by this Clause, an Oath is distinguished from them all: because in it we call upon God to give witnesse to the thing avouched, but in the other three we doe not.

Now touching this last point of the forme and life of an Oath, three Questions are to be answered, for the better clearing of the whole doctrine.

I. Question. Whether an Oath taken by creatures, be a true oath, and to be kept?

Ans. An Oath by creatures, is an Oath, though unlawfull. For though there be not in it a direct invocation of God for witnesse, yet when wee call the creature to give testimony, we doe then indirectly call upon God, because hee is seene in them, and looke how many creatures there be in the world, so many signes are they of Gods presence. This answer Christ himselfe maketh, *Mat.* 23. 21, 22. *Hee that sweareth by heaven, sweareth by the throne of God, and by him that sitteth thereon*, that is, by God himselfe.

II. Quest. Whether an oath by false gods be a true oath or no? for example: the oath of the Turke by *Mahomet*, the oath of *Laban* by the gods of *Nachor*, that is, by his Idols: when as in them there is no invocation of the true God of heaven and earth.

I answer as before, though it be not a lawfull oath, yet it is in value and effect an oath. For though that thing be a false god indeed, by which it be taken, yet it is the true God, in the opinion of him that sweareth. Thus *Mahomet* is to the Turke in stead of the true God, and is honoured of him as God: and therefore his oath by *Mahomet* is a true oath. Thus when *Iacob* in the covenant that hee made with *Laban*, sweares by the Feare of his father *Isaac*, and *Laban* by the Idols of *Nachor*; *Iacob* accepted the oath which was tendered to him in the name of a false god; which he would not have done, if it had not beene an oath at all. And hence the Case is plaine, that swearing by a false god is an oath, and therefore bindeth the Swearer in conscience, though it be unlawfully taken.

III. Quest. If in every oath God ought to be cited as a witnesse, how then can God sweare by himselfe, seeing none can witnesse unto him?

Answ.

Answ. This description of an oath whereby the creature sweareth, includes not that oath whereby God sweareth. For the end why God sweareth is, to bind himselfe (as it were) with a bond unto man, whereby hee would have man to repute him a lyar, and no God, if hee fai'es and keepes not his promise. Thus the Lord sweares in his wrath, *Heb.* 3.11. *If they shall enter into my rest.* The words of the oath are to be understood with this clause, *If, &c.* then let me be holden as no God, or as a false God. And in this manner is God said to sweare, when he manifesteth to man that hee is content to bee counted no God, if that which hee avoucheth by oath bee not performed.

Furthermore, in every oath there be foure distinct things. First, an Asseveration of the truth; which should bee avouched, though there were no oath taken. Secondly, a confession or the omnipotent presence, wisdome, justice, and truth of God; whereby we acknowledge, that he is the searcher and knower of the heart; yea, that he is both witnesse, judge, and revenger of falshood and lying. Thirdly, Prayer and invocation, whereby God is called upon, to give testimonie to the conscience of him that sweareth, that he speakes nothing but the truth. These two actions of Confession and Invocation doe make an oath to bee no lesse a true and proper part of Gods worship, than prayer it selfe. Fourthly, Imprecation, in which a man acknowledging God the just revenger of a lie, bindes himselfe to punishment, if hee shall sweare falsly, or speake an untruth wittingly or willingly.

Now though these be the distinct parts of an Oath, yet all of them are not expressed in the forme of every oath; but sometimes one, sometimes two of the principall, and the other concealed, but yet alwaies understood. For example: the Prophet *Jeremie* teacheth the people of Israel a forme of swearing, *Thou shalt sweare the Lord liveth, Ier.* 4.2. In which there is expressed only the second part, Confession, and in that, the rest are to be understood. Againe, the words of *Ruth* to *Naomi, Ruth.* 1.17. *The Lord doe so to me, and more also, if ought but death depart me and thee*, are only an Imprecation, in which the other parts are infolded. So the oath which God maketh, *Heb.* 3.11. *If they shall enter into my rest*, is expressed onely by Imprecation, and the other parts understood, though they be not mentioned. In common speech betweene man and man, it is usually avouched, (though not wickedly.) *If it be not thus or thus, let me be hanged, I would I were dead, I would I might never move hence, &c.* Now this avouchment, howsoever it may be taken, is indeed a forme of sweating, in value and force all one with the oath of God, when he saith, *If they enter into my rest, let me be no God, but a deceiver.*

Sometimes two parts of the foure are expressed, and the rest understood: 2 *Cor.* 1.23. *Now I call God to record unto my soule.* Here Invocation with Imprecation is uttered in speech, and the other two conceived in the minde. By these particulars, wee see it usuall in Scripture, to propound formes of sweating by expressing some one or two particular parts in stead of the rest; yet so, as the parts concealed be all understood: for otherwise the oath is not formall and entire.

Sect. 2.

II. Question.

How an oath is to be taken in a good and godly manner?

For the answering hereof, two Rules are to be remembred.

The first Rule. He that will take an Oath by the name of God, must sweare *in truth, in judgement, in righteousnesse, Ier.* 4.2. Here three vertues are required in a lawfull Oath.

First, that it be made in *truth*. And we must know that there is a double truth; the one *of the thing spoken* the other *of the mind* wherein it is conceived. Truth *of the thing* is, when a mans speech is framed according to the thing as it is indeed, or as neere as possibly may be, and that because God is truth it selfe. This is called by Schoolemen, *Logicall verity.* Sometimes by reason of mens frailtie, the truth is wanting, because we know not things as they are. The truth *of the minde* is, when a man speakes or sweares as he thinketh, or is in conscience perswaded of the thing; and this the Schoolemen terme *Morall verity.* Now though the first of these two be wanting, yet the latter must necessarily be in an oath, lest we fall into perjurie.

The second vertue is *Judgement*, that is, prudence or wisdome. This Judgement requires discretion and consideration, principally of five things. First, of the thing in question which is to be confirmed. Secondly, of the nature of the oath that is taken. Thirdly, of the minde and true meaning of him that sweareth. Fourthly, of the particular circumstances, of time, place, and persons, when, where, and before whom he sweareth. Fifthly, of the event or issue of the oath. All these are duly to be regarded, that we sweare not rashly or unadvitedly.

The third is *Justice*, wherein also care must be had of two things. First, that the point to be confirmed be lawfull. And it is then lawfull, when it may stand with pietie and charitie. Secondly, that the occasions of taking the oath be also just; and they be chiefely foure. I. When it may further Gods glory and worship, or serve to prove some doctrine of salvation, in whole, or in part. II. When it may tend to the furtherance of brotherly love, or to the preservation of our neighbours life, goods, or good name: or further, to the confirmation of some league, covenant, or contract made betweene parties upon good ground, and for good and necessary purposes. III. When it serveth to releeve a mans owne private necessitie; as when one sweares to maintaine his owne good name, goods, or life; to confirme his owne faith and truth in contracts. An example hereof we have in *Paul*, who to confirme the Romanes in the perswasion of his love and care of their salvation, saith, *God is my witnes (whom I serve in my spirit, in the Gospel of his Son) that without ceasing I make mention of you, Rom.* 1.9. And againe, to keepe his owne credit and good name among the Jewes, *I say the truth in Christ, I lie not, my conscience bearing me witnesse in the holy Ghost. Rom.* 9.1. IV. When the Magistrate doth exact it by order of justice. This though it be a just occasion and warrant of an oath, yet three Caveats are in it to be observed.

First, that the oath bee ministered lawfully, not against pietie or charitie. Secondly, hee which takes an oath tendered by the Magistrate, must sweare according to the minde and meaning of the Magistrate, who exacts the oath, and not according to his owne private intent. Thirdly, hee must not sweare ambiguously, but in a simple sense, so as the words of his mouth may bee agreeable with that which he conceiveth in his heart, as *Psalme* 15.2. And whatsoever oath is taken without observation of these Caveats, the same is not taken in truth, but in fraud and deceit. Popish teachers affirme, that in some cases they may sweare in a doubtfull meaning. And this they practise in time of danger, when being convented before the Magistrate, and examined, they answer *Yea* in word, and conceive a negation, or *No* in their mindes. A practice most impious, and flat against this excellent Rule of the Prophet, that a man should sweare in truth, judgement, and justice.

The second Rule is, That the forme in which the oath is propounded, must be a plaine, simple, and direct forme, wherein God is directly called to witnesse. For his worship is directly to be given to him: and therefore the oath also being an Invocation of his name, and a part of his worship, is directly to be made.

That the meaning of this Rule may the better appeare, one question is to be answered; Whether in the forme of an oath, a man may not sweare directly by creatures, and indirectly by God?

Most of the Popish sort, and some Protestants hold that hee may. But the truth is otherwise. *I say unto you* (saith our Saviour) *sweare not at all, neither by heaven—nor by the earth—nor by thy head, &c. Matth.* 5.34. In which words, hee forbids all indirect oathes whereby men sweare indirectly by creatures, and directly by God: for so did the Pharisies. Againe, if a man might sweare by creatures, and conceale the name of God, it would diminish his Majesty and authority, and much deceit might be used: for the swearer might say that he sware not, but only used an obtestation.

Against this it is objected. 1. That *Joseph* sware by the life of *Pharaoh, Gen.* 42.15. therefore it may seeme that oathes by creatures are not unlawfull. *Ans.* First, it may be said, that *Joseph* sinned in so sweuring: for therein he imitated the Egyptians, who sware by the life of their King. Secondly, it may be answered, that *Joseph* doth onely make an asseveration, and not an oath.

Object. 2. The church in the Canticles takes an oath by the creatures, *Cap.* 2.7. *I charge you daughters of Jerusalem, by the roes and by the hindes of the field, &c. Ans.* It is no oath, but an obtestation whereby the church cals the creatures to witnesse her earnest affection to Christ. The like is made by *Moses, Deut.* 30.19. when he saith, *I call heaven and earth to record against you this day.* And by *Paul* in his charge to *Timothie*, 1 *Tim.* 5.21. *I charge thee before the elect Angels.* In which and the like speeches, there is no sweating, but a kind of citation, or summoning of the Creatures as witnesses. And there is great difference betweene *an oath* and *an obtestation.* In the Obtestation, there is no more but a calling of the creature to give testimonie, the matter being already apparent and manifest. But in an Oath, where the matter is not so manifest, God is made not only a witnesse, but also a judge and revenger.

Object. 3. If Saint *Paul* sweares by *his rejoycing in Christ*, 1 *Cor.* 15.31. which rejoycing was a created passion, or a creature. *Ans.* That was also an obtestation, or a word of avouchment and asseveration; and not an oath. For it is all one, as if he had said thus; My sorrowes and afflictions which I endure for Christ would testifie (if they could speake) that as certainly as I rejoyce in Christ, so certainly I die daily.

Object. 4. *Abigail* sware to *David* by the creature; *As the Lord liveth, and as thy soule liveth, 1 Sam.* 25.26. *Ans.* The former part of her speech may be called an oath, but the latter is onely an obtestation, or earnest avouchment joyned with an oath.

Now, although it be in no sort lawfull to sweare by creatures, yet when a man sweareth directly by God, he may name the creatures in way and forme of an oath; specially if hee make them as his pawnes and pledges set before God, that he may in justice be revenged upon him in them, if hee lieth and sweareth not a truth.

Sect. 3.

III. Question.

How farre forth doth an Oath binde, and is to be kept?

The answer to this Question is large, and therefore for order sake I distinguish it into two parts; and first I will shew when an oath binds; secondly, when it bindeth not.

For the first; an Oath taken of things certaine, lawfull, and possible, is to be kept, yea and binds alwaies, though it be rendred even to our enemies. To this purpose God hath given speciall commandement in sundry places, *Numb.* 30.3. *Whosoever sweareth an oath to binde his soule by a bond, he shall not breake his word, but shall doe according to all that proceeds out of his mouth: Matth.* 5.33. *Thou shalt not forsweare thy selfe, but shalt performe thine oathes unto the Lord: Exod.* 20.7. *Thou shalt not take the name of the Lord thy God in vaine*; that is, lightly and rashly. But Gods name is taken in vaine, when an oath made of things lawfull and possible is not kept. *David* at the humble request of *Shemei*, (who had before cursed him) pardons his fault for the time, and sweares to him that hee should not dye, 2 *Sam.* 19.23. *David* made conscience of this oath, knowing himselfe to be bound thereby, and therefore till his death he kept it; onely he charged *Salomon* not to count him innocent, 1 *King.* 2.9.

Now for the better clearing of the answer, we are to consider foure particular cases touching this point.

I. Case. What if a man take an oath by false gods, whether is hee bound to keepe it yea or no?

Answ. He is, and the reasons are these. First, from the like. There was a question among the Scribes and Pharisies, *Mat.* 23.16. whether a man swearing by the creature were a debter or no? The Pharisies taught, that if a man swore by creatures, the oath did not binde: But Christ, vers. 20. affirmeth, that he that sweares by the Temple, or by the Altar, or by heaven, sweares by God indirectly, and so takes an oath, though not a lawfull oath, and thereupon remaines bound and is a debter: now by proportion hee that sweares by false gods, sweares by God indirectly, because the false God is in the opinion of him that sweares, a true God, and so his oath bindeth, and is to be kept. Secondly, *Abraham* accepteth the oath that *Abimelech* tendreth unto him in the name of a false God, *Gen.* 21.23. So doth *Iacob* accept of the oath made unto him by *Laban*, *Gen.* 31.53. which they could not have done, if their oathes had not beene sufficient bonds to binde them to observation and performance.

It will be said, Hee that admits of an oath by an Idoll, doth communicate in the sinne of him that sweareth. *Ans.* In case of necessity, a man may admit of such an oath without sin. A poore man being in extreme want, borroweth of an usurer upon interest: it is sinne to the usurer to take it, but it is not so in the poore man, who is compelled by the usurer to give interest: Thus the poore man doth use well the iniquitie of the usurer. So it is in an oath: A godly man may well use and take benefit by the wicked oathes of idolaters, so farre forth as they shall serve for the ratifying and confirming of lawfull covenants.

II. Case. If a man take an oath, and afterward endure hurt or dammage by it, whether is he then bound to keepe his oath or no?

Answ. If the losse be but temporarie and private, (the oath being made of a thing lawfull) it must bee endured. For *David* reckoneth it among the properties of a good man, *That he sweareth and changeth not, though it be to his hurt, Psal.* 15.4.

And here a difference is to be made betweene *a promissory oath*, and *a single promise*. A single promise may bee reversed by the will and consent of him to whom it is made, but a promise made by an oath is to be kept, though losses and hinderances ensue thereupon. For the reverence we beare to the name of God used in the oath, ought to be of greater force with us, than any private hinderance or inconvenience which may befall us upon the performance of the same.

III. Case. Whether doth an oath binde conscience, whereunto a man is drawne by fraud and subtiltie?

Answ. If the oath be of things lawfull and possible, it bindeth and is to be kept, though wee were induced to it by deceit. *Iosua* deceived by the Gibeonites, was brought to make covenant of peace with them, and to bind it by an oath: now perceiving after three daies, that they had wrought it by craft, he would not touch them in reverence of the oath that he had taken, *Iosh.* 9.18,19,20. And about 300. yeares after, when *Saul* had slaine certaine of the Gibeonites, the Israelites for that fact were punished with three yeares famine, which could not bee stayed, till seven persons of *Sauls* house were hanged up in *Gibeah*, 2 *Sam.* 21.

IV. Case. What if a man take an oath by feare and compulsion, is he to keepe it yea or no? For example; A man falling into the hands of theeves, for the safety of his life is urged to take a solemne oath, that he will fetch and deliver them some portion of money, and withall never disclose the parties. The oath being thus taken, the Question is, whether he be bound to keepe it.

Ans. Some Divines are of opinion that the oath is to be kept, and some say no: but generally it is answered that it must be kept, because this feare did not abolish the consent of his will. But if it be alleaged, that in so doing he shall hurt the common-wealth: Answer is made, that if he doe not sweare secrecy, hee may in probability bring greater dammage to the weale publike, in depriving it of a member by the losse of his owne life. But it will be said, by this meanes he maintaines a theefe. *Answ.* Be it so: yet he remaines excusable, because that was not his intent, but only to preserve his owne life to the good of the Common-wealth.

Thus the most and best Divines doe hold. But for my part I leave it in suspense; though it seemes in likelihood that the partie which sweares silence, doth after a sort maintaine theft, and communicate with the sinne of the robber: and further gives occasion, that others may fall into the like hazard and jeopardie of their lives. And so much of the first part of the Answer.

The second part of the Answer to this third maine Question followes: namely, to shew when an oath bindes not. An oath doth not binde in six cases.

I. When it is against the word of God, and tends to the maintenance of sinne. The reason is, because when God will not have an oath to binde, it must not binde. For an oath must not be a bond of iniquitie. Hereupon *David* having sworne a rash oath, to destroy *Nabal* and his house, and being stayed from it by the Lord in the meanes of *Abigail*, he praiseth God in this manner: *Blessed bee the Lord God of Israel, which sent thee this day to meet me, and blessed be thy counsell, and blessed be thou which hast kept me this day from comming to shed blood*, 1 *Sam.* 25.32,33.

II. If it be made against the wholesome lawes of the Common-wealth; because every soule must bee subject to the higher powers, *Rom.* 13.1.

III. If it be taken of such persons as want reason; as of children, mad-men, or fooles; because they know not what they sweare: and there can be no binding of conscience, when he that sweareth wanteth reason to discerne what he doth.

IV. If it be made by those who are under the tuition of their superiours, and have no power to binde themselves; as by children which are under the government of their Parents: For these are part of their parents goods; and therefore not fit to undertake an oath without their consent. Neither are they to chuse a calling, or make any contract of themselves, but onely by the direction and advice of their parents, though some of the Popish tort doe erroneously teach, that a child may binde himselfe by oath, to become a Monke of this or that order, without consent of parents.

V. If it be made of things impossible: for then it is a vaine oath.

VI. If at the first it were lawfull, and afterward become impossible and unlawfull. For such oathes God himselfe may be said to reverse. Thus if a man binde himselfe by oath to live in single life without marriage, and after findes that God hath not given him the gift of continencie, in this case his oath becomes impossible to be kept, and therefore being reverted by God, and becomming unlawfull, it may be broken without impietie.

To these six, the Papists adde two other. The first, when the oath is made upon custome. And they put this example; If two men going out of a doore, or over a bridge, the one sweares by God that he will not goe first, likewise sweares the other: yet at the last after contention, one of them goes first. In this case, saies the Papist, the oath binds not. *Ans.* Custome cannot make that which is sinne to bee no sinne, or perjurie to be no perjurie: but rather doubles the sinne, and makes it above measure more vile and abhominable; and they that give themselves to this usuall and customable swearing, cannot but oftentimes become guiltie of flat perjurie.

The second Case is, when the Superiour power, that is, the Pope or other inferiour Bishops give order to the contrarie, by relaxation or dispensation. *Ans.* It is false. For in every lawfull oath there is a double bond, one of man to man, the other of man to God. Now if in the oath taken, man were only obliged to man, the oath might be dispensable by man: But seeing man when he sweareth to man, sweareth also to God, and thereby is immediately bound to God himselfe, hence it followeth, that an oath taken cannot have release from any creature. Therefore our Saviour Christs commandement is, *Thou shalt not forsweare thy selfe, but shalt performe thy oaths*: to whom? *to the Lord, Mat.* 5.33. And the oath that passed betweene *David* and *Jonathan*, is called *the Lords oath*, 2 *Sam.* 21.7. and 1 *Sam.* 20.8. God will have the oath to binde, as long as seemeth good unto him, yea and cease binding when it pleaseth him. And that which himselfe bindeth, or will have to bee bound, no creature can loose: *The things which God hath coupled, let no man separate, Mat.* 19.6. And herein the Pope shewes himselfe to bee Antichrist, in that he challengeth power to dispense with a lawfull oath, made without error or deceit, of things honest and possible.

Out of this answer, another Question may be resolved, namely, when doth a man commit Perjurie.

Answ. I. When a man sweares that which he knowes to be false. II. When he sweares that which he meanes not to doe. III. When he sweareth to doe a thing, which hee also meanes to doe, yet afterwards doth it not. In these three, the not performing of an oath made is flat perjurie.

That we may yet be informed concerning the sinne of Perjurie, one Question of moment is to be skanned. In Societies and Corporations, there be Lawes and Orders, to the keeping whereof, every one admitted to an office takes a corporall oath: Afterward it fals out upon occasion, that he breakes some of the said Statutes: The Question is, whether he be not in this case perjured?

Answ. Statutes are of two sorts. Some are principall or fundamentall, which serve to maintain the state of that body or corporatiō.

Others

Others lesse principall or mixt, that serve for order or decencie. In the statutes principall, the law-maker intends obedience simply; and therefore they are necessarie to be kept. But in the lesse principall, hee exacts not obedience simply, but either obedience or the penaltie; because the penaltie is as much beneficiall to the state of that body, as the other. The breach of the former makes a man guilty of perjurie; but it is otherwise in the latter, to bee it the delinquent partie bee content to beare the mulct, if it be imposed. Thus students and others belonging to such facieties, may in some sort excuse themselves from the sinne of perjurie, though not from all fault, in breaking some of the lesser locall statutes, else few could live in any societie without perjurie.

Yet one more Question is propounded touching perjurie; whether a man may exact an oath of him whom hee feares or knowes will forsweare himselfe? *Answ.* A private man must not; but a Magistrate may, if the partie offer to take his oath, (not being urged thereto,) and be first admonished of the grievousnesse of the said sinne of perjury. In the execution of Civill Justice, Magistrates must not stay upon mens sinnes: *Moses* expected not the Israelites repentance for their idolatrie; but presently proceeded unto punishment. Neither must the publike good of the Common-wealth be hindred, upon the likelihood or suspition of a mans perjurie.

CHAP. I.

Of Vowes.

THe seventh head of the Outward worship of God is concerning a vow. All the Questions whereof may be reduced to these foure.

I. Question.

What is a Vow?

Answ. A vow is a promise made to God of things lawfull and possible. I call it *a promise*, to distinguish a vow from a single purpose. For a purpose may be changed, but a vow lawfully made cannot. Againe, there is great difference betweene these two: for in a vow, there is first a purpose to doe a thing: secondly, a binding of our selves to doe that we purpose. For this cause I terme it *a promise*, because it is a purpose with a bond, without which there can be no vow made.

In the next place I adde a promise *made to God*; not to Saint, Angel, or Man. The reasons are these. First, a vow is properly the worke of the heart consisting in a purpose. Now God alone knowes the heart, and he alone is able to discerne of the purpose and intent of the same: which no Angell, Saint, or other creature can possibly doe. Secondly, when the vow is made, none can punish and take revenge of the breach thereof, but God. Thirdly, in the old Testament, the Jews never vowed but to God; because the vow was a part of Gods worship: *Deut.* 23. 21. *When thou shalt vow a vow unto the Lord thy God, thou shalt not be slacke to pay it, for the Lord thy God will surely require it of thee, and so it should be sinne unto thee.* Where by the way, we may take notice of the superstition of the Popish Church, that maketh vowes to Saints and Angels, which is in effect to make them gods, and to worship them as the Jewes worshipped God in the old Testament.

II. Question.

Whether a vow be now in the new Testament, any part of Religion or Gods worship?

The answer is threefold.

First, if a vow be taken for a promise of morall obedience; the answer is, that a vow is indeed the worship of God, and so shall bee to the end of the world. For as God (for his part) promiseth mercie in the covenant of grace; so we in Baptisme doe make a vow and promise of obedience to him in all his commandements; and therefore *Peter* calleth Baptisme *a stipulation*, that is, the promise of good conscience to God. This promise once made in Baptisme is renewed so oft as wee come to the Lords Supper, and further continued in the daily spirituall exercises of Invocation and Repentance.

But it may be said, wee are already bound to the obedience of the Law, by order of divine Justice; therefore wee cannot further binde our selves. *Answer.* He that is bound by God, may also binde himselfe. *David*, though he was bound by God in conscience to keepe the Law; yet he binds himselfe freely by oath to helpe his owne weaknesse, and to keepe himselfe from falling, when he saith: *I have sworne and will performe it, that I will keepe thy righteous judgements, Psal.* 119. *vers.* 106. and the same bond is no lesse necessary and behovefull for us, if wee consider how prone and readie we are to fall from the worship of God.

The second answer. If a vow be taken for a promise of some ceremoniall dutie, as of Sacrifices and Oblations, or of giving house, lands, and goods to the Temple, then wee must put a difference betweene the Old Testament and the New. In the Old Testament, the vow of such duties was part of Gods worship, but in the New it is not, and that for these Reasons.

First, the Jewish ceremonies were to the Jewes a part of Gods worship, but to us Gentiles they are not, considering they are all in Christ abolished, and none of them doe now stand

stand in force by Gods Law to us. Thus the Passeover was a ceremonie, or service appointed by God to bee observed of the Israelites and their posteritie, *Exod.* 12. 24, 25. and therefore stood as a part of Gods worship to them for a perpetuall ordinance. But to us in the new Testament, both it and other Legall ceremonies are abrogated, and we have onely two Sacraments to be administred and received, as seales of the promises of God, and parts of his worship, baptisme, and the Supper of the Lord.

Secondly, that which is not commended unto us by God, *in the name of worship*, is no worship to us. Now the ceremonies of the Jewes are no where commended unto us in that name; and therefore it is a vaine thing for any man to vow the observation thereof.

Thirdly, vowes of ceremoniall duties did in a peculiar manner, and upon speciall respects, pertaine to the Jewes. Hereupon, when they vowed house, lands, goods, &c. to the use of the Temple, this they did, as being the Lords Tenants, of whom alone they held their possessions: and hereby they acknowledged, and also testified their Homages and Services due unto him. And this particular respect concerneth not the Church and people of the new Testament: whence it followeth, that they are not tied by the same bond to performe worship unto God by the vowes of ceremonies, gifts, oblations, and sacrifices.

The third and last part of the Answer. If a vow bee taken for a promise of some bodily and outward worke or exercise, as fasting, giving of Almes, abstaining from certaine meats and drinkes, &c. then it is not any part of Gods worship, but onely an helpe, stay, and furtherance of the same. For first, we have liberty of conscience in Christ, to use, or not to use all indifferent things. Now Gods worship is not a thing of that nature, but absolutely necessary. Secondly, *Paul*, 1 *Tim.* 4. 8. affirmeth, that *bodily exercise profiteth little, but godlinesse is profitable for all things*: In which words he opposeth godlinesse to bodily exercise; and therefore godlinesse, or the worship of God, consisteth not in them.

But the words of *David* are alleaged to the contrary, *Psalm.* 76. 11. *Vow and performe unto the Lord your God.* Where we have a double command, one to make vowes, another to pay them. To which I answer: first, if *David* speaketh of the vow of all morall duties, then the Commandement concerneth every man, because the thing commanded is a part of Gods worship. For it is as much as if he had said, Vow thankfull obedience unto God, and performe it. Againe, if the place bee meant of the vow of ceremoniall duties, then it is a Commandement peculiar to the Old Testament, and so bindes the Jewes only: howbeit not all of them, but only such as had just cause to make a vow: for otherwise they had liberty to abstaine from vowing, *Deut.* 23. 22. *When thou abstainest from vowing, it shall be no sin unto thee.* Of one of these two kindes must the place alleaged necessarily be understood, and not of the third, which is of bodily exercise: for then it should reverse Christian libertie in the use of things indifferent, which no commandement can doe.

By light of this Answer, wee may discerne the errour of the Popish Church, which maketh vowes a part of religion and the worship of God. Nay further, it teacheth that some vowes, as namely those of Povertie, Continencie, Regular Obedience to this or that Order, are workes of merit and supererogation, tending to a state of perfection, even in this life; and deserving a further degree of glory in heaven, than the workes of the Morall Law.

III. Question.

When a Vow made doth binde, and when not?

Before I give answer to the Question, I will lay downe this Ground.

In making of a lawfull Vow, foure Conditions are to be observed.

The first concernes the person of him that voweth, that hee bee a fit person. His fitnesse may be discerned by two things: First, if he be at his owne libertie, (as touching the things whereof hee makes his vow,) and not under the government of a superiour. Thus in the old Testament, if a daughter had made a vow without the consent or allowance of her father, it might not stand in effect, *Numb.* 30. 4, 5. Secondly, if the party keepe himselfe within the compasse of his calling generall and particular. Hence it followes, that vowes of going a Pilgrimage, to worship this or that idoll, in this or that place, for example, Saint *James* of *Compostella* and the Lady of *Lauretto*, &c. are utterly unlawfull, because such persons by this practice doe leave their calling and condition of life, and take upon them a calling not warranted by the Lord.

The second Condition is concerning the matter of a Vow. It must be Lawfull, Possible, and Acceptable to God. Hereupon it follows that there bee foure things which cannot bee the matter of a Vow. The first is sinne. Thus the Jews bound themselves with a Vow, *that they would neither eat nor drink, til they had killed Paul*, *Act.* 23. 12. 14. This their vow was nothing else but a threatning of God himselfe, and therefore utterly unlawfull. Secondly, trifles, and light matters, as when a man voweth not to take up a straw or such like. And this is a plaine mocking of God. Thirdly, things impossible, as to fly, or to goe on foot to Jerusalem. Fourthly, things meerely necessary; as to die, which cannot be avoided.

The third is touching the Forme of a Vow. It must bee *voluntary*, and *free*. And

that it may be so, three things are necessarily required. First, that it be made in judgement, that is, with reason and deliberation. Next, that it bee done with consent of will. And thirdly, with liberty of conscience.

Hence it appeares, that the Vowes of children, mad-men, and fooles, or such as are taken upon rashnesse, or constraint; also the vow of perpetuall abstinence from things *simply* indifferent, are all utterly unlawfull. For the first sort are not done upon judgement, the next without due consideration, and the last are greatly prejudiciall to Christian liberty.

The fourth concernes the End; which is not to bee a part of Gods worship, but onely a stay and prop to further and helpe in the same. Now there be three particular ends of a vow. First, to shew our selves thankfull to God for blessings received: secondly, to prevent sinne to come, by keeping sobrietie and moderation: thirdly, to preserve and increase our faith, prayer, repentance, and obedience.

This Ground being laid, the Answer to the Question pre pounded is this: When in vowing wee observe the conditions præ-required, the vow is lawfull, and consequently bindes the party vowing, so as if hee keepe it not, he dishonoureth God. But when the said conditions doe not concurre in the action of vowing, it becomes unlawfull, and the party remaines free, and not bound to performance.

Here by the way a Question of some moment is made; Whether *Iephte* upon his Vow did offer his Daughter in sacrifice or no? considering that it is plaine, even by the light of nature, as also by the doctrine before taught, that a man is bound by the vow which he maketh.

This Question admitteth sundry answers, according to the divers opinions and judgements of men, upon the place written, *Iudges* 11.39. And my purpose is not to examine that which others have brought in way of resolution, but briefly to deliver that which I take to bee the truth. I answer therefore, that *Iephte* did not offer his daughter in sacrifice upon his vow; but onely dedicated her unto God, after the manner of the Nazarites, to the end of her daies, to leade her life apart in a single estate. The truth of this answer will appeare by these reasons:

First, in the 37. verse of the Chapter, the daughter of *Iephte* craves leave of her father to goe apart into the mountaines, for two moneths space, to bewaile her Virginitie. Where it may bee observed, that shee went not to deplore the losse of her life, but her future estate and condition, because shee was (upon her fathers vow) to live a perpetuall single life. And why? Surely because (as the text saith, v. 39. shee had not knowne a man; and it was accounted a curse in Judea, for a woman always to live unmarried.

Secondly, in the last verse it is said in our common English translation, that the daughters of Israel went yeare by yeare, *to lament* the daughter of *Iephte*: but I take it, it may be as well, or better translated out of the Hebrew, *they went* * *to talke or confer with her*, and so to comfort herrand that this interpretation may not seeme strange, the very same word is observed in this sense, *Iudg.* 5.11. there shall they * *talke or conferre* of the righteousnesse of the Lord. Now if they went yeare by yeare to comfort her, then she was not put to death.

Thirdly, *Iephte* is commended by the holy Ghost, for the excellency of his faith, and that out of the same history. Now the commendation of his faith, and the unnaturall murther of his daughter, cannot stand together. But it will bee said, that *Iephte* vowed, that whatsoever came out of his doores to meet him should be the Lords, and he would offer it for a burnt offering, verse 31. *Answer.* The words may more truly be read thus; *or I will offer it in sacrifice*: and the meaning of the vow was this: That thing which first meeteth me, if it be a thing to be sacrificed, I will sacrifice it: if not, I will dedicate it to the Lord. For it seemes to consist of two parts, whereof the latter is coupled to the former, by a disceretive conjunction, as the Grammarians speake. In this manner the word is else-where taken, so as it may either way be expounded. In the fourth Commandement, *Exodus* 20. *vers.* 10. in our common translation it is read, thou *and* thy sonne, *and* thy daughter; but out of the Hebrew it may bee translated either *and* or *or*.

It will be said againe, that *Iephte* rent his cloathes, because his daughter met him, when hee returned from the victory. *Answ.* That was in regard of her vowed virginitie, which was a curse among the Jewes. And besides, he had but one daughter, and by this meanes of sacrificing her, all hope of posterity after him was cut off.

But it seemes that Monasticall vowes of virginitie by this example are lawfull. *Answ.* Indeed the custome of vowing virginitie began in those dayes, but they thought it not a state of perfection, but rather an estate of misery, as may appeare, in that he rent his cloaths when the met him; and the daughters of Israel went to comfort her, as being now in a woefull and miserable estate.

Upon these reasons I conclude, that *Iephte* did not offer up his daughter in sacrifice, but onely set her apart, to live a single life, to the honour and service of God. And *Iephte* might know, even by the light of nature, that it was a sinne to vow his daughters death, and a double sinne to kill her.

* Le-thannoth. So this expounded by the Hebrew Doctors, Kimchi in Iud. 11.40.

* Iathannu. Heb. 11.32.

IV. Question.

Whether Monasticall or Monkish vowes binde or no?

To

To this the Papists answer affirmatively, placing the greatest part of their Religion, in practice and observance of these vowes.

That we may know them the better, they are in number three. The first is the vow of continency, whereby a man renounceth Marriage for ever, and voweth unto God perpetuall virginitie. The second, of Voluntary Poverty, which is, when a man gives over all property of his goods, and bindes himselfe to live by begging. The third is, of Regular obedience, when a man resignes himselfe in conscience to bee ruled by another, and to keepe some devised order, in all actions and duties pertaining to religion.

Now the Question being, whether these vowes binde or no? I answer in a word, they doe not, and that for these reasons.

I. First, they are flat against the law of God, which I make manifest in the particulars. The vow of perpetuall chastitie is expressly against Gods commandement, *1 Cor.* 7.9. *If they cannot abstaine, let them marry: for it is better to marry than to burne.* To this text the Papists answer, three wayes.

First, they say that this place of Scripture is onely a divine permission, and not a Commandement: we reply againe directly, that it is a plaine Commandement. For the intent of the holy Ghost in that text, and in the whole chapter is, to ordaine a necessary remedie for incontinencie, which *Paul* cals *burning*, and for the avoiding of fornication, which brings destruction to the soule. And for that purpose, he speakes not in permitting manner, but in imperative termes, *Let them marry.*

Secondly, they answer, that the words concerne onely incontinent persons, that commit fornication. Wee on the other side affirme, that they are not only given to them that live incontinently, but to all persons, which are subject to *burning*, which *burning* may bee without incontinency.

For the better understanding whereof, let it bee considered, that there bee three distinct degrees of lust in man. The first is, when the temptation is first received into the minde. The second, when the same temptation prevaileth, though with some resistance and trouble of the minde and conscience, which also (though no outward offence as yet follow) is a degree of burning. The third is, when the temptation so farre prevaileth, that the heart and will is overcome, and the duties of religion for the time utterly hindered. This is the highest and worst kinde of burning. And if we consider these degrees well, it will easily appeare, that there may be burning, without incontinent living.

Thirdly, they answer, that this text speakes of those persons alone that are free, not of those who are bound from marriage by solemne vow. Wee contrariwise affirme and hold, that the words are generall, and plainly directed to all persons bound by vow or otherwise; and that appeares by verse 35 where he saies, *I speak not this to intangle you in a snare.* These words do shew, what *Pauls* mind was, touching the vow of perpetual virginity: For hee leaves every man according to Gods ordinance, to his owne liberty, willing none by *vow* to binde himselfe from the use thereof.

Now for the vow of Regular Obedience, that also is against the word of God, *1 Corin.* 7.23. *Yeare bought with a price, be not the servants of men.* Where the Apostle forbids us to subject our hearts and consciences to the lawes and ordinances of men, in matters of Religion; and consequently overthrowes the vow of Regular obedience. For in that man bindes himselfe to be ruled (in all things belonging to Gods worship) according to the will and pleasure of his Superiour, yea, to eat drinke, sleepe, to be cloathed, &c. according to a certaine rule given and prescribed by him; whereas in regard of conscience we are bound only unto God.

Lastly, the vow of voluntary Povertie is also a plaine abuse of Gods owne ordinance and appointment, *Deut.* 15.5. *that there should be no begger in Israel.*

But it may seeme, that this law is not perpetuall. For in the New Testament we reade, that there were beggers, as namely one that was laid at the gate of the Temple, daily to aske almes, *Act.* 3. *Ans.* This Law neither was then, nor is now abrogated by God, but the observation of it (at that time, and since) was much neglected. And the neglect of provision for the poore is the cause of begging: and the vow of perpetuall povertie still remaines as a manifest breach of Gods holy ordinance, notwithstanding any thing that may be pretended to the contrary.

II. The second reason followes. Monkish vowes, as they are against Gods Commandement, so are they also against the Libertie of Conscience, which wee have by Christ touching the use of the creatures, and ordinances of God; as riches, marriage, meats, drinkes and apparell. *Stand fast*, saith the Apostle, *in the liberty wherewith Christ hath made you free*, *Gal.* 5.1. Againe, *Let no man judge you in meat, or in drink, or in respect of an holy day. Col.* 2.16. In these places there is granted unto man, a free use of all things indifferent, so it be not in case of offence.

Now in Monkish vowes, those things which God hath made indifferent, and put in our liberty, are made necessary: whereas no ordinance of man, can make things simply necessary, and parts of Gods worship, which hee himselfe hath made indifferent, and left free to the will of man. And hence it was, that the forbidding of meats and marriage were termed by the Apostle, *The doctrine of devils*, *1 Tim.* 4.1.

But (will some say) doth not the civill Magistrate in our Common-wealth forbid

the use of some meats? *Answ.* He doth. But by his Commandement hee takes not away the liberty that wee have in the use of things indifferent, but doth onely moderate it for the common good, which he may lawfully.

III. The third reason. Some of them are out of the power and ability of him that voweth; as the vow of perpetuall chastity in single life. For our Saviour saith, *All men cannot receive this word, but they to whom it is given, Matth.* 19.11. that is, Continency is a gift of God, whereof all men are not capable, but those onely to whom he giveth it, when, and as long as it pleaseth him: neither is it denied unto some because they will not, but because they are not able.

Against this the Papist obiecteth, that wee may receive any good gift of God, if we pray for it: for Christ hath said, *Aske, and ye shal receive, Matt.* 7.7. *Ans.* It is false. Gods gifts are of two sorts: some are *common* to all that beleeve, and *necessary* to salvation: as faith, repentance, obedience, the feare of God. Some againe are *special* gifts not given to all, *nor needfull* to salvation, but peculiar onely to some: as health, wealth, continency, single life, &c. Now the promise of our Saviour, *aske and ye shal receive*, is meant of things necessary to salvation, and not of particular and speciall gifts. For some may pray for them, and yet never receive them. Thus *Paul* praied thrice, that the pricke in his flesh, the messenger of Satan, might bee removed from him, yet hee was not heard, nor his petition granted. And why? because that which he praied for was not a *common gift necessary* to salvation, but a *speciall grace*, for the time of the temptation, wherewith hee was presently assaulted: whereupon Answer was given, *My grace is sufficient for thee.*

And hence wee learne in what manner to aske things at the hands of God, when wee pray. Such as are necessary to salvation, wee may aske absolutely and simply; but things that are lesse necessary, with this condition: If it may stand with the good will and pleasure of God.

Againe, the Papist alleageth an example of two married persons; the one whereof being smitten by the hand of God with the dead palsie, the other must needs pray for the gift of continency. *Answ.* In this case a married partie may aske it, and by Gods mercy obtaine it, because now there remaines unto him or her no other remedy. But it is not so with single persons, considering that they have another remedy, which is marriage: and therfore they may not looke, or hope to obtaine such a gift.

Thirdly, they say God hath given to all men sufficient aid and strength, that if they will use the meanes, they may have the gift of chastity. For sufficient grace is given to all, though not effectuall. *Answ.* It is false: there is neither sufficient, nor effectuall grace given to all, to live a single life: but it is a rare and special gift given only to some, *Paul*, to *Timothy*, willeth *younger women*, not to endevour to forbeare, when they have not the gift, but in want thereof *to marry*, 1 *Tim.* 5.14. Where he takes it for granted, that they had no such power given them of God, to live in perpetuall chastitie though they would.

IV. The fourth reason. Popish vowes doe abolish that order which God hath set in the society of mankinde, to wit that men should not onely serve him in the duties of the first Table, but in the duties of the second, by serving of men, *Gal.* 5.13. *By love serve one another.* Againe, *Rom.* 13.10. love is called *the fulfilling of the Law*: because the law of God is practised, not apart by it selfe, but in and with the love of our neighbour. From this order it followeth, that every man beside the generall calling of a Christian must have some particular kind of life, in the which he must walke, and therein doe service to men: which if hee refuse to doe, *he must not eat*, according to the Apostles Rule, 2 *Thess.* 3.10.

Now these vows make a separation betwixt these two: for they bring men into a generall calling, but they utterly frustrate and make void the particular and the duties of it; so as a man keeping them cannot bee serviceable to man, either in Church or common-wealth. Besides, by the vow of povertie, the Apostles rule is disanulled, 1 *Tim.* 5.16. which is, that if a man bee able to maintaine himselfe, or have any kindred able to doe it, hee should not bee chargeable to the Church: and so there might bee sufficient Almes to them that are truly poore.

V. The fifth Reason. They bring in againe Judaisme: for Iewish Religion by Gods appointment stood in bodily rites, and outward ceremonies, actions, and gestures, yea in outward things, as garments, meats, drinkes. And their rule was, *touch not, taste not*: from all which we are wholly freed by Christ.

VI. Sixthly, these vowes are Idolatrous and superstitious: for they are made and observed with an opinion of Gods worship, of merit, & of the state of perfection, whereas nothing can be made Gods worship, but that which himselfe commandeth. And bodily exercises are unprofitable, as *Paul* saith, and therefore they cannot be meritorious. And further to dreame of a state of perfection beyond the Law of God is to make the Law it selfe imperfect: whereas contrariwise, the Law of the Lord is perfect, righteous, pure, *Psal.* 19.7,8.

VII. Lastly, these vowes are against the preservation of nature; for by them, specially that of perpetuall chastitie, men are brought to destroy even their owne bodies and lives, which they are bound to preserve and maintaine, *Eph.* 5.29. *No man ever yet hated his owne flesh, but nourisheth and cherisheth it.* The Apostle, even in his daies, noted it as a fault in a voluntary Religion, that was then taken up by some, that for the maintenance thereof,

thereof, they spared not their owne bodies, *Col.* 2.23. And like unto that is the practice of the Popish Votaries, which tendeth to the ruine and overthrow of nature and life it selfe.

These be the reasons. In the next place wee are to consider the Allegations that are commonly made in the favour and defence of Popish Vowes.

And first it is objected: In the Old Testament, Vowes were a part of Gods worship: therfore they are so to be holden in the New. *Ans.* There is great difference betweene them. For first, they had their warrant out of Gods word: these have not so, they are expresse testimonies of Scripture against these vowes.

Secondly, in their vows there was alwaies right reserved to superiours, to reverse them, if they liked them not. But in Monasticall vowes all right is taken from superiours. For children are permitted to vow, and their promises must stand against Parents consent. And wives (according to Popish doctrine) may vow against the expresse consent of their husbands.

Thirdly, they were not perpetuall, but ceased with the ceremoniall law: But these are supposed to have a perpetuall equitie, that must continue till the end of the world.

Secondly, they alleage that which is written, *Matth.* 19.12. *Some have made themselves chaste for the kingdome of heaven. Answ.* The meaning of the text is not, that some have vowed single life, but that there are some who being assured that they have the gift of continency, upon that gift, doe endevour to maintaine their present estate, that so they may the better serve God, and advance his kingdome both in themselves and others.

Thirdly, they object, 1 *Tim.* 5.12. where *Paul* speaks of certaine young women, which *have damnation, because they have broken their first faith*; that is, (as they interprete it) their vow of single life. *Answer.* The words are not to be understood of the faith of the vow; but either of that faith and promise, which was made to God in their Baptisme, or the faith and promise of service and releefe to bee performed to the poore; and for the breach of either of these, they may be said to incurre damnation.

Fourthly, they say Christ himselfe was a begger, and therefore why may not wee also be beggers? *Ans.* Though Christ was poore, yet was hee no begger. For he kept a family, and had a treasure: *Iudas* was the steward of his family, and bare the bagge, *John* 13.29. Againe, there is mention made of 200. pence, *John* 6.7. which in likelihood was in the bag that *Iudas* kept: yea, of the money which he had, the Disciples are said to buy meat, *John* 4.8. And though it were granted, that Christ was a begger, yet it followed not, that wee should be so. For his povertie was expiatory, and part of his sufferings. So saith the Apostle, *He being rich, for our sakes became poore, that wee through his poverty might be made rich*, 2 *Cor.* 8.9.

Fifthly, they alleage, that the Disciples *forsooke all*, and lived in poverty; and their example is propounded for our imitation. *Ans.* They forsooke all indeed, yet how? not *for ever*, but *for a time*; and that not *by vow*, but only in *affection and disposition* of their hearts. For after they had forsaken all, we reade, that they came to their nets and boats againe, *John* 21.3. Againe, the Apostle *Paul* speaks of himselfe and the rest, when he saith, *Have we not power to leade about a wife being a sister?* 1 *Cor.* 9.5. By which it is plaine, that they put not away their wives.

Sixtly, *Matth.* 19.21. *If thou wilt be perfect* (saith Christ to the young man) *go sell whatsoever thou hast, and give to the poore, & thou shalt have treasure in heaven, and come and follow me.* Here (saith the Papist) our Saviour prescribes perpetuall poverty by expresse counsell.

Answ. The words are *no counsell*, but a speciall *Commandement of triall*, directed to this young man. And the end of it was, to discover unto him his secret pride and hypocrisie, in that he boasted, that he had kept all the commandements, when as indeed hee knew not what they meaned.

Lastly, they object the example of the Rechabites, who according to the Commandement of their father *Ionadab*, would drinke no wine, nor dwell in houses, nor build, nor plant, nor sow, *Ier* 35.8,9,10. and the Lord approveth their practice. *Answ.* They did obey their fathers command in these things, as being *things indifferent*, but not as *parts of Gods worship*, in the doing whereof they placed Religion. And they obeyed it carefully, for this end, that they might inure themselves unto hardship. Secondly, this their obedience touching these things stood not by any vow, much lesse was it perpetuall. For then they should have observed all the things which they vowed, equally, which they did not; for they dispensed with their fathers voluntary injunction for dwelling in Tents: and as we reade, vers. 11. *They came up for feare of the Chaldeans that were in the land, and dwelt at Ierusalem.*

And so much touching Popish Vowes, whereof to conclude, this may be said: That they are all but a meere will-worship, standing upon no ground or warrant of Gods Word, and therefore of no force to binde the consciences of men, but are to bee holden as they are in truth wicked and abominable.

CHAP. XV.

Of fasting.

THe eighth Head of the outward worship of God is fasting.

By *Fasting* I understand the Religious Fast, which is joyned with the duties of Religion; and namely, the exercises of Prayer and Humiliation. Touching it, there are three principall Questions to be handled in their order.

I. Question.

What is a Religious Fast?

Answ. It is a voluntary and extraordinary abstinence, taken up for a religious end: what this end is, we shall see afterward.

First, I call it *voluntary*, because the time and particular manner of Fasting is not imposed or determined, but left free to our owne liberty. Againe, I terme it *extraordinary*, to distinguish it from ordinary Fasting, which stands in the practice of temperance and sobrietie, whereby the appetite is restrained in the use of meats and drinkes, that it doe not exceed moderation. Now this kinde of fast is to be used of all Christians at all times: where as the extraordinary is not daily and ordinarily to be practised, but upon speciall occasions, and at speciall times, inasmuch as it is a more strait and severe abstinence than the other.

II. Question.

How a Religious Fast is to be observed?

Answ. For the observation of it, three things are required.

I. A just and weighty cause.

II. A right manner.

III. Right ends.

Sect. 1.

The just cause of a Fast.

Fasting is then to be used, when a just and weighty cause or occasion thereof is offered. There be two just causes of a fast.

The first is, when some judgement of God hangs over our heads, whether it be publike, as Famine, Pestilence, the Sword, destruction, &c. or private. The Prophet *Ioel* in the name of the Lord calls the Jewes to a straight and solemne fast, and that upon this just occasion, because the Lord had sent a great dearth upon the land, *Ioel* 2.14,15. &c. *Hester* and her company fasted when she had heard news of the intended destruction of the Jews, *Ester* 4. *vers.* 16. The people of Ninive, which were not Jewes, but forreiners in regard of the Covenant, when the Prophet came, and denounced *destruction* unto them for their sins, they gave themselves generally to fasting and prayer, *Ion.* 3.5.8.

The second cause of fasting is, when wee are to sue and seeke by prayer to God for some speciall blessing, or for the supply of some great want. Thus when *Daniel* desired to obtaine the deliverance of the children of Israel out of captivity in Babylon, hee gave himselfe to fasting, *Dan.* 10.3. Thus Christ fasted, and spent the whole night in prayer unto God, before hee chose his twelve Apostles, *Luk.* 6.12. And in like manner, *Paul* and *Silas* when they were to found and plant Churches, used prayer and fasting, *Act.* 14.23. because in these matters of so great importance, they looked for speciall direction from God himselfe. Lastly, *Anna*, that shee might bee more fervent in prayer, fasted night and day in the Temple, *Luk.* 2.37.

Sect. 2.

The second point is the right manner of fasting, which stands in three things.

The first is abstinence from meat and drink: for therein consisteth the very nature of a fast: and if that be wanting, it is no fast at all. Thus *Esther* commanding the Iewes to fast for her, bids them neither eat nor drinke for three daies, *Esther* 4.16.

The second is an abstinence from all delights, which may any way cheere and refresh nature. In this sort *Daniel* fasted three whole weekes of dayes, abstaining from all pleasant bread, flesh, wine, and ointments, *Dan.* 10.3. So when *David* fasted, it is said that he lay all the night upon the earth, that he neither washed, nor annointed himselfe, nor changed his apparell, 2 *Sam.* 12.16.20. In the solemne fast of the Iewes, the bridegroome and bride *must come out of their chambers*, *Ioel* 2.15.16. By these places it is manifest, that in a true fast there is required not onely abstinence from meat and drinke, but from all delights, recreations, and other things that might refresh the nature of man. By this the Popish fasting is justly reproved: wherein though men are injoyned to abstaine from flesh, yet there is given liberty to use other delicates.

The third thing in the manner of a fast is, so farre forth to abstaine from meat, and other delights, as the body may be thereby *afflicted*. *Ezra* proclaimes a fast, and he gives a reason thereof, that himselfe and the people *might afflict themselves*, *Ezra* 8.2. this *afflicting* of a mans selfe is expounded by *Paul*, 1 *Cor.* 9.27. where he saith, *I beat downe my body, and bring it into subjection*. Now though wee must humble and afflict our bodies by fasting, yet wee ought not to weaken, abolish, or destroy nature, or do that whereby the strength of nature may be taken away. For such afflicting is forbidden, *Col.* 2.23. And contrariwise, we are commanded by Christ to pray for *daily bread*, that is, such food as is fit to sustaine our substances; and therefore we may not by such exercises overthrow the same.

Yet for the better understanding of the manner of fasting, three Questions are to bee answered.

I. *Question.* How long the Fast must continue?

Ans. The beginning and end of a Fast is left unto our libertie. But it is so long to bee kept, as the principall actions of the fast, that is,

is, humiliation and prayer, doe continue. And though the beginning and end thereof bee free to us, yet it is most meet and convenient that solemne fasts should begin in the Morning, and last till the Evening. This was the usuall custome of the Church in the old Testament.

II. *Question.* Whether in the day of a solemne fast a man may eat any thing or no? and if he may, what? and how often?

Answer. We may eat, and that (if need require) once or twice. Yet here wee must take with us two caveats. First, concerning the quantity of our meat: it must be lesse than ordinary, and onely that which is necessary to preserve nature, and no more: for if it be otherwise, we abolish our fast. Secondly, concerning the qualitie of that we eat; It must not be dainty and pleasant, but the meanest food, and such as hath least delightsomnesse and dilicacy in it. Thus *Daniel* fasted for three weekes of daies, from morning to evening; in which time he eat but a small quantitie of meat, and that which was none of the daintiest, *Dan.* 10.3.

These caveats observed, a man may lawfully take some sustenance, even in the time of a solemne fast. For there is no kinde of meat but may then be eaten, quantity and quality being observed. In the old Testament, no cleane beast was forbidden to be eaten in the day of a fast. And in the new, *To the pure*, saith *Paul*, *Tit.* 1.15. *all things are pure*. And *the kingdome of God stands not in meats and drinks, but in righteousnesse, peace, and joy in the holy Ghost*. Rom. 14.17.

III. *Quest.* Whether all persons are bound to keepe the forme prescribed, in the day of the solemne fast?

Ans. All that are able and can abstaine, are bound. Yet because Gods worship stands not in eating or in not eating, some persons are here exempted.

First, all those that are weake, as children, aged persons, and those that are sickly. Secondly, they that by reason of the constitution of their bodies, doe find themselves unfit to pray, and heare the word cheerefully, when their stomacks are empty. These persons may eat in the day of a solemne fast, so that they observe the caveats before remembred. It is not with us in these countries, as it was with the Jewes: They could fast one, two, or three daies together, without any inconvenience; we cannot doe the like. And the reason is plaine. Men that live in those hot countries have cold stomacks, and so may fast the longer, but in colder climates, such as ours is in respect of theirs, men being of hotter stomacks, are not able to continue fasting so long as they.

Sect. 3.

The right ends of fasting.

The third point is, concerning the right ends of a religious fast, and they are foure.

The first is, to subdue the flesh, that is, to bring the body, and so the bodily lusts into subjection to the will and word of God. By eating and drinking the bodie is made heavie, the heart oppressed, the senses dull, and the whole man unfit for the duties of humiliation, prayer, and hearing of the word, *Luk.* 21.34. That therefore this unfitnesse may be taken away, not only the body it selfe, but the unruly lusts of the flesh are to bee mortified and subdued, by this exercise of fasting.

The second end is, to stir up our devotion, and to confirme the attention of our mindes in hearing and in prayer. To this purpose in the Scripture fasting and prayer are for the most part, if not alwaies, joyned together, because when the stomacke is full, the body and minde are lesse able to doe any good dutie; and contrariwise, when abstinence is used, the heart is lighter, the affections in better order, the whole man more quicke and lively in the service of God. For this very cause *Anna* is said *to worship God night and day with fasting and prayer*, *Luk.* 2.37. And the intent of the holy Ghost there is to commend her for the fervencie of her prayer, which she testified, in that by such exercises she stirred up and increased the attention of her minde.

The third end is, to testifie the humilitie and contrition of our hearts, that is to say, our inward sorrow and griefe for sinne, and our repentance and effectuall turning unto God. Without this end, the fast is but a vaine ceremonie. And therefore the Prophet *Ioel* cals upon the people to turne unto the Lord with all their hearts, with fasting, weeping, and mourning; *to rent their hearts and not their garments*, &c. *Ioel* 2.12,13. The Prophet *Esay* in like manner reproveth the Jewes, because when they fasted they would *afflict their soules for a day: and bow downe their heads as a bul rush, and lie downe in sackcloth and ashes*; but made no conscience to turne from their evill waies, *Esay* 58.5,6. Therefore their outward humiliation was but hypocrisie.

The fourth end of a fast is to admonish us of our guiltinesse before the Lord, and to put us in minde of the acknowledgement of our sins, whereby we become unworthy of any blessing, gift, or mercy, yea, unworthy to goe upon the ground, to breathe in the aire, to eat, drinke, sleepe, or enjoy any other benefit. In a word, that we have deserved by our sinnes all the plagues and punishments threatned in the Law against sinners. The Malefactor in the day of Assises cannot give greater testimonie of the true confession of his guiltinesse, than by comming before the Judge with the rope about his necke; neither can we bring a more notable signe of our true humiliation before God, than by comming before him in the day of the solemne fast, with open confession and proclamation of our guiltinesse, both of sinne and punishment. Hence it was, that in the fast of Ninive, not onely men, but even the beasts were forbidden to feed or drinke water;

water; for this very end, that the Ninevites might acknowledge their sins to be so great, and heinous in the sight of God, that in regard thereof, not onely the reasonable creatures themselves, but also the beasts of the field, for their sakes, were unworthy of life and nourishment.

A

III. Question.

Whether Popish Fasts be Lawfull, and approved of God?

Ans. They are wicked, and therefore neither approved of God, nor to bee observed by man, and that for three speciall causes.

First, the patrons and maintainers of them doe appoint set times of fasting, which are necessary to be kept, upon paine of mortall sinne. And abstinence from flesh (with them) is made a matter of conscience. Now to prescribe set times necessarily to be observed, is contrarie to that libertie which the Church of God and the governours thereof have for this purpose, onely upon speciall occasion. When the question was moved to our Saviour by *Johns* Disciples, Why they and the Pharisies fasted often, whereas his fasted not, Answer was given in this manner, *Can the children of the marriage chamber mourne, as long as the bridegroome is with them? But the daies will come, when the bridegroome shall bee taken away from them, and then shall they fast, Matth.* 9. 15. From whence we may gather, that times of fasting must be according to the times of mourning. For Christ gives them to understand, that they were to fast, as occasions of mourning were offered. As therefore there can be appointed no set time for mourning, no more can there be injoyned a set time for fasting, but must be left to the libertie of the Church, to be prescribed as God shall give occasion. Againe, the Apostle reproveth the Church of Galatia, for observing set daies, and moneths, and times, and yeares, in way of Religion, *Gal.* 4. 10. *Montanus* the Hereticke is thought (in Ecclesiasticall stories) to have bin the first that made lawes of set-fasting. And the Churches of God in ancient times fasted of their owne accords freely, not inforced by law or commandement, but as time and occasion served.

It is alleaged, that this doctrine seemes to challenge the Church of England of Heresie: for it appointeth and observeth set times of fast. *Ans.* Nothing lesse. For our Church injoyneth and approveth these times, not upon necessity, or for religions sake, but for civill and politicke respects: whereas the Romish Church holds it a mortall sinne to put off a set fast appointed, so much as till the next day following.

Eusеb Hist. Eccle. l. 5. c. 17.

The second reason. They of the Church of Rome make a distinction of meats. For they wholly forbid flesh to bee eaten upon daies of fast, and allow whit-meats only then to be used; and that of necessity. Now this difference of meats is partly impious, partly absurd and foolish.

Impious it is, because they make it for Religions sake. For since the comming of Christ, there is a libertie given to all men whatsoever, to eat of all kindes of meats without any distinction, commanding abstinence from nothing which God hath created to be received with thanksgiving. It is true indeed, we hold a difference betweene meat and meat, but how? not in way of religion, but in regard of temperance and health for civill and politicke uses and respects. As for the other, we rest upon the word of God, and hold it with *Paul, a doctrine of Devils*, to command forbearance of meats, in regard of conscience, *1 Tim.* 4. 3.

B

But to this place of *Paul* they give answer and say, that it is spoken of Heretikes, such as the Manichees, and Novatians, &c. were; that held meats in their owne nature unclean. We on the other side reply, and say, that this text condemnes those that make meats *any way uncleane*. And that the Papists doe put this difference, in way of religion and conscience; as appeareth by their streight prohibitions of flesh as uncleane, and that for conscience sake. And this text they shall never be able to shift off: for it plainly condemneth any such distinction, seeing *to the pure all things are pure*: and every creature of God is good, and nothing to be refused, so it be received with thanksgiving, *1 Tim.* 4. 4.

C

Furthermore, this difference of meats is also foolish. For first, the light of nature and common sense teacheth, that in such meats as they permit, there is as much delicacie, pleasure, and contentment, yea, as much (if not more) strength: for example: in some fish, fruits, and wines, as in flesh by them forbidden. Yea, Saint *Paul* ascribes flesh unto fishes, *1 Cor.* 15. 39. *There is one flesh of men, another of beasts, another of fishes, &c.* Secondly, I call it foolish, because in their set Fasts they forbid flesh, but permit divers wines, and the daintiest juncates that the Apothecaries shop can afford: whereas in a solemne fast, all meats, drinkes, and all other delights, of what kinde or nature soever, are to bee forborne. For this was the practice of the Church in former times, to forbeare not onely ordinarie food, but soft apparell, sweet ointments, and whatsoever it was, that served to refresh and cheare the heart, as hath beene shewed.

D

The third Reason. The Church of Rome giveth to their fastings false and erroneous ends: as namely, to merit something at the hands of God thereby, to satisfie his justice for sinne, and to be true and proper parts of his worship. And that these are false and erroneous, I prove by these reasons.

First, they doe wholly frustrate the death of

Christ, which is the onely thing in the world appointed by God, to be meritorious and satisfactorie.

Secondly, Fasting of it selfe is a thing indifferent, neither good nor evill. For though it be referred to a religious end, which is the humbling of the soule; yet it is not good in it selfe, but onely in regard of the end. Neither is it any part of Gods worship, being so referred; but onely a prop and furtherance, serving (in the right use thereof) to make a man more fit for the duties of Gods service.

Thirdly, these ends if they be well considered caanot be the true ends of fasting, as will appeare by this example. A begger at our doores entreats an almes, we give it, and he receives it. But will any man say, that by begging he doth merit or deserve his almes? In like manner we are all beggers that have nothing of our owne, neither food, nor raiment, nor any other blessing we doe enjoy, but all we have commeth unto us only from God. Well, upon just occasion, we give our selves to fasting, we pray earnestly unto him for mercie, in the pardon of our sinnes. In this case, is it not great madnesse to thinke, that wee by begging mercie can merit mercie at the hands of God? But prayer (saith the Papist) as it is prayer merits nothing, but as it is a good worke. *Ans.* Prayer as it is a good worke is no other than begging: and then it is impossible, that it should bee meritorious, unlesse it bee granted, that begging is meritorious, which cannot be.

These reasons considered; I conclude, that Popish fasts, which stand in force among them at this day, are wicked and damnable, and consequently to be abolished, if it were no more, but for the blasphemous ends which they make of them.

And thus much touching this point of Fasting, as also concerning the other Heads of Gods outward worship.

CHAP. XVI.

Of the Sabbath day.

THe fourth maine Question touching man as he stands in relation to God is concerning the Time of Gods worship. Wherein certaine particular Questions are to be resolved touching the Sabbath day.

The first, and most principall of all the rest, is this;

Whether it be in the liberty of the Church of God upon earth, to alter the Sabbath day from the seventh day to any other?

In answering to this Question I will not resolutely determine, but onely propound that which I thinke is most probable.

First therefore I answer negatively: That it is not in the Churches libertie, to alter the Sabbath from the Seventh day. The reasons are these.

A

I. Reason. The substance of the fourth commandement is unalterable. Now the sanctifying of a rest upon the seventh day is the substance of the fourth commandement. Therefore the sanctifying of the rest of the seventh day is unalterable in regard of any creature.

That the truth of this reason may appeare, two things are to be considered. First, what is changeable and temporarie in the Sabbath: and then what is morall and perpetuall.

B

Sect. 1.

What is ceremoniall in the Sabbath

The things which are temporarie and ceremoniall in the Sabbath day are these.

I. That rigorous and precise rest prescribed to the Jewes, which stood in the straight observation of three things.

First, the Jew might not on the Sabbath goe forth, to take a journey any whither, for any matter or businesse of his owne. For of this there was a speciall commandement given, *Exod.* 16. 29. *Tarry every man in his place, let no man goe out of his place the seventh day*: namely, to doe any worke or businesse of his owne whatsoever.

Secondly, the Jew might not kindle a fire upon the Sabbath day. For so saith the Lord by *Moses, Ye shall kindle no fire throughout your habitations, &c. Exod.* 35. 3. It will be then said, How did they for meat and fire in winter? *Ans.* They prepared and dressed their meat the day before: as they were commanded, *Exod.* 16. 24. And for fires in winter, if they had any upon the Sabbath, it was necessary (as I suppose) that as they dreft their meat the day before, so they should then begin their fire also, which being thus begun, might bee preserved on the Sabbath.

C

Thirdly, the Jew might not carrie a burden. This the Lord did expresly forbid them by the Prophet *Jeremie*, *Thus saith the Lord, Carrie no burdens upon the Sabbath day, neither bring them in by the gates of Jerusalem, &c. Jeremie* 17. *vers.* 21. And *Nehemiah* charged the men of Judah, with the prophanation of the Sabbath in that kinde, *Nehemiah* 13. 15, 16, 17. In these three particulars stood the strict observation of the Jewish rest: which is altogether temporarie, and doth not concerne the times of the New Testament; because it was onely typicall, the Sabbath being (in regard of that manner of rest) a signe of the most strict spirituall rest from all sinne, in thought, word, and deed, required of every true beleever.

D

II. Againe, in the Sabbath this was ceremoniall and temporarie, that it was a speciall signe betweene God and his people, of the blessings that were propounded and promised in the Covenant, *Exod.* 31. 13. And these were

were principally two. First, it was a signe of their sanctification to teach them, that as the Lord had set apart a day of rest, so he did and would sanctifie the observers thereof unto himselfe, by forgiving their sinnes, and receiving them into his favour, in & by the Messias to come. Secondly, it was ordained by God, to figure and signifie the everlasting rest of Gods children in the kingdome of heaven. Of this the Prophet *Esai* speakes, when hee saith, that *from moneth to moneth, and from Sabbath to Sabbath, all flesh shall come to worship before God, Esa.* 66. 23. And the authour to the Hebrewes, *There remaines therefore a* Sabbatisme, *or rest to the people of God, Heb.* 4. 9.

III. Furthermore, this was temporarie in the Sabbath, that it was to be observed upon a set day, namely, the seventh from the Creation, and that with set rites and ceremonies. So saith *Moses, The seventh day is the Sabbath, Deut.* 5. 14. Againe, *On the Sabbath day, yee shall offer two lambes of a yeare old, without spot, and two tenth deales of fine flower, for a meat offering mingled with oyle, and the drinke offering thereof: and the burnt offering of every Sabbath, beside the continuall burnt offering, and the drinke offering thereof. Numb.* 28. 9, 10.

IV. This also was Ceremoniall, that it was to be observed in remembrance of their deliverance out of Ægypt. *Remember that thou wast a servant in the land of Ægypt, and the Lord thy God brought thee out thence by a mighty hand, and stretched out arme: therefore the Lord thy God commanded thee to observe the Sabbath day, Deut.* 5. 15.

Sect. 2.

Now, as there were some things temporarie and Ceremoniall in the Sabbath, so there are some things in it perpetuall and Morall: and those I take it are three especially.

First, that there should be a day of rest, in which man and beast might be refreshed after labour.

Secondly, that this day should be sanctified; that is, set apart to the worship of God. These two first are therefore morall, because they are expresly mentioned in the Commandement touching the Sabbath.

Thirdly, that a seventh day should bee sanctified to an holy rest, and that this holy rest should be observed in a seventh day. I say not in this or that seventh day, but in one of the seven.

Now that this also is morall, it appeares by these reasons.

First, the Sabbath of the seventh day was instituted and appointed by God in Paradise, before the fall of man, and the revealing of Christ; yea even then, when there was one condition of all men. This is plainely set downe in *Gen.* 2. as also in the fourth Commandement. And upon this ground it is manifest, that a Sabbath of a seventh day cannot be a Ceremonie simply, considering the ordination thereof was in time long before all Ceremonies. If it bee objected, that it was made a Ceremonie afterward: I answer, that the reason is naught. For matrimonie was ordained in Paradise, and afterward made ceremoniall, to signifie the spirituall union betweene Christ and his Church, And yet Matrimonie is perpetuall: and so is a Sabbath of a seventh day. If it be againe alleaged, that God did then keepe a seventh day in his owne person, and afterward injoyned it to man by his commandement: I answer, that the institution of the Sabbath in Paradise consisted of two parts; Blessing, and Sanctification: and the meaning of the holy Ghost is, that God did both blesse it in regard of himselfe, because he kept it in his owne person, and hallowed it also in regard of man, by commanding it to bee sanctified, and kept in performance of holy duties.

Secondly, the reasons of the fourth Commandement are generall, and the equitie of them is perpetuall, and they have this end to urge the rest of a seventh day. Let them bee considered in particular. The first, in these words, *Six dayes shalt thou labour.* Which some take to be a permission: as if God should have said thus; If I permit thee six, thou shalt allow me a seventh. But they may be also taken for a commandement, injoyning labour in the six dayes; first, because they are propounded in commanding termes: secondly, because they are an exposition of the curse laid upon *Adam, thou shalt eat thy bread in the sweat of thy face*, namely, in the six dayes: and thirdly, because idlenesse, the spoile of mankinde, is there forbidden. This being so, there must needs be a seventh day, not only of rest, to ease them that labour in the five daies, but also of an holy rest that God might bee worshipped in it. The second reason is taken from Gods example: *For in six daies the Lord made heaven and earth, &c.* That which the Lord himselfe hath done in person, the same must man doe by his commandement: But the Lord himselfe in six daies laboured, and rested the seventh: therefore man must doe the same. This reason made by God to the creature must stand in force till he reverse it, which yet he hath not done, nor doth. If then these reasons doe not onely inforce a rest, and an holy rest, but a rest on the seventh day, then this rest on the seventh day is a part of the fourth Commandement: and consequently, the Church cannot alter it from the Sabbath day, because they cannot alter the substance of that Commandement which is eternall.

II. Reason. The Sabbath day in the new Testament (in all likelihood) is tyed to that which we call the Lords day, and that (as I take it) by Christ himselfe. The reasons thereof are these.

I. The Sabbath day of the new Testament is called the Lords day, *Apoc.* 1. 10. Now I suppose,

suppose, (for in these points still we must goe by likelihoods) it is called the Lords day, as the last supper of Christ is called the Lords Supper, for two causes: First, as God rested the seventh day after the Creation, so Christ having ended the worke of the new creation, rested on this day from his worke of redemption. Secondly, as Christ did substitute the last Supper, in roome of the Passeover, so he substituted the first day of the weeke in roome of the Jewes Sabbath, to be a day set apart to his owne worship.

II. The Church of Corinth every first day of the weeke made a Collection for the poore, as we may read, 1 *Cor.* 16. 2. and this collection for the poore in the Primitive Church followed the preaching of the Word, Prayer, and the Sacraments, as a fruit thereof, *Act.* 2. v. 42. For these be Sabbath exercises, that went alwaies together in the Apostolicall church. But it will be said, that collecting for the Saints is a matter of indifferencie, and may be done upon any day, as well as upon the Sabbath. To this I answer, that *Paul* commands the Corinths to doe it, as he had ordained it in the church of Galatia: whereby he makes it to be an Apostolicall, and therefore a divine ordinance. Yea, that very text doth in some part manifest thus much, that it is an ordinance and institution of Christ, that the first day of the weeke should bee the Lords day. For *Paul* commandeth nothing, but what he had from Christ.

III. Christ and his Apostles kept the first day of the weeke as the Sabbath. For Christ rose againe the first day of the weeke, and appeared to his Disciples, *Joh.* 20. 19. and eight daies after hee appeared againe to *Thomas*, vers. 26. which was the next first day of the weeke. And this hath beene the opinion of sundrie ancient Divines. [a] *Cyril* upon *John* sayes, that this eight day was without doubt the Lords day, and so ought to be kept, because it is likely Christ himselfe kept it holy. And the same is affirmed and taught by [b] *Augustine* and [c] *Chrysostome*. Againe, the Apostles also kept it. For when the Holy Ghost descended upon them, they were again assembled upon this day, *Act.* 2. v. 1. which I prove thus. The day of Pentecost was the first day of the weeke: for the Jewes were commanded to bring a sheafe of their first fruits, the morrow after the Sabbath in the Passeover, *Levit.* 23. 15. &c. and betwixt that and Pentecost they were to reckon fifty daies. Hence it follow with, that the day of Christs resurrection, falling the morrow after the Jewes Sabbath, which is the first day of the weeke, Pentecost must needs fall on that day: and therefore the Apostles met the same day, and not they only, but also the whole Church gathered themselves together, and celebrated this day with preaching of the Word, and administration of the Sacraments, *Act.* 20. 7. And according to this institution of Christ, and the examples of his Apostles, hath beene the constant practice of the Church, from their times until now.

[a] *Cyrill. l.* 11. *in Joh. c.* 58.

[b] *Ad Casulanum, Epi.* 86. *ad Ianuarium. Epi.* 119. *cap.* 13. [c] *Serm.* 5. *de resurrect.*

IV. That which was prefigured, in that it was prefigured, was prescribed: but the Lords day was prefigured in the eighth day, wherein the children of the Jewes were circumcised: therefore it was prescribed to bee kept the eighth day. Thus the ancient Fathers, by name *Cyprian* and *Augustine*, have reasoned and taught. Againe, the day of Christs resurrection was prefigured by that day, wherein the stone which the builders refused was made the head of the corner, *Psal.* 118. vers. 24. and in that it was prefigured, it was appointed by God. For then it appeared to bee true which *Peter* saith of Christ, that *God had made him both Lord and Christ, Act.* 2. 36. And the same may be said of the Sabbath of the new Testament, that it was in the figure preordained, and therefore limited and determined by our Saviour Christ unto the Lords day. Other reasons might be added, but they are onely conjectures: these be the principall.

II. Reason. God is Lord of times and seasons, and therefore in all equity, the altering and disposing thereof is in his hands, and belongs to him alone, *Act.* 1. 10. *Times and seasons the Father hath kept in his own hand.* Againe, Christ is called the Lord of the Sabbath. And *Antiochus Epiphanes* is condemned by the holy Ghost, because he tooke upon him to alter times, *Dan.* 7. Besides that, *Daniel* saith, that it is God alone that changeth times and seasons, *Dan.* 2. 21. Now if it be proper unto God, as to create, so to appoint and dispose of times, then he hath not left the same to the power of any creature. And therefore, as the knowledge thereof, so the appointment, and alteration of the same, either in generall, or particular, belongs not to the Church, but is reserved to him. The Church then neither may nor can alter the Sabbath day. And this is the first part of the answer.

Sect. 2.

The second is this: If the Church had libertie to alter the Sabbath, then this alteration must be made within the compasse of the weeke, to the sixth, or fifth, or fourth, or second, or third, or first day; and not to the eighth, or ninth, or tenth daies, without the compasse of the weeke. The reason is plaine. The Church of the new Testament hath more knowledge and more grace, than the people of the old Testament had; and in that regard, ought to have more zeale, and greater alacritie in the worship of God than they had, that it may exceed the Jewes according to the measure of grace received. And thus the first and principall question touching the Sabbath is answered and resolved.

Sect. 3.

Now, before I come to the next, let us in the meane while see and examine the Reasons that are brought against the answer, precisely

fently made. First therefore it is alleaged, that in the new Testament there is no difference of dayes. For if we have or make a difference of dayes, we are in truth no better than Jewes. That there is no distinction of dayes, they prove out of two places. The first is *Coloss.* 2. 16. where the Apostle saies, *Let no man condemn you in respect of an holy day, or of the new Moone, or of the Sabbath day.* The second, *Gal.* 4. 10. where the same Apostle reproves the Galatians for observing dayes, and moneths, and times, and yeares.

To this I answer, that both the places speake of the feasts of the Jewes, and of difference of daies, that stands in force by the Jewish ceremoniall law. *Paul* to the Colossians, warnes them to give no occasion to others, whereby they might justly condemne them, for observing of daies in superstitious manner, upon opinion of holinesse and necessity, as if mens consciences were bound to such observation. And hee reproves the Galatians, for observing dayes (as it is likely they did) not only in the Jewish, but also in the heathenish manner. To which purpose *Paul* saith, ver. 11. *He is afraid of them.* His meaning was, because they placing their salvation (in part) in their Jewish observation of dayes, after they had beene informed touching their libertie in Christ, did thereby mix the Gospell with the Law: And therefore hee feared, lest by that meanes Christ should become unto them unprofitable, and so his preaching to small or no purpose.

Againe, they alleage, *Rom.* 14. 5. where *Paul* saith, *One man esteems one day better than another, and another man counts every day alike.* In which words the Apostle blameth not them which thinke all dayes as one.

Ans. In the new Testament, all dayes be as one, in regard of the aptnesse thereof to the worship of God: and yet there may be difference of daies in regard of order: and this *Paul* no where condemneth. That we may the better conceive this distinction, we must consider a difference betweene the Jewes Sabbath and ours, which is this, That the Jewes Sabbath was both the time of the worship of God, and also a part of his worship. But the Sabbath of the new Testament, though it be a necessarie time of Gods worship, yet it is not a part thereof. If it be said, that it is commanded, therfore it must needs be a part of Gods worship: I answer, It is commanded not as Gods worship for substance, but in respect of the duties of the worship, that are to bee kept and performed in it. And hence it is manifest, that in regard of Gods worship, there is no difference of dayes in the new Testament, but in regard of order.

Thirdly, they object, that *Paul* kept the Jewes Sabbath, as well as the Lords day. For he and *Barnabas* came to *Antiochia*, and went into the Synagogue on the Sabbath day, *Act.* 13. 14. And againe, hee and *Timothy* converted *Lydia* upon the same day, *Act.* 16. 13.

Ans. The Apostle did this upon very good ground, not because hee held the observation of it as necessary as the other; but in regard of the weakneese of the Gentiles and Jewes newly called. For the Church that consisted of such persons in those daies, was not yet fully perswaded and resolved of the Abrogation of the Jewish Sabbath: and therefore for the time, he yeelded to their weaknes, and observed it as well as the other. But afterward when they were confirmed in that point, hee forbare that liberty, and taught the full abolishment both of it and other ceremonies.

Fourthly, *Act.* 18. 3, 4. *Paul* is said to come to Corinth to *Aquila* and *Priscilla*, and to worke with them in their trade of tent-making: and further it is said, that *he disputed in thy Synagogue every Sabbath day*, that is, on the Jews Sabbaths, *and exhorted the Jews and Greekes.* Hence it is gathered by some, that *Paul* did onely keepe the Sabbath of the Jewes, and that both on the Lords day, and on the weeke dayes, hee wrought with *Aquila* and *Priscilla*.

Ans. First, we must remember this rule, that Charitie and necessitie doe dispense with the Sabbath, and with ceremonies. If a Towne should bee on fire, or if a Citie or Countrey should bee presently assaulted by the enemie, in the time of the word preached, on the Sabbath day; the preaching of the word, in these cases, must cease for a time, till by convenient helpe the fire bee quenched, and the enemie be taken, or driven backe. Now whereas *Paul* in the ordinary daies of the week made tents, and on the seventh too, not observing it, but the Jews Sabbath: we must know, that he did it upon necessity, for the salvation of the Jewes. For *Priscilla* and *Aquila* were Jewes unconverted, and Christ was not yet revealed unto them. And if *Paul* had but once named Christ, hee could have done no good among them. Yet afterward, when he saw better opportunity, at the comming of *Silas* and *Timotheus* from Macedonia, then hee could no longer contain himselfe, but *burned in the spirit, and testified to the Jewes, that Iesus was the Christ*, vers. 5. Now if there was cause why he did not speak of Christ for the time, then was there cause also why he did not make profession of a Sabbath. Secondly, I answer, though *Paul* did not then openly sanctifie the Sabbath; yet it is to be supposed, that hee kept it privately by himselfe, reserving some speciall time for that purpose: and the contrary cannot be shewed.

The second Question touching the Sabbath.

How the Sabbath of the New Testament is to be observed.

Answ. In observing a Sabbath of the new Testament, there are two things required; a Rest,

rest, and a sanctification of the same rest to an holy use. This answer is made out of the verie substance of the fourth Commandement, which is morall, and hath nothing ceremoniall in it. And the fourth Commandement (for substance) consists in a ceasing from labour, and an holy dedication of our rest to an holy use, that is, to the worship and service of God.

Sect. 1.

Now touching the first point, the rest of the Sabbath, there are three severall opinions, whereof two are contrarie, and the third a meane betweene both.

The first opinion is, that wee are bound as strictly to keep the outward rest of the Lords day, as the Jewes were to keepe the Sabbathe and sundrie men are of this minde. But I take it, this opinion is not warrantable. For (as was said before) the Jewish manner of keeping the Sabbath in straitnesse is a Ceremonie. And if we bee bound to keepe it as straitly as the Jewes did, then Judaisme must still remaine, and the Ceremoniall Law (at least in some part) must still be in force.

But in favour of this opinion it is alleaged; First, that the fourth Commandement is a Law given as well to Christians, as to Jewes, and therefore it bindes both alike. *Ans.* The fourth Commandement bindeth Christians to keepe a seventh day for the Sabbath, both in respect of rest, as also in regard of sanctification thereof; but that it bindeth them to the same strait manner of keeping the rest, as it did the Jewes, we utterly deny.

Secondly, that the reasons used to inforce the Commandement doe equally binde all: therefore the Commandement it selfe. *Answ.* It is true for the dutie commanded, but not for the manner of performance. Againe, the reason alleaged doth not follow: for sometimes the Holy Ghost useth a reason that is perpetuall, to inforce a ceremonie. That *Levi* should have no part nor inheritance among his brethren, was a ceremonie commanded by God, and yet the Lord inforced it with a reason that was perpetuall, namely, because himselfe was the part and inheritance of *Levi* among the children of Israel, *Numb.* 18. 20.

Thirdly, that the Sabbath is a figure (to beleevers in the new Testament) that God is their God, and they his people, and the same it was to the Jewes: therefore the bond is as strict to the one as to the other. *Answ.* 1. Beleevers under the Gospell have two only signes of the Covenant; Baptisme, and the Lords Supper, and no more. 2. The Scripture restraineth the Sabbath, as a signe only to the Jewes, *It is a signe between me and you in your generations, Exod.* 31. 13. Againe, *vers.* 16. the children of Israel *shall keepe the Sabbath — for an everlasting covenant.* 3. The Sabbath was not a signe in the first institution in Paradise. For the covenant of grace was made after the fall of man, and the signe thereof must

needs bee appointed after it, considering that before the fall, ceremonies signifying sanctification had no place. And this is the first opinion.

The second opinion touching the rest of the Sabbath is flat contrarie to the former; namely, that on the Sabbath day, (after the publike worship of God is ended, and the Congregation dissolved) men have libertie either to give themselves to labour, or to honest pleasures and recreations. This opinion doth quite abolish one of the Commandements of the Decalogue. For it presupposeth all dayes to be alike, this only provided, that the publike worship of God bee solemnely kept. Now this may be done in any day of the weeke, and there will bee no need of appointing a set time for Gods service, if all dayes be equall, without any difference or distinction. But the fourth Commandement (for substance) is eternall, and requireth (upon paine of the curse) both rest from labour, and a setting apart of the same rest, to the duties of holinesse and religion. And if it command abstinence from ordinarie labour, then much more from pleasures and recreations.

The third and last opinion holds the meane betweene the two former extremities, and that I take to be the best and safest. The substance hereof consists of these two conclusions.

1. That upon the Sabbath day of the new Testament, men are to rest from the ordinarie labours of their callings. Thus much is commanded in the fourth Commandement. For the rest it selfe was not a Ceremonie (as I said before) but the strait and precise manner of resting. Againe, it is most necessarie, that Religion and the power thereof should be maintained amongst Gods people, which cannot possibly bee, unlesse men (at some times) set themselves a part unto it. The Student that desires learning doth not attaine unto knowledge, unlesse he doe daily conserate and devote himselfe to the studie thereof. In like manner, Religion cannot be preserved and maintained in the Church, except men doe wholly and continually imploy themselves in the practice of the same. Furthermore, it is the libertie that Gods Law gives to servants, yea and to beasts, that they shall not bee oppressed with labour by working on the Lords day, and this libertie is grounded upon the Law of nature, and common equitie.

Here the common sort are wont to reply and say; If wee must rest from the labour of our callings the whole day, wee shall not bee able to maintaine our selves and our families. To which it may bee answered, that they which gathered Manna only in the six dayes, had as much as they that went out to gather it on the seventh day: for though some of the people went out thereon to gather, yet they found none. They therefore which take rest on the Sabbath day, must not bee distracted with needlesse cares, but live by faith,

and depend upon Gods providence for meat, drinke, and cloathing. And the labour of the calling then used, when it is expressly forbidden by God, brings rather a curse with it than a blessing. Againe, such persons must remember, that *godlines hath the promises of this life, and the life to come*, 1 *Tim.*4.8. and if they will *first seek the kingdome of God & his righteousnesse, all things necessarie shall be cast unto them* in way of advantage, *Mat.*6.33. Therefore if they keepe his commandement, and rest upon the seventh day, God wil in mercy give a blessing, and they shall no lesse receive from him their daily bread in that day than in another.

II. *Conclusion.* In this rest sundrie kindes of works may bee done, and that with good conscience, principally two.

The first are works both *holy, and of present necessitie.* And they are such as cannot be done before or after the Sabbath. These are likewise of two sorts. The first are those that doe necessarily pertaine to Gods worship, so as without them God cannot be worshipped. Of this kinde is the Sabbath dayes journey, *Act.* 1.12. allowed among the Jewes to the people to goe and heare the word preached: Thus we read that the Shunamite went ordinarily upon the Sabbath and new Moone, to the Prophet to heare him. For when she demanded leave of her husband to goe to the Prophet, he askes her, Why wilt thou goe, seeing it is neither new Moone, nor Sabbath day, 2 *King.*4.23. Of the same sort were the killing and dressing of sacrificed beasts in the time of the Law, whereof our Saviour saith, *Have ye not read in the Law, how that on the Sabbath dayes the Priests in the temple breake the Sabbath, and are blamelesse? Mat.*12.5. The next sort of works of present necessitie, are those that belong immediately to the preservation of the temporall life of man and beast, or that serve to the good estate of them both. Such are workes of mercie, the watering of cattell, *Mark.* 12.11. the drawing of a beast out of a pit, *Luk.*14.5. and such like.

The second kinde of workes that may bee done upon the Sabbath, are works of *Christian libertie*, out of the case of necessitie. These were such as the Jewes might not doe, and yet we in the new Testament may doe them. For example; provision and dressing of meat, making fires, and carrying of burdens. Yet upon this libertie men ought not to gather that they may doe what they will, because they must cease from the ordinarie execution of the works of their callings. For the word of God giveth no such warrant; men are in this case to submit themselves to his will expressly revealed, and to use their libertie according to the same.

Here two cases are propounded.

I. *Case.* Whether we may not lawfully use recreations on the Sabbath day, as shooting, bowling, hunting, hawking, wrastling, &c.

Ans. I take it, we are not denied to rejoyce and solace our selves upon this day. For to some men, at some times, recreations may be more necessarie than meat, in case of weakenesse, for present preservation of health. And though not in that regard, yet being well used, it may bee a furtherance to men in the performance of the duties of godlinesse, as well as in the duties of their calling. But this rejoycing must be such, as was the rejoycing of the Jewes, *Nehem.* 8.12. which was only spirituall and in the Lord. For they rejoyced only for this, that they understood the Law of God that was taught them.

But as for the recreations and pastimes aforenamed, as bowling and such like, they are not at this time to be used. My reason is this: That which is the more principall and necessarie, namely, labour in the execution of a mans calling, is forbidden; recreation therefore which is with labour, must cease on that day when labour ceaseth. Againe, if the duties of the ordinarie vocation, otherwise lawfull and commendable, bee therefore forbidden, because they destroy the rest commanded, and take up the minde, that it cannot be freely imployed in the affaires of God, then much more are the works of pleasure forbidden, because they doe the same things much more, though otherwise in themselves they be not unlawfull. *Object.* Servants must have recreation, otherwise how shall they bee able to worke in the weeke day? *Answ.* True, but their recreation must bee granted them in the dayes of labour. For recreation pertaineth not to rest, but to labour, and is therefore used, that a man by it may be made more fit to labour.

II. *Case.* Whether men upon any occasion may not doe a worke of their callings, in the morning or evening of the Sabbath day, as Tradesmen for example. I answer, that they may, so be it they observe foure caveats. I. That the worke done be no scandall to any person. II. That it withdraw not the mind of the worker or any other, from sanctifying the Sabbath, either publikely or privately. III. That it be not a worke of gaine, but a worke of mercie, or tend to a worke of mercie. IV. That it serve for the immediate preservation of life, health, or goods. Of life; thus *Elias* continued his flight from *Iezabel* many Sabbaths together, 1 *King.*19.8. And the reason is good; the Sabbath was made for man (saith Christ) that is, not for the hurt, but for the good of man. Of health, and thus our Saviour Christ visited the sicke, *Iob.*5.3. and cured the blinde man upon the Sabbath, *John* 9.14. By whose example the Physitian and the Chirurgian may lawfully goe, not only to give necessarie counsell, but to minister necessarie physick, and do cure. Lastly, of goods which are in present danger of losing. Thus Christ would have the oxe presently pulled out of the pit, *Luk.*14.5. and the ship on the shore full fraught with wares requires present helpe,

helpe, if it bee in apparent danger of sinking. This much concerning the first thing required in the observation of the Sabbath.

Sect. 2.

Sanctification of rest.

The second thing required in the hallowing of the Sabbath of the new Testament is the sanctification of rest, which is nothing else but the dedicating of it to a religious use, that is, to the practice of divine worship. This sanctification is either publike or private.

The publike is the solemne performance of spirituall works commanded in the second and third Commandements, and tending to publike worship. And this may bee reduced to foure principall heads. I. The reading or preaching of the word, when the Minister publikely in the Congregation assembled, doth faithfully deliver unto the people pure and sound doctrine, and applies the same as necessitie requireth and occasion serveth, to the edification and salvation of all and everie hearer in publike audience: and the people on the other side doe reverently & attentively heare the same word read and preached. II. The administration of the Sacraments according to Gods institution, by the Ministers of the Church lawfully called. III. Publike prayer, wherein the Minister calleth upon the name of the Lord, and the whole Congregation in fervent affection lift up their hearts unto him, and in minde give assent to the prayers made in the name & behalfe of them. IV. Collection and giving of alms for the releefe of the poore, whether they be captives and strangers, or those that dwell among us, the sicke, the needie, orphans and widowes, and such like. Upon these foure heads doth stand the whole publike worship of God. For proofe and declaration hereof read these places, *Neh.* 8. *Act.* 2.42. *Act.* 13.14.15. *Act.* 16.13. *Act.*20.7. 1 *Cor.*16.1,2, &c.

Private sanctification (which serveth to answer the second opinion) stands in these things: I. That everie man in the beginning of the Sabbath, in the morning, doe privately prepare himselfe to the publike service that followeth, by private prayer, by examination & humbling of himselfe before God, in respect of his particular sins. This the wise man exhorteth unto, when he saith, *Take heed to thy foot when thou entrest into the house of God, Eccles.*4.17. and his meaning is, that before a man betakes himselfe to the publike Congregation, there to performe service and worship unto God, hee should looke into his heart, and examine his affections & thoughts, that hee come not unprepared: which dutie, though it bee alwayes to be done, yet principally on the Sabbath day. The children of Israel rose up early in the morning on the Sabbath day, to offer up burnt offerings and peace offerings to an Idol, *Exod.*32.5,6. much more ought we, &c. And it is said of our Saviour Christ, that hee rose verie early in the morning before day, and went into a solitarie place to pray, and the day following was the Sabbath when hee preached in the Synagogues, *Mark.* 1.35,39. II. That when the Congregation is dissolved, we spend the rest of the Sabbath in meditation and conference of the Word before preached, and of the creatures. Thus it is said of some that heard *Paul* preach, that they received the Word with all readinesse, and *searched the Scriptures whether those things were so*, *Act.*17.11. And the whole 92. Psalme was penned that it might be a song of the Sabbath, and it contained nothing but a meditation of the works of God. III. That men privately exercise themselves in the works of charitie and mercie, as in visiting the sicke, in making peace between those that are at discord, in releeving the poore, in teaching and instructing the ignorant, in comforting those that are distressed *and comfortlesse*, *Neh.* 8.12. *Then all the people went to eat, and to drinke, and to send parts abroad to the poore, and to make great joy.*

The third Question touching the Sabbath,

when the Sabbath doth begin?

To this some doe answer, in the evening, and some in the morning. My answer is this, that the Sabbath of the new Testament amongst us is to begin in the morning; and so to continue till the next morrow, and not in the evening till the evening.

The reasons be these. 1. The Sabbath is to begin when other ordinarie dayes begin, according to the order and account of the Church wherein we live. 2. It was the practice of Christ and the Apostles. For Christ (as it hath beene thought of ancient times) consecrated the Sabbath, in that hee rose from the dead early in the morning, when the first day of the weeke began to dawne, *Matth.* 28.1. and therefore it is fit that the Sabbath day should then begin when he rose, for as much as it is kept in remembrance of his resurrection. The same was the practice of the Apostles. For *Act.*20.7. the first day of the weeke the Jewes came together at Troas in the morning, and there *Paul* preached from that time till midnight, being the next morning to depart, having stayed there, as is plaine out of the sixth verse, seven daies. In that text I note two things. First, that the night there mentioned was a part of the seventh day of *Pauls* abode at Troas. For if it were not so, then hee had stayed at least a night longer, and so more than seven daies, because he should have staied part of another day. Secondly, that this night was a part of the Sabbath which they then kept. For the Apostle keepes it in manner of a Sabbath in the exercises of pietie and divine worship, & namely, in preaching. Yea further, he continues there till the rest was fully ended: *He communed with them till the dawning*

of the day, and so departed. vers. 11. Besides this text, David saith in the Psalm of the Sabbath, that he will declare Gods loving kindnes in the morning, & his truth in the night, Psa. 92. 2. making the night following a part of the Sabbath.

Gen. 1. 5, 8, 13, &c.

Against this doctrine it is alleaged, first, that the Sabbath is to begin in the evening, because in the first of Genesis it is said, six severall times, the evening and the morning made the first day, and so the second, and third, &c.

Answ. First, in that text when it is said, the evening and the morning made such and such dayes, by the evening is understood the night, and by the morning the day, and the evening was the end of the day, and the morning the end of the night. This exposition is ancient, and yet in Scripture wee finde not one place where the evening is put for the night. Secondly, I answer, that the collection from that place is of no force: for thus the reason must needs bee framed. That which God did in appointing of daies, the same must we doe in using of them: But God in appointing of dayes, began the day at the evening, Erg. &c. The consequent is false. For the case is otherwise in the constitution of time, than it is in the use of time constituted: and there is not the same reason of things in doing, as there is of the same things in being and use. Thirdly, this did not bind the Jewes. For they in all likelihood began their Sabbaths in the morning. Indeed their solemne feasts, as the Passover and such like, began and were kept from evening to morning, as wee may read, Levit. 23. 5. But their ordinarie Sabbath was kept from morning to morning. Whence it is, that S. Matthew calls the dawning of the first day of the weeke, the end of the Sabbath of the Jewes, Mat. 28. 1. and there is nothing (I take it) that can be brought to the contrarie.

It is objected that Moses saith, Lev. 23. 32. From even to even shall ye celebrate your Sabbath. Answ. The words must be understood of the feast of reconciliation, being the tenth day of the seventh moneth, which was solemnized and kept from even to even. And it is called a Sabbath, because it was by speciall commandement appointed to bee kept as the Sabbath day, and that in two respects. First, because it was to be kept holy by the Jewes, in humbling themselves and offering sacrifices, vers. 27. Secondly, because upon that day it was not lawfull to doe any servile worke upon paine of death, vers. 29. 30.

Againe, it is alleaged that Ioseph of Arimathea could not embalme Christ, by reason that the Sabbath was at hand, and this was the evening. I answer, that the Jewes Sabbath there meant concurred with the day of their Passeover, and hence it was that their Sabbath began in the evening.

By this that hath beene said, the answer to the third Question is plaine, to wit, that in the new Testament the Sabbath is to begin at the morning, and so to continue to the next morning, and not as some suppose, to begin at the even and continue till the next even. And thus much touching the speciall Questions of Gods worship, as also generally concerning those that belong to man, as he stands in relation to God.

The end of the second Booke.

THE THIRD BOOKE OF THE CASES OF CONSCIENCE,

Concerning Man, as he stands in relation to Man.

CHAP. I.

Of the nature and differences of Vertue, and the order of the Questions.

THus farre we are proceeded in the handling of two sorts of Questions, whereof some doe concerne man, as hee is considered apart by himselfe, without respect unto another: some againe concerne man, as he stands in the first relation, namely to God.

Now wee come by order to speake of the third and last head of Cases, propounded by the Conscience of man, as he stands in the second relation to man. And under this head are comprehended all those Questions of Conscience that are incident to the lives of men, and which doe belong unto man, as he is a member of some societie, whether it bee the Family, the Church, or the Commonwealth.

For the better and more orderly proceeding in this discourse, some convenient subject or matter is to be propounded; whereunto all the Questions that follow may fitly be reduced. Now of all other, the most convenient subject in this kinde is *Vertue*, and therefore according to the differences of Vertue, wee will distinguish the Questions into three severall sorts.

But before wee proceed to particulars, it shall not be amisse to speake somewhat generally of Vertue, so farre forth as the knowledge thereof may give light to the things that follow.

Touching Vertue, two things are briefly to be remembred: first, what it is: and then what be the distinct kindes thereof.

Vertue is a gift of the Spirit of God, and a part of regeneration, whereby a man is made apt to live well.

I call it first, *a gift of the Spirit of God*, because in whomsoever it is, whether in Christians, or in Heathen men, it hath the nature of a gift that floweth immediately from the spirit of God. And this I put in the first place to confute the received errour of the wiliest Heathen Philosophers, which call Vertue an habit of the minde, obtained and confirmed by custome, use, and practice.

Secondly, I call it *such a gift as is also a part of regeneration*: and this is added for two causes.

First, that wee may put a difference betweene Christian and Heathen vertues. For, howbeit the same vertues in kinde and name are, and may be found, both in them that professe Christ, and those also that are ignorant of the true God; yet they are in them after a divers manner. For in Heathen men they are the gifts of God, but not parts of regeneration and new birth: but in those that bee true Christians, they are indeed not only the gifts of Gods spirit, but also essentiall parts of regeneration.

That wee may the better yet conceive this difference, we must understand that the grace of God in man is two-fold: *restraining*, and *renewing*.

Restraining is that which bridleth and restraineth the corruption of mens hearts, from breaking forth into outward actions, for the common good, that societies may be preserved, and one man may live orderly with another. Renewing grace is that which doth not only restraine the corruption, but also mortifieth sinne, and renewes the heart daily more and more. The former of these is incident to Heathen men; and the vertues which they have serve only to represse the act of sinne in their outward actions: but in Christians, they are graces of God not only bridling and restraining the affection, but renewing the heart, and mortifying all corruption. And though those vertues of the Heathen be graces of God, yet they are but generall and common to all: whereas the vertues of Christians are speciall graces of the Spirit, sanctifying and renewing the minde, will, and affections. For example, chastitie in *Iosepo* was a grace of Gods spirit renewing his heart; but chastitie in *Xenocrates* was a common grace, serving only to curbe and restraine the corruption of his heart. And the like may be said of the justice of *Abraham* a Christian, and of *Aristides* an Heathen.

Secondly, I adde this clause, to meet with an errour of some learned Philosophers, who taught that the verie nature of Vertue stands in a meane or mediocritie of affection. This that they say is true in part, but not wholly. For the mediocritie of which they speake, without renovation of affections is nothing: and therefore all vertues that are not joyned with a renovation and change of the affections are no better than sinnes. This point the Philosophers never knew, and hence it was that they stood only upon a mediocritie, defining a man to bee truly vertuous, that did wisely observe a meane betweene two extremes.

Lastly, I say that this gift of God *makes a man fit to live well*. In which clause standeth the proper effect of vertue, which is, to make those in whom it is, to lead their lives well. And by this we are advertised to take heed of the opinion of Philosophers concerning some particular vertues. For in their morall discourses, they give both the name and the nature of Vertue to those things which are either false and counterfeit vertues or indeed none at all. For example, *Aristotle* makes *verbositie* a vertue, which is indeed nothing else but a dexteritie in mocking & defeaturing upon mens persons and names: and so it is reckoned by *Paul* amongst grievous sinnes and vices, which are to be avoided, *Eph. 5. vers. 4.* Againe, the Philosopher calls *magnanimitie* (whereby a man thinkes himselfe worthy of great honours, and thereupon enterpriseth great things) a vertue which notwithstanding is to bee holden a flat vice. For by the Law of God, everie man is to range himselfe within the limits of his calling, & not to dare once to goe out of it. Whereas on the contrarie, the scope and end of this vertue (as they terme it) is to make men to attempt high and great matters above their reach, and so to go beyond their callings. Besides, it is directly opposite to the vertue of humilitie, which teacheth that a man ought always to be base, vile, and lowly in his owne eyes. The Prophet *David* cleares himselfe of this sin, *Psal. 131. 1.* when hee saith, *Lord, I am not high minded, mine eyes are not hautie, I have not walked in things that be great and above my reach.* Furthermore, no vertue must make vs to forsake good life, but everie one serveth for this end, to make us fit to live a godly life.

The next point to be considered is, What be the kindes of vertue.

Vertue is either in the minde of man, or in the

the will. The vertue of the minde is Prudence. The vertue of the will is that that orders mans will, and it is two-fold: for it respecteth either our selves, or others.

That which respecteth our selves is conversant about two maine things in the heart of man, the revenging and the lusting power. That which respecteth the revenging power is Clemencie; which standeth in the ordering and reforming of the raging power of anger. The next which respecteth the lusting power is Temperance.

Vertues that doe respect others are either concerning Courtesie, as Liberalitie; or concerning Equitie. And these consist partly in doing of equitie, as Justice; partly in defending and maintainig it, as Fortitude.

Now according to this distinction of vertues, the Questions of Conscience are to bee distinguished in this sort. Some of them concerne Prudence, some concerne Clemencie, some Temperance, some Liberalitie, some also concerne Justice, and some Fortitude. Of all which in order.

CHAP. II.

Of Questions concerning Prudence.

THere are two maine Questions of Conscience which concerne Prudence.

I. Question.

How a man should practise Prudence or wisdome?

This I acknowledge is an high point in the life of man, and such as cannot be resolved as it ought without great deliberation: notwithstanding, I will doe mine endevour to answer something.

Concerning Prudence, there are sundrie things to be considered.

First, what is the beginning of the practice of this vertue, and that in a word is the Feare of God. This feare standeth principally in two things: the first is a reverent awe of the Majestie of God in all places, and at all times, whereby we are resolved, that where soever we are, we are in his presence, and whatsoever we thinke, speake, or doe, it is wholly & perfectly knowen unto him. The second is a resolved care to walk as in the presence of God, that is, to keepe his Commandements, and to yeeld obedience unto his Majesty in al things. Now that this feare is the beginning of wisdome, it appeares by sundrie places of Scripture, *Psal.* 111.10. *The beginning of wisdome is the feare of Iehovah. Prov.*1.7. *The beginning of knowledge is the feare of the Lord: fooles despise wisdome and understanding.* Moses tels the children of Israel, that herein stood their wisdome and understanding before the eyes of all people, that they observe and practise all the ordinances and judgements of God, which he had commanded them, *Deut.* 4. *vers.*6. And *David* professeth of himselfe, that by his daily meditation in the Law of God, and keeping his Commandements, hee *became wiser than his enemies, Psal.* 119.98. *yea, of more understanding than all his teachers*, vers.99. yea further, *more prudent than the ancient*, vers. 100.

Secondly, wee must consider the rule of Prudence; and that is spirituall understanding, whereby wee are enabled to know and conceive spiritually truth and falshood, good and bad. This Saint *Paul* wished unto the Church of Colosse, when hee saith, *Wee cease not to pray for you, and desire that yee might be fulfilled with knowledge of his will, in all wisdome and spirituall understanding, Colos.*1.9. And the same Apostle exhorteth the Romans to give up their bodies a living sacrifice, holy and acceptable unto God, and not to fashion themselves like unto this world: hee makes the ground of his exhortation, and consequently the rule of their obedience thereunto, *the renovation of their mindes or understandings*, to this end, *That they might prove what is the good will of God, acceptable and perfect*, and answerably doe and performe the same, *Rom.* 12.2. And his reason is good, because though prudence be the rule of all vertues, as the ancient Philosophers among the Heathen have affirmed, yet it selfe must be ruled by an higher rule which the knew not; namely, by spirituall understanding and knowledge, according to the word of God.

Thirdly, wee are to consider what is the practice of Prudence, and wherein it consisteth.

In the practice thereof two actions are required: the one is *Deliberation*, wherby according to spirituall understanding, wee advise what is good and bad, what truth and falshood, what is to bee imbraced and done, and what not. The other is *Determination*, whereby we resolve upon former deliberation, to imbrace, to doe, to follow, and pursue the best things in everie kinde. And therein stands the verie nature and forme of true Christian prudence, when a man (upon due consideration of things and actions, together with their properties and circumstances) proceeds to an holy and godly resolution, according to the rule aforesaid. Now the practise of Prudence in these two actions is very large, and consisteth of sundrie branches. I will only touch the principall, and propound them in these Rules following.

The first Rule is this: A man must in the first place, and *above all things in the world, carefully provide for the forgiveneſſe of his sins. and the salvation of his soule.* This our Saviour Christ commandeth as a speciall dutie, *Matt.* 6.33. *Seeke yee first the Kingdome of God and his*

his righteousnesse. And sinners and unrepentant persons are sundry times in Scripture teamed fooles, as in many other respects, so principally in this, because they faile in this first point of wisedome, going on in their sin without repentance. The five virgins in the Gospel are for this very cause pronounced *foolish*, or *fooles*, because they provided not for the oyle of Faith, but did only content themselves with shining lampes, that is, a naked profession of religion and vertue; and for want of wisedome and prudence in this point, they were justly deprived of acceſſe into the bridechamber. Thus the rich man, that had great revenewes and abundance of worldly wealth, is notwithstanding teamed by God himselfe a foole, because he gathered riches to himself, and was not rich in God; that is, hee minded earthly things, and placed his chiefe felicity in value and transitorie riches, not once foreseeing, how to come into the favour of God, that he might be saved.

To this Rule I adde that, which *Paul* by way of caveat commandeth to the Ephesians, *Ephes.*5.16. *Take heede that ye walke circumspectly, not as unwise, but as wise, redeeming the time.* As if he should say, Play the part of wise men; take time while time serves, lay hold on the meanes of salvation, use no delaies in heavenly matters, deferre not your repentance from day to day; *for the daies are evill*, and you may be surprized in your sinnes before you beaware.

II. Rule. *We must use continuall watchfulneſse against our enemies, but especially against our spirituall enemies.* This watchfulneſse our Saviour commandeth often in the Gospel, but specially in *Mark.*13.33. *Take heed, watch, & pray.*35. Watch *therefore, for ye know not &c.*37. *Those things that I say unto you, I say unto all men*, Watch, And S. *Peter* exhorteth in like manner, *Be sober, and watch; for your adversary the Devill as a roaring Lyon, walketh about, seeking whom he may devoure.*1 *Pet.*5.v.8.

Now this dutie stands principally in two things. First, that we diligently observe the danger, wherein we are, by reason of temptations. Secondly, that we daily labour to search and finde out the secret counsels, practices, and enterprises of our enemies, and withall seeke to prevent them. To this purpose, we must watch against the corruptions of our hearts, the temptations of the Devill, and the day and houre of our death, that we be not found unprepared. For our owne sinnes are many; Satan is strong and subtill in his suggestions, and temptations; and death, though of all other things it be most certaine, and cannot be avoided, yet it is most uncertaine in regard of the time when, the place where, and the manner and kind, of what and how a man shall end his dayes.

III. Rule. *Every man must measure himselfe by his owne strength, and doe nothing beyond his abilitie.* This Rule is set downe, though expressed in other termes, *Rom.* 12.3. *No man must presume to understand above that which is meet to understand, but ought to be wise according to sobrietie, as God hath deale to every man the measure of faith.* An example of the transgression of this Rule, we have in *Davids* three Worthies, who brake into the host of the Philistims, to fetch *David* the king water from the well of Bethlem, 2 *Samuel* 23. 16. Which act of theirs was a rash enterprise, and such a one, as *David* himselfe condemneth in that Chap. because they went beyond their strength, to encounter with a whole garrison of men, they being themselves but few, namely three in number.

IV. Rule. *We must distinguish betweene the necessary workes of our callings, that pertaine to us and other workes that are out of our callings, and pertaine not unto us: and we must doe the other, though we leave these undone.* This Rule is propounded in 1 *Thess.*4.11. *Meddle with your owne businesse*, that is, doe the necessary workes of your calling that belong to you, though you leave the other for the time undone. The contrary to it is to live or to behave himselfe inordinately, 2 *Thess.*3.7. And we have an example of the transgression here of in *Peter*, *Joh.*21.21. whom when Christ had commanded to follow him, he would needs aske him what *John* should doe; Christ gives him this answer, *what is that to thee?* In which words, he teacheth that not only *Peter*, but also every man must attend upon the necessary and proper workes of his owne vocation, and not deale with other mens busines; which because *Peter* did, hee is by that answer secretly reproved, and justly condemned of curiosity in that behalfe.

V. Rule. *We must put a difference betweene things honest, and of good report, and things unhonest and of bad report, and those we are to let passe, and only to doe the other. Phil.*4.8. *Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things pertaine to love, whatsoever things are of good report, if there be any vertue, if there be any praise, thinke on these things.* To this may be added one caveat, that, Of two evils which are both sinnes, we must not only not chuse the lesse, but we are to chuse neither. For their damnation is just, who affirme that men may doe evill, that good may come of it, as the Apostle saith, *Rom.* 3.8.

E duobus malis non minimum, sed neutrum eligendum.

VI. Rule. *Thing of profit and pleasure must give place to things that belong to vertue and honestie.* This conclusion the light of nature teacheth. Worldly men say, who will shew us any good? but *Davids* prayer is; *Lord lift thou up the light of thy countenance upon us, Psal.*4.6. *Godlinesse is the great gaine*: therfore all gaine must give place to godlinesse, 1 *Tim.*6.6.

VII. Rule. *We may not trust man upon faire pretences that they make unto us, without further triall.* This point was practised by our Saviour

viour Christ, who, though many beleeved in his name, when they saw the miracles which he had done; yet he did not commit himselfe unto them, because he knew them all, *Iohn* 2. 24. And it is also verified by the common proverbe, *First trie, and then trust.*

VIII. Rule. *We must give place to the sway of the times, wherein we line, so fir forth as may stand with keeping faith, and a good conscience.* We may not be temporizers, and change our Religion with the time; but yet we may and must give place to time, as we give place to the streame, so that it be done with keeping of true religion, and good conscience. This rule was practised by *Paul*, *Act.* 28. 11. who living among the Heathen was constrained to speak as they, and therefore he saies, that he departed in a ship to Rome, whose badge was *Castor* and *Pollux*. Againe, *Act.* 19. 10. he was three yeares in *Ephesus* an idolatrous place, where the great goddesse *Diana* was worshipped; yet in all that time he contained himselfe, and spake nothing in particular against *Diana*, but only in generall against false gods, saying, that they be no gods that are made with hands, v. 29. Nay *Alexander* could not charge him with this, that he had in all that while blasphemed their goddesse *Diana*. *Paul* therefore was faine to yeeld to the sway of those times, that so he might do some good in *Ephesus* by his ministery. Whereas, if hee had spoken against *Diana* directly, it had not bin possible for him, to have done that good by preaching, which otherwise he did. Againe, in the primitive Church, the Apostles for the weakeneſſe of the Jewes did yeeld to the use of Circumcision, and permitted abstinence from blood, and that which was strangled, &c. so far forth, as it stood with pure religion, and good conscience: and if they had not so done, they should not have wonne the Jewes to the faith, as they did.

IX. Rule. *If we cannot doe the good things that we desire, in that exquisite manner that we would, we must content our selves with the meane; and in things which are good, and to be done, it is the safest course to satisfie our selves in doing the lesse, lest in venturing to doe the more, which cannot be, we grow to the extremity; and so faile or offend in our action.* It is a good and wise counsell of the preacher, to this purpose, *Eccl.* 7. 16. *Be not just overmuch*: and his meaning may bee this; Bee not too strict or curious, in effecting that which thou intendest, exactly, when thou canst not; but rest contented in this, that thou hast done thine endevour; and take to the lesse, when the greater cannot be effected. In some countries, Popish Images erected in Churches do stand undefaced. The good desire of the people is, that they may be pulled downe: but this cannot be brought to passe. What then are they to doe in this case? they must not grow to extremitie, and pull them downe themselves; but they must intreat the lawfull Magistrate for their removall so to doe; and in the meane time, rest content with that they have done, and waite the Magistrates pleasure. In the Judiciall law, by reason of the hardnesse of the Jewes heart, sundry sinnes could not utterly be taken away, as divorcements, polygamie, usurie. Hereupon the Lord makes a law of Toleration, without approbation, and did not remoove them quite away, for that was not possible, in regard of man, for the time: but restrained the evill, that could not be quite cut off and abolished otherwise. And herein appeared the great wisedome of God, in making a Law not to allow of, nor yet utterly to take away, but to moderate the practice of these sinnes in the Jewes, for the hardnesse of their hearts. In like manner, in this our land there is the practice of usurie, a sinne that cannot, nor ever shall be rooted out utterly. For this cause, the States of this kingdome, have out of their wisedome provided a Law for the toleration thereof after a sort, and that upon a speciall cause. For if the Magistrate should have enacted a Law utterly to abolish it, it would before this (in likelihood) have growne to great extremity. The same was the practice of the Apostles in their times, who yeelded to beare with the use of Circumcision for a time, when they could not otherwise utterly cut it off.

II. Question.

whether a man may lawfully and with good conscience use Policie in the affaires of this life?

Ans. There be foure principall Caveats, which being observed, Policie may bee used, and is not against Christian religion. I. Nothing must (in policie) be said, done, or intended, to prejudice the truth, specially the truth of the Gospel. II. Nothing is to be said, done, or intended, against the honour and glory of God, either in word, in deed, or in shew. III. Nothing must be wrought or contrived against justice, that is due to man. IV. All actions of policie must be such as pertaine to our callings, and bee within the limits and bounds thereof. For if any action whatsoever be done out of that calling, wherin God hath placed us, or at least, be not answerable thereunto, though it bee plotted and attempted in never so great wisedome and policie, it is unlawfull and not warrantable.

These Caveats observed, it is not unlawful to use that which we commonly call policy. And the reason is this; when any businesse is to be done, we must make a two fold inquirie. First, into the thing to be done, whether it be good or bad, lawfull or not lawfull, commanded or forbidden. Secondly, into our selves, whether the work in hand be agreeable to the calling of the doer, or answerable to that duty which he owes to God and man. Now because both these are grounded upon the former cautions,

cautions, therefore wee conclude, that whatsoever businesse is taken in hand, and not suted unto them, it hath not good warrant, and so cannot bee done with good conscience.

Yet for better clearing of this answer, let us a little consider the Scriptures, and the examples there recorded touching this point ligy. In *Iosh.* 8. 5. we shall find, that *Iosua* useth Martiall policy in the besieging of Ai, placing one part of his armie in an ambushe, and causing the other part to flie: for by that meanes, the men of Ai comming out of the citie, and pursuing those that fled, the souldiers that lay in ambush, spoile the city and destroyed it. In 2 *Samuel* 5. 23. *David* using to make warre against the Philistims asketh counsell of God, and God teacheth him policy, and more especially those wise and prudent shifts in warre, which we call Stratagems or policies of the fields. Wee have also the example of *Paul* for this purpose, who (*Act.* 18. 26.) faines himselfe to have made a vow to bee a Nazarite, that hee might yeeld somewhat to the weakeneſſe of the Jewes, who were not sufficiently informed in the doctrine of Christian liberty. This practice was warrantable, neither was it a sinne in *Paul*: for hee did it by the counsell of the Church at Jerusalem, verse. 20. 24. And *Paul* himselfe never made mention of this, as of a sinne, which hee would undoubtedly have done, had it beene a sinne. Againe, *Act.* 23. 6. when hee was brought before *Ananias* the Priest, and the Councell at Jerusalem, being in some daunger, he useth policie: for he pretended that he was a Pharisie, and by that meanes raised a dissention betweene the Pharisies and the Sadducees. And this was no sinne in *Paul*; for he spake no more but the truth, only he concealed part of the truth.

Now if it fall out otherwise: that policie be used, and any of these foure Caveats be not observed, then it loseth both the name and nature of true policie, and becomes fraud, craft, and deceit, and so is condemnable. Example hereof wee have in *David*, 1 *Samuel* 21. 14. who when he came to the court of *Achish* king of Gath, and saw himselfe in daunger, he faines himselfe mad. Which though he did to save his owne life, yet his policie was not to bee allowed of: for it tended to his owne disgrace, (he being King of Israel:) and it was also dishonourable unto God, who had appointed him to be the king of Israel. Againe, that which is commonly called the policie of *Machiavel* is here to be condemned. For it is not answerable to the Caveats remembred. Besides that, it is not only against the written law of God, but even against the law of Nature. And the very foundation thereof standeth only in the practice of lying, swearing, forswearing, in fraud, deceit, and injustice.

CHAP. III.

Of Questions concerning Clemencie.

CLemencie or meekeneſſe is a vertue, that serves to moderate wrath and revenge. Touching Clemencie there be three questions.

I. How a man is to carrie himselfe in respect of injuries and offences done unto him?

II. When Anger is in time, and when not?

III. How a man should remedie his rash and unjust anger?

I. Question.

How may a man carrie himselfe in respect of injuries and offences done unto him?

Ans. That a man may behave himselfe so as becommeth a Christian in these cases, hee must in the first place inquire into the nature and qualitie of the wrong done.

Now, Offences that are done to us by others are of three sorts.

The first sort, and the least are, when some things are done to us, that doe only displease us, but bring no losse or hurt to us. These bee light offences, and of this kinde are common infirmities, as hastinesse, restinesse, frowardneſſe, slownesse and dulnesse of nature; of this kind also, are reproches of unskilfulnesse, ignorance, basenes, povertie, and such like. The first degree then of Clemencie is, not so much as to take notice of these sleight offences, but to let them passe, and burie them in oblivion. *Salomon* saith, *A mans understanding deferreth his anger, and it is credit to passe by an offence*, *Prov.* 19. 11. his meaning is, that when small offences are done, which cannot be avoided, then in discretion a man should wisely shut his anger, and not take notice of them, but passe by them and let them goe: for this shall be a farre greater ornament unto him, than if upon the deed done, he should hastily proceeded to revenge.

The second sort of offences are small injuries, such as doe not only displease us, but withall bring some little hurt to us: either in our goods, life, or good name. Now the second degree of meekeneſſe is, to take notice of these, but withall to forgive them and put them up. The reason is, because alwaies greater care must be had of peace and love, than of our owne private affaires. Reade the practice hereof, *Iohn* 8. 49. It was objected to Christ wrongfully, that he was a Samaritane, and had a Devill. Christ takes knowledge of the wrong & saith, *you have reproched me*: but withal he puts it up, only denying that which they laid, and clearing himselfe, *I have not a devill, but I honour my Father*. *David* had received great wrong at the hands of *Ioab* and *Shemei*, as appeares in the historie of his life, but principally, when he came first to be king of Israel, 2 *Sam.* 3. and yet he takes not a hastie course,

course, presently to be revenged upon his adversaries: but proceeds in this order. First, he takes notice of the fact, and commits his cause to God, v. 19. and then afterward, as opportunity served, gave the parties their just desert. The reason was, because being newly invested in the kingdome, his adversaries were strong, and himselfe weake, even by his owne confession, and therefore not able at the first to redresse the injury done unto him. But when he had once established himselfe, then he doth not only beginne, 2 *Sam.* 19. 14. but proceeds to ful execution of punishment upon them, as we reade, 1 *Kin.* 2. ver. 5. 6. 34, 35.

The third sort of wrongs are greater injuries, such as are not only offensive to our persons, but withall doe prejudice our lives, and bring a ruine upon our estates, both in goods and good name. These are the highest degree of injuries, manifested in open and apparent wrongs. And therefore answerable to them, is required the third and highest degree of Clemencie, which stands in three things. First, in taking notice: secondly, in forgiving them: thirdly, in a just and lawfull defending our selves against the wronging parties. This is the summe and substance of the answer.

For the better conceiving whereof, sundry Questions are further to be propounded and resolved.

First *in generall*, it is demanded, how a man should and ought to forgive an injury.

Ans. In forgivenesse there be foure things.

The first is forgivenesse of *Revenge*, that is, of requiring evill for evill, either by thought, word, or deed. This must alwaies be practised. For vengeance is not ours, but the Lords, and great reason then, that we should evermore forgive, in regard of revenge and hatred. This the Apostle teacheth, when he saith, 1 *Cor.* 13. 5. *Love is not provoked, it never thinketh*, much lesse speakes or does, *evill*.

The second is forgivenesse *of private punishment*, which is, when men returne punishment for injuries done, in way of requitall; and this must alwaies take place with us, because as vengeance it selfe, so also punishment in way of revenge, is Gods alone.

The third is, forgivenesse of *judgement*, when we judge an injurie done to be an injurie. This judgement we are not bound to forgive unto men. For we may with good conscience judge a sinne and a wrong to be as they are. And yet notwithstanding, if a man make satisfaction for the wrong done, then there ought to be forgiveneſſe, even in regard of judgement.

The fourth is forgiveneſſe *of satisfaction*. This we are not alway bound to remit, but we may with good conscience alway require satisfaction where hurt is done.

Secondly, for the further clearing of this generall Question, we are to answer some particular Cases usually propounded in the lives of men, and namely, five.

I. Whether a man may defend himselfe by law?

II. How he may defend himselfe by law?

III. Whether a man may defend himselfe by force?

IV. How?

V. Whether a man may defend himselfe by combat?

I. Case. Whether a man may with good conscience and a meeke Spirit, defend himselfe by law, for wrongs that are done unto him?

I answer affirmatively: A man may, with good conscience, defend himselfe against great injuries, by the benefit of law. For Magistracie is Gods ordinance, for the good of men, *Rom.* 13. 4. and therefore men may use the benefit of authoritie, judgement, and jurisdiction of Magistrates, without breach of conscience. Againe, it is the expresse law of God, that when a false witnes riseth up against a man, to accuse him of a trespasse, that both the accuser and the accused should stand before God, that is, before his Priests & Judges for the time being, and have remedie at their hands. An example of which judiciall defence we have in *Paul*, who in case of wrong makes his appeale to the judgement seat of Rome, *Act.* 25. 10.

But it is alleaged out of Scripture, to the contrarie, *Luk.* 6. 29. *To him that smiteth thee on the one cheeke offer also the other. Matth.* 5. 40. *If any man will sue thee at the law, and take away thy coat, let him carrie thy cloake also.*

Answ. These places are spoken of private persons, that want the defence and assistance of the publike Magistrate; and such must rather suffer wrong upon wrong, blow upon blow, and losse upon losse, than right their owne wrongs, by revenging themselves.

Againe, it is objected, that *Paul* saies, Lawing is a fault, 1 *Cor.* 6. 7. *There is utterly a fault among you, because ye goe to law one with another, &c.*

Ans. We must distinguish betweene things themselves, and the manner of doing them. When *Paul* saies, *it is a fault*, he condemneth not lawing absolutely in it selfe, but the Corinthian manner of going to law, which was this. First, they went to law with scandall, before the Tribunals of Heathenish and unbeleeving Judges, and so made the Gospel to be slandered and reproached. Secondly, they went to law upon light causes, and for small injuries, which they might well have put up, and easily brooked. Thirdly, in lawing they fell into rash and violent passions of rage and envy, so as they could not temper themselves, but must needs goe to law in the first place, which should rather have beene the last and the desperatest remedie of all. And this bad manner of suing one another at the law, is it which *Paul* rebukes as a fault. And it is to be observed, that *Paul* notes their fault by a word that signifies * *Weaknesse or impotencie* of their affections; whereby it came to passe, that being overcome by the strength of their owne desires, upon injuries offered, they were unable to beare them in any degree of Christian moderation, and thereupon hastily proceeded to the Courts of Heathen judges, for determination of controversies and contentions among them.

* ἥττημα.

It is further alleaged, that when a man is any way wronged, it is Gods will it should be so, and therefore hee ought not to seeke redresse, but to rest himselfe in the wil of God.

Ans. It is Gods will we should have diseases, and yet it is no lesse his wil, that we should use good meanes to be cured of them. So is it in wrongs and injuries done unto us. As his will is, we should be afflicted, so also hath he willed our deliverance, by such meanes as himselfe hath appointed.

But our Saviour would have his Disciples to be *as sheepe among wolves*, and therfore we ought to endure all wrongs without revenge. For the sheepe takes all wrongs, and doth not so much as defend it selfe against the woolfe.

Answ. So Christ commandeth that wee should be *simple as doves, Matth.* 10. 16. and yet withall he commandeth us *to be wise as Serpents*, to defend our owne heads, and to save our selves.

Lastly, it is alleaged, 1 *Cor.* 13. 5. that *love seekes not her owne*: therefore love must not defend her selfe.

Answ. Love doth not so seeke her owne things, as that she neglecteth the good of others; but seeking her owne, she seekes the good of all. And this practice is not against, but according to the law of Charity.

II. Case. How is a man to defend himselfe by law?

Answ. For the resolving of this Question we must take two Rules.

The first is this. We must first trie all meanes, and use all remedies that may bee, before we use the remedie of Law. It is our Saviours direction, *Matt.* 5. 25. *Agree with thine adversarie quickly, while thou art in the way*, that is, before the controversie be ended by order of law. Again, *Matt.* 18. 15. *If thy brother trespasse against thee, goe and tell him his fault betweene thee and him alone.* And Saint *Paul* in this case prescribes a course to bee taken before hand; namely, first to beare and suffer as much as may bee, 1 *Cor.* 6. 7. *Why rather suffer ye not wrong? why rather sustaine ye not harme?* Then if bearing will not end it, to commit our cause to private arbitrement of one or two, v. 5. *Is it so that there is not a wise man among you, no not one that can judge betweene his brethren?* Law is to be used in this case, as the Physitian useth poison, and that is, only in desperate cases.

The second Rule is, That our patient mind must bee made knowne to all men, *Phil.* 4. 5. In taking the benefit of Law, we are to use great moderation of mind, and that in three respects; before we goe to law; in lawing; and when the suit is ended.

The moderation of minde before the beginning of suits in law stands in three things.

First, we must consider, that all injuries whatsoever they be, doe befall us by the providence of God, and that for our sinnes. Upon which consideration, we ought to submit our selves to Gods will, to obey him, to arme our selves with patience, and to lay aside all anger, envie, malice, and impatience.

Secondly, we must consider before-hand, that courts of justice are the ordinance of God, in which it pleaseth him to exhibite his presence, justice, and goodnes; and upon this ground, we shall be moved to depart with our owne right, and to yeeld our selves and all the right we have into the hands of God, in the use of the meanes appointed: in the meane time depending on him by faith, for the issue and event of our suit.

And hence (by the way) it appeares, that few or none doe use this ordinance of God as they ought, because the greatest sort of men that commence suits in law, doe not consider either the nature, or end of civill Courts. No man ordinarily will yeelde a haire of his right; but every one fixeth his eyes wholly upon the event of his action by extremity of law: and so swarveth from that Christian moderation required by the word of God in this case.

Thirdly, we must so doe unto our selves lawfull and just ends of our actions, not unjust and unlawfull. These just ends are first, Gods glorie in the execution and manifestation of justice: secondly, the honest defence of our owne right: thirdly, publike peace; fourthly, the amendment of disordered persons, and not the defamation or hurt of any man.

The moderation of the minde in Lawing stands in these particulars. 1. In seeking after peace to the utmost, *Rom.* 12. 17. *If it be possible, as much as in you is, have peace with all men.* 2. In love of our enemies, with whom we are at controversie in law. 3. In neither using nor shewing extremitie in our proceedings, *Matth.* 5. 25. *Matth.* 18. 28.

After that the suit is ended, the moderation of our minds must be expressed, by our behaviour, in regard of the event of our action. For if the Law goe with us, we are to give God thankes for the manifestation of his justice, in the course taken. If on the other side it goe against us, we may not rage or be discontentedly grieved, but commend our cause quietly to God, and accuse our selves for our owne sinnes, and say with *David*, *Righteous art thou, O Lord, and just are thy judgements, Psal.* 119. 137.

III. Case. Whether may a man defend himselfe by force, when he is wronged?

Answ. In some Cases he may lawfully defend himselfe by force. Reasons: First, because the Gospel doth not abolish the Law

of

of nature, nor the poſitive lawes of all countries: but it doth eſtabliſh them. Now, it is the Law of nature and nations, that a man may defend his life and health, in ſome caſes upon juſt occaſion. Secondly, this is Gods Law, *Exodus* 22.2. *If a theefe be found breaking up a houſe, and be ſmitten that he dies, no blood ſhall be ſhed for him*: *Abraham* was a ſtranger in the land of *Sodom*, and yet he reſcued his brother *Lot*, and recovered all his ſubſtance that he had loſt, by force and armes, *Gen.* 14. 14. and his action was approved of God. For *Melchiſedeck* met him, as his returne from the ſlaughter of the Kings, and bleſſed him: yea, and bleſſed God for his deliverance, v. 19, 20. Againe, in ſome caſes a man may give his life for his brother. So ſaies S. *Iohn* 1 *Ioh.* 3.16. *We ought alſo to lay downe our lives for the brethren.*

IV. Caſe. When may a man defend himſelfe by force?

Anſ. Not alwaies and upon every occaſion, but only in theſe caſes. First, when violence offered is ſo ſudden and unexpected, that when it comes, there can be no eſcape, either by yeelding, or by flying, or by ſome ſuffering. Secondly, when the violence offered is open and manifeſt, ſo as there is no other way to reſcue our ſelves, but by ſtriking, or killing. Thirdly, when violence is offered, and the Magiſtrate abſent; either for a time, and his ſtay be dangerous; or altogether, ſo as no helpe can be had of him, nor any hope of his comming. In this caſe, God puts the ſword into the private mans hands. Fourthly, when the defence is juſt and done in a right manner.

A juſt defence ſtands in theſe things. I. It muſt be done incontinent and forthwith ſo ſoone as ever violence is offered. For if there be delay, and it come afterward, it loſes the name of a juſt defence, and becomes a revenge, ariſing of prepenſed malice, as the Lawyers uſe to ſpeake. II. There muſt be an intention, not to revenge principally, or to kill, but only to defend himſelfe. III. There muſt bee a juſt and equall proportion of weapons; therefore it is no juſt defence to ſhoot a naked man through with a muſket, or other peece of ordinance, when he offers violence.

V. Caſe. Whether a man may reſcue himſelfe or others by Combat?

Anſ. It hath beene of ancient times, an uſuall manner of defence, in ſome countries, that in caſe of difference, betweene people and people, in matters of weight, two men ſhould be choſen out amongſt the reſt, who by fighting hand to hand, and killing one another, ſhould end the controverſie. But this way of defence, how ancient ſo ever it be, is utterly unlawfull.

Reaſons are theſe. First, it is the expreſſe commandement of God, *Thou ſhalt not kill.* In which all private men are forbidden to kill or ſlay, but in the caſe of juſt and neceſſarie defence. Secondly, we may not hazard our lives, without ſome ſpecial warrant from God: if we doe, it is a flat tempting of God: and this is done in every combat. Thirdly, if Magiſtrates will permit ſuch fights as this is, then they are bound to defend and ſave the life of the innocent. For by ſuch permiſſion, oftentimes innocent blood is ſhed, and the more harmeleſſe partie goes by the worſt.

But it will be, and is objected. First, that a Combat is a triall of innocencie. *Anſ.* It is thorſt. For he that is ſtronger uſually overcomes in the combat, not he that hath the more righteous cauſe. Againe there be other meanes to try a truth, beſides this; as by examination, and by oath. Laſtly, triall by the combat is of the ſame nature with the triall of a murtherer by the bleeding of a corps touched, or handled; which is very doubtfull, and of all other moſt uncertaine.

Secondly it is alleaged, that if a man take not a challenge, he is diſgraced for ever. *Anſ.* There is no warrant in Gods word, for a private man to accept a challenge. Nay, it is rather flat againſt the word. For God ſaies, *Revenge is mine.* The private man ſaies the contrary, The wrong is mine, and I will be avenged of him that hath done it. Againe, it is better for any man to endure a little reproch with ſome men, than to hazard his life.

Thirdly it is objected, that the Philiſtines offered to try the victory by a ſingle combat with the Iſraelites, and appointed *Goliah* (on their ſide) to give the Challenge; and that *David* (on the Iſraelites ſide) accepting the Challenge, encountred with him, and had good ſucceſſe. It may ſeeme therefore, that combats are lawfull. For it is better that one man ſhould periſh in warre, than that a whole army ſhould miſcary. *Anſw.* That was a ſpecial and extraordinary example of triall, and *David* was a champion in that fight, not by ordinary appointment, but by extraordinary prophetical inſtinct of Gods ſpirit. Againe in warre, though there bee leſſe danger in hazarding one mans life, than a whole armie: yet a good and juſt cauſe is to be maintained, with all the ſtrength that may be made, and not to depend upon the power and courage of one man, who, in probabilitie, unleſſe he be ſupported by ſpeciall calling and aſſiſtance from God, may be overcome and loſe the victory.

Fourthly, it is alleaged, that an army may fight againſt an army, therefore one man againſt another. *Anſw.* The reaſon is not like. For warres and armies are Gods ordinances; and ſo are not combats; and it is not Gods will that men ſhould deviſe and eſtabliſh new waies and meanes of triall, not allowed by his word, but rather reſt content with that hee hath appointed.

Fifthly, *Ionas* did hazard his life, by caſting lots, therefore a man may by combat. *Anſ.* To ſay that *Ionas* did put his life in hazard by lots, is an untruth. For there was only a conjecturall triall made, who ſhould be the cauſe

cauſe of the preſent danger. And when the lot fell upon him, he was not caſt into the ſea by the lot, but by his owne advice and counſell. *Againe*, the caſting of *Ionas* into the ſea did not befall him by lot, but by his owne voluntarie reſignation of himſelfe into the hands of God; will-ingly undergoing it, as a juſt puniſhment of the neglect of his calling; which himſelfe confeſſed in theſe words, *For I acknowledge, that for my ſake this great tempeſt is upon you*, *Ion.* 1.12.

Sixthly, *Moſes* and the Ægyptian fought a combat, and *Moſes* ſlew him. *Anſw. Moſes* tooke upon him publike revenge in his action as a Magiſtrate, and not private, as a private man. For though as yet his calling was not fully manifeſted to his brethren, yet the truth is, God had called him to be their deliverer out of the hands of the Ægyptians; and this verie action was a ſigne of their deliverance, which was to come to paſſe afterward. It was (I ſay) a ſigne thus; As he defended his brother, and avenged his quarrell upon the Ægyptian, ſo in time to come the Lord would by his hand give them full freedome and deliverance from the tyrannie of *Pharaoh*, and all his and their enemies, *Acts* 7.25. Being then a publike perſon, his example can prove nothing for this purpoſe.

II. Queſtion.

When anger is a vertue, and ſo good and lawfull, and when it is a vice, and conſequently evill and unlawfull?

This Queſtion hath two diſtinct parts: of which I will ſpeake in their order.

Sect. 1.

The firſt part is, when anger is a vertue, and lawfull?

For anſwer hereof we muſt underſtand, that in juſt and lawfull anger there be three things, a right beginning or motive, a right object, and a right manner of being angrie.

To the right beginning of anger, three things are required.

First, that the occaſion of anger be juſt and weighty, as namely, a manifeſt offence of God. Take an example or two. *Moſes* in ſundrie places is ſaid to be angrie, and the occaſions of his anger were great, as appeares in the particulars. First, becauſe ſome of the Iſraelites, againſt Gods commandement, had reſerved Manna till the next day, *Exod.* 16. *verſ.* 20. Againe, he was angrie becauſe the Iſraelites had tempted God, in worſhipping the Golden Calfe, *Exod.* 32.19. In *Numb.* 16: 15. *Moſes* againe is wroth, becauſe *Corah*, *Dathan*, and *Abiram* rebelled againſt him, and in him againſt God. *Phinees*, *Numb.* 25. 8, 11. is ſaid to have been *zealous*, that is, angrie for God: the occaſion was, becauſe the Iſraelites committed fornication with Heatheniſh women. *David* in like manner, 2 *Sam.* 13.20, 21. was angrie upon this occaſion, becauſe *Ammon* his ſonne had deflowred his ſiſter *Thamar*. *Elias* is angrie, 1 *King.* 19. 14. and why? becauſe the Iſraelites forſooke Gods covenant, caſt downe his altars, and had ſlaine his Prophets with the ſword. *Nehemiah*, *chap.* 5. *verſ.* 6. is verie angrie, becauſe the Iſraelites oppreſſed one another with uſurie, and other kindes of exactions. *Ieremie* alſo, *chap.* 6. *verſ.* 11. was angrie for this, becauſe the Iſraelites were of uncircumciſed hearts and eares, and the word of the Lord was unto them as a reproach, and they tooke no delight therein.

Secondly, it is required that anger be conceived upon counſell and deliberation. *Prov.* 20. *verſ.* 18. *Eſtabliſh thy thoughts by counſell.* If thoughts muſt bee eſtabliſhed by counſell; then the affections, and ſo our anger alſo. And the Apoſtle ſaith, *Iam.* 1. *verſ.* 19. *Bee ſlow to wrath.* Now the reaſon is plaine, Counſell ought to bee the foundation of all our actions, and therefore much more of our affections, which are the beginnings of our actions.

Thirdly, juſt and lawfull anger muſt bee kindled and ſtirred up by good and holy affections, as namely, by deſire to maintaine the honour and praiſe of God, by the love of juſtice and vertue, by hatred and deteſtation of vice, and of all that is evill. One ſaith well to this purpoſe, that anger muſt attend upon vertue, and be ſtirred up by it againſt ſinne, as the dog attends upon the Shepherd, and waits upon his eye and hand, when to follow him; and when to purſue the wolfe.

The ſecond thing in good anger, is a fit object or matter to worke upon; touching which two things muſt be remembred.

First, we muſt put a difference betweene the *perſon*, and the *offence* or ſinne of the perſon. The ſinne of the perſon is the proper object of anger, and not the perſon, but only by reaſon of the ſin. Thus *David* ſayes of himſelfe, that *he was conſumed with anger*, not becauſe the men with whom he was angrie were his enemies; but *becauſe they kept not Gods Law*; *Pſal.* 119.139. Thus *Moſes* was angrie at the idolatrie of the Iſraelites, where with they had ſinned againſt God fortie dayes together, and yet hee prayes earneſtly unto God for their perſons, as we read, *Exod.* 32.

But it is alleaged to the contrarie, that *David* directs his anger againſt the perſons of his enemies, eſpecially in *Pſalme* 109. *Anſwer.* First, Prophets (as hath been ſaid heretofore) were endued with a ſpeciall meaſure of zeale; and their zeale was a pure zeale, taken up ſpecially for the glorie and honor of God; but our zeale againſt our enemies is commonly mixt with hatred, envie, and ſelfe-love; therefore wee muſt not, nay wee cannot follow their examples. Secondly, imprecations

used by *David*, were predictions rather than prayers: for he rather fore-told in them what should come to passe, than prayed that it might come to passe. Thirdly, *David* in his imprecations accurseth not his owne private enemies, but the enemies of God, and not all them, but such only as were incurable; for by the spirit of prophecie, hee knew the state of those against whom he did pray, so do not we.

Secondly, we must put a difference between the *cause and offence of God*, and the *cause and offence of man*. Now iust anger must bee directed against persons for the offence of God properly, and not for private offence, but only so far forth, as it tendeth to the offence of God. Thus *Miriam* and *Aaron* murmured against *Moses*, because he had married a woman of Æthiopia. But this was only a private offence, and therefore *Moses* behaved himselfe meekly towards them, *Numb.* 12.3.

The third thing in good anger is the right manner of conceiving it. Wherein these cautions are to be observed. First, that our anger be mixed and tempered with charitie & love. It is the propertie of God himselfe, *in wrath to remember mercie, Hab.*3. 2. and herein wee must be like unto him. This was the practice of *Moses*, who out of his love prayed for those with whom hee was angrie, *Exod.* 32. Secondly, anger against any offence must bee mixed with sorrow for the same offence. Thus Christ was angrie with the Jewes, but withall he sorrowed for the hardnesse of their hearts, *Mark.* 3.5. The reason hereof is this: In any societie whatsoever it be, if one member sinneth, the sinne of that one member is the punishment of the rest that be in that societie; even as it is in the bodie, if one part bee affected and ill at ease, the rest will be distempered. *Paul* sayes of himselfe, that he was afraid, lest when hee came to the Corinths, God would humble him for their sinnes, 2 *Cor.* 12. 21. Againe, he teacheth, that those which are fallen into any fault, must *bee restored by the spirit of meekneſſe*, because wee our selves are subject to the same tentations, *Gal.*6.1. And in this regard hee would have men to mourne with them that have in them the cause of mourning, *Rom.* 12. 15. Thirdly, iust anger must be contained within the bounds of our particular calling and civill decencie: that is, so moderated, as it make us not to forsake our duties which wee owe to God and man, nor breake the rules of comelinesse. Thus *Iacob* was angrie with *Laban*, and yet hee speakes and behaves himselfe as a sonne to his father, even in his anger, *Gen.* 31. *verſ.* 36. *Ionathan* was angrie with *Saul* his father, and yet hee withdrawes not any reverent or dutifull respect from him, 1 *Sam.* 20.

Sect. 2.

The second part of the Question is, When anger is a vice and unlawfull?

Anſw. It is a sinne in five regards, contrarie to the former.

A First, when wee conceive it without counsell and deliberation. This rash, hastie, sudden, and violent anger, is condemned by our Saviour Christ, *Matth.*5.22. *Whosoever is angrie with his brother* unadvisedly, *shall be culpable of punishment.*

Secondly, when it is conceived for no cause, or for a light or trifling cause, *Prov.* 10. *verſ.* 12. *Love covers a multitude of sins.* Therefore everie light offence must not bee the cause of open anger. *Prov.* 19. 11. *It is the glorie of a man to passe by some infirmities. Eccleſ.* 7. *verſ.* 23. *Take not notice of all the words that men speake, no not of all those which servants speake unto their masters.* Besides that, causelesse anger is many times forbidden in the Scripture.

B And *Paul* sayes, that *love is hardly provoked*, because it will not be moved to conceive hatred, but upon weightie and important causes, 1 *Cor.*13. *verſ.* 5.

Thirdly, when the occasion is just, yet the measure of anger is immoderate. *Eph.* 4. 26. *Be angrie, and sinne not*; and if by infirmitie thou fall into it, *let not the Sun goe downe upon thy wrath.* The reason is added in the next words, *Give not place to the Devill*; because hee is alwayes at hand to inflame the affection, as he did *Sauls*, who therefore in his rage, would have killed him that was next him.

Fourthly, when it makes us to forget our durie to God or man, and to fall to brawling, cursing, and banning. Thus was *Shemei* angrie when he railed upon the King, and flung stones at him and his servants, giving him bad and unreverent termes, and calling him a man of bloud, and a man of *Belial*, 2 *Sam.* 16. 5, C 6, 7. Thus did the Disciples forget their durie of love unto their brethren, and in anger desired that fire might come downe from heaven and destroy the Samaritans, *Luke* 9. 59. Thus the Jewes in undecent and uncharitable manner, gnashed with their teeth at *Steven*, *Act.* 7. 54. And S. *Paul* sayes, that the fruits of wicked anger are clamors, and crying speeches between person and person in their furie, *Eph.*5.31. And thence it is, that we finde *Balaam* in his anger, to have been more void of reason than his Asse, *Numb.*22.27.

Fifthly, when we are angrie for private respects concerning our persons, and not concerning the cause of God. Thus *Cain* is said to be exceeding wroth, and to have his countenance cast downe, only upon a private respect, because he thought his brother *Abel* should be preferred before him, *Gen.*4.5. Thus *Saul* was wroth with *David*, taking himselfe to be disgraced, because the people (after the slaughter of the Philistimes) ascribed to *David* ten thousands, and to him but a thousand, 1 *Sam.*18.7. In like manner he was angrie with *Ionathan*, for his love that he bare to *David*, and for giving him leave to goe to *Bethleem*, 1 *Sam.* 20. *verſ.* 30. Thus *Nebuchadnezzars* wrath was kindled against the three children, because hee tooke himselfe to bee contemned

of

of them, *Dan.*3.19. Thus *Haman* meerely in regard of private disgrace, growes to great indignation against *Mordecai*, *Ester* ch. 3. v. 5. Thus *Aja* was angrie with the Prophet *Hanani*, because he thought it a discredit to him, to be reproved at his hand, 2 *Chron.* 16. 10. And in this sort were the Jewes filled with wrath at Christs reproofe, *Luk.*4.28. shewing thereby, as it is truly expounded by the Commenter, that they were verie hot in their owne cause, and not in the cause of God.

II. Question.

What is the remedie of unjust anger?

Anſ. The remedies thereof are two-fold: Some consist in meditation, and some in practice.

Sect. 1.

The remedies that stand in meditation are of three sorts, some doe concerne God, some our neighbour, some ourselves.

The Meditations concerning God are specially six.

I. Meditation. That God by expresse commandement fobids rash and unjust anger, and commands the contrarie, namely, the duties of love. Read for this purpose, *Mat.*5.21.22. where we may observe three degrees of unjust anger. The first whereof is that which is inwardly conceived, and not outwardly shewed. The second, when unjust anger shewes it selfe by signes of contempt, as by snuffing, tushing, changing and casting downe of the countenance. The third is railing *(thou foole)* which is culpable of *Gehenna* fire, the highest degree of punishment. Now all these three degrees are murther, and the punishment of a murtherer is to bee cast into the lake of fire, *Rev.*21.8. Againe, Christ commandeth us to *reward good* for evill, to *blesse* them that curse us, and *to doe good* to them that hate us, if we will be the children of our Father which is in heaven, *Mat.*5.45. And S. *Paul* wisheth us, to *overcome evill with goodnesse*, *Rom.*12.21.

II. Meditation. That all injuries which befall us doe come by Gods providence, D whereby they are turned to a good end, namely, our good. Thus *David* saith, that *God had bidden Shimei* to curse him, 2 *Sam.* 16.10. And this was the ground of Christs reproofe of *Peter*, *Shall I not* (saith he) *drinke of the cup which my Father hath given mee to drinke of? Ioh.*18.11.

III. Meditation. God is long-suffering even towards wicked men; and wee in this point must be followers of him. In regard of this, God is said to be mercifull, gracious, slow to anger, abundant in goodnesse and truth, *Exod.*34.6. Hence it was, that he spared the old world 120. yeares, 1 *Pet.*3.19. He spared the Israelites after their idolatrie 390. yeares, *Ezech.*4. 5. Besides this, we have example of

A the lowlinesse and long suffering of Christ, who saith, *Mat.*11.29. *Learne of me, for I am humble and meeke*: and of whom it is said, 1 *Pet.*2.22. *When he was reviled, he reviled not againe; when he suffered, he threatned not, but committed his cause to him that judgeth righteously.* Now because some may haply say, that these examples of God and Christ are too perfect for man to follow, who cannot imitate God in all things: therefore besides them, consider further the examples of some of the servants of God. *Moſes*, when the people murmured at him, did not answer them againe by murmuring; but cried unto the Lord, *What shall I do to this people? for they be almost ready to stone me*, *Exo.*17.4. And *Steven* B when he was stoned, prayed for his enemies, *Lord, lay not this sin to their charge*, *Act.*7.60.

IV. Meditation is, concerning the goodnesse of God towards us, an argument whereof is this: That he doth everie day forgive us farre more offences, than it is possible for us to forgive men.

V. Meditation. All revenge is Gods right, and hee hath not given it unto man, *Rom.* 12. 19. *Vengeance is mine, I will repay, saith the Lord.* And man by revenging his owne quarrell, makes himselfe both the Judge, the witnesse, the accuser, and the executioner.

VI. Meditation is, touching Christs death. He suffered for us the first death, and the sorrowes of the second death: much more then C ought wee at his commandement, to put up small wrongs and injuries without revenge. His commandement is, *Reſiſt not evill, but whosoever shall smite thee on the right cheeke, turne to him the other also*, *Mat.*5.39. Againe, *Destroy not him with thy meat, for whom Christ died*, *Rom.*14.15.

The Meditations concerning our neighbour are two. The first is, the condition of him with whom we are angrie, namely, that he is a brother. *Let there be no strife betweene me and thee, for we are brethren*, *Genes.*13.8. Againe, he is created in the image of God; we must not therefore seeke to hurt or destroy that image. The second is, concerning that equitie which we looke for at the hands of all men. If we wrong any man, we desire that he would forgive us: and therefore we must forgive him the injurie that hee doth unto us, without unjust anger. This is the verie law of nature, *Whatsoever ye would that men should do unto you, even so do you unto them*, *Mat.* 7. 12.

Meditations concerning our selves are six.

First, he that conceiveth rash anger makes himselfe subject to the wrath of God, if hee cherish the same without relenting. *Matth.* 6.15. *If ye doe not forgive men their trespasses, no more will your Father forgive you your trespasses.* And *Matth.*7.1. *Iudge not, that yee be not judged.* Yea, when wee pray to God to forgive us, and doe not resolve to forgive our brethren, we doe in effect say, *Lord condemne us, for we will be condemned.*

Secondly, we are commanded to love one another, even as Christ hath loved us, *Ephes.* 5.2. It is the propertie of love, to suffer and to beare, and not to bee provoked to anger, 1 *Cor.* 13. And it is a marke whereby Gods children are discerned from the children of the Devill, *that they love their brethren.* 1 Ioh.3.10.

Thirdly, wee are ignorant of mens mindes in speaking and doing: wee know not the manner and circumstances of their actions. And experience teacheth, that much anger comes upon mistaking and misconstruing them. Whereas contrariwise, if they were thorowly knowen, we would not be so much incensed against men as commonly we are.

Fourthly, in rash anger we can doe no part of Gods worship that is pleasing to him, wee cannot pray: for hee that prayes must lift up pure hands without wrath, 1 *Tim.*2.8. Wee cannot bee good hearers of the word; for S. *Iames* willeth us to bee swift to heare, and *slow to wrath*, because the wrath of man doth not accomplish the righteousnesse of God. Iam.1.20,21.

Fifthly, we must consider what are the fruits and consequents of unjust anger. For first, it greatly annoyes the health. It annoyes the braine & pulse, it causeth the gall to flow into the stomack & the bowels, it killeth and poisoneth the spirits, and is the next way to procure distemper of the whole body, and consequently losse of health. Secondly, it makes a man captive to the Devill, *Ephes.*4.27. which we see to be true in *Sauls* example, who being a man full of wrath, and giving place to his owne rage and furie, an evill spirit entred into him by the just judgement of God.

Sixthly, we must consider the causes of unjust anger. It is commonly thought, that anger is nothing but the flowing of choler in the gall and in the stomacke: but the truth is, anger is more than choler. For it riseth first of a debilitie of reason and judgement in the minde. Secondly, from evill affections, as from envie and selfe-love. Thirdly, from the constitution of the body that is hot and drie. Againe, we read in histories, that men having no gall, have, notwithstanding beene full of anger: and choler indeed is a furtherance, but no cause of anger.

Sect. 2.

The remedies of unjust anger that stand in practice are specially five.

The first is, in the time of anger to conceale the same, both in word and deed. *The indignation of a foole* (saith *Salomon, Prov.* 12.16.) *will bee knowen the same day, but the wise man covereth his shame*: that is, hee restraines his anger, which if it should presently breake forth, would be a reproach unto him. Answerable to this notable speech of *Salomon*, was the wise counsell of *Ambrose* to *Theodosius*, that after sentence given, he should take 30. dayes respite before execution. And not unlike hath beene the practice of the verie Heathen in their time. *Socrates* said, *I had beaten thee, but that I was angrie.* *Athenodorus* gave *Augustus* this rule, that when he was angrie, he should first say over the whole Alphabet, before he put in execution his anger. * Ambros. de obit. Theod.

Secondly, we must depart from them with whom we are angrie. For this affection is as a fire, take the matter away from fire, and it will cease to burne: so let a man depart, & employ himselfe (for the time) some other way, & he shall soone cease to be angrie. Thus did *Ionathan* depart out of his fathers presence, 1 *Sam.* 20.34. *Abraham* in his anger withdrew himselfe from *Lot, Genes.* 13. *Iacob* in wrath departed from *Esau, Gen.* 27.42.44.

Thirdly, wee must avoyd the occasions thereof, as contentions and contentious persons. *Doe nothing through contention, Phil.*2.3. *Make no friendship with an angrie man, neither goe with a furious man, lest thou learne his wayes, and receive destruction to thy soule, Pro.* 22.24. We must for this purpose be carefull to avoid all meanes that may serve to further the heat of the temperature of such a body, as is apt and disposed to this unruly passion.

Fourthly, we are to consider that wee sinne against God, not once or twice, but often, yea every day: and therefore the course of our anger must be turned against our owne selves for our sins. For this is one propertie of true repentance, to worke in us a revenge upon our selves, in regard of our sinnes committed against God and our brethren, 2 *Cor.*7.11.

Fifthly, we must accustome our selves to the daily exercises of invocation of the name of God, for this end, that hee in mercie would mortifie all our earthly affections, especially this corrupt and violent affection of unjust wrath. And this must we doe, as at all times, so then especially when anger is creeping upon us.

It will bee said of some: Our anger is violent, and comes upon the sudden, and therefore these remedies will doe us no good. *Ans.* Such persons, when their mindes bee quiet, must often read and meditate of the foresaid remedies, and by this meanes they shall bee able to prevent hastinesse.

But what if wee bee overtaken with anger, what must we then doe? *Answ.* If thou fall into it through infirmitie, yet remember thy selfe, let not the Sun go down upon thy wrath, *Eph.*4.26. Consider with thine owne heart, that anger is as a poison: if a man drinks poison, he must not suffer it to rest and flow into the bodie and veines, but with all speed must purge it out: and so must anger be dealt with all, whensoever we are overtaken with it.

CHAP. IV.

Of Questions concerning Temperance.

Temperance is a vertue that moderateth appetite or lust. And this moderation of appetite stands in foure things.

I. In

I. In the use of riches.
II. In the use of meat and drinke.
III. In the use of apparell.
IV. In the use of pleasures, wherein recreations are to be considered.

Sect. 2.

Concerning the moderation of appetite in the use of riches, there are two maine Questions.

I. Question.

How farre a man may, with good conscience, proceed in the desiring and seeking of riches?

The Answer of this Question is the rather to be considered, because this doctrine rightly conceived and understood, serves greatly for the direction of the whole course of our lives unto the end. Here therefore I will first set downe the ground of the Answer, and then the Answer it selfe.

The ground of the Answer I propound in five Rules.

I. Rule. Wee must consider that riches and goods are of two sorts: some are necessarie, some are more than necessarie, which the Scripture cals *abundance*.

Goods and riches are two wayes necessarie; necessarie to nature, or necessarie to the person of a man. Goods necessarie to nature, are those without which nature and life cannot bee well preserved; and these are most needfull. Necessarie in respect of a mans person, are those goods without which a mans state, condition, and dignitie wherein he is, cannot be preserved.

Now riches more than necessarie, I terme those, without which both the life of man and his good estate may well bee preserved. For example: To the calling of a Student, meat, drinke, and cloth are necessarie in respect of nature; besides these, other things, as bookes, and such like, are also necessarie for him, in respect of his condition and place. And whatsoever is beside these is more than necessarie.

II. Rule. Things and goods are to bee judged necessarie and sufficient, not by the affection of the covetous man which is unsatiable, but by two other things, the judgement of wise and godly men, and the example of sober and frugall persons.

III. Rule. We must not make one measure of sufficiencie of goods necessarie for all persons; for it varieth according to the divers conditions of persons, and according to time and place. More things are necessarie to a publike man, than to a private; and more to him that hath a charge, than to a single man.

IV. Rule. That is to be judged necessarie, which in some short time to come may bee needfull, though it have no present use. For example: the dowrie that a father gives to his daughter at the day of marriage, though it bee not presently needfull, yet because in short time it may be necessarie, therefore it is to be reputed amongst necessarie goods.

V. Rule. Wee our selves doe often erre in judgement, in determining of things necessarie and sufficient for our selves: and therefore when men seeke things competent and necessarie, they must always pray to God to give them that which hee knowes in his wisdome to bee meet and necessarie, not prescribing a measure unto him.

I come now to the Answer of the Question, which is two-fold.

The first is this: Man may with good conscience desire and seeke for goods necessarie, whether for nature, or for his person, according to the former rules: but he may not desire and seeke for goods more than necessarie, for if hee doth, hee sinneth. The reasons of this answer are these:

First, *Deut.*17.16,17. the commandement is given to the King, that hath most need of abundance, that he *should not multiply his horses, or his silver, or his gold.* That which the King may not doe, the subjects ought much lesse to doe; and therefore they are not to multiply their goods. For this cause it is a great fault in subjects, repining (as they be) subjects, to seeke to attaine to the riches of Princes. Againe, *Paul* saith, 1 *Tim.*6.8. *Having food and rayment, let us be therewith content.* Besides that, in the petition, *Give us this day, &c.* we crave but only bread for our sustenance, that is meet to preserve us for nature, in that calling wherein wee serve God day by day. The prayer of *Agur* is, that God would give him food convenient for him, or (as the words signifie) *bread of his statute*, that is, which God in his counsell had appointed and ordained for him, *Prov.*30.8.

Secondly, seeking of abundance is an hazard to the salvation of the soule, by reason of mans corruption. Therefore, *Mat.*13. Riches are called *thornes*, that choake the word of God sowen in the heart. And 1 *Tim.*6.9. *They that will*, that is, desire *to be rich*, and content not themselves with things necessarie, *fall into the snare of the Devill.*

Thirdly, seeking of abundance is a fruit of diffidence in the providence of God. Now all fruits of unbeleefe must bee cut off; wee must not therefore desire more than necessarie.

In the next place, for the better clearing of this doctrine, the objections of covetous men are to be answered.

Object. I. Good things are to bee sought for; but abundance is a good thing, and a blessing of God. *Answ.* Good things are of two sorts. Some are simply good, that is to say, good both in themselves and to us, as remission of sinnes, holinesse, righteousnesse,

and life everlasting in the kingdome of heaven, and such like: these may wee desire and seeke for. Some againe are good only in part, which though they bee good in themselves, yet are not alwayes good to us. Of this kinde is abundance of riches and store of wealth, more than necessarie for nature and person. For which cause, riches in abundance are as the knife in the hand of a childe, likely to hurt if it bee not taken away, because they are (in some men) occasions of sinne, unlesse God in mercie prevent and hinder them. And for our selves, what know wee whether God will keepe and preserve us from sinne, when wee seeke and labour for abundance?

Object. II. It is the promise of God, *that riches and treasure shall bee in the house of the just*, Psal. 112. 3.

The answer is two-fold. First, riches in Scripture sometimes doe signifie only things sufficient and competent, and of them is that place to be understood. To this purpose *David* sayes, that *a small thing*, that is, a competent and meane portion, though but verie little, is to *the just man better than great riches to the wicked and mighties*, Psal. 37. vers. 16. And whereas *David* in another place affirmeth, that *nothing shall be wanting to them that feare God*, Psal. 34. 9. And againe, *They which seeke the Lord shall want nothing that is good*: the places are to be understood with exception of the crosse and correction, in this sort, that they shall have competencie, unlesse the Lord intend to chastise and correct them by want. Secondly, if by riches *David* there meaneth abundance, the words must bee understood with this condition, if they bee for their good. For so all promises of temporall things must be limited with exception, partly of Gods glorie, kingdome, and will, and partly of our good and salvation.

Object. III. Wee must doe good to the poore, to the Church, to the Commonwealth, and we must also leave some what to posteritie. I answer: wee may not doe evill that good may come thereof. Againe, everie man is accepted of God according to that hee hath, and not according to that he hath not, if there be a ready minde, 2 *Cor.* 8. 12. And the end of a mans calling is not to gather riches for himselfe, for his family, for the poore; but to serve God in serving of man, and in seeking the good of all men: and to this end men must apply their lives and labours.

Object. IV. We are called to imitate the Ant, *Pro.* 6. & 13. which gathers in one season for her releefe in another. *Answ.* The Ant gathers in summer only things necessarie, shee doth not by the instinct of nature seeke superfluitie and more than is necessarie.

This doctrine serves to direct and informe almost all the world, to beat downe the wicked practice of the Usurer, and to teach everie one of us to moderate our care in things pertaining to this life.

The second part of the Answer is this: If God give abundance when we neither desire it nor seeke it, we may take it, hold and use it, as Gods stewards. *Abraham* and *Ioseph* of Arimathea are commended for their riches, and yet they obtained them not by their owne seeking and moiling after the manner of the world, but walking in their callings, God in his providence blessed and multiplyed their wealth. For further proofe of this answer, consider but one only place, *Act.* 5. 4. where *Peter* sayes to *Ananias*, *when it remained, appertained it not unto thee? and when it was sold, was it not in thy power?* These words import thus much, that if we have possessions and abundance, we may with good conscience enjoy them as blessings and gifts of God.

Against this doctrine it is alleaged: First, that our Saviour sayes, *It is an hard thing for him that hath riches, to enter into the kingdome of God*, Matth. 19. 23. *Answ.* The place is to be understood of them that trust in their riches, as it is expounded, Mark. 10. 24.

Secondly, it is objected, wee must forsake all, and become Christs disciples, by the commandement of Christ, *Luke* 14. *verse* 26. *Answer.* A man must forsake all, not simply, but in regard of the daily disposition and preparation of his minde; and so a man ought to forsake the things that are deerest unto him, because hee must have his minde resolved to forsake them. Againe, a man must bee content to part with all, not only in affection, but actually when it commeth to this point, that either hee must lose them, or renounce Christ.

Thirdly, it is alleaged, that riches are called unrighteous, *Luk.* 16. 9. *Make yee friends of unrighteous Mammon*: therefore it seemes we may not have them. *Answ.* Mammon is called Mammon *of iniquitie*, not because it is so in it selfe, but because it is so in the common use, or rather abuse of wicked men, and that in sundrie respects. First, because it is commonly (though not alwayes) unjustly gotten: for it is an hard thing to become rich without injustice. Secondly, it is made ordinarily, among sinfull men, an instrument of many evils. Thirdly, evill gotten goods are unjustly possessed, and no man can bee truly termed rich, that unjustly possesseth riches.

II. Question.

How a man may with good conscience possesse and use riches?

The Answer to this Question I propound in foure Rules.

I. Rule. They which have riches are to consider, that God is not only *the soveraigne Lord*, but the *Lord of their riches*, and that they themselves are but *the stewards of God*, to imploy

imploy and dispense them, according to his will. Yea further, that they are to give an account unto him, both for the having and using of those riches, which they have and use. This Rule is a confessed truth. In the petition, when wee have bread in our houses and hands, yea which is more, in our mouthes; when we are in the use of the creature, even then are we taught to say, *Give us this day our daily bread*, to signifie that God is our soveraigne and absolute Lord, and that when we have the creatures, we have no use of them, unlesse he give it unto us. Againe, the commandement, *Luk.* 16. 2. *Give an account of thy stewardship*, pertaines to all men that have riches, though it be but meat and bread.

II. Rule. We must use speciall moderation of minde, in the possessing and using of riches, and be content with our estate, so as wee set not the affection of our heart upon our riches, *Psal.* 62. 10. *If riches increase, set not your heart upon them*; that is, place not your love and confidence in them; be not puffed up with pride and ambition, because you are rich, *Luk.* 6. 24. *Woe be to you that are rich*, that is, that put confidence in your riches, *Matth.* 5. 3. *Blessed are the poore in spirit*. Now poverty of spirit is, to beare poverty with meekenesse, patience, and obedience, as a crosse imposed by God. And in this sense the rich man may be said to be poore in spirit, if he bestoweth not his love and confidence upon his wealth, but in affection of heart is so disposed, as if hee were not rich, but poore. And this poverty is necessary even in the middest of wealth, because it wil restraine the fury of the untamed and unruly affection. Againe, Christ saith, *Matth.* 10. 39. *He that loseth his life for my sake shall find it*. Losing there mentioned, is not an actuall losing, but (as before) a disposition or preparation of the heart to lose for Christs sake (if need be) the deerest thing we have, that is, our life. And againe, *Luk.* 14. 26. *If any man come to me, and hate not father and mother,—yea* and his owne life also, *hee cannot be my Disciple*. That place is not spoken of actuall, but of habituall hatred. And this stands in a readinesse and inclination of the heart to hate (if need be) father and mother, yea our owne life for Christ and the Gospels sake. To this purpose the Apostle saith, *They that buy, must be as though they possessed not*, 1 *Cor.* 7. 30. that is, in respect of moderation of the affection, and the disposition of the heart. For otherwise, it is the law of nature, that he that buies must possesse.

Example of the moderation of the affection we have in *Moses*, who *esteemed the rebuke of Christ greater riches then the treasures of Egypt*, *Heb.* 11. 26. And in *David* who though he were a King and a Lord in the earth, yet saith of himselfe that he was *but a pilgrime and sojourner with all his fathers*, Psal. 39. 13. And he speakes this in respect of the affection of his heart, and moderation thereof, because he did not fix the same upon abundance. And of *Paul*, who professeth in this manner, *I have learned to be full, and to be hungrie: in all things I am instructed*, *or entred in this high point of Christian practise, to be hungrie and to be full*, *Phil.* 4. 12. In which text, two things are set downe. First, that Christian moderation or contentment is a high mysterie, yea that it requires much skill and art to know how to be poore, and how to be rich. Secondly, that himselfe was a learner of this art, and that he had beene but entred and initiated into the knowledge thereof. *perfected.

Now, that this moderation of minde may be learned and practised, we must remember that two especiall meanes are to be used. First, we must labour to be able to discerne betweene things that differ, *Phil.* 1. 10. How is that? by judging aright betweene riches temporal, and the true riches, that will make a man rich before God. This gift of discerning was in *Moses*, who upon a right judgement in this point, accounted the rebuke of Christ greater riches than the treasures of Egypt; *Heb.* 11. 26. In *David*, who saies, that *the Lord was his portion*, when he was a King, and even in the middest of his riches, *Psal.* 119. 57. In *Paul*, who esteemed the best things that were, but base, yea drosse and dung, that he might win Christ, *Phil.* 3. 8. The second meanes of moderation is, to consider that wee are in this world, as pilgrimes and strangers, 1 *Pet.* 2. 11. that the best of us brought nothing into the world, neither shall (when we die) carry ought out of it.

III. Rule. We must, upon the calling of God, forsake our riches, and al that we have in this world, not only in disposition of minde, but in deed.

The word of God teacheth, that there bee three Cases, wherein a man is indeed to forsake all.

I. If he be extraordinarily and immediately called, to publish the Gospel to all nations. This was the case of the Apostles and Evangelists, who in regard of their calling, at least for use, forsooke all that they had, *Matth.* 19. 27.

II. In the Case of Confession; when for professing the name of Christ, a man is deprived of them in the daies of triall. Thus when our Saviour saith, *Whosoever he bee that forsaketh not all that he hath, &c. Luke* 14. 33. the words are spoken of all beleevers, *in the Case of confession*, when they are called by God unto it; and therefore S. *Matthew* explaines it thus; *Whosoever, &c.* for my names sake, *he shall receive, &c. Matth.* 19. 29.

III. When in the time of persecution, famine, or warre, the necessity is so great, that it requires present releefe, which can no other way be had, but by giving and selling the goods that a man hath. In *Psal.* 112. 9. the good man is said to *disperse to the poore*; this dispersing must not be understood of al times, but in case of extreme need. Againe, when Christ

Christ saies, *Luke* 12.33. *Sell all that thou hast*; this commandement must be limited: for a man is not bound to sell all at all times, but in the time of great and urgent necessity. Thus the Christians in the Primitive Church, in the daies of imminent persecution, sold all their possessions, *Act.* 2.45. And so *Paul* acknowledgeth that the Church of Corinth releeved the Church of Macedonia, even beyond their abilitie, in the dayes of extremity that was in that Church; 2 *Cor.* 8.

Here another Question may be mooved; Whether a man may voluntarily, and of his owne accord, give away all his goods, live upon almes, & give himselfe to fasting & prayer?

Ans. He may in Popish conceit give himselfe (in this sort) to voluntary poverty, which they hold to be lawfull, and (which is more) a state of perfection. We on the contrarie doe answer, that this practice is in no sort lawfull, unlesse a man have special calling and warrant from God so to doe. For first, the law of nature sets downe and prescribes distinction of possessions, and propertie of lands and goods, and the Gospel doth not abolish the law of nature. Againe, the same distinction and propriete is allowable by the written Law of God. *Salomon* teacheth, *Pro.* 5.15. that a man must *let his water flow out of his cisterne*, but hee must *keepe the fountaine to himselfe*. And, *Prov.* 10.22. *It is the blessing of God to be rich, and he addeth no sorrowes to it.* Men must not therefore voluntarily forsake their riches, and to bring sorrow to themselves. Besides that, *Agur* prayes against povertie; *Give me not* (saith he) *neither poverty nor riches, Prov.* 30.7. *David* makes it a curse, *to be a beggar, Psal.* 109. 10. and he never saw the righteous mans seed begging their bread, *Psal.* 37.25. Our Saviour Christ bidden him that had two coats, not to give both away, but one, *Luke* 3.11. And *Paul* saies. *It is a more blessed thing to give, than to receive, Act.* 20.35. Therefore he biddes every man to labour with his owne hands, *that he may need nothing*: that is, that he may not need the releefe and helpe of any man, or of any thing, 1 *Thess.* 4.11, 12.

But it is alleaged to the contrary, *Mat.* 19.21. *If thou wilt be perfect, sell all. Ans.* The words are a personal and particular commandement. For this young Prince, whom Christ speakes unto, was called to become a Disciple of Christ, and to preach the Gospel, *Luke* 9.59. And the commandement is not given generally to all men, but particularly to him alone, and we cannot make a general rule of a special commandement or example. Againe further, is was a commandement of speciall triall.

Secondly, they alleage, *Matth.* 10.9. *Possesse neither gold, nor silver, nor money in your purses. Ans.* That commandement was temporal, and given to the Disciples but only for the time of their first embassage into Jurie, as appeares in the 5. v. where Christ bids them not to goe yet into the way of the Gentiles. And the commandements of their first embassage were reversed afterward, *Luke* 22.36. Considering then that it belonged only to their first embassage, when they preached to the Jewes, it was not given them for all times.

IV. Rule. We must so use and possesse the goods we have, that the use and possession of them may tend to Gods glory, and the salvation of our soules. Rich men must be rich in good works, and together with their riches, lay up a good foundation in conscience, against the evill day, 1 *Tim.* 6.18.

For the better practising of this rule, take these three cautions.

I. We must seeke to have Christ, and to be in him justified and sanctified: and being in him, then shall we in him and by him have the holy use of all that we have.

Some will say; Infidels have the use of riches. *Ans.* They have indeed, and they are to them the gifts of God: Yet they so enjoy them, as that before God they are but usurpers. They be gifts of God in regard of Gods giving, but they are abuses and thefts in regard of their receiving, because they receive them not as they ought. A father gives a gift unto his childe, upon condition that he shall thus and thus receive it; now the child steales the gift that is given him, and therefore hath it not in that manner that his father would he should have it. In like manner do Infidels steale and usurpe the blessings of God, to which they have no just title, themselves being out of Christ; neither doe they use them in that maner which God requireth, sanctifying them by the word and prayer, 1 *Tim.* 4.5.

II. Wee ought to pray to God, that hee would give us his grace, rightly to use our riches to his glory, and our owne salvation. For riches and other temporall blessings, to sinfull men that have not the gift to use them well, are dangerous, even as a knife in the hand of a child. They are thornes, and choake the grace of God, they keepe those that trust in them, from entrance into the kingdome of heaven. Yea they are the devils snare, wherby he catcheth the wicked, and holdeth them in it at his will and pleasure.

III. Our riches must be imployed to necessarie uses. These are first, the maintenance of our owne good estate and condition. Secondly, the good of others, specially those that are of our family or kindred, 1 *Tim.* 5.8. *He that provideth not for his owne, and namely for them of his houshold, he denieth the faith, and is worse than an Infidell.* Thirdly, the releese of the poore, according to the state and condition of every man. Fourthly the maintenance of the Church of God, and true religion, *Prov.* 3.9. *Honour God with thy riches.* Fiftly, the maintenance of the common-wealth: *Give tribute* (saith *Paul*) *to whom tribute belongeth, Rom.* 13.7. *And give unto God*, saith Christ, *the things that are Gods, and unto Cæsar the things that are Cæsars, Matth.* 22.21.

Thus

Thus much touching the moderation of the appetite in the use of Riches.

Sect. 2.

In the second place follow those Questions, that concerne the moderation of our appetite, in the use of Meat and Drinke. Concerning which there are principally two; the answer to the first whereof is the ground of the second.

I. Question.

Whether there be any difference in the use of Meats and Drinkes, now in the times of the New Testament?

Answer. There is a distinction and difference of Meats to be observed in sundry respects.

I. In respect of man, *for health sake*. *Paul* counselleth *Timothie*; *Drinke no more water, drinke a little wine*, 1 *Tim.* 5.23. In which it is plaine, that there is a distinction of meats approved and commended for man. For every kinde of food fits not every body: meats therefore are to bee used with difference. Man was not made for meat, but meat for man.

II. In respect *of scandall*. Some are not to be used at some time, and some are at the same time to be eaten. Thus *Paul* professeth, that rather than he would offend his brother, *hee would eat no flesh while the world endureth*, 1 *Cor.* 8.13. And in *Rom.* 14. he disputes this point at large, touching the distinction of meats, that is to bee observed in regard of offending them that are weake.

III. There is a distinction to be made, in respect *of civill and politicke order*; when for the common good of societies, certaine kinds of meats for certaine seasons of the yeare are forbidden. Thus in our common wealth, there are appointed daies of flesh, and daies of fish, not in respect of conscience, but in regard of order, for the common good of the countrie.

IV. There is a difference of meats, which ariseth upon the bond of conscience, so as it shall be sinne to use or not to use this or that meat. Touching this difference; Before the flood, the Patriarches (in all likelihood) were not allowed flesh, but only hearbs, and the fruit of the ground, *Gen.* 1. *verse* 29. After the flood, flesh was permitted, but blood forbidden, *Gen.* 9.3,4. From that time there was commanded a distinction of meats, whereof some were cleane, some uncleane; which distinction stood in force til the death of Christ, and that in conscience, by vertue of divine Law. But in the last daies, all difference of meats in respect of obligation of the conscience, is taken away; and a free use of all is given in that regard.

This the Scripture teacheth in many places, *Act.* 10.15. *Those things that God hath purified, pollute thou not. Peter* in these words teacheth, that all meats in the new Testament in regard of use, were made cleane by God, and therfore that no man by refusall of any kinde of meats, should thinke, or make them uncleane. Againe, *Rom.* 14.17. *The kingdome of God is not meat or drinke, but righteousnesse, peace, and joy in the holy Ghost. For whosoever in these things serveth Christ, is acceptable to God and approved of him.* Hence it appeareth, that in the Apostles judgement, meat and drinke doth not make any man accepted of God, whether he useth or useth it not, but the worship of God is it that makes man approved of him. To the same purpose it is said, 1 *Cor.* 8.8. *Meat doth not commend us unto God.* Againe, *Col.* 2. *ver.* 16. *Let no man condemne you in meat and drinke*, &c. vers. 20. *If ye be dead with Christ, why as if ye lived in the world are ye burdened with Traditions, as Touch not, Taste not, Handle not? All which perish with the using.* Here, *Paul* would not have the Colossians burdened with rites and Traditions concerning meats, so as if they used them not, they should incurre the blame and condemnation of men: but he would have them to use them freely and indifferently. And his reason is double: First, because they were now freed in conscience from the bond of the Ceremoniall law touching meats: and therefore they were in conscience much more freed from mens lawes. Secondly, because these traditions are not the rules and commandements of God, but the doctrine and precepts of men. Furthermore, *Paul* in 1 *Tim.* 4.3. foretels, that there should be many in the latter daies, that should command to abstaine from meats. To which place the Papists answer, that that was, because such persons taught that meats were uncleane by nature. But the words are simply to be understood, of meats forbidden with obligation of the conscience, and the text is generall, speaking of the doctrine, not of the persons of those men, nor in civill respects, but in regard of the bond of conscience. Lastly, it is a part of Christian liberty, to have freedome in conscience, as touching all things indifferent, and therefore in regard of meats.

To this doctrine, some thinghs are opposed, by them of contrarie judgement.

Object. I. Princes doe make lawes, and in the lawes doe forbid meats and drinkes, and they must bee obeyed for conscience sake, *Rom.* 13.5.

Answ. They doe so, but all these lawes are made with reservation of libertie of conscience, and of the use of that liberty to every person. But to what end then (will some say) are lawes made, if they be made with reservation? *Ans.* The scope of them is, not to take away, or to restraine liberty, or the use of liberty in conscience, but to moderate the over-

common

common and superfluous outward use. As for the text, *Rom.* 13.5. It is to be understood for conscience sake, not of the law of the Magistrate, but of the law of God that bindes us to obey the Magistrates law.

Object. II. There was bloud, and things strangled forbidden, in the councell at Jerusalem, after Christs ascension, *Act.* 15. *verse* 20. *Answer.* It was forbidden only in regard of offence, and for a time, so long as the weake Jew remained weake, not in regard of conscience. And therefore afterward *Paul* saies, that all things, even bloud it selfe was lawfull, though not expedient in regard of scandall, 1 *Cor.* 6.12. And to the *pure, all things are pure.* *Tit.* 1.15.

Object. III. Papists make lawes, in which they forbid some meats, only to rettraine concupiscence. *Ans.* Then they should forbid wine, as well as flesh; for wine, spices, and some kinds of fish, which they permit, are of greater force to stirre up lust, than the use of flesh. And hence it is, that Saint *Paul* exhorts men not to be drunke with wine, wherein is excesse; *Eph.* 5,18. Againe, I answer that lust may bee restrained by exhortation to temperance, without prohibitorie lawes for the obligation of the conscience, which are flat against Christian libertie.

Upon this answer a further Question may be made.

Whether a man may with good conscience eat flesh at times forbidden?

Ans. There are two kinds of eating; eating against the Law, and besides the Law.

Eating against the law is, when a man eats, and by eating hinders the end of the law, contemnes the authority of the law-maker, frustrates the law it selfe, and withall, by his eating gives occasion to other to doe the same. This eating is a flat sin against the fifth commandement. For it is necessarie, that the Magistrates lawes should bee obeyed in all things lawfull. *Heb.* 13.17. The master and the parent must be obeyed in all lawfull things, much more the lawes of Magistrates.

Eating beside the law is, when a man eats that, which the law mentioneth and forbiddeth, but not hurting the law. And, that a man may thus eat, fundry cautions are to be observed. I. This eating must be upon just cause in a mans owne selfe. II. It must be without contempt of the law-maker, and with a loyall minde. III. It must bee without giving offence to any, by his bad example. IV. When it doth not hinder the maine end of the law. V. When the eater doth subject himselfe to the penaltie, voluntarily and willingly. In this eating there is no breach in conscience, neither is it a sinne to eat that which the law forbiddeth. For man hath free libertie in conscience to eat that which he doth eat. Now if he use his liberty and hurt no law, observing these cautions, his eating is no sinne. For example. It was Gods law, that the priests only should eat the shew-bread. Now *David* upon a just cause in himselfe, (all the former cautions observed) eats the shew-bread, and sinnes not; because his conscience was free in these things, and therefore *Davids* eating was not against the Law, but only beside the Law.

II. Question.

How wee may rightly use meats and drinkes, in such sort as our eating may be to Gods glory, and our owne comfort?

Answ. That we may so doe, some things are to be done before we eat, some in eating, and some after our eating.

What is required before wee eat.

Sect. 1.

The thing that is to be done *before our eating* is the consecration of the food, that is, the blessing of the meats which we are to eat, 1 *Tim.* 4.5. *Every creature of God is sanctified by the word of God, and prayer.* By sanctification there, is not meant that, whereby we are sanctified by the holy Ghost: neither that, whereby the bread and the wine is hallowed in the Sacrament of the supper. But it is this: when we are assured, that the creature is made so free, and lawfull to us, in respect of our use, that we may eat it freely, and with good conscience. By *the word of God, Paul* meanes the word of creation, mentioned in *Gen.* 1.28, 29. and repeated, *Genesis* 9.3. as also the word of God touching the libertie of conscience, namely, that *to the pure all things are pure.* *Tit.* 1.15. It is further added, *and prayer*, that is, praier grounded upon the said word of creation, and the doctrine touching Christian liberty; whereby we pray for grace to God, that wee may use the creatures holily to his glorie.

The reasons, why this sanctification of our meat is to be used, are these. First, that in the use of it, we may lift up our hearts unto God, and by this meanes, put a difference between our selves and the brutebeasts, which rush upon the creatures, without sanctifying of them. Secondly, that we may be admonished thereby, touching the title we have to the creatures; which being lost by the fall of *Adam*, is restored unto us againe by Christ. Thirdly, that it may be an assured testimonie to our hearts, that we may use the creature with liberty of conscience, when we doe use it. Fourthly, that we may be sanctified to the use of the creature, as it is sanctified to us, to the end, that we may use it with temperance, and not abuse it. Fifthly, that when we use the creature, we may depend on God for the blessing of it, to make it our nourishment. For no creature can nourish of it selfe, but by Gods commandement, who as *David* saith, *Psalme* 145.16. *Openeth his hand, and fisheth all things living of his good pleasure.* And in bread, we must

must not consider the substance only, but the staffe, which is the blessing of God upholding our bodies. Sixthly, that we may not grow to security, forgetfulnesse, and contempt of God, and so to prophanenes in the use of our meats and drinkes, as the Israelites did; which sate downe to eat and drinke, and rose up to play.

Now besides these Reasons, we have also the Examples of holy men. This blessing of the meat was so knowne a thing of ancient times, that the poore maids of *Kamath-zaphim* could tell *Saul*, that the people would not eat their meat, before the Prophet came, and blessed the sacrifice, 1 *Sam.* 9.13. Christ in his owne family would not eat of the five loaves and two fishes, till he had *looked up to heaven and given thanks.* *Mark.* 6. 41. *Paul* tooke bread in the ship, and gave thanks in the presence of all that were with him, *Act.* 27.35.

The use of the first point is. I. By this doctrine, all persons are taught, but specially governors of others, as Masters of families, and Parents; never to use, either meats or drinkes or any other blessing, that they receive at the hands of God, but with praise and thanksgiving. For this which is said of meats and drinkes, must be inlarged also to the use of any benefit, blessing, or ordinance, that we take in hand to use or enjoy. II. Though we doe not simply condemne, but allow of hallowing of creatures, yet we detest Popish consecration of salt, creame, ashes, and such like. First, because Papists hallow them for wrong ends, to procure by them remission of sins, to drive away devils, &c. Secondly, because they sanctifie creatures without the word; yea, though they doe it by prayers, yet it is prayer without the word, which giveth no warrant thus to use the creatures, or to these endes; and therefore of the same nature with Magicall inchantments. Thirdly, if the creature must be sanctified for our use, before wee can use it, then we our selves must be sanctified both in soule and body, before we can be fit for the use and service of God. Looke as the creature, by the hand and providence of God, is presented before us to serve us; so must we being strengthened and nourished by the same, give up our selves, soules and bodies, to serve and honour him. Yea our sanctifying of the creature to our holy use, should put us in minde of sanctifying our selves to his glory. So soone as the Prophet *Esay* was sanctified by God unto his office, then he addresses himselfe, and not before, and said, *Lord, I am here.* *Esa.* 6. 8. and so we our selves, before we can performe any acceptable duty unto God, must be purged and cleansed. The sonnes of *Aaron* would not doe this honour unto God, by sanctifying his name before the people, and therefore God glorified himselfe in their death, and temporall destruction. *Levit.* 10.2. And when *Moses* the servant of God failed in the sanctification of his name, by the circumcision of his sonne; Gods hand was upon him to have destroied him. This point is duly to be observed of all, but principally of such as are appointed to any publike office; if they will serve God therein with comfort and incouragement, they must first labour to be sanctified before him, both in their soules and bodies.

Sect. 2.

What is required in our eating.

I come now to the second thing, required for the right and lawfull use of meats and drinkes, namely, a Christian behaviour *while we are in using them.*

For the better understanding whereof, wee are to consider two points. First, what we may doe; and then, what we must doe in using the creatures.

I. Touching the former. We may use these gifts of God, with Christian liberty: and how is that? not sparingly alone, and for meere necessity, to the satisfying of our hunger; and quenching of our thirst, but also freely and liberally, for Christian delight and pleasure. For this is that liberty, which God hath granted to all beleevers. Thus we reade, that *Ioseph* and his brethren with him, did eat and drinke together *of the best*, that is, liberally, *Gen.* 43.34. And to this purpose *David* saith, that *God giveth wine, to make glad the heart of man, and oyle to make the face to shine, as well as bread to strengthen the bodie.* *Psalme* 104.15. And the Lord threatneth to bring a punishment upon his people, *Agg.* 1.6. in that he would give them his creatures indeed, but such a portion of them, as should only supply their present necessities, and no more. *Ye shall eat* (saith he) *but ye shall not have enough: ye shall drinke, but ye shall not be filled.* Againe, we reade that *Levi* the Publican, made our Saviour Christ *a great feast* in his owne house, *Luk.* 5.29. At the marriage in Cana a towne of Galile, where Christ was present, the guests are said, according to the manner of these countries, to have *drunke liberally*, *Ioh.* 2. 10. And at an other place, in supper time, *Marie* is said to have taken a boxe of pretious and costly oyntment, and to have annointed his feet therewith, so as the *whole house was filled with the savour of the oyntment.* *John* 12. *vers.* 3. *Iudas* indeed thought that expence which shee had made, superfluous, but Christ approves of her act, and commendeth her for it.

I adde further, that by reason of this libertie purchased unto us by Christ, wee may use these and the like creatures of God, with *joy and rejoycing.* This is the profit that redoundeth unto man, in the use of them, that *he eat and drinke, and delight his soule with the profit of his labours*, *Eccl.* 2.24. The practice hereof wee have in the *Acts*, c.2. v.46. where they of the Church that beleeved, are said *to eat their meat together with gladnesse, and singlenesse of heart.* And yet this rejoycing in the creatures, must be limited with this clause; that it be, *in the*

the Lord, that is to say, a hurtlesse and harmelesse joy, tending to the glorie of God, and the good of our neighbour. This condemneth the common practice of the world, who solace and delight themselves in the use of Gods creatures, but so, as with their joy is joyned the ordinary traducing of the Magistrate, Minister, and those that feare God, and will not runne with them to the same excesse of riot, 1 *Pet.* 4. 4.

II. The second point is, what we must doe, when we take the benefit of Gods creatures; a matter of great consequent in the lives of men. And it is this, that we use our liberty in the Lord, and whether we eat, or eat not, we must doe both *to the Lord*, *Rom.* 14. 6. This is done by labouring, both in eating, and in abstinence, to approve the same unto God, unto his Saints, and unto our owne consciences. Wherein appeareth a manifest difference betweene the wicked and the godly man. For the one, when he eateth or drinketh, he doth it in the Lord, and to the Lord; the other doth it not to the Lord, but to himselfe, that is, to the satisfaction and contentment of his owne carnall delight and pleasure.

That a man may eat *to the Lord*, there are foure things directly to be observed.

I. That in our eating we practise Justice. *Salomon* saith, *The bread of deceit*, that is gotten by unlawfull meanes, *is sweet unto a man: but afterward his mouth shall be filled with gravel*, *Prov.* 20. 17. And *Paul* gives a rule to the Church of Thessalonica, that *every man should eat his owne bread*, that is, the bread which is procured and deserved by his owne just and honest labour, 2 *Thess.* 2. 2. This first thing serves to checke a number of men, that live in the daily practice of injustice, by spending their goods in good fellowship at Taverns and tipling houses, neglecting (in the meane while) the maintenance of their owne charge, by following their honest labour; and by this meanes, doe even rob their families of their due and right.

II. That we may eat to the Lord, we must practise Love and Charity in our eating. How is that?

First, we must give offence to no man whatsoever. *It is good*, saith *Paul*, *neither to eat flesh, nor to drinke wine, nor any thing, whereby thy brother stumbleth, is offended, or made weake*: *Rom.* 14. 21.

Secondly, in our eating we must have respect of the poore. Thus *Nehemiah* exhorteth the Jewes that were mourning for their sinnes, to be cheerefull, *to eat of the fat, and drinke the sweet, and send part unto them for whom none was prepared*: that is, to them that were poore, *Nehem.* 8. 10. And the Prophet *Amos* inveigheth against some of the Princes of Israel, who *drunke wine in bolles, and anointed themselves with the chiefe ointments, and were not sorie* for the affliction of *Joseph*: that is, did not releeve the poore brethren that were led captive, and wanted food and maintenance, *Amos* 6 6.

III. We must use our meat in Sobriety. Sobriety is a gift of God, whereby we keepe a holy moderation in the use of our dyet. *Prov.* 23. 1, 2. *When thou sittest to eat, &c. consider diligently what is set before thee, and put the knife to thy throat*, that is, be very carefull and circumspect in taking thy food, bridle thine appetite, take heed thou doest not exceed measure.

If it be asked, what Rule of moderation is to be observed of all, whether they be men or women, young or old?

Answer: First, one mans particular example must not be a rule of direction to all. In the East countries, we reade, that men have lived, and doe yet live a great time with a little; for example, with parched corne and a cake. Now this example of theirs, is no rule to us that live in these parts. For their countrie is hotter than ours, and therefore lesse might serve them than us: we are hot within, and so our appetite is the more strong. Againe, in eating wee may not judge or condemne him that eateth more or lesse than we our selves, because his eating is no rule to us in this case.

Secondly, a mans owne appetite is not to be made a rule of eating for others. For a man must not eat so long as his stomacke craves meat, lest he fall into the sinne of gluttonie, *Rom.* 13. 13. And this sinne is noted by our Saviour Christ, to have beene in the old world, in the daies of *Noah*, *Matth.* 24. 38. when they gave themselves to **eating and drinking like the brute beasts*: for so the word signifies.

* σιτοις και πoσεσι.

If then neither example nor appetite may rule our eating, what bee the right rules of Christian moderation in this behalfe?

Ans That we may not exceed measure, we must keepe our selves within these limits.

First, our food must not goe beyond the condition, place, abilitie, and maintenance that God hath given us. *John* the *Baptist* being in the wildernesse, contented himselfe with very meane fare, agreeable both to the manner of that countrey, and to his owne calling, and condition of life. *His meat was locusts and wild hony*, *Matth.* 3. 4.

Secondly, it must be framed to the order and difference of time and place. Against this Rule the rich glutton offended, who fared deliciously every day, without any difference of time or place, *Luk.* 16. *Salomon* pronounceth a woe to the Land, *whose Princes eat in the morning*, *Eccl.* 10. 16. Saint *Paul* notes it as a fault in a Minister *to be* **given to wine*, 1 *Tim.* 3. 3. that is, to be a common tipler, and one that loves to sit by the wine morning and evening, day by day.

* πάροινον.

Thirdly, every man must eat and drinke so much as may serve to maintaine the strength of his nature, of his bodie and minde, yea so much, as may serve to uphold the strength of grace in him. *Salomon* the King of Israel, would have all Princes to eat *in time*, *for strength, and not for drunkennesse*, *Eccles.* 10. 17. *Esay* notes it as a judgement of God upon men, when they use feasting and mirth, and have not grace to consider *the workes of God*, *Esa.* 5. 12. Our Saviour would have all men so to eat and drinke, that they may bee the fitter to *watch and pray*, *Luk.* 21. 34. 36. And the Apostle *Paul* exhorteth men *not to be drunk with wine, wherein is excesse, but to be filled with the holy Ghost*, *Eph.* 5. 18. His meaning is, that men ought so to eat and drinke, that their bodies, mindes, and senses, may not be made thereby more heavie, but rather more lightsome and able to perform their duties to God and man. For if by immoderate feeding they be hindered in this behalfe; they are guiltie of excesse and riot, which is greatly displeasing to God, and offensive to men. This rule serveth to admonish some persons, who (as the Proverb is) are good forenoone-men, but bad afternoonemen; because in the morning they bee sober, but for the most part overcome with drinke after dinner.

IV. Every man must eat his meat in *gladnesse*. This is indeed to eat unto the Lord, and it may be done by observation of these rules.

First, by taking heed of the abuse of any creature appointed for food, by intemperance. This abuse holy *Iob* suspected in his sonnes, while they were a feasting, and therefore he sent day by day, and sanctified them, and *offered up burnt offerings* unto God, *according to the number of them all*, *Iob.* 1. 5.

Secondly, by receiving the creatures, as from the hand of God himselfe. For this very end did God by expresse word, give unto *Adam* every *herb bearing seed*, which was upon the earth, *and every tree wherein was the fruit of a tree bearing seed*, for his meat, that he might receive it as God had given it unto him, from his owne hand, *Gen.* 1. 29. Thus *Moses* said unto the Israelites touching *Manna*: *This is the bread which the Lord hath given you to eat*, *Exod.* 16. 15. This *David* acknowledged, saying, *thou givest it them, and they gather it: thou openest thy hand, and they are filled*. *Psal.* 104. 28. and 145. 15. The Lord upbraideth Israel with this fault, by the Prophet *Hosea*, *She did not acknowledge that I gave her corn, and wine, and oyle, and multiplyed her silver and gold*, *Hos.* 2. 8. Yea, it is noted as an argument of Gods love to Israel, by the Prophet *Ioel*, that *he sent them corne, wine, and oyle, that they might be satisfied therewith*, *Ioel* 2. 19.

By this duty, are justly to bee reproved the carelesse and godlesse behaviours of sundry persons, who (with the swine) feed upon the creatures of God, but never lift up their eyes or hands unto him, of whom, and from whom they doe receive them. The very brute beast can teach them a better lesson. For (as *David* saith,) *the Lions roaring after their pray, do seek their meat from God*; *Psal.* 104. 21. Yea the heavens and the earth, and all that are in them do alwaies depend upon his providence, and are altogether guided and directed by him, *Iob* 38. And shall not man much more have an eie unto his Creator, and wholly depend upon him, for all blessings, from whom he receives life and breath, and all things?

Thirdly, wee must receive these creatures from God our Father, *as tokens of our reconciliation* to him in Christ. Spiritually S. *Paul*, *Giving thanks alwaies for all things, to God even the Father, in the name of our Lord Iesus Christ*, *Eph.* 5. 20. Thus wee hold and receive Gods blessings, and hee that holds and receives them otherwise, is an usurper, and not a right and lawfull possessor of them.

Fourthly, wee must learne to be contented with that portion that God assigneth to us, be it never so small; and withall labour to see the goodnesse of God, even in the meanest fare that may be. Our table is (as it were) a lively Sermon to us, of Gods speciall providence over our bodies. For first, in reason dead flesh should rather kill us, than give us nourishment, and yet by his blessing and providence, it continueth life and strength. Againe, both we and our meat are but perishing; and therefore when wee feed thereon, it may serve to stirre us up, to seeke for the food of the soule, that nourisheth to life everlasting, *Iohn* 6. 27. Furthermore, looke as every creature serves for our use, even so should wee our selves consecrate our selves unto God, and serve him both with our soules and bodies, as before hath beene shewed.

Sect. 3.

What is required about our meat.

The third and last point is, what we are to doe; and how to behave our selves *after our meat*? This *Moses* teacheth the Israelites, *Deut.* 8. 10. *When thou hast eaten and filled thy self, than shalt thou blesse the Lord thy God*. This praising or blessing of God stands in two things:

First, in a holy remembrance, that God hath given us our food. For being once filled, wee must take heed we forget not God, who hath opened his hand, and plenteously refreshed our bodies with his creatures, *Deut.* 8. 11.

Secondly, we must make conscience in view of thankfulnes to God, to employ the strength of our bodies in seeking his glory, and walking according to all his lawes and Commandements, *whether ye eat or drink, or whatsoever ye doe, doe all to the glory of God*, 1 *Cor.* 10. 31. We may not live idlely, and give our selves to riot and gaming, but labour to serve God and our countrey, in some profitable course of life, left it be said of us, as was once of the old Iewes, that we sit downe to eat and drink, and rise up to play.

To this I adde one thing further, that when we have eaten to our contentment, and something remaines, care must be had to preserve it

it, and not to cast it away. For this purpose we have the example of Christ, who commandeth *to gather up the broken meat that remains, that nothing be lost, Joh. 6. 12.* The reason is, because these reliques and fragments are part of the creatures, yea, they are as well Gods good creatures as the rest were, and must bee preserved to the same use.

Now if these may not bee abused, or lost, much lesse ought the gifts of the minde, which are greater, and farre more precious, be suffered to miscarry, but rather to bee preserved and increased. A good lesson for such as have received any speciall gifts of nature, or grace from God; that they mis-spend them not, or suffer them to perish, but carefully maintaine them to the glory of God, and the good of others.

To conclude this Question, wee are all to be exhorted to make conscience of this dutie; to use the good blessings of God in such sort, as they may alwaies tend to the honour of the giver, avoiding all excesse and riot.

Reasons to move us hereunto, may bee these: I. Excesse destroyes the body, and kils even the very naturall strength and life thereof. II. It brings great hurt to the soule of man, in that it annoyeth the spirits, it dulleth the senses, it corrupteth the naturall heat, and good temper of the body. Now these things being the helpes, and next instruments of the soule, if they be once corrupted and decayed, the soule it selfe will at length bee brought to the same passe. III. Let this bee considered, that a Woe belongs unto them that eate and drinke immoderately, *Esa. 5. 11.* And for this very sinne, the Lord led his owne people into captivity, *verse 13.* Yea the drunkard and the glutton shall become poore, *Prov. 23. 21.* And both shall equally with their pompe and excesse descend into hell, *Isa. 5. 14. IV.* Wee should be willing to part from all for Christs sake, much more from our excesse, and shall we thinke it possible for a man to forsake all, even his owne life, that will not forsake excesse and intemperance, in the use of Gods creatures?

It will be said of some, we are not drunken, though we drinke much. *Ans.* It is a policy of the Devill, to delude men withall, when hee perswades them, that much drinking is not amisse, if a man bee not overtaken therewith. For it is a sin to live and sit daily by the wine, to be alwayes bibbing and sipping. We know not when or where wee shall die, and we are commanded to watch over our hearts, that we be not overcome with sursetting and drunkennesse. What a madnesse then is it, to give over our selves to such immoderate excesse, whereby wee are utterly disabled from these and all other duties of godlinesse?

Sect. 3.

In the third place we come to those Questions that concerne the moderation of our appetite in the use of *Apparell*. And of this kinde there be two principall Questions; the former of them being nothing else but an introduction to the latter.

I. Question.

Whether ornaments of gold, silver, precious stones, silkes and velvets, &c. may not lawfully be used?

Ans. There is a lawfull use of these things, yet not in all, but onely in them to whom they belong. Reasons of the Answer are these:

I. Gold and silver, &c. are the gifts of God, and serve not only for necessity, but for ornament and comelinesse.

II. Wee have the examples of sundry persons in Scripture, which doe warrant the use of these creatures and blessings of God. *Abraham* by his steward sends unto *Rebecca a golden abrilmont, or eare-ring, of halfe a shekell weight, and two bracelets of ten shekels weight of gold. Genesis 24. verse 22.* And it is said, that when shee received it, shee ware the jewell of gold *in her forehead*, and the bracelets *upon her hands; verse 47. Joseph* being advanced in *Pharaohs* Court, had *the signet of Pharaoh put upon his hand, and a chaine of gold about his neck, and was arraied in fine linnen*: all which were the ornaments of Princes in those countries, *Genesis 41. verse 42.* Againe, all the Israelites did weare *earrings of gold*, which afterward they tooke off from their eares, and gave them to *Aaron*, to make thereof the golden calfe, *Exod. 32. 3.* And they are not blamed for wearing them, but because they put them to Idolatrous uses. So it is said of King *Salomon*, that he had silver in such abundance, that according to his state, hee gave it in Jerusalem as stones, *2 Chron. 9. 27.* And Christ speaketh of the royalty of *Salomon*, as of a rare and excellent thing, which himselfe approved, howsoever hee preferres the glory of the Lillies of the field before it, *Mat. 6. verse 29.* The daughter of *Pharaoh* is said to bee brought unto *Salomon in vesture of gold of Ophir*, that is, in a garment of the finest bea.en gold, *Psalme 45. verse 10.* All these examples doe shew thus much, that there is a lawfull use of these things in them to whom they appertaine.

Against this doctrine some things are objected.

Object. I. In some places of Scripture, women are forbidden to weare costly apparell, and gold. For *Paul* willeth *Timothy*, that the women array themselves in comely attire, not *with broidered haire, or gold, or pearles, or costly apparell. 1 Tim. 2. 9.* And to the same purpose *Peter* speaketh, *1 Pet. 3. 3.*

Answ. First, these ornaments are not by *Paul* and *Peter* simply forbidden, but the abuse of them in riot and excesse. For persons that were in those times called, were of meaner estate; and the Churches in the dayes of the Apostles consisted (for the greater part) of poore, base, and meane men and women. *1 Cor. 1. 28.* These things therefore are forbidden them, because the use of gold and precious ornaments is nothing else but meere riot, in those that are but of a meane condition. Secondly I answer, that the Apostles in the places alleaged, doe reprove a great fault, which was common and ordinary in those dayes. For men and women desired and affected the outward adorning and trimming of their bodies, accounting the outward ornament, which consisted of gold, pearle, and costly apparell, to be the principall: whereas indeed the chiefe ornaments of a Christian, should be the vertues of Modesty and Humilitie, seated in the minde, and testified in the outward carriage.

Object. II. The Prophet *Esay* condemneth these things in particular. For it seemes, that he had viewed the wardrobes of the Ladies of the court in Ierusalem, *Cap. 3. 18. &c.* where he makes a Catalogue of their speciall attires and ornaments, and pronounceth the judgements of God against them all.

Answ. Some of the ornaments which the Prophet there mentioneth, are indeed meere vanities, that were of no moment, and served to no necessary or convenient use or end at al. Againe, others of them were in themselves things lawfull, and the Prophet doth not condemne them at all, as they have meet and convenient use: but hee condemnes them in this regard, because they were made the instruments and signes, of the pride, wantonnesse, vanitie, and lightnesse of those women. The truth of this answer will appeare, if we consider the 16. verse of that Chapter, where the prophet shews what his drift was in speaking of those things; not to condemne all ornaments, but the *pride* of the daughters of Ierusalem, and their *hautinesse and wantonnesse*, testified by divers particular behaviours there mentioned. Againe, some of the things there named, were the like, if not of the same kinde, with those which *Abraham* sent to *Rebecca*, and which shee did weare, *Gen. 24. 22.* And therefore we may not think that the Prophet intends to condemn all things there specified, but onely the abuse of them, as they were then misapplied to wrong ends, and served to proclaime to the world, the pride and wantonnesse of the hearts of that people.

III. Question.

What is the right, lawfull, and holy use of apparell?

Answ. In the use of Apparell, two things are to bee considered: the preparation of it, when it is to be worne; and the wearing, when it is prepared.

Sect. 1.

Preparation of apparell.

In the right preparation of our apparell, two Rules are propounded in Scripture for our direction.

I. Rule. Our care for apparell, and the ornaments of our bodies, must bee very moderate. This our Saviour Christ teacheth at large, *Mat. 6.* from the 28. to the 31. v. Where, commanding men *to take no thought for apparell*, he forbids not all care, but the curious and immoderate care. The reason is added, because they which walke in their callings, and doe the duties thereof with diligence, shall have, by Gods blessing, all things needfull provided and prepared for them. Hee that dwels in a borrowed house, wil not fal a trimming of it, and suffer his owne hard by to become ruinous. In like manner, our bodie is the house of our soule, borrowed of God, and by him lent unto us for a time; and wee are but his Tenants at will: for wee must depart out of it at his Commandement. And therefore our greatest care must bee employed upon our soules; and the other which concerneth the adorning of our bodie, must bee but moderate. Againe, God in his providence, cloatheth the very herbs of the field, therfore much more is he carefull for a man. And *Paul* saith. *If we have food and raiment, we must therwith be content. 1 Tim. 6. 8.* that is, if we have food and raiment necessary for us and ours, wee ought to quiet our hearts, and have no further care for our apparell.

It will be said, How shall we know what is necessarie?

Ans. A thing is necessary two wayes; first, in respect of nature, for the preservation of life and health: secondly, in respect of place, calling, and condition, for the upholding and maintenance thereof. Now we call that necessary raiment, which is necessary both these wayes: for example: That apparell is necessary for the scholler, the tradesmen, the countrey man, the Gentleman; which serveth not onely to defend their bodies from cold, but which belongs also to the place, degree, calling, and condition of them all.

If it be asked who shal determine and judge, what is necessary to these persons and purposes? I answer. Vaine and curious persons are not to bee competent judges hereof; but in these things we must regard the judgment and example of modest, grave, and frugall persons in every order and estate; who upon experience and knowledge, are best able to determine what is necessary, and what is not. Againe, though wee must not seeke for more than necessary apparell; yet if God of his goodnesse, give us ability to have and maintaine more, we must thankfully receive it, and use it well to the good example of others.

But some will say; It seemes that we ought not to have much, though God give ability,

because wee may not have above one coat. For *Iohn* gives this rule, *Luke* 3.11. *Let him that hath two coates, give to him that hath none. Answ. Iohn* meaning must needs be this; He that hath not onely necessary raiment, but more than necessary, hee must give of his abundance to them that want. For otherwise, his rule should not agree with Christs owne practice, who had himselfe two coats, an inner and an upper garment, which he kept and wore: nor with Saint *Pauls*, who had both a cloake and a coat.

This Rule discovers the common sinfull practice of many men in the world. The greater sort of men are exceeding carefull, by all meanes and wayes, to follow the fashion, and to take up every new fangled attire, whensoever it comes abroad. A course flat contrary to Christs doctrine, which commandeth an honest care only for necessary ornaments, and condemneth the contrary, and that upon speciall reason, because this inordinate and affected care is commonly a great pick-purse. It fils mens heads and hearts with vaine and foolish thoughts: it makes them wastfully to abuse the blessings of God given unto them, whereby they are disabled from helping others that are in need. Whereas the first and principall care ought to bee for the adorning of the soule with grace, and putting on the Lord Iesus; and this is it which will yeeld more comfort to the minde and conscience, than any externall formalitie to the outward state of man.

II. Rule. All apparell must be fitted to the body, in a comely and decent manner, such as becommeth holinesse, *Tit.* 2.3.

If it bee here demanded, how wee should thus frame and fashion our attire? The answer is, By observing the rules of decencie and comelinesse, which are in number seven.

First, that it be according to the sex: for men must prepare apparell for men, women for women. This rule is not ceremoniall, but grounded upon the law of nature, and common honestly, *Deut.* 22.5. *The woman shall not weare that which pertaineth unto the man, neither shall a man put on womans raiment: for all that do so, are abomination to the Lord thy God.*

Secondly, our apparell must bee made according to our office; that is, such as may be fit and convenient for us, in respect of our calling: that it may not hinder or disable us, in the performance of the duties thereof. Whereupon comes justly to bee condemned the kinde of apparell, (specially of women) that is used in this age. For it makes them like to an image in a frame, set bolt upright; whereby it comes to passe, that they cannot go well and with ease or conveniencie about any good businesse, but must of necessity either sit or stand.

Thirdly, our attire must bee according to our abilitie, and maintenance, either in lands, or in goods and substance. Wee must (as the common proverb is) shape our coat according to our cloth, that so wee may not bee in want, but have sufficient wherewith to maintaine our families, and to releeve the poore. Which also serveth to condemne the sinne of many persons, who lay upon their backes whatsoever they can scrape and gather together; in the meane while neglecting the honest maintenance of their own estates for time to come, and the necessary releefe of them that are in distresse and want.

Fourthly, it must bee answerable to our estate and dignity, for distinction of order and degree in the societies of men. This use of attire stands by the very ordinance of God; who, as he hath not sorted all men to all places, so hee will have men to fit themselves and their attire to the quality of their proper places, to put a difference betweene themselves and others. Thus we reade, that *Ioseph* being by *Pharaoh* set over all the land of Egypt, was arrayed *with garments of fine linnen, and had a golden chaine put upon his necke*, to put a difference betweene him and the inferiour princes of *Pharaoh*, *Genes.* 41.42. Thus in ancient times, the captaines and chiefe of the armies did weare fine garments of divers colours of needle work, to distinguish them from others, *Judg.* 5.30. Thus in kings courts, they went in soft raiment, and the poorer people in baser and rougher attire, *Mat.* 11.8. By which it appeares, that many in these dayes doe greatly offend. For men keepe not themselves within their owne order: but the Artificer commonly goes clad like the Yeoman: the Yeoman like the Gentleman: the Gentleman as the Nobleman: the Nobleman as the Prince: which bringeth great confusion, and utterly overturneth the order which God hath set in the states and conditions of men.

Fifthly, mens attire is to be framed and prepared, according to the ancient and received custome of the countrey, wherein they are brought up and dwell.

Touching this rule, it is demanded, whether if a man see a fashion used in other countries, he may not take it up here, and use it?

Answ. Hee may not. For God hath threatned to visit all such, as *are clothed with strange apparell, Zeph.* 1.9. And *Paul* taxeth it as a great disorder in the Church of Corinth, and even against nature, that men went in *long haire*, and women *went uncovered*, 1 *Cor.* 11. 13,14. And if this be so, then what a disorder is that, when men of one countrey frame themselves to the fashions and attires both of men and women of other nations? This one sinne is so common among us, that it hath branded our English people with the blacke marke of the vainest and most new-fangled people under heaven. If a stranger commeth into our land, hee keepeth his ancient and customable attire, without varying or alteration. Wee on the contrary, can see no fashion used, either by the French, Italian, or Spanish, but we take it up, and use it as our owne.

Sixthly, the garments that we make to cover our bodies, must bee such as may expresse the vertues of our mindes; specially the vertues of modesty, frugality, shamefastnes. They should be as a booke written with text letters, wherin at the first, any man may reade the graces that be in the heart. Thus *Paul* exhorts women that *they array themselves with comely apparel, in shamefastnesse and modesty, not with broidered haire, &c. but as becommeth women that professe the feare of God, with good works*, 1 *Tim.* 2.9,10. And our Saviour commandeth that the light of our conversation, even in outward things, should shine unto men, that *they seeing our good workes, may glorifie the Father which is in heaven. Mat.* 5.16.

Seventhly, it must bee framed to the example, not of the lighter and vainer sort, but of the gravest, and the most sober of our order and place, both of men and women. Wee have no expresse rule in Scripture, touching the measure and manner of our apparell; and therefore the wise and grave presidents of good and godly men, that are of the same, or like degree with our selves, ought to stand for a rule of direction in this behalfe. To which purpose *Paul* exhorteth, *Whatsoever things are pure, honest, of good report, if there be any vertue, &c. thinke of these things which yee have both learned, and received, and heard, and seene in me, those things doe, Phil.* 4. 9. Examples hereof, we have many in the word of God. Of *Iohn* the Baptist, who had his *garments of Camels haire, Mat.* 3. 4. Of *Elias*, who is said to *be a hairie man*, in respect of his attire, and to be girded (as *Iohn* was) with *a girdle of leather about his loynes*, 2 *King.* 1. 8. For these rough garments were the principal raiments of Prophets in those times and places, as wee reade, *Zach.* 13.4. And it was the ordinary fashion of the Iewish nation, to use goats haire, not only for making of their apparell, but even of the curtaines, that were made for the use of the sanctuary, *Exod.* 36. 14. If this rule were practised, it would serve to cut off many scandalous behaviours in the conversations of men. For now adaies, men doe strive who shall goe before another, in the bravest and costliest attire: having little or no respect at all, to the examples of godly and sober persons of their degrees and places. And this their excessive pride and vanity is ordinarily maintained, by unjust dealing, in lying and deceit, by covetousnesse, and unmercifulnesse to the poore: sins which are so greatly dishonourable unto God, that the very earth whereupon men doe live, can hardly endure the same. Wherefore those that feare God, and have a care to serve him in holinesse and righteousnesse, ought to hate and detest these courses, renouncing the curious vanitie of the world, and testifying the graces and vertues of their mindes unto men, even by their grave and sober gestures and habits of their bodies.

Sect. 2.

Wearing of apparell.

The second thing to bee considered in the right use of apparell is the *wearing* and *putting of it on*. Touching which, two speciall Rules are to be observed.

I. Rule. That wee weare and put on our apparel, for those proper ends for which God hath ordained the same. The Ends of apparell are specially three:

First, for *Necessities* sake: that is, for the defending of the body from the extremitie of parching heat, and pinching cold, and consequently the preserving of life and health.

This was the end for which garments were first made after the fall. And the reason of it is this: Whilest man was yet in the state of Innocency, before his fall, there was a perfect temperature of the ayre, in respect of mans body, and so there was no need of garments: and nakednesse then was no shame unto man, but a glorious comelinesse. Now after that *Adam*, and in him all mankinde had sinned, vanity came upon all the creatures; and amongst the rest, upon the ayre a marvellous distemperature in respect of heat and cold. For the remedy whereof, it was ordained that *Adam* should weare apparell, which God having once made and appointed, hee hath ever since blessed it as his owne ordinance, as daily experience shewes. For our attire, which is void of heat and life, doth notwithstanding preserve mans body in heat and life; which it could not doe, if there were not a speciall providence of God attending upon it.

The second End of apparell is *Honestie*. For to this end doe wee put it on, and weare it, for the covering and hiding of that deformitie of our naked bodies, which immediatly followed upon the transgression of our first parents: and in this respect also, were garments (after the fall) appointed by God, for the use of man.

It is objected, that *Esay* prophecied naked and bare foot, *Esay* 20. 2. and so did *Saul*, 1 *Sam.* 19 24. I answer, first, that which the Prophet did, was done by Commandement, as may appeare in the 2. *vers.* of that *Chapter*. For the Lord gave him Commandement so to doe. Againe, hee is said to be naked, because he put off his upper raiment, which was sackcloth, or some other rough garment that Prophets used to weare: but it cannot bee proved, that hee put off that garment which was next his flesh and skin.

Concerning *Saul*, there bee two answers given. One, that hee put off his upper garment, as *Esay* did. For wee are not to imagine that hee prophesied naked, it being so unseemely a thing, and even against the Law of nature since the fall. The other answer, and that according to the true meaning of the text is; that *Saul*, before the spirit of prophecy came upon him, had put on and worne his warrelike attire, where with hee went out to

to take *David*. But when the Spirit came upon him, then hee put off his military habit, and went in another attire, after the manner and fashion of a Prophet, and so prophesied. And therefore, whereas he is said to *go naked*, the meaning is, that hee stript himselfe of his armour, which both himselfe and his messengers used, in pursuing after *David*.

Now touching the Covering of the bodie with apparell, these things are to bee remembred. First, that it must bee covered in decent and seemly sort. Thus *Iosiph* wrapped Christs body that was dead, in *a cleane linnen cloth, together with the spices, Matth.* 27.59. Secondly, the whole body must be covered, some only parts excepted, which (for necessitie sake) are left open and bare, as the hands and face: because there is an ignominous shame, not only in some parts, but over the whole body. And here comes to bee reproved, the affected nakednesse used of sundry persons, who are wont to have their garments made of such a fashion, as that their neck and brests may be left for a great part uncovered. A practice full of vanitie, and cleane contrary to this Rule, grounded in corrupted nature. For if the whole body bee overspread with shame by sin, why should any man by such practice, (as much as in him lies) uncover his shame to the view of the world? The end of attire is to hide the shamefull nakednesse of the body from the sight of men. But such persons as these are, doe hereby expresse the vanity and lightnesse of their minds, by leaving some part of their bodies open and uncovered. Wherein, what do they else, but even display and manifest unto men and Angels, their owne shame and ignominie? Nay, what doe they else, but glory in that which is (by the just judgement of God) reproachfull unto them? Let all those that feare God, and are humbled in the consideration of their sinnes, which are the matter of the shame of mankinde, bee otherwise affected.

A third end of apparell is the *honouring of the body*. To this purpole S. *Paul* saith, 1 *Cor.* 12.23. *Vpon those members of the body which we think must honestly put more on the greater honor, &c. v.* 24. *God hath tempered the body together, and given it more honour to that part which lacked.* And in 1 *Thes.* 4.4. *It is the will of God, &c. that every one of vs should know how to possesse his vessell in holinesse and honour.* These words are spoken of chastitie, but they are generally to bee vnder stood of any other vertue belonging to the body. Now the reason of this end is plaine. The body of every beleever is the Temple of the holy Ghost, and a member of Christ, in the kind and place, as well as the soule. Therefore it ought to be both holily and and honourably used.

For the honouring of the body with outward ornaments, we must remember this distinction. Some ornaments are inward, and some are borrowed. Inward, are the graces and gifts of God; these are our owne. Borrowed are gold, silver, pearles, and precious stones, and these are outward. And of the two, more speciall care ought to bee had of the inward, than of the outward and borrowed. For these are indeed faire and honourable, in the opinion and estimation of men; but the other are farre more honourable in the sight of God. And therefore S. *Peter* exhorteth women, that *their apparell be not outward. as with broidered haire, and gold set about, or in sumptuous garments, but that the hidden man of the heart bee uncorrupt, with a meek and quiet spirit, which is before God a thing precious*, 1 *Pet.* 3.3,4.

Now that we may use our apparell to the Ends before rehearsed, wee are yet further to observe some speciall Rules: which may serve for our direction in the right adorning of the body.

First, every one must be content with their owne naturall favour and complexion, that God hath given them; and account of it as a preciousthing, be it better, or be it worse. For the outward forme and favour that man hath, is the worke of God himselfe, fitted and proportioned unto him, in his conception, by his speciall providence. Being then the Lords owne worke and his will, thus to frame it, rather than otherwise; great reason there is, that man should rest contented with the same.

Here comes to bee justly reproved, the strange practice and behaviour of some in these dayes, who being not contented with that forme and fashion which God hath sorted unto them, doe devise artificiall formes and favours, to set upon their bodies and faces, by painting and colouring; thereby making themselves seeme that which indeed they are not. This practice is most abominable in the very light of nature, and much more by the light of Gods words, wherein we have but one onely example thereof, and that is of wicked *Iezabel*, 2 *King.* 9.30. who is noted by this marke of a notorious harlot, *that she painted her face*. For what is this, but to finde fault with Gods owne workmanship? and to seeke to correct the same, by a counterfeit worke of our owne devising, which cannot but bee highly displeasing unto him?

A cunning painter, when hee hath once finished his worke, if any man shall go about to correct the same, he is greatly offended. Much more then may God, the most wise and absolute Former, and Creator of his worke, bee highly offended with all those that cannot content themselves with the favour and feature they have received from him, but will needs be chilling his worke into question, and refining it according to their owne humours and fancies. *Tertullian* in his booke *de habitu mulierum*, calls such persons, and that deservedly, *the devils handmaids*.

But may some say, if there be any deformitie in the body, may wee not labour to cover it? *Answer.* Yes: but we may not set any new forme on the face, or habit on the body. Dissembling is condemned, as well in deed, as in word, and such is this.

Secondly, we must place the principall ornament of our soules and bodies, in vertue and good workes, and not in any outward things. So would *Paul* have women to array themselves in comely apparell, *with shamefastnesse and modestie*, 1 *Tim.* 2.9.

Thirdly, in using of ornaments before named, we must be very sparing, and keepe our selves within the meane.

It will bee here demanded, What is then the measure that must bee used? *Answ.* The Scripture gives no rule for our direction in this point, but the example and judgement of the sagest and sobereſt persons in every order, age, and condition; and as they doe and judge, so must wee. As for example: whether a man should weare a ruffe, single, or double, or tripled, &c. the Scripture in particular gives no direction: onely we must looke upon the example of the sobereſt and discreetest persons of our order and age, and that ought to bee our president for imitation.

Fourthly, ornaments must be used not alwaies alike, but according to times and seasons. It is noted as a fault in the rich glutton, that he went *every day in costly apparell*, *Luk.* 16. 19. In the dayes of rejoycing, we may put on more outward ornaments: and so they used of ancient times at marriages, to put on wedding garments. *Mat.* 22. But in the daies of mourning, baser and courser attire is to be used, as fitteſt for the time.

Fifthly, we must adorne our bodies to a right end; to wit, that thereby we may honour them, and in them honour God. Against this Rule doe offend those that adorne their bodies to be praised, to bee counted rich and great persons, and to purchase and procure unto themselves the love of strangers. This is the harlots practice, described by *Salomon* at large, *Prov.* 6.25. and 7.10. 16. These are the ends, for which we must attire our selves.

And so much of the first maine Rule to bee observed, in the wearing and putting on of apparell.

The second maine Rule followeth. Wee must make a spirituall use of the apparell which we weare. How may that be done?

Answ. First, we must take occasion thereby to humble our selves, and that in this manner. When we see the plaister upon the sore, we know there is a wound: and so the cover of our bodies, must put us in minde of our shame and nakednesse, in regard of grace and Gods favour, by reason of originall sinne. And wee are to know that it is a dangerous practice for any man, to puffe up himselfe in pride upon the sight and use of his apparell. For this is to bee proud of his owne shame. Nay, it is as much as if a theefe should bee proud of his bolts, and of the halter about his necke; garments being nothing else but the cover of shame, and the signes of our sinnes.

Secondly, by the putting on of our garments, wee must bee admonished to put on Christ, *Rom.* 13.14. *Quest.* How shall we doe that? *Ans.* Thus: We must conceive Christs obedience active and passive, as a covering, and therefore by prayer we are to come unto God in his name, and intreat him to accept this his obedience for us: yea that Christ may bee made unto us wisdome, righteousnesse, sanctification, and redemption. And wee on the other side made conformable to him in life and death in all morall duties. Lastly, that we may have the same minde, affection, and conversation that he had.

Thirdly, when we put off our cloathes we then are admonished of putting off the old man; that is, the masse and body of sinfull corruption. And we then put him off, when we can by grace hate sin, and carrie a resolute purpose in our hearts of not sinning.

Fourthly, when we cloathe our selves, and trusse our attire to our bodies, this should teach us a further thing, that it behoveth us to gird up our loines, to have our lights burning, to prepare our selves to meet Christ, whether by death, or by the last judgement. If we make not these uses of our attire, we doe not rightly use, but rather abuse the same.

In a word, to shut up this point wee are all to be exhorted to make conscience of the practice of these Rules, and to take heed of pride in these outward things. And in way of motive hereunto; consider first, how great and heinous a sinne Pride is. The greatnesse of it may be discerned by foure things.

First, in it and the fruit thereof, superfluity of apparell, there is an abuse of our wealth to needlesse and superfluous uses, which ought to be unployed to uses more necessary; as to the good of the Church, common-wealth, and families, and especially for the releese of the poore.

Secondly, in this sinne there is an abuse of time. For they that give themselves to pride, spend so much time in the adorning of their bodies, that they have no leisure for the adorning and beautifying of the soule. Hence it comes to passe, that proud persons abound with ignorance, idlenesse, wantonnesse, and many other enormities.

Thirdly, in this sin there is an abuse of the attire it selfe: in that it is made a signe of the vanity of the minde, and wantonnesse of the heart, which should be the signe of a heart religiously disposed.

Fourthly, in it there is a confusion of order in the estates and societies of men. For whereas one order of men should goe thus attired, and another after another manner; by this it comes to passe, that equall and superiour are cloathed both alike, and that which should be an occasion to humble us, is made an occasion to puffe us up.

Fifthly,

Fifthly, there is a great judgement threatned against this sin, *Esay* 2. *vers.* 11,12. *Zeph.* 3. *vers.* 11.

The greatnesse of this vice, we are to endevour by all meanes possible to redresse in our selves. For which purpose, we must be carefull to see and feele, and withall to bewaile the spirituall nakednesse of our soules; which is a depravation of the image of God, wherin wee are created according to him in holinesse and righteousnesse, the want whereof makes us ugly and deformed in the eyes of God. And the true sense and experience of this wil turne our mindes and thoughts from the trimming of the body, and make us especially to labour for the righteousnesse of Christ imputed, as the only covering which will keepe us warme and safe from the stormes and tempests of the wrath of God.

Sect. 4.

In this fourth place, we come to the handling of those Questions that concerne the Moderation of our appetite in the Vse of Pleasures and Recreations. And these are specially three.

I. Question.

whether Recreation be lawfull for a Christian man?

Answ. Yea, and that for two causes.

First, Rest from labour, with the refreshing of body and minde is necessarie; because mans nature is like the bow, which being alway bent and used, is soone broken in peeces. Now that which is necessarie, is lawfull. And if rest be lawfull, then is recreation also lawfull.

Secondly, by Christian libertie, we are allowed to use the creatures of God, not onely for our necessitie, but also for meet and convenient delight. This is a confessed truth; and therefore to them which shall condemne fit and convenient recreation (as some of the ancient Fathers have done, by name *Chrysostome* and *Ambrose*) it may be said, *Be not too righteous, be not too wise, Eccl.* 7. 16.

II. Question.

What kinds of Recreations and Sports are lawfull and convenient, and what unlawfull and unconvenient?

Ans. I will first lay downe this ground, that, all lawfull recreation is onely in the use of things indifferent, which are in themselves neither commanded nor forbidden. For by Christian liberty, the use of such things for lawfull delight and pleasure, is permitted unto us. Therefore meet and fit recreations doe stand in the use of things indifferent, and not in things either commanded or forbidden. Hence I derive three conclusions, that may serve for the better answer of the Question.

I. *Recreation may not bee in the use of holy things*; that is, in the use of Word, Sacraments, Prayer, or any act of religion. For these things are sacred and divine, they doe stand by Gods expresse commandement, and may not be applyed to any common or vulgar use. For this cause it is well provided, that the Pageants which have beene used in sundry cities of this land, are put downe; because they were nothing else, but either the whole, or part of the historie of the Bible turned into a Play. And therefore the lesse to be allowed, considering that the more holy the matter is which they represent, the more unholy are the playes themselves. Againe, all such jests as are framed out of the phrases and sentences of the Scripture, are abuses of holy things, and therefore carefully to bee avoided. The common saying may teach us thus much, *It is no safe course to play with holy things.* Lastly, upon the former conclusion, we are taught that it is not meet, convenient, or laudable, for men to move occasion of laughter in Sermons.

* Non est bonum ludere cum Sanctis.

The second conclusion. *Recreation may not bee made of the sinnes or offences of men.* They ought to be unto us the matter of sorrow and mourning. *David sheddrivers of teares, because men brake the commandements of God, Psalm.* 119.136. *The righteous heart of Lot was vexed, with hearing and seeing the abominations of Sodome, 2 Pet.* 2. *vers.* 8.

Upon this it followeth first, that common playes which are in use in the world are to bee reproved, as being not meet and convenient matter of recreation. For they are nothing else but representation of the vices and misdemeanours of men in the world. Now such representations are not to bee approved. *Paul* saith, *Fornication, covetousnesse, let them not be named among you, as becommeth Saints, Ephesians* 5. *verse* 3. And if vices of men *may not bee named*, unlesse the naming of them tend to the reproving and further condemning of them, much lesse may they bee represented for the causing of mirth and pastime. For naming is farre lesse than representing, which is the reall acting of the vice. Indeed Magistrates and Ministers may name them, but their naming must be to punish and reforme them, not otherwise. Againe, it is unseemly, that a man should put on the person, behaviour, and habit of a woman; as it is also for a woman to put on the person, behaviour, and habit of a man, though it bee but for an houre. The law of God forbids both, *Deut.* 22.3. And that law, for equity, is not meerly judiciall, but morall. Nay it is the law of nature and common honestie.

Here

Here also, the dancing used in these dares is to bee reproved, namely, the mixed dancing of men and women, in number and measure, (specially after solemne feasts) with many lascivious gestures accompanying the same; which cannot, nor ought to be justified, but condemned. For it is no better than the very bellowes of lust and uncleannes, yea the cause of much evill. It is condemned in the daughter of *Herodias*, dancing before *Herod, Mark.* 6 22. And in the Israelites, that sate down to eat and drinke, *and rose up to play*; that is, to dance. We read indeed of a kinde of dancing commended in Scripture, that *Moses, Aaron* and *Miriam* used at the red sea, *Exodus* 15. 20. And *David* before the Arke, 2 *Samuel.* 6. 14. And the daughters of Israel, when *David* got the victorie of *Goliah*, 1 *Samuel* 18. 7. 8. But this dancing was of another kinde. For it was not mixt, but single, men together, and women apart by themselves. They used not in their dancing wanton gestures, and amorous songs, but the Psalmes of praise and thanksgiving. The cause of their dancing was spirituall joy, and the end of it was praise and thanksgiving.

It may be alleaged, that Ecclesiastes saith, *There is a time of mourning, and a time of dancing, Eccl.* 3. 4. And *David* saith, *Thou hast turned my joy into dancing, Psal.* 30. 11. And the Lord saith to *Ieremie, O daughter of Sion, thou shalt goe forth with the dance of them that rejoyce, Ierem.* 31. 4. I answer: first, these places speake of the sacred dancing before named, and not of the dancing of our times. Secondly, I say, that these places speake not of dancing properly, but of rejoycing signified by dancing, that is to say, a hearty rejoycing, or merrie-making. Besides that, the Prophet *Ieremie* speakes by the way of comparison, as if he should say: Then shall the virgin rejoyce, *as men are wont to doe in the dance.* And it is sometimes the use of the Scripture, to expresse things lawfull by a comparison, drawne from things unlawfull: as in the Parables of the unrighteous Judge, the unjust Steward, and the theefe in the night.

The third Conclusion. *We may not make recreations of Gods judgements, or of the punishment of sin.* The Law of God forbids us *to lay a stumbling block before the blind, to cause him to fall*, though it be not done maliciously, but in sport *Lev.* 19. 14. Upon the same ground, wee are not to sport our selves with the folly of the naturall foole. For that is the blindnesse of his minde, and the judgement of God upon him. I know it hath beene the use of great men, to keepe fooles in their houses. And I dare not condemne the fact: For they may doe it, to set before their eyes a daily spectacle of Gods judgement, and to consider how God in like sort might have dealt with them. And this use is Christian. Neverthelesse, to place a spirituall recreation in the folly of such persons, and to keepe them only for this end, it is not laudable. When *David* feined himselfe to be mad, before *Achish* the King of Gath, marke what the heathen king could say, *Have I need of madmen, that ye have brought this fellow to play the mad man in my presence? Shall he come into my house? 1 Sam.* 21. 15.

Againe, the baiting of the Beare, and Cocke fights, are no meet recreation. The baiting of the Bull hath his use, and therefore it is commanded by civill authority; and so have not these. And the antipathie and crueltie which one beast sheweth to another, is the fruit of our rebellion against God, and should rather move us to mourne, than to rejoyce.

The second answer to the former Question is this.

Games may bee divided into three sorts: Games of wit or industrie, Games of hazard, and a mixture of both.

Games of wit or industrie are such as are ordered by the skill and industrie of man. Of this sort are Shooting in the long bow, Shooting in the Caleever, Running, Wrastling, Fencing, Musicke, the games of Cheese, and Draughts, the Philosophers game, and such like. These, and all of this kinde, wherein the industrie of the minde and body hath the chiefest stroke, are very commendable, and not to be disliked.

Games of hazard are those, in which hazard onely beares the sway, and orders the game, and not wit; wherein also there is (as we say) chance, yea, meere chance in regard of us. Of this kinde is Dicing, and sundry games at the Tables and Cards. Now games that are of meere hazard, by the consent of godly Divines, are unlawfull. The reasons are these.

First, games of meere hazard are indeed lots; and the use of a lot is an act of religion, in which we referre unto God the determination of things of moment, that can no other way bee determined. For in the use of a lot there be foure things. The first is, a casuall act done by us, as the casting of the Die. The second is, the applying of this act to the determination of some particular controversie, the ending whereof maintaines peace, order and love among men. The third is confession, that God is a soveraigne Judge, to end and determine things that can no other way bee determined. The fourth is supplication, that God would by the disposition of the lot when it is cast, determine the event. All these actions are infolded in the use of a lot, and they are expressed, *Act.* 1. 24. 25. 26. Now then, seeing the use of a lot is a solemne act of religion, it may not bee applied to sporting, as I have shewed in the first conclusion. Secondly, such games are not recreations, but rather matter of stirring up troublesome passions, as feare, sorrow, &c. and so they distemper the body and minde. Thirdly, covetousnesse is commonly the ground of them all. Whereupon it is, that men usually play for

for money. And for these causes, such playes by the consent of learned Divines, are unlawfull.

The third kinde of playes are mixt, which stand partly of hazard, and partly of wit, and in which hazard begins the game, and skill gets the victorie: and that which is desective by reason of hazard, is corrected by wit.

To this kinde are referred some games at the cards and tables. Now the common opinion of learned Divines is, that as they are not to be commended, so they are not simply to be condemned, and if they be used, they must bee used very sparingly. Yet there bee others that hold these mixt games to be unlawful, and judge the very dealing of the cards to be a lot, because it is a meere casuall action. But (as I take it) the bare dealing of the cards is no more a lot, than the dealing of an almes, when the Princes Almner puts his hand into his pocket, and gives, *for example*, to one man six pence, to another twelve pence, to another two pence, what comes forth without any choice. Now this casuall distribution is not a lot, but onely a casuall action. And in a lot there must be two things. The first is, a casuall act: the second, the applying of the foresaid act, to the determination of some particular and uncertaine event. Now the dealing of the cards is a casuall act; but the determination of the uncertaine victorie is not from the dealing of the cards in mixed games, but from the wit and skill, at least from the will of the players. But in things that are of the nature of a lot, the wit and will of man hath no stroke at all. Nevertheless, though the dealing of the cards and mixed games be no lots; yet it is farre safer and better to abstaine from them, than to use them, and where they are abolished, they are not to be restored againe, because in common experience, many abuses and inconveniences attend upon them: and things unnecessarie, when they are much abused, because they are abused, they must not be used, but rather removed, as the brazen serpent was, 2 *King.* 18. 4.

A

B

C

D

III. Question.

How are we to use Recreation?

For answer whereof, we must remember these foure speciall rules.

I. Rule. Wee are to make choice of Recreations that are of least offence, and of the best report, *Phil.* 4. 8. *Whatsoever things are of good report, thinke of them.* The reason is, because in all recreations we must take heed of occasions of sinne, both in our selves and others. And this moved *Iob*, while his sonnes were a feasting, to offer daily burnt offerings, according to the number of them all, because he thought, *It may be, my sons have sinned, and blasphemed God in their hearts*, Iob 1. 5. And not onely that, but I adde further, wee must take heed of occasions of offence in others. Upon this ground, *Paul* saies, that *rather than hee eating should offend his brother, he would eat no meat while the world endured*, 1 *Cor.* 8. 13. In this regard it were to be wished, that games of wit should be used only, and not games of hazard, because they are more scandalous than the other. Lastly, in things that are lawfull in themselves, we are to remember *Pauls* rule, *All things are lawfull, but all things are not expedient*, 1 *Cor.* 6. 12.

II. Rule. Our Recreations must be profitable to our selves and others; and they must tend also to the glory of God. Our Saviour Christ sayes, that of *every idle word that men shall speake, they shall give an account at the day of judgement. Matth.* 12. *vers.* 36. Where by *idle words*, hee meaneth such, as bring no profit to men, nor honour to God. And if for idle words, then also for idle recreations, must wee bee accountable to him. Againe, S. *Paul* teacheth, that *whether wee eat or drinke, or whatsoever wee doe, we must doe all to the glorie of God*, 1 *Corinthians* 10. *vers.* 31. Therefore the scope and end of all recreations is, that God may be honoured in and by them.

III. Rule. The end of our recreation must bee, to refresh our bodies and mindes. It is then an abuse of Recreation, when it is used to win other mens money. The gaine that comes that way is worse than usury, yea it is flat theft. For by the law, we may recover things stolne, but there is no law to recover things won. And yet if play bee for a small matter, the losse whereof is no hurt to him that loseth it, and if it be applyed to a common good, it is lawfull; otherwise not.

IV. Rule. Recreation must be moderate and sparing, even as the use of meat and drink, and rest. Whence it followeth, that they which spend their whole life in gaming, as Players doe, have much to answer for. And the like is to be said of them that have lands and possessions, and spend their time in pleasures and sports, as is the fashion of many gentlemen in these daies.

Now Recreations must bee sparing two waies.

First, in regard *of time*. For wee must redeeme the time, that is, take time while time lasteth, for the procuring of life everlasting. *Eph.* 5. 16. This condemneth the wicked practice of many men that follow this game, and that, to drive away time, whereas they should employ all the time that they can, to doe Gods will. And indeed it is all too little, to do that which we are commanded: and therefore while it is called to day, let us make all the haste we can, to repent and be reconciled unto God.

Secondly, Recreation must bee sparing, in regard *of our affection*. For we may not set our hearts upon sports, but our affection must be tempered and allaied whith the feare of God. Thus *Salomon* saies, that *laughter is madnesse*, *Eccl.* 2. 2. so farre forth as it hath not the feare and reverence of the name of God to restraine it. This was the sinne of the Jewes reproved by the Prophet, that they gave themselves to all manner of pleasures, and did not *consider the worke of the Lord*, that is, his judgements and corrections, *Esa.* 5. 12. And thus if Sports and Recreations be not ordered and guided according to this and the other Rules, wee shall make them all not only unprofitable unto us, but utterly unlawfull. And so much of the vertue of Temperance.

CHAP. V.

Of Liberality.

HItherto we have treated of the first sort of Vertues that are seated in the will, which doe respect a mans owne selfe, namely, Clemencie, which standeth in the moderation of the minde in respect of anger: and Temperance, which consisteth in the moderation of our appetite, in respect of riches, apparell, meat and drinke, pleasures and recreations.

Now we come to the second sort, which respect others beside our selves. And these belong to the practice either of Courtesie and kindnesse, or Equitie and right. Of the first kind is Liberality: of the second is Justice, in shewing or giving Equitie, or Fortitude in maintaining the same. Of these in order.

Liberalitie is a vertue seated in the will, wherby we shew or practise courtesie & kindnesse to others. The principall Questions touching this vertue, may be referred to that text of Scripture which is written, *Luk.* 11. 41. *Therefore give almes of those things which yee have, & behold all things shall be cleane unto you.*

The words are a rule or counsell, delivered by Christ to the Pharisies; and the true and proper sense of them is this: You Pharisies give your selves to the practice of iniustice and oppression, and thereby you defile your selves and all your actions. For redresse hereof I propound you this Rule; Practise Charity in giving of your almes, let your outward good actions proceed from the inward sincere affection of your hearts toward your brethren; and then shall you attaine to a holy and pure use of your goods. The counsell of *Daniel* to King *Nebuchadnezzar*, *Dan.* 4. 24. *To breake off his sins by the practice of justice, and his iniquities by mercie to the afflicted*, may be a good Commentary to this Text.

In the words I consider two things: A remedie, *Therefore give almes of those things you have*; and the fruit that follows upon the remedie, *and behold all things shall be cleane unto you.*

A

B

C

D

Sect. 1.

The Remedie is the vertue of Christian Liberalitie, consisting principally in the practice of love and mercie, in giving of Almes.

For the better understanding whereof, five Questions are briefly to be propounded and resolved.

I. Question.

Who, or what persons must give almes?

Answ. There be two sorts of men that are and ought to be givers of Almes.

The first sort are Rich men, who besides things necessary, have superfluitie and abundance, yea, much more than things necessary. These are such as have *the worlds good*, as Saint *Iohn* saith, whereby they are able to give and bestow releefe upon others, out of their abundance. Thus Saint *Paul* saith, that *the abundance of the Corinthians must supply the want of other Churches*, 2 *Cor.* 8. 14. Many other proofes might be brought, but these be sufficient in a knowne confessed truth. 1 Ioh. 3. 17.

A second sort are men of the poorer sort, that have but things necessary, and sometime want them too. These must sometimes and in some cases give releefe. And because this point is not so easily granted, therefore I will prove it by the Scriptures.

The man that lives by his worke, is commanded to labour in his calling, that he may have something to give to them that want, *Eph.* 4. 28. The poore widow that cast into the Lords treasurie (of her penury) but two mites, that is, the eighth part of a penny, is commended; and Christ preferreth her almes before the great gifts of the richer sort, *Luk.* 21. 2. The Church of Macedonia, being poore and in extreme necessitie, doth yet send releefe to other Churches, and is commended for it by *Paul*, 2 *Cor.* 8. 2. Their povertie excused them not from liberality, but they were liberall, not onely according to, but even beyond their abilitie. Our Saviour Christ himselfe lived of almes: for *Ioanna* the wife of *Chuza Herods* steward, and *Susanna* ministred unto him of their substance, *Luk.* 8. 3. Where by the way we note, that he did not live by begging, as the Papists affirme, but by the voluntary ministration and contribution of some, to whom hee preached. Now though he was so poore himselfe, yet he used to gave almes of that he had, *Ioh.* 13. 29. The oblations of the old Testament, for the maintenance of the Altar, were a matter of great cost and charge; in sacrifices and such like ceremonies: and yet all were charged with them, the poore as well as the rich. Now in the new Testament, the materiall Altar is taken away, and yet we have something in the roome thereof, namely, those that are poore and destitute, which all men

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are bound in conscience to releeve and maintaine, as once they were to maintaine the Altar. Saint *John* commends unto us Charitie, not that which consisteth in words onely, but which shewes it selfe in actions, 1 *John* 3. 18. teaching that the one is no way sufficient without the other. Lastly, all mankind is distinguished into these two sorts: some are givers, some are receivers of Almes; there is not a third kinde to bee found in the Scripture.

Yet here an exception must bee added, that this doctrine bee not mistaken. There are some persons exempted from this dutie, and they bee such as are in subjection to others, and are not at their owne disposition. Of this sort are children under the government of their Parents, and servants subject to the authority and dominion of their masters. For the goods which they have, are not their owne, neither may they dispose of them as they list: they therefore must not bee givers.

It may bee asked, whether the wife may give Almes without the consent of her husband, considering that shee is in subjection to another, and therefore all that shee hath is anothers and not her owne. *Answ.* The wife may give Almes of some things, but with these cautions: as first, shee may give of those * goods that she hath excepted from marriage. Secondly, she may give of those things which are common to them both, provided it bee with her husbands consent, at least generall and implicite. Thirdly, shee may not give without or against the consent of her husband. And the reason is, because both the law of nature, and the word of God, commands her obedience to her husband in all things.

* Ex parpher-nalibus.

If it bee alleaged, that *Ioanna* the wife of *Chuzæ Herods* steward, with o hers did minister to Christ of their goods, *Luke* 8.3. I answer: it is to be presumed, that it was not done without all consent.

Againe, if it be said that *Abigail* brought a present to *David*, for releefe of him and his young men, whereof she made not *Nabal* her husband acquainted, 1 *Sam.* 25.19. I answer, it is true, but marke the reason. *Nabal* was generally of a churlish and unmercifull disposition, whereupon he was altogether unwilling to yeeld releefe to any, in how great necessity soever; whence it was, that hee rayled on the young men, that came to him, and drove them away, vers. 14. Againe, he was a foolish man, and given to drunkennesse, so as hee was not fit to governe his house, or to dispense his Almes. Besides that, *Abigail* was a woman of great wisdome in all her actions, and that which she now did was to save *Nabals* and her owne life, yea, the lives of his whole family: for the case was desperate, and all that they had, were in present hazard. That example therefore is no warrant for any woman to give almes, unlesse it be in the like case.

II. Question.

To whom must almes be given?

Answ. To them that are in need, *Eph.* 4.28. For the better conceiving of this answer, wee must remember that there bee three degrees of need. The first is *extreme* necessity, when a man is utterly destitute of the meanes of preservation of life. The second is *great* need, when a man hath very little to maintaine himselfe and his. The third is *common* necessity, when he hath something, but yet not sufficient or competent.

Now those that are in the first and second degree of need, they are the persons that must be succoured and releeved. For proofe hereof consider these places, *Matth.* 25.35.36. *I was hungry, and ye gave me meat, I thirsted, and ye gave me drinke, I was naked, and yee cloathed me, I was sicke, and ye visited me, I was in prison, and ye came unto me.* Where observe what persons Christ commendeth unto us to be releeved, the hungry, thirsty, naked, sicke, harbourlesse, and the captive or prisoner. *Rom.* 12.20. *If thine enemie hunger, feed him; if he thirst, give him drinke.* Wee must not onely supply the need of our friends, but also our enemies; 1 *Tim.* 5.16. *If any believing man or woman have widowes, let him minister unto them, &c. that there may be sufficient for them that are widowes indeed.* Here widowes that are desolate, without friends and goods, are commended to the liberality of the Church, *Lev.* 25.35. *If thy brother be impoverished, and hath the trembling hand, thou shalt releeve him as a stranger or sojourner, so shall hee live with thee.* By the *trembling hand*, is meant the man that works hard for his living, and yet cannot by his labour get things necessary, but must needs stretch out his hand to others that are in better state for helpe.

Here two Questions may further be made. First, whether we must give almes to beggers? I meane such as goe from doore to doore: for they come under the degrees of needy persons.

Anſ. Beggers are of two sorts: either such as are strong, able to labour and doe somewhat for their living; or such as are weake and impotent, unable to take paines for the maintenance of themselves, or those that belong unto them.

The first sort are not to bee releeved. For touching them, the Apostle hath given this rule, *Hee that will not labour, must not eat*, 2 *Thess.* 3.10.12. Every man must live by the labour of his owne hands, and feed upon his owne bread. Againe, such beggers are theeves and robbers, because they steale their labour from the Church and Common-wealth, which is as profitable as land and treasures.

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In the old Law, if two men strived together, and the one had wounded the other; the offender was injoined, not only to pay for the healing, but for the losse of his time also, *Ex.* 21.19. And in like manner ought such persons to bear their punishment, both of their theft, and of the losse of their labour. And the truth is, they that give to them in this their loose life, doe maintaine them in wickednesse.

Yet here one Caution is to bee remembred: that if such a man bee in extreme need, hee must be helped, rather than he should perish. And the Magistrate is to punish him for his idlenesse, and to compell him to labour. The Magistrate, I say, for private persons have no authority to inflict punishment in this case.

As for the other sort, that are unable to worke, they are not allowed by the word of God, to gather their almes themselves by begging from doore to doore, but to be releeved at home in their houses, *Deut.* 15.4. *there shall not be a begger in thee, v.* 11. *There shall be ever some poore in the land.* Here the holy Ghost makes a plaine difference betweene the poore and the begger, forbidding the one, and commanding to helpe the other. S. *Paul* likewise distinguisheth of widowes, whereof some have rich kindred, and they are to be provided for by them, 1 *Tim.* 5.4. Others are destitute of friends and kindred, by whom they may bee releeved, and such he willeth to be maintained by the Church. v. 16. And this is no toleration or approbation of beggers.

Againe, the begging of almes is the very seminary of vagabonds, rogues, and straggling persons, which have no calling, nor are of any Corporation, Church, or Common-wealth. Yea, it doth proclaime to the world, in the eares of all men, the shame either of the Magistrate, who restraines it not, having authority: or of the wealthy and able, that they have no mercy or compassion. It is also a great disorder in commonwealths. For the boldest and most clamorous begger, carries away all the almes from the rest: and so releefe is distributed both unwisely and unequally. And howsoever it is the good law of our land, agreeable to the law of God, that none should beg that are able to labour, or ail men are bound in conscience so see it observed, that have any care of the good of this Church and commonwealth: yet it is a plague of our times, and greatly to bee bewailed, that it is neglected, and not put in execution.

In the second place it is demanded, whether we must put a difference betweene persons and persons, in giving our almes?

Anſw. There be three differences of men that are in need

The first, is a mans owne: and such are they, that be of his household, for which hee that makes not provision, is worse than an Infidell, as the Apostle speaketh, 1 *Tim.* 5.8. Those also which are of a mans owne bloud, as father and mother, &c. *Mat.* 15.5.6. Now contrary to this sort are strangers, to whom we must not give in this case. For to neglect a mans owne, and to bestow it upon forreiners, unlesse there bee just and necessary cause so to doe, is a sinne against the law of nature.

A second difference of men is this. Some are of the household of faith, some are otherwise. S. *Pauls* rule is this, that we prefer them before the other, *Galat.* 6.10. *Doe good unto all men, but specially to them that are of the house hold of faith.*

A third difference. Some are our owne poore, of our owne land, and country, and some bee strangers in the same respects. Now howsoever wee are debters to all that we can doe good to: yet those that are neerer to us in habitation or neighbourhood, are to bee respected and releeved before others. This the Lord commandeth, *Deuter.* 15.7. *If one of thy brethren with thee be poore, within any of thy gates in thy land, which the Lord thy God giveth thee; thou shalt not harden thy heart, and shut thine hand from him.* And these being releeved, wee may in the next place afford our helpe to others. Thus did the good Samaritane in case of necessity, practise his charity upon a stranger, *Luk.* 10.32. and is therefore commended by our Saviour Christ.

III. Question.

How much releefe must every man give

Answ. We must put a difference betweene the almes of private men, and of incorporations or Churches. Touching private mens almes, the Scripture hath not determined how much must be given, but hath left it to the discreet consideration of every Christian. And yet it must be remembred, which the Apostle saith. 2 *Cor.* 9.6.7. that he *that soweth sparingly, shall reape sparingly.* And againe, *Let every man give, as he hath determined in his own heart.* Lastly, he gives a Commandement touching the quantity of giving, that every first day of the week, every one lay aside by himselfe, and lay up *as God hath prospered him*; that is, according to the ability, wherewith God hath blessed him, 2 *Cor.* 16.2.

But two cautions are propounded in the word, touching this quantity.

First, that wee must not so give almes, that others be eased, and we our selves grieved, 2 *Cor.* 8.13. It is not Gods will, that we should give all that we have in almes, and keepe nothing for our selves, but that wee keepe a due proportion in giving; and doe that good to others, wherby we may not our selves be hindred or oppressed. Our fountaines and rivers, must runne, to serve the necessity of the stranger. *in ſe. Pro.* 5.16,17. But yet the *right* must remain our own, we may not give away fountaine and water, and all. *Luk.* 3.11. He that

hath two coats, let him part with him that hath none, that is, hee that hath things necessary and in abundance, let him give freely, yet so as hee reserve one coat unto himselfe.

Here the Papist is justly to bee blamed, who holdeth it a state of perfection to give away all, and to live by begging. For this cannot bee, seeing it is against Gods Commandement, who will have some given, and not all, one coat, not both, and so is a state rather of sinne and imperfection.

Secondly, in the case of extreme necessity (and not otherwise) wee must bee ready and willing to give almes, though it bee by the selling of our possessions, *Luke* 12.33. *Sell that ye have & give alms*: our Saviours meaning is, in the case of extreme necessity, when there is no other way to releeve those that are to be releeved. *David* notes it as a property of a mercifull man, that *he dispersseth abroad, and giues to the poore*, *Psalme* 112.9. It was practised by the primitive Church, in the time of perfecution, in the like case, *Act.*4.34, 35. And the Church of Macedonia, though they were in want themselves, yet supplyed the extreme want of other Churches, 2 *Corin.* 8.1,2.

Now touching the almes of whole bodies, and Churches, this is the Rule; that they should maintaine the poore with things necessary, fit, and convenient, as meat, drinke, and cloathing, 1 *Tim* 5.16. And this serves to confute a grosse error, maintained by learned Papists; who hold, that whatsoever a man hath, above that which is necessary to nature and estate, hee should give it in almes. But the truth is otherwise: for a man may and ought to give almes more liberally, when hee hath abundance, yet so as hee is not bound to give all, but may reserve even part of his superfluity, for the publike use of Church and Commonwealth. And to this purpose is that which our Saviour saith, *Luke* 3.11. *He that hath two coats*, that is, things necessary and superfluous, must give but one, and that in case of the greatest necessity; meaning thereby, that all superfluity must not bee given in almes, saving onely in the case aforesaid of extreme want.

IV. Question.

How many wayes is a man to give almes?

Answer. Three wayes: first, by free giving to the poore. Secondly, by free lending: for this is oftentimes as beneficiall to a man, as giving. For this end there was a law given, *Deu.*15.8. *thou shalt ope thy hand unto thy poore brother, & lend him sufficient for his need wherein hee hath. Luke* 6.35. *Lend, looking for nothing again. Exod.* 22.25. *If thou lend money to thy poore with thee, thou shalt not be an usurer unto him, thou shalt not oppresse him with usury.* Thirdly, by remitting due debt in case of mens decay and extreme poverty. *Ex.*22.26. *If thou take thy neighbours raiment to pledge, thou shalt restore it unto him before the Sun goe downe*: 27. *For that is his covering only, and this is his garment for his skin; wherein shall he sleep? therefore when he crieth unto me (for ceasse and necessity) I will heare him: for I am mercifull.* According to this law, *Nehemiah* exhorteth the Rulers and Princes of the Jewes, that had oppressed their poore countrimen, saying, *Remit unto them the hundreth part of the silver, and of the corne, of the wine, and of the oyle, that ye exact of them for love*, *Nehemiah* 5.11.

V. Question.

How should almes bee given, that they may bee good workes, and pleasing unto God?

Answer. For the right manner of giving, sundry things are required, but specially these six.

First, a man must consecrate himselfe, and all the gifts that he hath and enjoyes, to God and his honour. This duty is commended in the Church of Macedonia, that *they gave their owne selves first to the Lord, and after unto them that were in need, by the wil of God*, 2 *Cor.* 8. 5. And thus the Prophet *Esay* fore-telleth, that the City Tyrus being converted, should consecrate her selfe and her goods to the Lord, *Esa.*23.18. *Yet her occupying and her wages shall be holy unto the Lord, it shall not bee laid up nor kept in store, but her marchandise shall be for them that dwell before the Lord, to eat sufficiently, and to have durable cloathing.*

Secondly, we must give almes *in faith*. How is that? first, we must be perswaded that we are reconciled to God in Christ, and stand in his favour: and then our almes shall be accepted. For no worke of the person can please God, before the person himselfe bee approved of him. Secondly, wee must depend upon God by faith, for the good successe of our almes. Saint *Paul* compares the poore man to a field well tilled, and almes to the sowing of seed, which hath a most plentifull harvest of blessing following it, 2 *Cor.*9.6. Now as the husbandman, casting his seed into the earth, waiteth upon God for the fruit thereof, *Iam.* 5.7. so must the good man that gives almes, depend upon God for the event thereof. *Salomon* saies, *He that hath mercy upon the poore, lendeth to the Lord, and the Lord will recompence him that which he hath given*, *Pro.*19.17. Upon these grounds must our faith rest, when we doe good to the poore.

Thirdly, wee must give in simplicity, *Rom.* 12.7. *Hee that distributeth, let him doe it with simplicity*, that is, of meere pity and compassion, and not for any sinister respect, pleasure, or praise of men, *Matth.*6.3. *When thou doest thine*

shine almes, let not thy left hand know what thy right hand doth.

Fourthly, we must give *in love*, 1 *Cor.*13.3. *Though I feed the poore with all my goods, &c. and have not love, it profiteth me nothing.*

Fifthly, *in iustice*. For we must not give other mens goods, but our owne truly gotten. *Esa.* 58.7. *abeit we fasting is, to break thine own bread to the hungry, to bring the poore that wander, into thine owne house, &c.*

Sixthly, with a bountifull and *cheerefull mind*: 2 *Cor.*9.7. *As every man wisheth in his heart, so let him give, not grudgingly, or of necessity: for God loveth a cheerefull giver.* Our alms must not bee extorted, but franke and free. And hence it followes, that there ought to be no begging from doore to doore, in a Christian Commonwealth. For that shewes, that men part with their almes, of a niggardly and compelled minde. And thus much of the Remedy.

Sect. 2.

In the next place followeth the fruit of the Remedy, in these words, *And all things shal be cleane unto you.*

Here first I will speake of the false, and then of the true and right fruit of Liberality.

The false fruit is this, that giving of almes doth merit forgiveneſſe of sinne, and satisfie the justice of God, for the temporall punishment thereof. That wee may the better see the error of this doctrine, I will answer the arguments alleaged in the defence thereof.

Object. I. The first is framed out of this text, *that giving of almes makes all things cleane unto us*, *Luke* 11.41.

Answ. Wee must understand the text thus: If wee returne to God, believe in Christ, and leave all our sinnes, then are we cleane, and all our actions, and consequently our almes-giving shall bee cleane unto us: for to the pure all things are pure. Now almes and other things are then said to be cleane unto man, when hee being himselfe pure, maketh and hath a pure use of them.

Object. II. *Dan.*4.24. *Redeeme thy sinnes by giving of almes.*

Ans. This place maketh against the Papists: for *by sinnes* the Prophet understandeth both the *guilt*, and also the *punishment*. Whereas they affirme, that the guilt of sinne cannot bee redeemed, but by Christ alone, and man onely is to satisfie for the temporall punishment of sinne. Secondly, the word which they translate *redeeme*, doth properly signifie (as it is in the Chalde paraphrase) to *breake off*. As if the Prophet should have said, Thou art, O King, a mighty Monarch, and thou hast used much injustice and cruelty: therefore now repent thy selfe, and breake off the course of thy sinnes, and testifie thy repentance, by doing justice, and giving almes to the poore, whom thou hast oppressed. Thirdly, the word in the ancient Latine translations, signifieth to *amend*; and then it beareth this sense; Amend thy selfe, and the course of thy life, and let thine injustice be turned into justice, thy cruelty into mercy.

Object. III. *Make you friends with the riches of iniquity, that when ye shall want, they may receive you into everlasting habitations*, *Luke* 16.9

Answ. Receiving here mentioned, is not in regard of merit, as though a man could deserve it by giving almes, but either by way of hearty prayers made by the poore, that they may bee received, or else because their almes shall bee unto them a pledge and earnest of their receiving into Gods kingdome.

Object. IV. *Prov.*16.6. *By mercy and truth, iniquity is redeemed.*

Answer. 1. *Salomons* meaning is, that by Gods goodnesse, and not ours, iniquity is pardoned. 2. If by mercy is meant, mans mercy, then are wee to understand it thus: that mercy and truth are evident signes unto us that our sinnes are forgiven, and not the working causes of remission.

Object. V. *Luk.*14.14. *And thou (which giveſt releeſe) shalt be blessed, because they cannot recompence thee*: therefore almes doe merit.

Ans. When God promiseth reward to the giving of almes, the promise is not made to the worke, but to the worker, and that not for the merit of his person, or worke, but onely for Christ his sake in whom hee is, by whose meanes hee stands reconciled unto God. And so men that practise charity in giving of almes, are rewarded with blessednesse, not for their almes, but according to the mercy of God in Christ.

Now followeth the right fruit of almes-giving: and it stands in foure things.

First, they are the way, in which we must walke to life everlasting. *I say the way*, not the cause either of life, or any other good thing, that God hath promised.

Secondly, they are effects and fruits of our faith, yea the signes and seales of Gods mercy to us in Christ. To this purpose S. *Paul* wisheth *Timothy*, 1 *Tim.* 6.17, 18, 19. to charge them that bee rich in this world, that *they doe good, & be rich in good workes, and be ready to distribute, laying up in store for themselves a good foundation against the time to come, that they may obtaine eternall life.* Now where is this foundation to bee laid up? not in heaven, for that is impossible for us, and it is laid up for us there already by Christ; but in our owne consciences, and that is our assurance of Gods favour in this world, and life everlasting in the world to come: of which assurance, this and other good workes are signes and seales unto us.

Thirdly, almes comes in the way of restitution of those goods that have beene gotten fraudulently, though from whom wee know not. Thus *Zacchaeus* at his conversion, for wrongs that hee had done, hee knew not to whom, gave halfe his goods to the poore, and proclaimed restitution to those that could come forth and challenge him.

Lastly, alms are a notable remedy against covetousnesse. For he that hath a mercifull heart, to bestow upon the poore, shall easily be content with that hee hath, and avoyd that sinne whereby otherwise hee fals into temptation and snares of the devill, 1 *Tim.*6.9.

CHAP. VI.

Of Iustice.

*Psal.*15.2. *He that walketh uprightly, and worketh righteousnesse.*

THE substance of the whole Psalme is a Question, and an Answer. The Question is, Who are the members of Gods Church upon earth, that shall come to life eternall in heaven? vers. 1. The answer is made in the rest of the Psalme. And in this answer is contained a description of the parties, by their properties and markes. The first marke is, *walking uprightly*, that is, in truth and sincerity of religion, which standeth in the sincerity of faith and a good conscience. The second note is the practice of righteousnesse.

Now Righteousnesse, or Justice, is twofold: the justice of the Gospell, and the justice of the law.

Evangelicall justice is that which the Gospell reveales, and not the Law, to wit, the obedience of Christ in his sufferings, and fulfilling of the Law, imputed to them that beleeve, for their justification; and this is not here meant.

Legall justice is that which the Law revealeth, and withall requireth: and it is either universall, or particular.

Universall justice is the practice of all vertues, or that whereby a man observes all the Commandements of the Law. Of this *Paul* speaketh, *Rom.*10.5. in which place hee opposeth it to the righteousnesse which is by faith. And *Zachary* and *Elizabeth* are said to bee *just before God, Luk.*1.6. namely, by this universall justice; because they walked in all the commandements and ordinances of the Lord, endevouring in all things to please him.

Particular justice is that, whereby we give to every man his right or due: and of this *David* here speaketh. The reason is, because if it were not so, then this second marke should comprehend under it all the rest; and so there would bee no good distinction of these properties one from another.

Particular justice is two-fold: in *distribution*, or in *exchange* and *contract*. Justice in distribution is that which keepes a proportion in giving to every man that honour, dignity, reverence, reward, or punishment, that is due unto him.

Of this there are moved principally two Questions.

I. Question.

What is that judgement, which men are to give and hold, one to and of another?

Answ. Iudgement is of two sorts: publike, and private.

Publike, which is given and administred by a publike person, in a publike place. Such is the judgement of the Magistrate, when hee acquitteth men, or according to their deserts condemneth them to temporall punishment. Of which we may reade, 2 *Chron.*19.6. *Psal.* 58.1. Such also is the judgement of the Prophet or Minister, whereby hee doth openly pronounce to men that beleeve and repent, that their sinnes are remitted, or retained, 1 *Cor.* 14.24. or that, whereby obstinate sinners are delivered up unto Satan, by the censure of Excommunication, 1 *Corinth.* 5.3,4,5. or Suspension.

Private judgement is that, whereby one man giveth judgement privately of another: and touching it, wee are to consider two points: First, of what things judgement must be given: secondly, how we are to give judgement.

For the first: wee must give judgement of three sorts of things: of mens facts, of their doctrines, and of their persons. Touching facts: the Apostle *Paul* would not have us to have fellowship *with the unfruitfull works of darknesse, Ephesians* 5.11. but rather to reprove them, because they are subject to our judgement: and being reproved by us, they are judged of us. And our Saviour doth therefore command us, when our brother trespasseth against us, *to goe and reprove him, Matth.* 18. *verse* 15. because his actions are lyable to our censure.

Secondly, the doctrines of men are to bee judged by us. *Try the spirits whether they are of God or no,* 1 *Ioh.*4.1. *The spirituall man judgeth all things*, that is, all doctrines, 1 *Cor.*2.*ver.*15. And our Saviour saith, *Yee shall know them by their fruits*, that is, partly by their doctrine, and partly by their lives, being judged according to the rule of Gods word, *Matthew* 7. *verse* 20.

Thirdly, wee may judge of the persons of men. Now men are of two sorts: either in the Church, or out of the Church. The members of the Church must bee judged by the judgement of charity, not of infallibility. They that are out of the Church, wee must suspend our judgements concerning them, and leave them to God. For *what have I to doe* (saith the Apostle) *to judge those that are without* 1 *Corin.*5.12. Wee may try and examine the person, but wee must reserve the judgement of condemnation to God alone.

The second point is, How wee are to judge one of another.

Ans. The right manner of judging according

ding to the word of God, I will lay downe in six Rules.

The first is, If we know any good thing by any man, whether vertue, or action, wee are willingly to speake of it, to commend it, and glorifie Gods name in it, and for it. Thus *Paul* affirmeth, that the Churches of *Iudea*, when they heard the word which hee preached, *glorified God for him alone, Gal.*1.23.

The second Rule; If wee know any evill, sinne, vice, or offence by any man, there is a time when we may, and a time when we may not speake of it, and that with good conscience. For the better keeping of this Rule, foure cautions are to be remembred.

First, he that will give sentence of another man, must in the first place purge and reforme himselfe. To this purpose Christ commandeth, *first to plucke the beame out of our owne eye, and then shall wee see clearely to cast out the mote out of our brothers eye, Mat.*7.5. And he that will not doe this in judging another, he condemneth himselfe, *Rom.*2.1.

Secondly, we must be rightly and truly informed in the matter, before wee give judgement. This was Gods owne practice, who came downe to see, whether the sinne of Sodome was answerable to the cry, *Gen.*18.21.

Thirdly, our love and charity must order and direct, both our speech & our judgement of others, that we speake not of them without deliberation. For hee that upon hatred reports the evill hee knoweth by another, is a back-biter. When *Doeg* the Edomite came and shewed *Saul*, that *David* was gone to the house of *Ahimelech*, hee told no more than the truth; and yet because it proceeded from an evill minde, therefore *David* accuseth him of hatred, back-biting, slandering, and unrighteousnesse, *Psal.*52.1,2.

Fourthly, hee that speakes the evill hee knowes by his neighbour, must have the testimony of his owne conscience, to assure him that he hath a calling to doe it.

Now a man is called by God in three cases. First, when hee is commanded by the Magistrate, to testifie what he knoweth. Secondly, when an evill that is in his neighbour is to be redressed by admonition. Thirdly, when an evill is to bee prevented, that it spread not abroad to the infection of others.

These caveats observed, wee may speake the evill wee know by others truly, and with an upright conscience. But if they may bee concealed, rather than a man should blaze abroad the faults of others, whereunto hee is privie, he ought to be silent: remembring always the saying of *Salomon*, that it is *the glorie of a man to passe by an infirmitie, and not to take notice thereof, but by love to cover a multitude of sinnes, Prov* 19.11.

The third Rule. When a mans speech or action is doubtfull, and may bee taken either well or ill, we must always interpret it in the better part. When Christ was brought before *Caiphas* the High Priest, there came two witnesses against him, who affirmed something of him which hee had spoken: but because they changed and misconstrued his words, turning them to a wrong sense, therefore they are called by the Holy Ghost, to their perpetuall shame and reproach, *false witnesses, Matth.*26.60. Against the Apostle saith, that *Love thinkes no evill*, 1 *Cor.*13.5. therefore love makes every speech and action in the better sense.

The fourth Rule. Touching secret offences of our neighbour, we must suspend our judgement of them. The reason is, because love always hopes the best, and thinkes no evill, 1 *Cor.*13.5. And our Saviours rule is, *If thy brother trespasse against thee, first reprove him privately, betweene thee, and him, and goe no further if that will prevaile. Matth.*18.15.

The fifth Rule. Against an *Elder, receive not an accusation under two or three witnesses,* 1 *Tim.*5.19. By an *Elder*, understand Ministers, civill Governours, and all Superiours. And if wee must not receive, then much lesse may wee frame an accusation against them. This may be a lesson for all inferiours, to learne, who take libertie to themselves, to speake what evill they please of their Governours.

The sixth Rule is concerning Ministers. The Spirit of the Prophets is subject to the Prophets, and not to private persons, 1 *Cor.*14.32. Indeed private persons have power to examine & trie their doctrine and ministerie: but they must goe no further; for they have no power to give judgement, either of their Ministers doctrine or persons. The doctrine and manners of teachers are subject to the censure of Prophets only. For example: A private man sayes, that he may excommunicate at his pleasure those that sinne, if hee proceed according to the three degrees mentioned, *Mat.*18. But this is in him a fault, for hee must not judge in this case at his owne pleasure, but his judgement must follow the judgement of the Church: and when the Church hath given censure, then may the private man proceed to censure, and not before. So saith our Saviour Christ, *Matth.*18.17. *If hee heare not the Church*, after the Church hath judged him, *let him be unto thee as an heathen and a publican.*

Here if the Question be made, how a man may with good conscience give judgement of his owne selfe;

I answer, by observing two Rules. First, a man must alwayes in the presence of God judge himselfe in regard of his sinnes, both of heart and life, 1 *Corinth.*11.31. *If wee would judge our selves, we should not be judged.* And this judgement of a mans selfe must not bee partiall, but sharpe and severe, with true humiliation and lowlinesse of heart. For this is a true ground of all charitable judgement of others. Secondly, before men a man must suppresse his judgement of himselfe, and bee silent: no man is bound either to praise or dispraise,

diſpraiſe, to excuſe or accuſe and condemne himſelfe before others: and grace muſt teach him thus much, not vainly to commend or boaſt of his owne gifts and actions; but rather to bury them in ſilence, and referre them to the judgement of others.

Now to conclude this point: The doctrine delivered is moſt neceſſary for theſe times. For the faſhion of moſt men is to give raſh and ſiniſter judgement of others, but themſelves they will commend, and that highly. If any thing be evill ſaid or done, all men muſt have notice of it. If a thing be doubtfull, it is alway conſtrued in the worſer part. If a thing be done of weakneſſe and infirmitie, wee aggravate it, and make it a double ſinne. Wee are curious in ſearching and inquiring into the lives of others, that we may have ſomething to carpe and finde fault with. But let this be remembred, that as wee judge, ſo wee ſhall be judged; firſt, of God by condemnation, and then by hard and unequall judgement from others. Againe, what is it that makes men to be open-mouthed in declaring and cenſuring our faults, but this, that wee open our mouthes to the diſgrace and defamation of others? Wherefore, if we would have other men to judge of us and our actions in love, wee muſt alſo make conſcience to give charitable judgement of them.

II. Queſtion.

How one man ſhould honour another?

Anſw. That we may rightly honour men, we muſt firſt know the cauſes for which men are to be honoured. And that the cauſes of honour may be conceived, I will lay downe this Ground: *Honour is in the firſt place principally and properly to be given unto God:* 1 *Tim.*1.17. *To Godonly wiſe, be honour and glory.* The reaſon hereof is rendred in the Lords prayer; becauſe his *is kingdome, power, and glory.* Againe, God is goodneſſe it ſelfe: his goodneſſe and his eſſence are one and the ſame: therefore honour is due unto him in the firſt place. Now every creature as it comes neare unto God, ſo is it honourable; and the more honourable, by how much neerer it commeth unto him. But man eſpecially, by how much nearer hee commeth to God in divine things, by ſo much more is he to bee honoured in reſpect of other creatures. From this ground doe follow theſe concluſions:

A First, that man is firſt of all to be honoured for vertues ſake: becauſe therein principally ſtands the internall Image of God. *Rom.* 2. 10. *To every man that doth good, ſhall be honour, glory, & peace; to the Iew firſt, &c.* Now whereas the queſtion might be, Who is the Jew, to whom this honour muſt be yeelded? *Paul* anſwers, ver. 29. that he is not a Jew, which is one outward, but he is a Jew, who is one within: and the circumciſion is of the heart. And *Salomon* ſaith, that *Honour is unſeemly for a foole, Prov.* 26.1. And the Holy Ghoſt to the Hebrewes ſaith, that *by faith our Elders were well reported of, Hebrewes* 11.2. The Heathen man, *Marcus Marcellus*, a Roman, did dedicate a Temple to the goddeſſe of Honour, and the way to that Temple, was by the houſe of Vertue.

The ſecond Concluſion is, That man is to be honoured, not only for vertue, but alſo for divine repreſentations of other good things: in a word, becauſe one man before another, bears the image of ſomething that is in God. As firſt, of his *Majeſtie.* Thus the King is honoured, becauſe in his Majeſtie and ſtate hee carrieth a reſemblance of the power and glory of God; ſo as that which is ſaid of God, may be alſo ſpoken of him. Hence it was, that *Daniel* ſaid to *Nebuchadnezzar: O King, thou art a King of Kings:* and why? *for the God of heaven hath given thee kingdome, power, ſtrength, and glory.* Secondly, of his *Dominion.* Thus the husband is to bee honoured of the wife, becauſe he beareth before the woman the image of the glory of God; yea, of his providence, wiſdome, Lordſhip, and government, 1 *Cor.*11.7. Thirdly, of his *Paternity:* and ſo the father is honoured of the ſonne, becauſe he beares in his perſon the Image of Gods paternity or fatherhood. Fourthly, of his *Eternity:* and hence it is, that honour is given to the aged, before the young man, becauſe he beareth the image thereof. Thus we ſee, that divine repreſentations doe imprint a kinde of excellencie in ſome perſons, and conſequently doe bring forth honour.

Dan.3.37.

The third Concluſion is, That men are to be honoured, even for the vertues of others, to whom they ſtand in relation. Thus the ſonnes of Princes are called by the honourable name of Princes. The children of Nobles are eſteemed by birth noble. Thus dignities doe run in deſcent, and the poſterity is honoured in the name of the anceſtors, but principally for the vertues of the anceſtors.

The fourth Concluſion is, Men are to be honoured for their riches. I meane not for riches ſimply, but for the right uſe of riches; namely, as they are made inſtruments to uphold and maintaine Vertue.

If it be ſaid, that to honour rich men, is to have the faith of the Lord Ieſus Chriſt in reſpect of perſons, *Iam.*2.1. I anſwer; In that place wee are not forbidden to honour rich men; but the Apoſtles meaning is, to reprove a fault of another kinde, when men preferre riches before pietie; when rich men are honoured being ungodly; and when godly poore men are deſpiſed and rejected, becauſe they are poore.

Now having premiſed the ground, wee come to give anſwer to the queſtion before propounded. A man therefore is to honour every one in his place, whether hee bee his ſuperiour,

ſuperiour, equall, or inferiour. Yea, there is a kinde of honour to be performed to a mans owne ſelfe. The truth of this anſwer we ſhall ſee in the particulars that follow.

Sect. 1.

Touching the honouring of Superiours, theſe Rules are to be obſerved.

First: All Superiours muſt have reverence done unto them, whether they be Superiours in age, in gifts, in authoritie, or howſoever, and that becauſe they are Superiours.

The actions of reverence due to all Superiours, are principally ſix. The firſt is, to riſe up before the Superiour, *Levit.* 19. 32. *Thou ſhalt riſe up before the hoare head, and honour the perſon of the old man.* The ſecond, when they are comming towards us, to goe and meet them. Thus, when *Abraham* ſaw the three Angels comming toward him, he ranne to meet them from the tent doore, *Gen.* 18.2. And King *Salomon*, when his mother *Bathſheba* came towards him to ſpeake unto him for *Adoniah*, the text ſaith, *he roſe up to meet her*, 1 *King.*2.19. The third, to bow the knee before the ſuperiour. Thus wee reade in the Goſpell, that a certaine man comming to Chriſt, as he was going on the way, kneeled unto him, *Mar.* 10.17. Thus *Abraham* ranne to meet the three Angels, and bowed himſelfe to the ground, *Gen.*18.2. And the ſame *Abraham.* elſe-where, bowed himſelfe before the people of the land of the Hittites, *Gen.* 23.7. The fourth, to give them the firſt and higheſt ſeat or place. This our Saviour Chriſt meaneth in the parable, wherein hee willeth thoſe who are invited to a banquet, to yeeld the chiefeſt place to them that are more honourable than themſelves, *Luke* 14.7. And it is ſet downe as a commendation of *Iоſephs* brethren, that they ſate before him in order, the eldeſt according to his age, and the youngeſt according to his youth, *Geneſis* 42. 33. Here we muſt remember, that though in common practice among men, the right hand is a note of ſuperiority, yet in Scripture the practice is contrarie. For in the article of our Creed, *Sitting at the right hand*, ſignifieth the inferiority of the Mediator, in reſpect of the Father; though it be a token of his ſuperiority, in regard of the Church. And ſo muſt the place be underſtood, (1 *King.*2.19. where it is ſaid, that *Bathſheba* ſate at the right hand of *Salomon.*) namely, that it was an argument of ſuperioritie, whereunto hee preferred her before the people; but it ſhewed her inferioritie in regard of *Salomon* himſelfe. And this cuſtome is frequent, both in the Scriptures, and in humane writers. The fifth, to give libertie of ſpeaking in the firſt place. This was the practice of *Elihu*, one of the friends of *Iob*, who being the youngeſt in yeares, dared not to ſhew his opinion, till *Iob* and others, who were his ancients had ſpoken. But when they had left off their talke, then he is ſaid to have anſwered in his turne, *Iob* 32.6, 7. 17. The ſixth, to give the titles of reverence to all ſuperiours. *Sara* according to this rule, called *Abraham* Lord, 1 *Pet.* 3.9. The man in the Goſpel comming to learne ſomething of Chriſt, cals him by this name, *Good Maſter*, *Mark* 10.17. and *Anna* rebuked by *Eli*, anſwered him with reverence, and ſaid, *nay, my Lord*, 1 *Sam.* 1.15.

The ſecond Rule touching honour due to ſuperiours, is more ſpeciall, touching ſuperiours in authoritie; namely, that they alſo muſt be honoured. And this honour ſhewes it ſelfe in foure things.

The firſt is, *ſpeciall reverence*, which ſtands in the performance of two duties. The former is, to ſtand when our ſuperiours doe ſit. For thus *Abraham* after hee had received the Angels into his tent, and prepared meat for them, ſerved himſelfe by them under the tree giving attendance, while they did eat, *Gen.*18.8. In like manner, when *Moſes* ſate in judgement, the people are ſaid to have ſtood about him, from morning untill evening, *Exod.* 18.13. The latter is, not to ſpeake, but by leave. A duty alwaies to be obſerved, but ſpecially in the courts of Magiſtrates. Example whereof we have in *Paul*, who being called before *Felix* the governour, did not ſpeake a word, untill the governour had beckened unto him, and given him leave, *Act.* 24.10.

The ſecond thing is *ſubjection*; which is nothing elſe but an inferiority, whereby we doe (as it were) ſuſpend our wils and reaſons, and withall cauſe them to depend (in things lawfull and honeſt) upon the will of the ſuperiour. This ſubjection is yeelded to the authoritie of the ſuperiour, and is larger than obedience.

The third is *obedience*; whereby we keepe and perform the expreſſe commandement of our ſuperiour, in all things lawfull and honeſt. It ſtandeth in ſundry particulars, as firſt, it muſt be in the Lord, and as to the Lord himſelfe, *Whatſoever ye doe* (ſaith the Apoſtle) *doe it heartily, as to the Lord, and not unto men, Col.*3.23. Againe, obedience muſt be performed even to ſuperiours that are evill. Thus *Peter* exhorts ſervants to bee ſubject to their Maſters, in all feare, not only to the good and courteous, but alſo to the froward, 1 *Peter* 2. 18. Thirdly, it muſt be done to Rulers, in whom we ſee weakneſſes. For their infirmities ought not to hinder or ſtop our duty of obedience, conſidering that the commandement of honouring the father and mother is generall without exception. Fourthly, it is to bee performed to them that are Deputies to Rulers, yea, which are deputies of deputies. *Submit your ſelves* (ſaith *Peter*) *unto all manner ordinance of man, for the Lords ſake, whether it bee unto the King, as unto the ſuperiour, or unto governours, as unto them who are ſent of him, &c.* 1 *Pe er* 2.13, 14. Fiftly, though puniſhment bee wrongfully and moſt unjuſtly impoſed by Rulers, yet it muſt be borne without reſiſtance.

stance, till we can have our remedie. *For this is thankeworthie, if a man for conscience toward God, endure griefe suffering wrongfully,* 1 Pet. 2. 19. The practice of this we may see in *Hagar*, the hand-maid of *Sara*, who is commanded by the Angell to returne againe to her dame, and humble her selfe before her, though she had dealt very roughly with her, *Gen.* 16. 9.

The fourth thing due to Superiours in authoritie, is *Thankesgiving*; in praising God for their paines, authoritie, and gifts principally. Thus *Paul* exhorts, that *prayers, intercessions, and thanksgiving, be made for Kings, and all that be in authoritie,* 1 *Tim.* 2. 1. The reason is, because being over us in authoritie, we have the benefit of their gifts and authoritie, *Gen.* 45. 9.

Sect. 2.

In the second place commeth to be considered our honour due unto our Equals. Concerning which, there be two Rules.

I. Rule. Equals must esteeme better of others than of themselves. Thus *Paul* exhorts all men in meeknesse of minde, without contention or vaine-glorie, to esteeme others better than themselves, *Phil.* 2. 2.

II. Rule. Equals, in giving honour, must goe one before another, *Rom.* 12. 10 where the Apostle saith not, *in taking honour*, because the dutie by him prescribed concernes not all persons, but those alone who are of a like or equall condition.

Sect. 3.

A third sort, to whom honour is to be yeelded, are inferiours. And the honour due unto them is, without all contempt, in meeknesse of spirit, to respect them as brethren. This dutie the Lord commands expressly to the King; *That his heart bee not lifted up above his brethren, Deut.* 17. 20. The same was the practice of *Iob*, who saith of himselfe, that he *did not contemne the judgement of his servant, or of his maid, when they did contend with him, Iob.* 31. 31. *Naaman* the Syrian thought it no disgrace, to be advised and ordered by the counsell of his servants, 2 *King.* 5. 13. And true it is, that all superiours ought, to keepe their state and place; yet so, as they have respect also to such as are inferiour to them, without scorne or contempt.

Sect. 4.

Lastly, there is a kind of honour to be performed to a mans owne selfe, which dutie the Apostle exhorteth unto, *Phil.* 4. 8. where hee saith; *If there be any vertue, if there be any praise, thinke on these things.* By which he would teach us, not only to tender the honour of our superiours, equals, and inferiours, but even of our selves, in seeking after vertue, and praise that followeth after it.

But how should a man in a right manner honour himselfe?

Answ. By observing two rules.

I. Rule. We must preserve our selves in bodie and soule; specially, we must keepe the body, that it be not made an instrument of sin. For when wee doe use our bodies as instruments of uncleanesse, then doe we bring a shame upon them. And it is the will of God, *that every man should know how to possesse his vessel in holinesse and honour,* 1 *Thess.* 4. 4. And that which is said of the body, is to be understood of the hand, the heart, the tongue, and all the parts and members thereof.

II. Rule. If wee would truly honour our selves, we must honour God in all our waies. For God *will honour them who honour him.* 1 *Sam.* 2. 30. Now to honour God, is to honour him according to his will and word, in the duties of good conscience and good life. On the contrarie, they that dishonour God, God will dishonour them before all the world. And this must teach us, even to dedicate our selves to God and his glorie, in the whole course of our callings, whether in the Church or Common-wealth.

A COMMENTARIE OR EXPOSITION VPON THE FIVE FIRST CHAPTERS of the Epistle to the GALATIANS,

Penned by the godly, learned, and judicious Divine, M. WILLIAM PERKINS.

Now published for the benefit of the Church:

AND CONTINVED WITH A supplement upon the sixth Chapter, by *Rodolfe Cudworth* Bachelour of Divinitie.

LONDON,
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TO THE RIGHT HONOVRABLE, RIGHT VERTVOVS, AND MOST TRVLY RELIGIOVS LORD,

ROBERT, LORD RICH, BARON OF Leeze, &c. Grace and Peace.

2 Tim.3.16. 2 Pet.1.20. 2 Tim.0.19.

THE holy Scriptures (Right Honourable) given by diuine inspiration, and penned by the holy men of God, Prophets, Apostles, and Apostolike writers, not by priuate motion, but as they were guided by the holy Ghost, are not onely commended by God, and left vnto the Church as a precious depositum carefully to bee kept in their integrity, (for which cause the Church is called the Ground and Pillar of truth, 1 Tim.3.15.) nor to bee defended onely by the sword of the Magistrate against Heretikes, Schismatikes, and men of scandalous life, in which respect hee is called (and that truly) Custos vtriusq; tabulæ: But also to bee the pillar and foundation wherevpon rest our faith, the touch-stone of truth, the skop of remedies for all spirituall maladies, an anker in the blasts of Temptation, and waues of affliction; a two-edged sword to foile and put to flight our spirituall enemies, the only Oracle to which we must haue recourse, and whereat we are to inquire the will of God: In a word, the bread and water of life, wherevpon our soules are to feed vnto eternall life. Therefore we are commanded to search the Scriptures as for siluer, and to seek in them as for treasures, to read in them con tinually, to meditate on them day and night, to vse them as bracelets vpon our armes, and frontlets betweene our eyes, to teach them to our posterity, and to talke of them when wee are in our houses, and when we walke by the way, when we lie downe, and when we rise vp. And great reason there is of this commandement, seeing that (as an ancient writer saith) Quicquid in eis docetur, veritas est: quicquid præcipitur, bonitas est: quicquid promittitur, felicitas est: that is, whatsoever is taught in them, is truth it selfe: whatsoever is commanded, is goodnesse it selfe: whatsoever is promised, is happinesse it selfe. They being of such perfection, that nothing may be added vnto them, nor any thing taken from them: of such infallible certainty, that heauen and earth shall sooner passe away, than one tittle fall to the ground: so pleasant and delightfull, that they exceed the hony and the hony combe: and so profitable, that no treasures may be compared vnto them: seeing they are able to make vs wiser than our enemies, than the aged, than our teachers: to make vs wise vnto saluation, to giue vs an inheritance among them that are sanctified: nay, able to saue our soules. Which being so, I cannot sufficiently wonder, that any calling themselues Christians should make lesse account of the booke of God, than the Romanes in old time did of their twelue Tables, and other Heathens of their ritual bookes: or than the Iewes at this day doe of their Talmud, the Turkes of their Alcoran, the Æthiopians of their Abetelie; especially that those which professe themselues Diuines, should so disdaine the holy Scripture, that leauing it, the cleare fountaine of the water of life, they should breake themselues to the troubled streames of mens deuices, and dig vnto themselues pits which will hold no water. Wherein the Schoole-men (I meane, the Sententiaries, the Summists and Quodlibetaries, are chiefly (if not only) to bee censured; who setting aside the Scriptures, haue vanished away in vaine speculations in their Questions vpon Lombard the Master of the sentences, and vpon Thomas their new Master. So that had it not beene for some few Glosses (which notwithstanding like the glosse of Orleans doe often corrupt the text) Nicolaus de Lyra, Hugo de S. Charo, and Peter Comester (whom I should haue named first, being so good a textman, that as his name importeth) he did eat vp the text, as the poore mans horse drinke vp the water: we should not haue had among such a multitude of writers, one poore comment vpon the Bible for diuers hundred yeares. And no marueil, seeing it is an ordinarie thing for young nouices in Popish Vniuersities (and I would it were but there onely) not to lay the foundation of their study in Diuinity vpon the rocke, but vpon the waters: that is, not vpon the Scripture, but vpon Aquinas, or some such Summist: and to read the Scriptures no further than they giue them light for the vnderstanding of their Schoole-Doctors. Witnesse one of their owne writers, who testifieth of himselfe, that hee had studied

Eph.2.17.

Esa.8.20.

Iohn 5.30. Psal.1.2. Deut.6.8.

Hugo de S. Victore Script. & Scriptor. sacræ lib.1.cap.1. Deut 4.2. Matth.5.18. Psal.19.10. Psal.119. 98. &c. 2 Tim.3.15. Act.ab.32. Ioan.1.21.

Ier.2.13.

Ferdinand. Vtellosil Epist. Lucan. præf. in auct. Scholast. Neoter.

studied Schoole-Diuinity and the Canon Law for the space of 16. yeares, and yet never so much as saluted either the Scriptures, or the Fathers. Which course they take, either because they presume to vnderstand aboue that which is written, contrary to the Commandement of the Apostle, Rom.12.3. or for that they iudge the Scriptures too simple and shallow for them to wade in, as not affording them sufficient matter for their wits to worke vpon. Not considering that whilst they contemne the simplicity of the Scriptures, and looke beyond the Moone, in the meane time with Thales they fall into the ditch: and that whilst they striue with the wings of their wit to soare aboue the clouds of other mens conceits, they sinke into a Sea of absurdities and errors. Not yet remembring that the Scripture hath great maiesty ioyned with simplicity, and as great difficulty mixed with plainnesse and facility: and therefore not vnfitly resembled by S. Gregory, to the maine Ocean, in which the lambe may wade, and the Elephant may swim. For the Spirit of God hath in wonderfull wisdome so tempered the Scriptures, that they are both obscure, and perspicuous: in some places like a clasped or sealed book, Isa.29.11. in other places like a booke that is opened; Apoc.5.5. being both easie and difficult. Easie, in that the entrance into the word giueth light and vnderstanding to the simple, Psal.119.130. Difficult, in that some things are hard to be vnderstood, 2 Pet.3.16. and hard to be interpreted, Heb.5.11. Easie, to inuite vs to read and learne them: Difficult, to exercise vs lest we should contemne them. From the easie and plaine places are gathered principles of Religion, both grounds of faith, and rules of good life, which we call Catechismes. The difficult places require interpretation, and the Commentaries of the learned. Both which is necessary in the Church of God: Catechismes haue a necessary vse, both in regard of the simple, who are to be fed with milke, being but babes in Christ: and of the learned, who are strong men in Christ, that they may haue some rule, whereby to try the spirits, consonant to the analogy of faith, and the doctrine of the Orthodox Fathers of the Church: which Paul calleth the forme of knowledge, Rom.2.20. and the forme of doctrine, Rom.6.17. and a patterne of wholesome words, 2 Tim.1.13. which formes of doctrine were in vse in the primitive Church in the Apostles dayes, as it is manifest, Heb.6.1. where the Apostle sets downe the principall points of the Catechisme, calling them the doctrine of the beginning of Christ. And after the Apostles, we finde that they were vsed by learned Fathers, both of the Greeke and Latine Church. Clemens Alex. had his Pædagogus. Cyril of Ierusalem his Catechisme and Mystagogue bookes. Origen (that famous Catechist) his bookes of principles. Theodoret his Epitome Diuinorum decretorum. Lactantius his Institutions. Augustine his Enchiridion. Hugo de S. Victore his bookes of the Sacraments, or mysteries of Christian religion. And it were greatly to be wished, that as in other reformed Churches beyond the Sea, they haue a set Catechisme which all men follow: and in the Church of Rome one approued by the Councell of Trent: so there were an vniforme Catechisme inioyned by publike authority to be vsed in all Families, Schooles, and Churches, in this land, that we might all with one minde and one mouth, iudge and speake the same thing.

Now as Catechisms gathered out of plaine and easie places are necessary for the simple: so Commentaries are as necessary for the vnderstanding of such places as are more abstruse and difficult. Our Sauiour Christ (the great Doctor of the Church) hath by his owne practice giuen vs a president hereof, in expounding the Law, Mat.5. in expounding all hard parables to his disciples apart: for the text saith, that he vnfolded or expounded them vnto them, Marke 4.35. That hee interpreted vnto them in all the scriptures the things which were written of him, Luke 24.27. That he opened vnto them the scriptures, v.32. And they haue beene alwayes so accounted in the Church of God. For the Iewes (as we know) had their Perushim, the Greek Church their Scholia, the Latin Church their Glosses, with other Paraphrases, and Expositions. Neither was it euer called in question by any, saue by the phantasticall Anabaptists, who rest onely vpon immediate reuelations. And some preiudicate Papists, who hold the consent of all Catholikes to be the true Scripture, both the glosse, and the text, the written word, but vnlike Diuinity, and a dead letter. And certaine arrogant spirits, who with Nestorius skorne to reade any Interpreters. But how Commentaries ought to be written, it is not so easie to define, there being such difference as well in regard of the manner of writing, as of the measure. For besides that the Popish writers in the foure seuerall senses of the Scripture, commending Ierome to excell in the literall, Origen in the Allegorical, Ambrose in the Anagogicall, Chrysostome in the Tropologicall; they haue beene of sundry wayes of expounding the Scripture, as their owne writers doe record. In the measure, we finde some too tedious, as the two Alphonsi, Tostatus, and Salmeron, who vpon every small occasion digresse from the text, or rather take occasion to enter into infinite friuolous questions, which breed strife rather than godly edifying which is by faith. For there is not so short a Chapter in the Bible, vpon which the former moueth not infinite endlesse questions: whereupon his volumes grow to that bignesse, that one contrasting his commentary vpon S. Matthew, and drawing it into an epitome, yet could not see it abridge it, but that it contained aboue a thousand pages in folio in the largest volume, and smallest character. The other is so short with his 12. volumes vpon the Euangelists, that hee might well haue contracted leaues into lines, and lines into letters. Which tedious discourses, and impertinent excursions from the text serue for no other end, but to cast a mist before the eyes of the reader, and draw (as it were) the vaile of Moses ouer his face, so that he cannot see the meaning of the holy Ghost. Others on the contrary are too short and compendious, offending as much in breuity, as the former in prolixity: by name Emanuel Sa the Iesuit, whose Commentaries vpon the Bible are shorter than the text it selfe, like to those of Apollinaris, of whom Ierome writeth, that a man which readeth them, would thinke hee read Contents of Chapters, rather than

Epist. ad Leandrum.

Nec Scripturas, nec Doctores vel summe salutis. Laert. de vit. Philosoph. lib.1. in Thal.

Sixt Senen. in præfat. in Bib.

Sleidan. l.6 Coller. Enchir. controuers. c.1. Sacrat. lib.7. cap.32.

1 Tim.1.4.

Sixt Senen. in Bibl. l.4. Petrus Ximenes Epist. Cauriens.

2 Cor.3.

Non tam Commentarios, quam indices capitulorum. Hieron. præfat. in 1. Comment. in Esai.

than Commentaries. *But as for the manner: the literall sense (which our author here followeth) is the only sense intended by the spirit of God: the Allegoricall, Tropologicall, Anagogicall, being but severall uses and applications thereof: For the Scripture (consisting in the sense, not in the letters) is profitable to teach, and improve, as Paul saith: whereas from the Allegoricall sense no necessary argument can be taken (as their owne Doctors confesse) either to confirme or confute any point of doctrine: and therefore much lesse from the Tropologicall, or Anagogicall. And as for the measure, in regard of brevity or prolixity, the golden meane hath beene judged by the learned to be the best which is, not only to give the bare meaning paraphrastically, but to make collection of doctrine, and application of uses: yet briefly, rather pointing at the chiefe heads, than dwelling long upon any point. Some are of opinion that a Commentor is only to give the literall sense of the place without making further use of application, or instruction: To which I could easily subscribe, if all the Lords people could prophesie, or of all were able to handle the word of God, the sword of the spirit. For as to an expert Musitian who is acquainted with the concords or rules of descant, it is as good a direction to have only the grounds, as if he had every point pricked out unto him, being inured to the division upon every point, as it falleth out in the ground: So to him that is acquainted with the word of God, a short and concise handling of the Scripture may bee as good a direction, as if every point were discoursed at large. But because all readers are not strong men in Christ, some being but babes, who must have every thing minced, and cut small unto them before they can receive it. Neither all teachers expert and prompt Scribes, like to Ezra, nor mighty in the Scripture as Apollos, such as are able to devide the word aright, and apply it fitly as they ought: (Some being deceitfull workmen perverting it to their owne destruction, in pressing the two dugs of the Scripture, the Old and New Testament, that in stead of milke, they sucke nothing but blood. Others unskilfull, casting wilde Colloquintida into the pot of the children of the Prophets, being too hasty to learne, and too ignorant to know of themselves, what they should have gathered.) Therefore to helpe the ignorance of the one, and hinder the malice of the other (and so to profit the most) beside the meaning, hee hath briefly drawne out such doctrines as naturally arise from the text: shewing withall, how they ought to be applyed for confutation, correction, instruction, consolation. Which he hath done with such dexterity (artificially marching together, two things, heretofore insociable, Brevity and Perspicuity,) that the like (I take it) hath not beene performed heretofore by any Expositor upon this Epistle: which we may well call the key of the new Testament, in that it handleth the weighiest points of doctrine, whether we consider the necessary knowledge, thereof, or the controversies of these times. Therefore Luther after hee had once publikely expounded it tooke in hand again, and interpreted it the second time, beginning (as himselfe saith) where he ended, according to the saying of Syracides, When a man hath done what he can, he must begin againe, which* Commentary *seeing it hath found such good entertainment amongst us, being but a forreiner, and having lost much of his strength, and taken wind by changing from language to language, as wine from one vessell to another: I doubt not but this, being a free denizen, will finde the like favour and acceptance, the rather, if it will please your Honour to vouchsafe it your countenance: To whose protection and patronage I here commend it, as* S. Luke *did his histories to the most noble* Theophilus: *desiring hereby to testifie my humble duty unto your Honour, and my thankfulnesse to God for the riches of his grace bestowed upon you in the mystery of the Gospell; for your zeale of Gods glory, your love of the truth, and of all those that unfainedly embrace the truth.*

And thus fearing to hinder the course of your more serious cogitations and actions, I humbly take my leave: Desiring the Lord, who hath promised to honour those that honour him, that as hee hath made you Honourable in your noble progenitors, so hee would make you thrice Honourable in your future successors, and long continue you a noble instrument under his Highnesse, of the peace and welfare of your country, as hitherto he hath done, accomplishing all your desires for present posterity and future felicity. From Emanuel *College in* Cambridge: *August.* 10. 1604.

Your Honours most humbly devoted,

RODOLFE CVDVVORTH.

2 Tim.3.16. Symbolica. Theologia-non est argumentativa. Thom.

2 Cor.11.13. Volusian. vel Honor. ad augu. Nichol.1. 2 Pet.3.16.

Eccles.12.6.

1 Sam.2.30.

To the Courteous Reader.

Here offer to thy view (Gentle Reader) a Comment, and a Supplement: the Comment drawn by an excellent workman, and drawen in excellent proportion, in all points suting to the analogie of faith, and the doctrine of the Orthodox Fathers of the Church, being the substance of his three yeares Lectures upon the Lords day. If his former workes either of Positive Divinitie in sundrie of his Treatises, or Controversall Divinitie in his Reformed Catholike, or Casu-Divinitie in his Cases of Conscience, have ministred any comfort unto thee, or given thee content: I doubt not but these Commentaries will abundantly satisfie thy expectation. For to omit the varietie of matter, as also the brevitie and admirable perspicuitie in regard of the manner, (being the cheefest commendation of Oecumenius *or any Interpreter) in them as in a mirrour thou mayst more clearely see his knowledge in the mysterie of Christ; and his dexteritie in exemplifying that by practice, which he had formerely taught by precept, than in any of his writings besides: as having a double eminencie above the rest. First, in that they were penned the last of all his workes, being come to ripenesse of judgement: and that upon mature deliberation after his Sermons, (as his manner was.) Secondly, in that they were written with his owne hand, whereas all his other writings (except some short Treatises) were taken by some diligent auditors, and perused by himselfe. Heretic resembling the Epistle it selfe, which was written with Pauls owne hands: all the rest (except that short one to* Philemon) *by his Scribes. And as they doe exceed his other writings, so I might say (perhaps more truly than discreetly) that they surpasse in this kinde, all the moderne writers that have gone before them: so that he which will vouchsafe to read them, shall not greatly need nor desire any other Interpreter upon this Scripture: the which I speake not as disvouching of Anticquitie no better worth, than to be put under a bushell, that Novelitie might be set upon the candlestick: but for that I see not, but that* Iohn Baptist *the last of all the Prophets, was as goodly a burning and shining candle as any of the rest, and that he pointed forth Christ more distinctly than the rest. But I hope I shall not need to use many words in commendation either of the worke, or of the Author, being so well knowen and sufficiently commended by others, for soundnesse of doctrine and integritie of life; which (whilest he was living) did parallel each other, his doctrine being a patterne of his life, and his life a counterpaine of his doctrine. And now being dead, his savoury writings which hee hath left behinde him, breathing forth (as it were) the sweet smell of a sanctified spirit (like a field which the Lord hath blessed) have got him a name never to be forgotten, which giveth him after his death a second life.*

I am further to advertise thee, (good Reader) that there are some places in the originall copie, to which the Author would (no doubt) have given some review and correction, if God had dealt with us the line of his life but a little longer: which I have filed and polished according to my poore skill, though not so sparingly, in such places only as were obscure, or had any phrase of doubtfull construction, or otherwise seemed to be mistaken: pointing and interlining a few lines, to fit it for the Presse. In any of which my unskilfull handling of them hath deprived them of their due lustre, yet I feel I am to hasten them no tincture.

Touching the Supplement: it was my purpose, at the first, to have made a supply of that which was wanting, out of the Authors owne writings; as it hath been done in Aquinas *Summes and others: but after views perceiving that his workes already extant, would not afford me sufficient matter to furnish out that argument, I was inforced to take another course, and to make a supply with counsell of mine owne, as I could, which if it shall seeme not to suite the former in all points, I shall desire thee to consider, that it is not so easie a matter for a Sclepiodorus accustomed to draw with a cole or chalke only, to finish a picture begun by Apelles with so curious a pensill: and that it is in the Author, wherein I confesse, I have not been so much conversant, as perhaps in some other writers, either than soe was out of purpose to make ostentation of wit, reading, or invention: but lest it should not be performed by some for the profiting of the worke, and the edifi of the Church, (if this poore mite may confer any thing to the Treasurie of the Lords Temple.) And thus hoping that these reasons may intreat for a friendly acceptance at thy hands, and that thou will afford me thy good word for my good will, and a favourable construction for my paines, I commend to the blessing of the Almightie, and thee to his gracious protection, unfainedly wishing to thee as to my selfe, the mercie of God in Christ Iesus.* Augutt. 10.

Ephes.3.4.

o In his Prophetica.

Gal.6.11. Philem.v.18.

1 Ioh.5.25. Ioh.1.18.

Thine in the Lord Iesus,

R. C.

THE EPISTLE OF SAINT *PAUL* TO THE GALATIANS.

The Argument.

Two things are generally to be considered: the occasion of this Epistle, and the scope. The occasion that moved Paul *to write this Epistle was, because certaine false Apostles slandered him both in respect of his calling, as also in respect of his doctrine; teaching that he was no Apostle, and that his doctrine was false. And by this meanes they seduced the Churches of Galatia, perswading them that justification and salvation was partly by Christ, and partly by the Law. The scope of the Epistle is in three things. First, the Apostle defends his calling in the first and second chapters. Secondly, hee defends the truth of his doctrine, teaching justification by Christ alone. And upon this occasion hee handles the greatest Question in the world, namely, What is that Justice whereby a sinner stands righteous before God, in the third and fourth, and in the beginning of the fifth. Thirdly, hee prescribes rules of good life in the fifth and sixth chapters.*

CHAP. I.

1. *Paul an Apostle (not of men, nor by man, but by Iesus Christ, and God the Father, who raised him from the dead.)*

THE Epistle hath three parts; a *Preface*, an *Instruction*, and the *Conclusion*. The Preface is in the five first verses: and it hath two parts, an *Inscription*, a *Salutation*.

The *Inscription* sets downe the persons that write the Epistle, and the persons to whom it is sent. The persons that write are two, *Paul* and the *Brethren*.

Paul is mentioned in the first verse. In which, in comely and decent manner he commends himselfe to the Galatians by his office and function [*an Apostle*] that is, one called to bee a planter and founder of the new Testament among the Nations. And because the title of an Apostle in generall signification may agree to all Teachers, therefore he goes further, and sets downe the cause of his Apostleship. And first, he removes the false causes in these words [*not of men*] that is, not called by men, as by Authors of my calling, or not called by the authoritie of men. And in this *Paul* opposeth himselfe to the false Apostles, who were called not by God, but by men. Againe, he saith [*nor by man*] that is, not called of God in and by the ministerie of any mere man. And in this *Paul* opposeth himselfe to all ordinarie Ministers of the Gospell whatsoever, who are called of God by man. This done, hee propounds the true cause and Author of his Apostleship, of whom hee was called immediately. Against this it may bee objected, that *Paul* was ordained to bee an Apostle by the imposition of hands of the Church of Antioch. I answer, That this imposition was rather a confirmation than a calling. Secondly, they of Antioch had not imposed hands on *Paul*, but that they were commanded by the Spirit of God. Further *Paul* addes, that he was called by Christ [*and God the Father*] for three causes. The first was, to signifie the consent of will in the Father and Christ. The second was, to teach us how we are to conceive of God, namely, that he is the Father, and Iesus Christ, and the holy Ghost: for the Godhead may not be conceived out of the Trinitie of persons. The third is, because the Father is the fountaine of all good things that come to us by Christ. Lastly, he setteth downe the effect or action of the Father [*who raised him from the dead*] and that for two causes. One was to prove Christ to be the naturall Sonne of God; for he professed himselfe to bee so: and one cause why hee was crucified and put to death. Now when he was dead, if hee had not beene the Sonne of God indeed, hee had never risen againe, but had perished in death. And in that the Father raised him againe to life, hee gave testimony that hee was his owne naturall Sonne. And therefore *Paul* saith, *Rom.* 1. 4. that *Christ was declared to bee the Sonne of God by the resurrection from the dead*: and he applyes the words of the Psalme (*Acts* 13. 33. *Thou art my Sonne, this day have I begotten thee*) to the time of Christs resurrection. Againe, *Paul* mentions the resurrection of Christ, to note the time of his owne calling: for though the rest of the Apostles were called when Christ was in the estate of humiliation, yet *Paul* was called after wards, when Christ was entred into his Kingdome, and sate at the right hand of his Father.

Mat. 16. 17. Gal. 1. 15. Rom. 1. 4. Psal. 2. 7. Acts 13. 33.

The Use. First, whereas *Paul* in the verse foregoing of his Epistle begins with his owne calling, I gather, that every Minister of the Gospell ought to have a good & lawfull calling. A man cannot preach *unlesse he be sent*. Christ tooke not unto him the office of a Mediator till he was called and sent of his Father. Therefore the opinion of the Anabaptists is foolish and phantasticall, who thinke that every man may preach that will, without any speciall calling. They alleage, that *the house of Stephanas ordained themselves to the ministerie of the Saints*. *Ans.* The meaning of the place is not that they called themselves, but that they set themselves apart to the Ministerie of

Rom. 10. 14.

1 Cor. 16. 15. Gr. *ἔταξαν.*

of the Saints, in the purpose and resolution of their owne hearts. Againe, they alleage that all Christians in the new Testament *are Kings and Priests*, and the office of the Priest is to teach. I answer: All are Priests, in that they are to offer themselves in sacrifice to God, and to teach privately within their places and callings, as the matter his servants, the father his children, &c. and to make a confession of their faith, when they are called so to doe. Thirdly, they alleage that the power of the keyes is given to the Church. I answer, It is indeed; yet so as the use and administration thereof belongs to the Ministers alone, in the dispensation of the word.

Apoc. 5. 10.

Secondly, whereas *Paul* saith (*not of men, but of Christ.*) I gather, that every lawfull calling is of God, and not of men as authors thereof: and that the right to call belongs to God. The Father thrusts forth labourers into the vineyard, the Sonne gives Pastors and Teachers, the Holy Ghost makes Overseers. It may be alleaged, that the Church hath authoritie to call and ordaine Ministers: I answer, that the Churches authoritie is no more but a ministerie or service, whereby it doth testifie, declare, and approve whom God hath called.

Matth. 9. 38. Ephes. 5. 11. Acts 20. 28.

Thirdly, whereas *Paul* thus proclaimes his calling, (*Paul an Apostle of Iesus Christ*) I gather, that the callings of the Ministers of the Gospell must bee manifest to their owne consciences, and the consciences of their hearers; and that for divers weightie causes. First, they are Embassadours, Instruments, and the mouth of God: and for this cause they are to speake in the name of God, and this they cannot doe, unlesse they know themselves to bee called. Secondly, that the calling of the Ministerie may tend to edification, there is required the assitance of Gods Spirit in the teacher, the protection of him and his ministerie, the effectuall operation of the Spirit in the hearts of the hearers. And he that wants the assurance of his calling, cannot pray to God in faith for these things, neither can hee apply the promises of God to himselfe. Thirdly, the knowledge of our callings breeds conscience of our duties, diligence, and the feare of God. Lastly, knowledge of our callings in the consciences of the hearers, breeds a reverence in their hearts, and obedience to the ministerie of the word. Upon this some may demand, how they may know that they are called of God to the Ministerie of the word. *Ans.* They may know it, if they finde three things in themselves: the first is, the testimonie of their consciences, that they entred not for praise, honour, or lucre; but in the feare of God, with a desire to glorifie him, and to edifie the Church. The second is a faculte to doe that which they have a desire and will. In this faculte are two things, knowledge of God and his wayes, and aptnes to deliver that which they know. The third is the Ordination of the Church, which approves and gives testimonie of their will and abilitie. He that hath these things, is certainly called of God. Now put the case a man wants the first of these three, because he entred with evill conscience, being carried with ambitious and covetous desires: then I answer, that his calling still in respect of the Church is good and lawfull, and when hee repents of his bad conscience, it is also accepted of God.

1 Cor. 7. 12. *Not the Lord, but I. Ans.*

The fourth point to bee observed, is, that *Paul* makes three kindes of callings in the Church. One is, when men are called by men, and not by God: and thus are all false teachers called. The second is, when men are called of God by the ministerie of men: thus are all ordinarie Ministers of the word called. The third is, when men are called not by men, but by Christ immediately. And *Paul* here signifies, that he himselfe and the rest of the Apostles were called according to this third way. And in this respect hee puts a difference betweene the Apostles, and all the Ministers of the new Testament. For in that they were called immediately, they were also taught by immediate inspiration, and also aided by the infallible assistance of Gods Spirit. And of all this they had promises, *Matth.* 10. 19, 20. *Luk.* 10. 16. Hence we may gather the certaintie of our religion. The essentiall note of the Church is faith: faith stands in relation to the word of God: and the word of God is no word unto us, unlesse we know it to be so: and we know it to be so, because it was written by the Apostles, who in preaching and writing could not erre. Secondly, hence I gather, that the doctrine of the Apostles is the immediate word of God, because it was given by inspiration, both for matter and words: whereas the doctrine of the Church in Sermons, and the decrees of Councels, is both the word of God and the word of man: The word of God, as it agrees with the writings of the Apostles and Prophets: the word of man, as it is defective, and as it is propounded in termes devised by man. It may bee objected, that *Paul* spake some things of himselfe, and not from the Lord, 1 *Cor.* 7. 12. *Not the Lord, but I. Answ.* The meaning is, not the Lord by any expresse commandement, but I by collection and interpretation of Scripture, and that by the assistance of Gods Spirit, v. 40. Seeing then the writings of the Apostles are the immediate and meere word of God, they must bee obeyed as if they had beene written without man, by the finger of God.

Lastly, seeing it is the propertie of an Apostle, to be called immediately by Iesus Christ, hence it follows, that the authoritie, office, and function of Apostles ceased with them, and did not passe by succession to any other. Therefore it is a follihood, that the Pope of Rome succeeds *Peter* in Apostolicall authoritie, and in the infallible assistance of the Spirit, when he is in his Consistorie.

And where *Paul* saith, he was called by Jesus Christ, and not by man, that is, meere man, hee gives a pregnant testimonie that Christ is both God and man.

And whereas *Paul* was called by Christ raised from the dead, hence I gather the dignitie of the Apostle *Paul* above all other Apostles, in that he was called after the resurrection of Christ, when hee was entred into his Kingdome.

The Text.

2. *And all the brethren that are with me, to the Churches of Galatia.*

The Exposition.

By brethren wee are to understand such as separated themselves from the Pagans, and received the faith of Christ, 1 *Cor.*5.11. And here more specially such as taught and professed the faith, that is, both pastors and people, whether of Antioch (as some thinke) or of Rome, as others.

And *Paul* writes his Epistle as well in their names, as in his owne, and with their consent, for two causes. One was, that he might not be thought to deliver any private doctrine devised of his owne head. And this care hee had alwayes: and therefore taught nothing but that *which was in the writings of Moses and the Prophets, Act.*26.22. And this was the care of Christ, who saith, *My doctrine is not mine, but his that sent me, Ioh.*7.16. And at this day, this must bee the care of the Ministers of the Gospell to deliver nothing of their owne. First therefore their doctrines must bee founded in the writings of the Prophets and Apostles: and secondly, that they may be sure of this, they must have the consent of the true Church, specially of such as have beene the Reformers of the Gospell in this last age. This rule *Paul* gives *Timothy, to continue in the things which he had learned* of *Paul* and the rest of the Apostles, 2 *Tim.*3.14. Hence it appeares to be a fault in sundrie private persons, when they read the Scriptures, to gather private opinions, to broach them to the world. This practice hath beene the foundation of heresies and schismes in the Church.

Secondly, *Paul* writes with consent, that hee might the better move and perswade the Galatians to receive his doctrine which hee is now to deliver.

Hence it appeares, that the consent of Pastors and people is of great excellencie. For the better conceiving of it, and the meaning of the Text, I will handle three points. The first is, what is the force of consent? wherin stands it? and where it is now to be found? For the first: Consent is of force to prepare the heart, and to move it to believe: as *Augustine* saith, *I had not believed the Gospell, except the authoritie of the Church had moved me.* And this is all it can doe. For it is the word that is the object and the ruler of our faith: the word it selfe works in us that faith, whereby it is believed. And *Paul* in this place useth consent, not to work a faith in the Galatians, but only to stirr up a liking of his doctrine. Two errors of the Church of Rome must here be avoided. One, that consent is a certaine marke of the Church. It is false; for consent may bee among the wicked in the Kingdome of Antichrist, *Rev.*13.16. In the kingdome of darknes all is in peace. Againe, dissention may bee among the godly, as betweene *Paul* and *Barnabas*, *Paul* and *Peter*. In the Church of Corinth there were schismes, 1 *Cor.*11. Consent therefore simply, unlesse it bee joyned with true faith and true doctrine, is not of force to declare unto us the true Church. The second error is, that the Catholike consent of beleevers in points of religion, is the true and lively Scripture, and that the written word is but a dead letter to it, and to be judged by it for his sense & meaning. But all is contrarie. For the written word is the first and perfect patterne of the minde and will of God: and the inward consent in the hearts of men is but a rude and imperfect extract and draught of it.

The second point is, wherein stands this consent? It must have his foundation in Christ, and thence flow to the members, as the oyle from *Aarons* head to his garments, *Psal.*133. And it stands in three things: consent in one faith and doctrine; consent in affection, whereby men bee of one heart, *Acts* 2.47. consent in speech, 1 *Cor.*1.10.

The third point is, where it is now to bee found? The Papists say, that they have true and perfect consent among themselves, and that Fathers & Councels be on their side: and that wee have no consent among our selves. I answer first, that they have not the consent which they pretend, for the proper points of Poperie were not knowen to the Apostles, nor to the Apostolicall Churches, but were taken up in the ages following by little & little. Secondly, such doctrine as the Papists make articles of faith, are but opinions & conjectures in the Fathers and Councels. Thirdly, the things which the Papists hold are the same peradventure in name, but they are not the same in deed, with that which the fathers hold, neither are they holden in the same manner: as for example, the Purgatorie which the Fathers hold is a thing farre different from the Purgatorie of the Papists, & so all the rest. Of consent they may brag, but they cannot shew it. As for our selves, we all consent in the foundation of religion. There is difference about the descent of Christ into hell. The thing we all hold, namely a descent; the difference is in the manner, whether it be vertually or locally. There is a difference about the pains of Christ in his agony & passion: yet all acknowledge the infinite merit and efficacie of the death of Christ. There is a difference about the government of the visible Church on earth. For the substance of government all agree, but for the manner of execution and administration, they

they doe not. That Christ is present in the Eucharist, and that his bodie and bloud is there to bee eaten and drunken, all our Churches agree: and the difference is only touching the manner of his presence, namely whether it be spirituall or locall. And this is the mercie of God, that in all our differences this foundation of religion is not razed. Let us pray for the continuance and increase of this. [illegible] This much of the person that writes now follow the Churches to which the Epistle is sent, *to the Churches of Galatia.*] At this time the Galatians had made a revolt, and were fallen from justification by the obedience of Christ; so as *Paul was afraid of them*, *Cap.*4. and yet hee calles them Churches still, using great meeknesse and moderation. His example must wee follow in giving judgement of Churches of our time. And that we may the better do this, and the better relieve our consciences, marke three rules. The first is, that we must rightly consider of the faules of Churches. Some are faults in manners, some in doctrine. If the faults of the Church be in manners, and these faults appeare both in the lives of Ministers and people, so long as true religion is taught, it is a Church, and so to be esteemed: and the Ministers must be heard, *Mat.*23.1. yet may we separate from the private company of bad men in the Church, 2 *Cor.*6.11. and if it bee in our libertie and choice, joyne to Churches better ordered. If the errors be in doctrine, we must first consider, whether the whole Church erre, or some few therein: if the errour bee in some, and not in all, it remaines a Church still, as Corinth did, where some denied the resurrection; because a Church is named of the better part. Secondly, we must consider, whether the Church erre in the foundation, or no. If the errour overthrow not the foundation of religion, *Paul* hath given the sentence, that they which built upon the foundation hay and stubble of erroneous opinion, may be saved, 1 *Cor.*3.15. Thirdly, inquirie must be made, whether the Church erre of humane frailtie, or of obstinacie. If it erre of frailtie, though the error be in the foundation, yet it is still a Church, as appeares by the example of the Galatians. Yet if a Church shall erre in the foundation openly and obstinately, it separates from Christ, and ceaseth to be a Church, and we may separate from it, and may give judgement that it is no Church. When the Jewes resisted the preaching of *Paul*, and had nothing to say, but to raile, *Paul* then separated the Church of Ephesus, and Rome from them, *Act.*19.8. and 28.28. It may here be demanded, why *Paul* writes to the Galatians as brethren, and calls them Churches, seeing they have erred in the foundation, and are as he saith, vers. 6. *removed to another Gospell.* I answer, he could doe no otherwise. If a private man shall erre, he must first be admonished, and then the Church must be told of it. If he heare not the Church, then judgement may bee given, that hee is a Publican, and not before: much more then if the Church shall erre, there must first be an examination of the errour, and then sufficient conviction, and after conviction followes the censure upon the Church, and judgement then may be given, and not before. And *Paul* had now only begun in this Epistle to admonish the Church of Galatia. Great therfore is the rashnesse and want of moderation in many, that have beene of us, that condemne our Church for no Church, without sufficient conviction going before. If they say that we have been admonished by bookes published: I say againe, there be grosser faults in some of those bookes, than any of the faults that they reprove in the Church of England; and therefore the bookes are not fit to convince, specially a Church.

And though *Paul* call the Galatians Churches of God, yet may wee not hence gather, that the Church of Rome is a Church of God. The name is may have, but it doth in truth openly and obstinately oppugne the manifest principles of Christian religion.

If any demand what these Churches of Galatia were; I answer, that they were a people of Asia the lesse: yet now the country is under the dominion of the Turke. This shewes what God might have done to us in England long agoe, for the contempt of the Gospell. This againe shewes what desolation will befall us, unlesse we repent and bring forth better fruits of the Gospell.

3. *Grace be with you and peace from God the Father, and from our Lord Iesus Christ.*

4. *Who gave—*

Here is laid downe the second part of the Preface, which is the *salutation* propounded in the forme of a prayer, *Grace and peace, &c.* Grace here mentioned is not any gift in man, but grace is Gods and in God. And it signifies his gracious favour and good will, whereby hee is well pleased with his elect, in and for Christ. Thus *Paul* distinguisheth the grace of God from *the gift that is by grace, Rom.*5.15. and sets grace before the gift as the cause of it. Here comes the errour of the Papists to be confuted, which doth teach, that the grace which makes us gratefull to God, is the infused gift of holinesse and charitie: whereas indeed wee are not first sanctified, and then please God: but first we please God by grace in Christ, and then upon this wee are sanctified and endued with charitie.

Peace is a gift not in God, but in us: and it hath three parts. The first is peace of conscience, which is quietnesse and tranquillitie of minde, arising of a sense and apprehension of reconciliation with God, *Romans* 5. *verse* 1. The second is peace with the creatures: and it hath five branches. The first is peace with Angels; for man is redeemed by Christ, and by meanes of this redemption, sinfull man is reconciled to good Angels, *Colos.*1.20.

The second is peace with the godly, who are all made of *one heart and minde, Ier.* 32.9. The third is peace with our selves, and that is a conformitie of the will, affections, & inclinations of mans nature to the renewed minde. The fourth is, peace in respect of our enemies. For the decree of God is, *Touch not mine Anoynted, and doe my Prophets no harme:* Againe, *All things turne to the good of them that love God.* The fifth is peace with the beasts of the field. God makes a covenant with them for his people, *Ose.* 2. 18. The creatures desire and wait for the deliverance of Gods children, *Rom.* 8. They that trust in God shall walke upon the Lion and the Basiliske, *Psal.* 91.

Psal. 105. 15.

Rom 8. 28.

The third part of peace is prosperitie and good successe: whatsoever the righteous man doth, it prospers: And all things prospered in the house of *Potiphar*, when *Ioseph* was his Steward, because he feared God, *Gen.* 39. 1, 2.

To proceed: *Paul* sets downe the causes of grace and peace; and they are two; God the Father, and Jesus Christ. And here it may be remembred, that the Father & Christ; as they are one God, they are but one cause: and yet in regard of the manner of working, they are two distinct causes. For the Father gives grace from none but himselfe, by the Sonne; and Christ procures grace and peace, and he gives it unto men from the Father. Furthermore, Christ is described by his properitie, *Our Lord*, and by his effects in the next verse.

The Use. Whereas *Paul* begins his prayer with grace, we learne that grace in God is the first cause and beginning of all good things in us. *Election is of grace, Rom.* 11. *verse* 5. *Vocation to salvation is of grace.* 2 *Tim.* 1. 9. *Faith is of grace, Phil.* 1. 2, 9. *Justification is freely by grace. Rom.* 3. 24. *Love is by grace,* 1 *Ioh.* 4. 9. *Every good inclination is of grace, Phil.* 1. 13. *Every good worke is of grace, Ezech.* 36. 27. *Eph.* 2. 10. *Life everlasting is of grace, Rom.* 6. 23. To avoid any evill is the least good, and every good is of God. It may bee said, that will in man is the cause and beginning of some good things. Answer: In the creating or imprinting of the first grace in the heart, will is no cause at all, but a subject to receive the grace given. After the first grace is given, will is an Agent in the receiving of the second grace, and in the doing of any good worke. Yet this must bee remembred, that when will is an agent, it is no more but an instrument of grace, and grace in God is properly the first, middle, and last cause of grace in us, and of every good act. Hence it followes, that there bee not any meritorious workes that serve to prepare men to their justification: and that the co-operation of mans will with grace in the act of conversion, whereby wee are converted of God, is but a fiction of the braine of man. Lastly, this doctrine is the foundation of humilitie: for it teacheth us to ascribe all to grace, and nothing to our selves.

Secondly, wee learne that the chiefe good things to be sought for are the favour of God in Christ, and the peace of a good conscience. Consider the example of *David, Psal.* 4. *verse* 7. and *Psalm* 73. *verse* 23, 24. end of *Paul*, who accounted all things dung for grace and peace in Christ. And the peace of good conscience is as a guard to keepe our hearts and mindes in Christ, *Phil.* 4. 7. The soule of most men is, They spend their dayes and their strength in seeking riches, honours, pleasures: and they thinke not on grace and peace: After the manner of beasts, they use the blessings of God, but they looke not at the cause, namely, the grace of God: Our dutie is, above all things to seeke for grace and peace. The reason: True happinesse, which all men desire, consists in peace, and is founded in grace: they are said to bee happie and blessed that mourne, and suffer persecution for justice sake, *Matt.* 5. because in the midst of their sorrowes and miseries, they have the favour of God, and the peace of good conscience.

Thirdly, in that grace & peace are joyned, we learn, that peace without grace is no peace. *There is no peace to the wicked, saith my God, Isa.* 57. *ult.* They which make a covenant with hell and death are soonest destroyed, *Isa.* 28. 18. *Laughter (saith Salomon) is madnes*, namely, when it is severed from grace and peace. *When men say peace, peace, then comes destruction,* 1 *Thess.* 5. The prosperitie of the men of this world ends in perdition: read *Psal.* 73.

Paul saith not simply that grace and peace come from God, but from God the Father, and from Jesus Christ; that hee may teach us rightly to acknowledge and worship God. For God is to bee acknowledged and worshipped in the Father, in Christ, and in the Holy Spirit. It was the fault of the Pagans, and it is the fault of sundrie Christians, to worship an absolute God, without the Father, and without Christ. This fault must bee amended, for it turnes God to an Idoll.

Againe, when *Paul* saith, that grace proceeds from the Father; and secondly, from Jesus Christ: he sets downe the order which God observeth in the communication of grace and peace. The Father is the fountaine of grace, and gives it from none but from himselfe. Christ againe is (as it were) a conduit, or pipe, to convey grace from the Father to us. *Of his fulnesse we receive grace for grace, Ioh.* 1. *In him we are complete, Col.* 2. Election, justification, salvation, and all is done in and by Christ, 2 *Tim.* 1. 9. The Use. 1. Let them that travell under the burden of a bad conscience, and a bad life, come to Christ by turning from their sinnes, and by beleeving in him, and they shall obtaine grace, and finde rest to their soules. II. In our miseries, our hearts may not bee troubled over-much, but we must alwayes moderate our sorrowes. For if we beleeve in Christ, we shall alwayes have grace and peace: Read *Ioh.* 14. 27. III. We must moderate our cares of this life. For if we

we trusting in Christ, have grace and peace, we shall want nothing: reade *Psal.* 4. v. 6, 7. Jesus Christ that gives grace and peace, is called, *Our Lord*, for two causes. One is to teach us to acknowledge Christ in right, and title is, to acknowledge him to be our Lord, as well as our Saviour. He is a Priest to procure life. A Prophet to teach the way of life. A Lord to command them to walke in the way of life. The fault of our times: All men professe Christ; yet many allow of no Christ, but of their own devising, namely, a Christ that must be a Saviour to deliver them from hell, but not a Lord to command them, that they can not brooke. The second cause why Christ is called *our Lord*, is to signifie the persons to whom grace and peace belongs; and they are such as acknowledge Christ for their Lord, and yeeld subjection to him in heart and life. They find rest to their soules, that take up the yoke of Christ in new obedience, and the patient bearing of the Crosse; *Matth.* 11. v. 29.

4. Who gave himselfe for our sinnes, that hee might deliver us out of this present evill world, according to the will of God our Father.

5. To whom bee glorie for ever and ever, Amen.

In these words, the second argument is propounded, wherby Christ is described, namely, the effect of Christ, which is, *that hee gave himselfe.* And hee is said to give himselfe for two causes. First, because he presented himselfe as a price and sacrifice for sinne to God the Father, *Matth.* 20. 28. *Eph.* 5. 2. 1 *Tim.* 2. 6. The second, because he did publikely propound and set forth himselfe to the world, as a sacrifice and price of redemption, *Rom.* 3. 25. *Iohn* 3. 14. and *Act.* 4. 12.

In this giving there are five things to bee considered. The first, the giver, Christ: the second, the thing given, and that is Christ himselfe. The third is the end of his giving, for sinne, that is, that he might make satisfaction for our sinnes. The fourth is another end of his giving, that he might deliver us out of this present evill world. Here the present world signifies the corrupt estate of men, that live according to the lusts of their owne hearts, 1 *Ioh.* 2. 16. And men are here said to be delivered and taken out of the world, when they are severed from the condition of sinfull men, by sanctification and newnesse of life, and by divine protection, whereby they are preserved from evill after they are sanctified, *Tit.* 2. 14. and *Ioh.* 17. 15. And this deliverance is not in this life in respect of *place*, but in respect of *qualitie.* The fifth thing is the cause that moved Christ to give himselfe, and that is the will of God.

In the 5. verse there is set downe a corollarie or conclusion, which containes the praise of God.

The use followes. Whereas Christ is the giver of himselfe, hence it followes, that his death and sacrifice was voluntarie. And this he shewed in two things. When he was to bee attached hee fled not, but went to a garden in the mount, as his custome was, which was knowne to *Iudas, Ioh.* 18. 2. And in the very separation of body and soule, he cried with a loud and strong voice, which argued that he was Lord of death, and died because his will was to die. This must be remembred: For otherwise his death had not beene a satisfaction for sinne.

In that Christ gave himselfe to be a sacrifice, we learne many things. First, that the worke of redemption exceeds the worke of creation. For in the creation, Christ gave the creatures to man; in the redemption he gave himselfe, and that as a sacrifice. Secondly, in that he gave himselfe, it appeares that he gave neither Angel, nor meere man, nor any thing out of himselfe; and that all merits of life, and satisfaction for sinne, are to be reduced to the person of Christ: and consequently that there be no humane satisfactions for sin, nor meritorious workes done by us; because they pertaine not to the person of Christ, but to our persons: and they were neuer offered of Christ unto God as merits and satisfactions, because hee gave nothing but himselfe, and the things which appertained unto his owne person. Thirdly, in that Christ gives himselfe, we must take and receive him with hungring hearts. Nay he is to suffer violence of us, and the violent are to take him to themselves. Lastly, in that he gives himselfe to us, we againe must give our bodies and soules unto him in way of thankfulnesse, and dedicate all that we have or can doe to the good of men. The creatures at our tables present us with their bodies: and so must we present our bodies and soules to God.

The first end of this giving is, that Christ might be a sacrifice and ransome for sin. The knowledge of this point is of great use. First, it workes love in us, on this manner. We must in minde and meditation come to the crosse of Christ. Upon the crosse wee are to behold Christ crucified, and in his death and passion, his sacrifice; in his sacrifice for the sinnes of his enemies, his endles love: and the consideration of his love will move us to love him againe, and the Father in him. Secondly, the consideration of his endlesse pains for our sins in the sacrifice of himselfe, must breed in us godly sorrow for them: for if he sorrow for he, much more we. Thirdly, this knowledge is the true beginning of amendment of life. For if Christ gave himselfe to redeeme us from iniquitie, we must take up a purpose of not sinning, and never wittingly sinne more. Lastly, this knowledge is the foundation of comfort in them that truly turne to Christ. For the price is paid for their sinnes: and they which are eased of their sins are blessed, *Psal.* 32. 1. And in temptation, they may boldly oppose the satisfaction of Christ against hell, death, the law, and the judgement of God: and

if

if at any time they sinne, they must recover themselves, and remember that they *have an Advocate with the Father, Iesus Christ the just.* 1 *Iohn* 2.1.

And whereas *Paul* saith, that *Christ gave himself for our sinnes*, hee teacheth that every man must apply this gift and sacrifice of Christ to himselfe. This applying is done by faith: and the right manner of application is this. Wee must turne to Christ, and in turning by faith apply: and when wee apply Christ by faith, we must withall turne. Faith goeth before conversion in order of nature, yet in the order of teaching and practice they are both together. They which use to apply Christ and his benefits unto themselves, and yet will not turne themselves to Christ, misapply and presume; because the right apprehension of Christ is in the exercises of invocation and repentance.

The second end, for which Christ gave himselfe, is that he might take us out of this evill world. And hence wee are taught three things. First, that we must be grieved and displeased at the wickednesse of the world, as *Lot* was, 2 *Pet.* 2.7. Secondly, that we must not fashion our selves to the wicked lives of the men of this world; but we must in all things *prove what is the good will of God*, and doe it. Thirdly, seeing we are taken out of this world, we must not dwell in it, but our dwelling must bee in heaven *Revel.* 13.6. the beast out of the sea persecutes them that dwell in heaven, that is, such as dwell on earth, and for affection have their conversation in heaven. And seeing this must be so, we must not love the world, but love the comming of Christ, and every day prepare our selves against the day of death, that we may enter into our owne home. Rom. 12.

And whereas *Paul* calls this world *an evill world*, hee doth it to signifie that there is nothing in men but sinne, till they bee regenerate, yea that civill vertues, and civill life, that are excellent in the eyes of men, are no better than sinnes before God. It is the errour of the Papists, that men may thinke and doe some thing that is morally good without grace.

The cause that moved Christ to give himselfe, is the will of God. Hence it appeares that God gives Christ to no man for his foreseene faith or workes. For there is no higher cause of the will of God. The foreknowledge of things that may come to passe, goes before will, but the foreknowledge of things that shall come to passe, and therefore the foreknowledge of faith and workes, follows the will of God; because things that shall come to passe are first decreed, and then foreseene.

The will here mentioned is said to bee the will of God, that is, the first person, the Father: for when Christ is opposed to God, then God signifies the Father. And he is most commonly called God, because he is God without communication of the Godhead from any: whereas the Sonne and holy Ghost are God by communication of Godhead from the Father.

A

11 And this God is called *our father* by *Paul*. And hereby he signifies that the scope of the Gospel is; first, to propound God unto us not only as Creator, but as a Father: secondly, to enjoyne us to acknowledge him to be our Father in Christ; and consequently to carry our selves as dutifull children to him in all subjection and obedience. They which doe not this, know not the intent of the Gospel: and if they know it, in deed they denie it.

The conclusion annexed to the salutation. *To whom be glorie for ever*, teacheth us so oft as we remember the worke of our redemption by Christ, so oft for to give praise and thanks to God: yea, all our lives must be nothing else but a testimonie of thankfulnesse for our redemption. And all our praise and thankes to God must proceed from the serious affection of the heart signified by the word, *Amen*, that is, so be it.

B

6. *I marvell that you are so soone removed away to another Gospel, from him that hath called you in the grace of Christ.*

7. *Which is not another Gospell: but that some trouble you, and intend to overthrow the Gospell of Christ.*

Here begins the second part of the Epistle, in which hee gives instruction to the Galatians. And it hath two parts: one concernes doctrine, the other manners. The first part touching doctrine begins in this sixth verse, and continues to the 13. verse of the 5. chapter. The summe of it is a reproofe of the Galatians for revolting from the Gospel: and it is disposed in this syllogisme.

C

If I be immediately called of God to teach, and my doctrine be true, ye ought not to have revolted from my doctrine.

But I was called immediately of God to teach, and my doctrine is true: Therfore ye should not have revolted from my doctrine.

The proposition is not expressed: because it was needlesse. The *minor* is handled through the whole Epistle. The conclusion is in the 6. and 7. verses, the meaning whereof I will briefly deliver. *So soone*] that is, presently after my departure: *removed*] carried away by the perswasions of false teachers. *To another Gospel*] to another doctrine of salvation, which in the speech and opinion of the false teachers is another manner of Gospel, more sufficient and more excellent than that which *Paul* hath delivered. *From him*] that is, from me being an Apoltle, who have called you by preaching the Gospel of Christ. *In the grace*] that is, have called you freely, without any desert of yours, to bee partakers of the favour of God in Christ. *Which is not another*] which pretended Gospel of the false Apostles is not indeed another Gospel from that of *Paul*, because there is but one; but it is an invention of the braine of man. *But there bee some*] that is, but I plainly perceive the cause of

D

of your revolt, that some trouble you, and seeke to overthrow the Gospell of Christ.

In these words two points are to be considered. The first is the manner which *Paul* useth in reproving the Galatians. Hee tenders their good and salvation, and seekes by all meanes their recoverie. And therefore in his reproofe he doth two things. First, hee reproves them with meeknesse and tendernesse of heart, following his owne rule, *Gal.* 6.1. for hee might justly have said, Ye may be ashamed, that ye are removed to another Gospell; but he saith only, I marvell, that is, I was well perswaded of you, and I hoped for better things, I am deceived, and I wonder at it. Secondly, he frames his reproofe with great warinesse and circumspection: for he saith not, ye of your selves doe remove to another Gospell, but ye are removed: and thus he blames them but in part, and laies the principall blame on others. Againe he saith not, ye were removed, but in the time present, *ye are removed*, that is, ye are in the act of Revolting, and have not as yet altogether revolted. And hereby hee puts them in minde that although they bee in a fault, yet there is nothing done which may not bee easily undone. According to his example, we are in all reproofes to shew love and keepe love: to shew love to the party reproved, and to frame our reproofe so as we may keepe his love.

The second point is the fault reproved, and that is the Revolt of the Galatians, which was departure from the calling whereby they were called to the grace of Christ. If it be demanded what kind of Revolt this was? Answer, there be two kinds of revolt, *particular* & *generall*. *Particular*, when men professe the name of Christ, and yet depart from the faith in some principal points thereof. Of this kind was the Apostasie of the ten tribes, and such is the Apostasie of the Romane Church. A *generall* revolt is, when men wholly forsake the faith and name of Christ. Thus doe the Jewes and Turkes at this day. Againe, a revolt is sometime of weaknesse and humane frailtie, and sometime of obstinacie. Now the revolt of the Galatians was only particular in the point of justification, and of weaknesse, and not of obstinacie: and this *Paul* signifies when he saith, they were carried by others. Of this Revolt foure things are to be considered. The time, *so soone*: From whom, or what? *from the doctrine of Paul*, and consequently the grace of Christ. To what? *to another Gospell*. By meanes of whom? *but some trouble you, &c.*

Touching the time, it was short; They were soone carried away. This shewes the lightnes and inconstancie of mans nature, specially in matter of religion. While *Moses* tarried in the mount, *Aaron* and the people set up a golden calfe, and departed from God. *Osea* saith, The righteousnesse of the Israelites was like the morning dew, which the rising of the Sun consumeth, *chapter* 6.4. *Iohn* was a burning

A

light, and the Iews rejoyced in this light: that is well; but marke what is added: *for an houre or moment*, *Iohn* 5.35. They which cryed *Osanna to the sonne of David*, shortly after cried, *Crucifie him, crucifie him.* The crosse and persecution will make men call the Gospel in question, if not forsake it, *Luk.* 8 13. The multitude of people among us are like wax, and are fit to take the stampe and impression of any religion: and it is the law of the land that makes the most imbrace the Gospell, and not conscience. That we may constantly persevere in the profession of the true faith, both in life and death, first, we must receive the Gospell simply for it is, because it is the Gospell of Christ, and not for any other by-respect. Secondly, we must be mortified and renewed in the spirit of our minds, and suffer no by-corners in our hearts, where secret unbeleefe, secret hypocrisie and spirituall pride may lurke and lye hid from the eyes of men, *Heb.* 3.12. Thirdly, we must not only be hearers of the word, but also doers of it, in the principall duties to bee practised, of faith, conversion, and new obedience.

B

To come to the second point: when *Paul* saith, the Galatians were removed from him that called them, that is, himselfe; he shewes Christian modestie: because speaking things praise-worthie of himselfe, he speaketh in the third person: *from him that hath called, &c.* The like he doth, 2 *Cor.* 12.2 *I know a man taken up into the third heaven*, that is, himselfe. And *Iohn* saith, *the disciple that leaned on the breast of Christ, whom Christ loved*, asked whom hee meant, *Ioh.* 13.23. After this practice wee are to give praise to God and to his instruments: but neither to praise nor dispraise our selves. This is Christian civility to bee joyned with our faith.

C

Secondly, when he saith, *who hath called you in the grace of Christ*, we learne, that the scope of the Gospel is to bring men to the grace of Christ. To this very end God hath vouchsafed us in England the Gospel more than fortie yeares. And therfore our words, and deeds, and lives, should be seasoned with grace and favour of it, and shew forth the grace of God. Secondly, we owe unto God great thankfulnesse, and we can never be sufficiently thankfull for this benefit, that God calles us to his grace. But it is otherwise: the Sun is a goodly creature: yet because we see it daily, it is not regarded: and so it is with the grace of God.

D

Thirdly, the Galatians are removed not only from the doctrine of *Paul*, but also from the grace of God. And the reason is, because they joyned the workes of the law, with Christ and his grace in the cause of their justification and salvation. Here it must be observed, that they which make an union of grace and workes in the cause of justification, are separated from the grace of God. Grace admits no partner or fellow. Grace must be freely given every way, or it is no way grace. Hence it

followes, that the present Church of Rome is departed from the grace of God, because it makes a concurrence of grace and workes, in the justification of a sinner before God: and wee may not make any reconciliation with that Church in religion; because it is become an enemie of the grace of God.

The third point is, To what thing the Galatians revolt? *to another Gospell*, that is, to a better Gospel than that which *Paul* taught, compounded of Christ and the workes of the law. And this forged Gospell the false Apostles taught, and the Galatians quickly received. Here we see the curious niceness and dantinesse of mans nature, that cannot bee content with the good things of God, unlesse they be framed to our minds: and if they please us for a while, they doe not please us long, but we must have new things. Our first parents not content with their estate, must needs bee as God. *Nadab* and *Abihu* offer sacrifice to God, but the fire must bee of their owne appointment. King *Achaz* will offer sacrifice to God, but the altar must bee like the altar at Damascus. False teachers, beside the doctrine of the Apostles, had profound learning of their owne. The Jewes, beside the written law of *Moses*, must have their *Cabala*, containing, as they supposed, more mysticall and excellent doctrines. The Papists, beside the written word, set up unwritten Tradition, which they make equall with the Scripture. We that professe the Gospell, are not altogether free from this fault. We like, that Christ should be preached: but Sermons are not in common reputation learned, neither doe they greatly please the most, unlesse they be garnished with skul of arts, tongues, and varietie of reading: this curiousnesse and discontentment the Lord condemnes, when he forbids *plowing with the oxe & the asse, and the wearing of garments of linsi-wolsie*. And it is the worst kind of discontentment, that is in things pertaining to salvation. It is called by *Paul, the itching of the eare*, and it is incident to them that follow their owne lusts. The remedie of this sinne, is to learne the first lesson that is to be learned of them that are to bee good schollers in the schoole of Christ: and that is to feele our povertie, and in what extreme need wee stand of the death and passion of Christ and withall to hunger and thirst after Christ, as the bread and water of life. Reade *Isa* 44. 3. *Iohn* 7. 37. *Psal.* 25. 11. the example of *David*, *Psal.* 143. 6. When the heart and conscience hath experimentally learned this lesson, and not the braine and tongue alone; then shall men begin to favour the things of God, and discerne of things that differ, and put a difference betweene grace and workes, mans word and Gods word; and for the working of our salvation, esteeme of mans workes, and mans word, as offals that are cast to dogges.

Levit. 10. 1.

2 Reg. 16. 11.

Rev. 2. 24.

Deut. 22. 10, 11.

2 Tim. 4. 5.

Paul addes, *which is not another Gospell*, that is, though it be another Gospell in the reputation of false teachers, yet indeed it is not another, but is a subversion of the Gospell of Christ. Hence I gather, that there is but one Gospel, one in number and no more. For there is but one way of salvation by Christ, whereby al the Elect are saved, from the beginning of the world to the end, *Act.* 15. 11. 1 *Cor.* 10. 3. It may be demanded, how they of the old Testament could be partakers of the bodie and bloud of Christ, which then was not. *Answ.* The bodie and bloud of Christ, though then it was not subsisting in the world, yet was it then present to all beleevers, two waies: first, by divine acceptation; because God did accept the incarnation and passion of Christ to come, as if it had beene accomplished. Secondly, it was present to them by meanes of their faith, which is a substance of things that are not seen: and consequently it makes them present to the beleeving heart.

Againe, hence it appeares to be a falsehood, that every man may be saved in his owne religion, so be it he hold there is a God, and that he is a rewarder of them that come unto him. For there is but one Gospel: and if the former opinion were true, then so many opinions, so many Gospels. *Paul* saith, that the world by her wisdome could not know God in his wisdome, and for this cause he ordained the preaching of the word to save men, 1 *Cor.* 1. 21. And though he that comes to God must beleeve that he is, and that he is a rewarder of them that come to him: yet not every one that beleeves generally that there is a God, and that he is a rewarder of them that come to him, comes to God: for this the devils beleeve.

The fourth point, is concerning the Authors of this Revolt: and *Paul* chargeth them with two crimes. The first is, that they trouble the Galatians, not only because they make divisions, but because they trouble their consciences setled in the Gospel of Christ. It may be alleaged, that there be sundry good things which trouble the conscience, as the preaching of the law, the censure of excommunication, the authority of the Magistrate in compelling Recusants to the congregation. Answer, these things indeed trouble the consciences of men, but they are evil consciences: and the end of this trouble is, that they may be reformed and made good. But the crime wherewith the false apostles are charged, is, that they trouble the consciences of the godly, or the good consciences of men. Here then is set downe a note, whereby false and erroneous doctrines may be discerned, namely, that they serve only to trouble and disquiet the good conscience. And by this we see the Romane religion to bee corrupt and unsound: for a great part of it tends this way. Justification by workes is a yoke that none could ever beare, *Act.* 15. The vow of single life is a snare, or as the noose in the halter to strangle the soule, 1 *Cor.* 7. 4. So is the doctrine which teacheth

teacheth that men after their conversion, must still remaine in suspence of their salvation: and that pardon of sinne is necessarily annexed to confession in the eare, and to satisfaction for the temporall punishment of sinne in this life, or in purgatorie.

On the contrarie, the Gospell of Christ (as here it appeares,) troubles not the good conscience, but it brings peace and perfect joy, *Iohn* 15. 11. *Rom.* 15. 13. And the reason is plaine: for it ministers a perfect remedie for every sinne, and comfort sufficient for every distresse. And this is a note whereby the Gospel is discerned from all other doctrines whatsoever.

The second crime wherewith the false apostles are charged, is, that they overthrow the Gospell of Christ: the reason of this charge must bee considered. They did not teach a doctrine flat contrarie to the Gospell of Christ: but they maintained it in word, and put an addition to it of their owne out of the law, namely, justification, and salvation, by the workes thereof. And by reason of this addition, *Paul* gives the sentence, that they perverted and turned upside downe the Gospel of Christ. Upon this ground it appeares that the Popish religion is a flat subversion of the Gospel of Christ, because it joynes justification by workes, with true justification by Christ. The reason, that the workes that justifie are works of grace, and not of nature, will not serve the turne. For if Christ by his grace makes works to justifie; then is he not only a Saviour, but also an instrument to make us Saviours of our selves: hee being the first and principall Saviour, and we subordinate saviours unto him. But if Christ have a partner in the work of justification and salvation, he is no perfect Christ.

8. *But though we, or an Angell from heaven, preach unto you otherwise, then that which we have preached unto you, let him be accursed.*

9. *As we said before, so say I now againe; if any man preach unto you otherwise then ye have received, let him be accursed.*

An objection might be made against the former conclusion, thus: But the most excellent among the Apostles, *Iames, Peter, Iohn*, (by your leave) teach another Gospell than that which *Paul* had preached. To this objection he makes answer in this verse negatively, that whosoever teacheth another Gospell is accursed, whatsoever he be. In this answer three things are to be considered: a sinne, the punishment thereof, and a supposition serving to amplifie the sinne.

The sinne is to preach in the cause of our justification, any other thing *beside that or divers to that* which *Paul* taught the Galatians, though it be not contrarie. Thus much the very words import: and the same words are againe united in the next verie. And *Paul* bids *I may be, accurst them that teach otherwise*, that is, any divers doctrine as necessarie to salvation, beside that which he taught, 1 *Tim.* 6. 3. And the reason of this sinne is, because God hath given this commandement, Wee may not depart from his word, to the right hand or to the left; neither may we adde thereto, or take therefrom, *Iosua* 1. ver. 7, 8. *Deut.* 4. and 12. Before I gather any doctrine hence, this ground is to be laid downe, that *Paul* preached *all the counsell of God*, *Act.* 20. 27. And that which he preached, being necessary to salvation, he wrote, or some other of the Apostles, *Iohn* 20. 31. This being granted (which is a certain truth) two maine conclusions follow: One, that the Scriptures alone by themselves, without any other word, are *abundantly sufficient to salvation*, whether we regard doctrines of faith, or manners. For he that delivers any doctrine out of them, & beside them, as necessary to be beleeved, is accursed.

The second conclusion is, that unwritten Traditions, if they be tendered to us, as a part of Gods word, and as necessarie to salvation, they are *abominations*, because they are doctrines beside the Gospel that *Paul* preached. And the Romane religion goes to the ground, because it is founded on Tradition, out of, and beside the written word. Learned Papists, to helpe themselves, make a double answer. One is, that they are accursed, which preach otherwise than *Paul* preached, and not they which preach otherwise than hee writ. But it is false which they say, for that which he preached, he writ. *Augustine* having relation to the text in hand, saith, *that he is accursed which preacheth any thing* * *beside that which we have received in the legall and Evangelicall scriptures.* Againe, he saith, *that he must* * *not teach any more, or any other thing, then that which is in the Apostles, whose words hee must expound.*

* Præterquam. Contra ep. fundam. c. 6. De bono viduitatis, c. 1.

* Non aliud, quod amplius.

The second answer is, that to preach otherwise, is to preach contrarie; Because (as they say) precepts and doctrines may be delivered if they be divers, and not contrarie. As the Gospell of *Iohn*, and the Apocalyps, were written after this Epistle to the Galatians, which are divers to it, though not contrarie: the like they say of the Canons of Councels; and that *Paul, Rom.* 16. 18. put me, *beside* for *contrarie*. I answer thus: The preposition (*para*) translated, *beside* or *otherwise*, signifieth thus much properly; and wee are not to depart from the proper signification of the words, unlesse we bee forced by the text. And the place in the Romans is his proper and full sense, must be turned thus: *Observe the authors of offences, beside the doctrine which ye have learned.* And *Pauls* minde is, that they should be observed, that teach any other divers or distinct doctrine, though it bee not directly contrarie. The Gospell of *Iohn* and the Apocalyps, written after ward, propound not any divers doctrine pertaining to the salvation of the soule, but one and the same in substance, with that which *Paul* wrote. The Canons of Councels

Councels, are traditions touching order and comelines, and they prescribe not any thing, as necessary to justification and salvation. Againe, the Embassadour that speakes any thing beside his commission, is as well in fault, as he that speakes the contrarie: though not so much.

The second point is, the punishment [*Let him be accursed*] Here are three things to bee considered. The first, what it is to be accursed? *Answ.* God hath given to the Church, the power of binding, and it hath foure degrees, *Admonition, Suspension* from the Sacraments, *Excommunication, Anathema*. And this last is a censure or judgement of the Church, whereby it pronounceth a man severed from Christ, and adjudged to eternall perdition, *Rom.9.5. 1 Cor.16.22.* And he is here said to be accursed, that stands subject to this censure. The second part is, who are to be accursed? *Answ.* Heinous offendours and desperate persons, of whose amendment there is no hope. And therefore this judgement is seldome pronounced upon any. We finde but one example in the new Testament: *Paul* accursed *Alexander* the Copper smith, *2 Tim.4.15.* And the Church afterward accursed *Iulian* the Emperour. Other examples we finde not any.

The third point, how the Church should accurse any man, and in what order? *Answ.* In this action, there be three judgements. The first is Gods, which is given in heaven, whereby he doth accurse obstinate and notorious offenders. The second judgement pertaines to the Church upon earth, which pronounceth them accursed, whom God accurseth. It may be said, how comes the Church to know the judgement of God, whereby he accurseth? *Answ.* The word sets downe the condition of them that are accursed; and experience, and observation findes out the persons to whom these conditions are incident. The third judgment is given in heaven, whereby God ratifies and approves the judgement of the Church, according to that, *Whatsoever ye binde on earth shall be bound in heaven.* The last judgement pertaines to every private person, who holds him in execration, whom God hath accursed, and the Church hath pronounced so to be. If hee heare not the Church, the Church pronounceth him to bee as a Publican and heathen, *and then* (saith Christ) *let him be as a Publicane to thee.* Thus must the text be understood.

Hence we are taught, to be carefull in preserving the purity of the Gospel: because the corrupters thereof are to bee accursed as the damned spirits. Hence againe it appeareth, that the Church in accursing, doth but exercise a Ministerie, which is to publish and testifie, who are accursed of God. Lastly, hence we learne, that private persons must seldome use cursing: because God must first accurse, and the Church publish the sentence of God; before we may with good conscience utter the same. They therefore, which in a rage accurse themselves, and others, deale wickedly. We are called ordinarily to blessing, and not to cursing.

The third point is, the supposition of things impossible, on this manner. Put the case, that I *Paul*, or any other of the Apostles, should teach otherwise than I have taught you: neither I, nor they must be beleeved, but bee accursed. Againe, put the case, that an Angell from heaven should come and preach otherwise than *Paul* preached to the Galatians, who must be beleeved? *Paul*, or the Angel? the answer is, not the Angel, but *Paul*: and the Angel must be accursed. And the reason is, because *Paul* in preaching and writing, did represent the authoritie of God, and God puts his owne authoritie unto the word which he uttered: and he was assisted by the extraordinarie, immediate, and infallible assistance of Gods Spirit. From this supposition, sundrie things may be learned. The first, that the word preached and written by *Paul*, is as certein, as if it had beene written by God himselfe, immediately. It may be objected, that *Paul* saith, *1 Cor.7.12. To the remnant, I speake, not the Lord.* I answer, *Paul* saith, *I; not the Lord*, not because he was deceived in his advise, for he spake by the Spirit of God, chap. 7. verse 40. but because he gave counsell in a case of marriage, whereof the Lord had made no expresse law. The meaning then is this, I speake by collection from the law of God, and not the Lord, by any particular and expresse law.

Secondly it appeares hence, that the articles of faith, or the doctrine of the Gospel, is in excellencie and authoritie above all men and Angels. And hence it followes, that the Church and Councels cannot authorize the word of God, in the minde and conscience of any man. For the inferiour and dependent authority addes nothing to that which is the principall and superiour authoritie. Therefore, the opinion of the Papists is false, that we cannot know the Scripture to be the word of God, but by the testimonie of the Church: as though the letter of a Prince, could not be knowne to be so, without the testimonie of the subjects. The principall authoritie is sufficient in it selfe, to authorize it selfe, without externall testimonie.

Thirdly, since the daies of the Apostles, sundrie doctrines have beene received and beleeved, touching intercession of Saints, prayer to the dead, and for the dead, Purgatorie, and such like: and those doctrines have beene confirmed by sundrie revelations. And we learne, what to judge both of the doctrines, and of the revelations; namely, that they are accursed: because the doctrines are beside the written word, and the revelations tend to ratifie and confirme them.

Lastly, hence we learne, what to thinke of the writings of Papists, and Schoolemen, whereof some are called *Seraphicall, Cherubicall,*

call, or Angelicall Doctors. They broach and maintaine sundry things, beside that which the Apostles preached and wrote; as justification by works, and a mixture of the law and the Gospel: they give too little to grace, and too much to mans will. In this regard *Paul* hath given the sentence, that they are accursed. For this cause, Students of divinity are warily to read them with prayer, that they be not led into temptation, and they are to use them only in the last place. And they are greatly to be blamed, that prefer them almost above all Writers: they shew that they have little love of the Gospell in their hearts.

9. *As we said before, so say I now againe; If any man preach unto you otherwise than ye have received, let him be accursed.*

In these words *Paul* repeats againe that which he said before: and the repetition is not in vaine, but for three weighty causes; the first is, to signifie that hee had spoken not rashly, but advisedly, whatsoever he had said before: the second is, that the point delivered is an infallible truth of God: the third is, to put the Galatians and us in minde, that we are to observe and remember that which hee had said, as the foundation of our religion, namely, that the doctrine of the Apostles is the onely infallible truth of God, against which we may not listen to Fathers, Councels, or to the very Angels of God. If this had beene remembred and observed, the Gospell had continued in his puritie after the dayes of the Apostles.

In this verse one thing is to bee observed. Before, *Paul* said, they are accursed which teach otherwise than he had taught: here hee saith, they are accursed which teach otherwise than the Galatians had received. Whereby it appeares, that as *Paul* preached the Gospel of Christ, so the Galatians received it. And they received it, first, in that they had care to know it: secondly, in that they gave the assent of faith unto it, as to a truth: against which the very Angels could take no exception. And for this also are the Thessalonians commended, that the Gospel was to them *in power & much assurance*. The great fault of our times is, that whereas the Gospel is preached, it is not accordingly received. Many have no care to know it: and they which know it, give not unto it the assent of faith, but only hold it in opinion. And this is the cause that there is so small fruit of the Gospell. This sinne will at length have his punishment. The places that are not seasoned by the waters of the Sanctuary, are turned to salt pits, *Ezech.47.11.*

10. *For now whether preach I men, or God? or seeke to please men? for if I should yet please men, I were not the servant of Christ.*

The interrogations in this place, *Doe I preach?* and *doe I please?* are in stead of earnest negations, *I doe not preach, I doe not please*. And when he saith, *do I now preach men, or God?* his meaning is this: Heretofore I have preached the Traditions of men; but now being an Apostle, I preach not the doctrine of men, but of God. And when he saith, *doe I seeke to please men?* his meaning is this: I doe not make this the scope of my ministerie, to frame and temper my doctrine so, as it may bee suitable and pleasing to the affections of men. For otherwise *we are to please men in that which is good, and for their good, 1 Cor.10.33. Rom.15.2.*

This verse containes a double reason of his former speech, and of the repetition thereof. The first is this: Though heretofore I taught the Traditions of men; yet now I teach the word not of men, but of God: and therefore I accurse them that teach otherwise. The second is framed thus: If I should yet please men, I were not the servant of God: but I am the servant of God; therefore I seeke not to please men; but if need shall bee, I will denounce curses against them.

Here first wee see the proper matter of the Ministerie, which is not the word or doctrine of man, but of God. By this the Ministers of the Gospell are taught to handle their doctrine with modestie and humilitie, without ostentation, with reverence, and with a consideration of the Majesty of God, whose the doctrine is which they utter, that God may be glorified, *1 Per.4.11.*

Secondly, the hearers in hearing are to know that they have to deale with God, and that they are to receive the doctrine taught, *not as the word of man, but as the very word of God*, as the Thessalonians did, *1 Thess.2.13.* The want of this consideration is the cause that some contemn the Ministerie of the word, & others are not touched and moved in hearing.

Againe, here is set downe the right manner of dispensing the word, which must not be for the pleasing of men, but of God. Hence it appeares, that Ministers of the Gospell must not bee men-pleasers, nor apply and fashion their doctrine to the affections, humours, and dispositions of men, but keepe a good conscience, and doe their office. The Lord tels *Ieremy*, he must not turne *to the people, but the people must turne to him, Ier.15.19.* Thus God shall be with them, and they shall bring forth much fruit.

And the people must know it to bee a good thing for them, not to bee pleased alwayes by their Ministers. The Ministerie of the Word must be as a sacrificing knife, to kill and mortifie the old *Adam* in us, that we may live unto God. A sicke man must not alwayes have his mind, but he must often be crossed and restrained of his desire: and so must we that are sicke in our soules in respect of our sinnes. It is a fault therefore of men that desire to bee pleased, and to have matters smoothed over of their Teachers. This is *Davids* balme, which hee wisheth may never bee wanting to his head, *Psal.141.5.*

The end of this verse sets downe a memorable sentence, That if wee seeke to please men, wee cannot bee the servants of God.

Hence I gather, that our nature is full of rebellion, and enmity against God; because they which please men, cannot please God. Againe, here is set down what is the hurt that comes by pride and ambition. It keepes men, that they cannot bee the servants of Christ. *To believe not* (saith Christ) *because ye seek glory one of another, John* 5. 44. Ambition fils the mind with vanity, and the heart with worldly desires, that it cannot thinke or desire to please God. Wherefore he that would be a faithful Minister of the Gospel, must deny the pride of his heart, and be emptied of ambition, and set himselfe wholly to seeke the glory of God in his calling. And generally, hee that would be a faithful servant of Christ, must set God before him as a Judge, and consider that he hath to deale with God: and he must turne his minde and senses from the world, and all things therin, to God: and seek above all things to approve his thoughts, desires, affections, and all his doings unto him.

Lastly, the profession of the servant of God is here to be observed in the example of *Paul*, who saith, *Doe I now preach men? and doe I yet please men?* as if he had said, I have done thus and thus, I have preached the Traditions of men heretofore, and I have pleased men in persecuting the Church of God: but I doe not so still, neither will I. And he that can say the like with good conscience, I have sinned thus and thus heretofore, but now I doe not, neither will I sinne as I have done, is indeed the servant of God.

V. 11. *Now I certifie you, brethren, that the Gospel which was preached by me, was not after man.*

The meaning is this: That it may the better appeare, that I have justly accursed them which teach any other Gospell, and justly reproved you for receiving it; I give you to understand, *that the Gospell which I preached was not after man*, that is, not devised by man, or preached of me by mans authoritie, but it was from God, and preached by the authority of God. And this sense appeares by verse 10. and 12.

In these words is laid downe the reason of the conclusion, or the assumption of the principall argument, which was on this manner. If I be called to teach, and that immediately of God, and my doctrin be true, then ye ought not to have revolted from the Gospell which I preached: but I was called to teach immediately of God, and my doctrine is true. The first part of this assumption is here set downe, and handled to the end of the second chapter: and the conclusion (as we have heard) was set downe in the premises.

Hence two maine points of doctrine, that are of great consequent, may bee gathered. The first is this; It is a thing most necessary, that men should be assured and certified, that the doctrine of the Gospell, and the Scripture is not of man, but of God. This is the first thing which *Paul* stands upon in this Epistle. It may be demanded, how this assurance may bee obtained. I answer thus: For the setling of our consciences, that Scripture is the Word of God, there bee two testimonies. One is the Evidence of Gods Spirit, imprinted and expressed in the Scriptures: and this is an excellencie of the word of God above all words, and writings of men and Angels: and containes thirteene points. The first is, the puritie of the law of *Moses*, whereas the lawes of men have their imperfections. The second is, that the Scripture sets downe the true cause of all misery, namely sinne; and the perfect remedy, namely, Christs death. The third is, the antiquity of Scripture, in that it setteth downe an history from the beginning of the world. The fourth is, prophecies of things in sundry bookes of Scripture, which none could possibly fore-tell, but God. The fifth is, the confirmation of the doctrine of the Prophets and Apostles by miracles, that is, workes done above, and contrary to the strength of nature, which none can doe but God. The sixth is, the consent of all the Scriptures with themselves, whereas the writings of men are often at jarre with themselves. The seventh is, the confession of enemies, as namely, of heretickes, who in oppugning of Scriptures, alleage Scriptures, and thereby confesse the truth thereof. The eighth is, an unspeakable detestation that Satan and all wicked men beare to the doctrine of Scripture. The ninth is, the protection and preservation of it, from the beginning to this houre, by a speciall providence of God. The tenth is, the constant confession of Martyrs, that have shed their bloud for the Gospell of Christ. The eleventh is, that fearefull punishments and judgements have befallen them that have oppugned the word of God. The twelfth is, the holinesse of them that professe the Gospell. The last is, the effect and operation of the Word: for it is an instrument of God, in the right use whereof wee receive the testimony of the Spirit of our adoption, and are converted unto God. And yet nevertheless the word which converteth is contrary to the wicked nature of man.

The second testimony is, from the Prophets and Apostles, who were Ambassadours of God, extraordinarily to represent his authority unto his Church, and the pen-men of the holy Ghost, to set downe the true and proper word of God. And the Apostles above the rest, were eye-witnesses and eare-witnesses of the sayings and doings of Christ: and in that they were guided by the infallible assistance of the Spirit, both in preaching and writing, their testimony touching the things which they wrote, must needs bee authenticall. If it bee said, that counterfeit writings,

[illegible] this name of the Apostles, as if they were in the degree of the Apostles, [illegible] that is, extraordinary [illegible] *Barnabas* [illegible] *Paul* [illegible] *Apostles* [illegible] this wonder, Apostles [illegible] the [illegible] and the rules of [illegible] Cyprus and [illegible] Greece [illegible] ploughs [illegible] Gospell [illegible] which they had [illegible] miracles. No world doubtlesse [illegible] doctrine of the Prophets and Apostles, which they had [illegible] degrees and [illegible] ordinary calling [illegible] they [illegible] was so, *Luke* 20. 4. The third is, [illegible] Teachers in these last dayes, after they have brought men to receive the Gospell, are to be ordained as other ordinary Ministers after the Lawes of Gods word. For they are not extraordinary in respect of their doctrine, which is the doctrine of the word, nor in respect of their office: in which regard they are Pastors and Teachers, and not Apostles or Evangelists. But their calling is extraordinary, in respect of the common and publike office of teaching, and in respect of the communication of divine gifts. These three rules, as cannons observed, we may easily perceive whether all that extraordinarily, which now and then is all fully verified in the first Preachers of the Gospell.

Thirdly, it is objected, that they which are lawfully called, are ordained by men before. Answere, have not the Apostles themselves added by the Apostles. I answer: Succession is three-fold: The first is, of persons and doctrine joyntly together: and this was in the primitive Church. The second is, of persons alone, and this may bee among Antichrists and heretickes. The third is, of doctrine alone.

And therefore Matthew placed the Apostles. And therein is difference. For this title must be ordained, that the power of the Keies, that is, of order and publication, be put by God, and annexed to the new Testament or doctrine. If in Turky, or Asmuria, or else-where, the Gospell should be suppressed by him, by the counsell and perswasion of private persons, they shall not need to send into Europe for authorized Ministers, but they have power to ordaine and send Ministers from within themselves, because God gives the mind, he gives the power also.

Vnobscured Succession of the first Preachers, their calling was altogether ordinary; neither were ordained of their predecessors. It is manifested, that their callings are corrupt. Item, it appeares, All actions Ecclesiasticall, that tend to building or loosing, appertaine properly to the person of Christ, and men are but Ministers, and instruments thereof: And therefore no call men to the ministery and dispensation of the Gospel, belongs to Christ, who alone giveth the power, the will, the deed. And the Church can doe no more but testifie, publish, and declare whom God calleth, by examination of parties for life and doctrine, by election, and by ordination. This is, (for substance) all that the Church can doe: and all this is allowed, and prescribed by the lawes of this Church and land. And therefore our callings for their substance are divine, whatsoeuer defects there be otherwise.

This assurance that our callings are of God is of great use. It makes the Minister to make a conscience of his duty: it is his comfort in trouble, *Isa.* 49. 2. 2 *Corinth.* 2. 15. And to the hearers it is a meanes of great reverence and obedience.

12. *For neither received I it of man, neither was I taught it but by the Revelation of Iesus Christ.*

The meaning is this: *Paul* here saith, he *received not the Gospel of man*: because he received not the office to teach & preach the Gospell from any meere man. For here he speakes of himselfe as hee was an Apostle: and then an Apostle properly is said to receive the Gospel, when he receives not onely to know and believe it, but also to preach it. And he addes further, that he was not taught it, that is, that hee learned the Gospell, not by the teaching of any man, as formerly hee learned the law at the feet of *Gamaliel*. The last words [*but by the Revelation of Iesus Christ*] carry this sense, but I learned and received it of Christ, who taught mee by revelation. Further, Revelation is two-fold: one ordinary, the other extraordinary. Ordinary is, when Christ teacheth men by the word preached, and by his Spirit. In this sense the holy Ghost is called *the Spirit of Revelation*, *Eph.* 1. 17. Extraordinary is without the word preached, and that foure wayes. First, by voice. Thus God taught *Adam* and the Patriarkes. The second, by dreames, when things revealed were represented vnto them in sleepe. The third is vision, when things to come are represented to the outward sense of man being awake. The fourth is rapture, when God ravisheth by inward motion and inspiration. Thus did God illuminate the Prophets, 2 *Pet.* 1. 21. When the scripture was penned, *Paul* was in a transitory, but extraordinary and rare manner ravished by the Spirit, and heard the voice, and saw him who by it answered. He was not in earthly or heavenly, but in a third manner. And that *Paul* both saw and heard him, it was by miracle: whereas *Stephen* in like manner saw Christ, he saw him not necessarily, but standing at the right hand of God in heaven: for otherwise the opening of the heavens had been a needlesse thing.

These words then are a confirmation of the former verse, on this manner: The authoritie whereby I preach, and the doctrine which I teach, I first received and learned it, not of man, but immediately of Christ: therefore the Gospel which I preach is not humane, but divine, and preached not by humane, but by divine authority.

In the scope and sense of the words, many points of doctrine are contained. The first, that Christ is the great Prophet and Doctor of the Church, *Matth.* 17. 6. *Heare him*: and 23. 8. *One is your Doctor, namely, Christ.* And hee is called *the great Shepherd of the sheepe*, *Hebr.* 13. 20. His office is in three things. The first is, to manifest and reveale the will of the Father, touching the redemption of mankind, *Iohn.* 1. 18. and 5. 36. This hee hath done from the beginning of the world, (the Father never speaking and appearing immediately, but in the Baptisme and transfiguration of Christ) and this hee doth to *Paul* in this place. The second is, to institute the ministery of the word, and to call and send Ministers. *As my Father sent me, so I send you*, *Iohn.* 20. 21. Hee it is that gives *some to be Pastors, some to be Teachers*, *Ephes.* 4. 11. And thus appointes *Paul* to be an Apostle. The third is, to teach the heart within, by illuminating the mind, and by working a faith of the doctrine which is taught. Hee openeth the understanding of his Disciples, that they may understand the Scriptures, *Luke* 24. 45. Thus here hee inlightneth and teacheth *Paul*.

Furthermore, it must be observed, that this office of teaching is inseparably annexed to the person of Christ, and is by him accordingly executed even after his ascension, as appeares in the conversion of *Paul*. And therefore *Isay* saith, *They shall bee all taught of God*, *Isay* 54. 13. As for the Ministers of the Gospell, they in teaching are no more but instruments of Christ to utter and pronounce the word to the eare: this is all they can doe. Therefore *Paul* saith, *He that plants or waters, is not any thing, but God that giveth the increase.*

The

The teacher then properly in the Ministery of the new Testament to the very end of the world, is Christ himselfe. This must teach us reverence in hearing Gods word, and care with diligence in keeping of it, *Hebr.* 2. 1, 2, 3. &c. Secondly, this teacheth us, that they which embrace not the Gospell among us, are contemners of Christ, and shall endure eternall condemnation, *Iohn* 3. 18. and *Hebr.* 12. 25. Thirdly, if we want understanding, wee must pray to Christ for it; and because we have so excellent a teacher, wee must pray unto him that he would give unto us hearing eares, that is, hearts tractable, and obedient to his word, that wee may bee fit disciples for so worthy a Master.

The second is, that there bee two wayes whereby Christ teacheth those that are to bee teachers. One is immediate revelation; the other is ordinarie instruction in schooles by the meanes and ministery of man. The like saith *Amos*, *I was neither Prophet, nor son of a Prophet, but the Lord sent me to prophesie to Israel*, *Amos* 7. 14.

The third point is, that they which are to bee teachers, must first bee taught; and they must teach that which they have first learned themselves. 2 *Tim.* 3. 14. *Abide in the things which thou hast learned.* Christ taught that which hee heard of the Father; the Apostles that which they heard of Christ; ordinarie Ministers that which they learned of the Apostles. This is the right Tradition: And if it bee observed without addition or detraction, the Gospel shall remaine in his integrity. Here our Ancestors are greatly to bee blamed, who have not contented themselves with that which they have learned of the Apostles, but have delivered things of their owne which they were never taught. Hence sprang unwritten Traditions, and the corruption of religion. Againe, such are here to bee blamed that take upon them to bee teachers of the Gospell, and were never taught by revelation or by any ordinary way. Thirdly, private persons are much more to be blamed, that broach and deliver such doctrines and opinions, as they themselves never learned by any ministery. For teachers themselves must first learne, and then teach.

The fourth point is, that they which are to bee teachers are first to bee taught, and that by men, where revelation is wanting. This kinde of teaching is the foundation of the schoole of the Prophets, and it hath beene from the beginning. The Patriarkes till *Moses* were Prophets in their families, and they taught not onely their families in generall, but also their first borne, that they might succeed as Prophets after them. There were 48. cities of the Levites dispersed thorow all the tribes, where not onely the people were taught, but also schooles erected that they might be taught, which were to be Priests and Levites. One citie among the rest is called *Cireath sepher*, *Iosu.* 15. 15. that is, *the city of bookes*. or as wee say, *the Universitie*. *Samuel* a young man was sent to the Tabernacle in Shilo, to bee taught, and trained up of *Eli* the Priest. *Samuel*, when hee was Judge of Israel, erected Colleges of Prophets, and ruled them himselfe, 1 *Samuel* 10. In the decaied estate of the tentribes, *Elias* and *Elizeus* set up schooles of the Prophets in Bethel, Carmel, &c. and the young students were called *the sonnes of the Prophets*. 2 *King.* 2. 3. Christ himselfe (beside the sermons made to the people) trained up and taught himselfe his twelve Apostles, and his 70. Disciples. *Paul* commands *Timothy to teach that which he had learned, to such as shall be fit to teach others*, 2 *Tim.* 2. 2. Furthermore, this teaching is of great use. For it serves to maintaine the true interpretation of Scripture, purity of doctrine: and it is a meanes to continue the Ministery to the end of the world. The meanest art or trade that is, is not learned without great teaching: then much more teaching is required in divinitie, which is the art of all arts. The true interpretation of Scripture, and the right cutting of the word, is a matter of great difficultie, and a matter (whatsoever men thinke) of the greatest learning in the world. Therefore it is necessarie, that teachers should first bee taught, and learn aright the Gospel of Christ. Eleven hundred yeares after Christ, men began to lay aside *Moses*, and the Prophets, and the writings of the new Testament, and to expound the writings of men, as the Sentences of *Peter Lumbard*. Hence ignorance, superstition, and idolatry came head-long into the world. Seeing then the teaching of them that are to bee teachers, is of such antiquity and use, all men are to bee exhorted, to put to their helping hands, that this thing may goe forward. Princes are to maintaine it, by their bountifulnesse and authority, as they have done, and doe still: and that which they doe, they must doe it more. Parents must dedicate the fittest of their children to the service of God, in the ministery, and not to use it in the last place for a shift, as they doe. For commonly, the eldest must bee the heire, the next the lawyer, the youngest the divine. Students must love and affect this calling above all other, 1 *Cor.* 14. 1. Lastly, all men must make prayer, that God would prosper and blesse all Schooles of learning where this kinde of teaching is in use.

Here againe it appeares that Christ is God, and more than a meere man, because hee is opposed to man: and that *Paul* received authority, and the keies of the kingdome of heaven, immediately of Christ, as well as *Peter*.

13. *For ye have heard of my conversation, in time past, how that I persecuted the Church of God extremely, and wasted it.*

14. *And profited in the Iewish religion, above many of my companions of mine owne nation, and*

was much more zealous of the Traditions of my fathers.

In the former verse the Apostle set downe, that he learned the Gospel, not of man, but of Iesus Christ immediately. This in the next place hee goes about to prove at large. His reason is framed thus: If I learned the Gospell of any man, I learned it either before, or after my conversion: but I learned it neither before, nor after my conversion, of any man. The first part of his reason is here confirmed thus: Before my calling and conversion, I professed Judaisme, and I lived accordingly, persecuting the Church, and suppressing the Gospel of Christ, and profiting in my religion above many others: therefore I was not then fit to heare and learne the Gospell of Christ of any man. This argument he further confirmes by the testimony of the Galatians thus: That this was my conversation in Judaisme, ye are witnesses: for yee have heretofore heard as much.

In the example of *Paul*, two points are generally to bee considered. The first, that the distinction of man and man, ariseth not of the will or naturall disposition of man, but of the grace and mercy of God. For *Paul* an Elect vessell for nature and disposition, before his conversion, is as wicked as an other. And hee saith, *Rom.9.16.* that the difference betweene man and man before God is *not in him that willeth, nor in him that runneth, but in him that sheweth mercy.* Therefore it is a Pelagian errour, to thinke that men, doing that which they can, doe by nature occasion God to give them supernaturall grace. The second point is, that *Paul* here makes an open and ingenuous confession of his wicked life past. And hence I gather, that this Apostle, and consequently the rest, writ the Scriptures of the new Testament by the instinct of Gods Spirit, and not by humane policie, which (no doubt) would have moved them to have covered and concealed their owne faults, and not to have blazed their owne shame to the world. And therefore the bookes of Scripture are not bookes of policy (as Atheists suppose) to keepe men in awe, but they are the very word of God. Againe, the end of this plaine confession is, that *Paul* might thereby confirme and justifie his calling to the office of an Apostle. This serves to give a checke to such persons as use to sit and rehearse their wicked lives past, in boasting and rejoycing manner.

In *Pauls* example there bee two things to bee considered; his profession before his calling, and conversation. His profession was Judaisme: and this hindered him from embracing the Gospell. It may here bee demanded, what Judaisme, or the Jewish religion is? *Answer.* In the dayes of Christ and the Apostles, there were three speciall sects among the Iewes, Essens, Sadducies, and Pharises. And the Pharises were the principall, and their doctrine was commonly imbraced of the Iews. And therefore by Judaisme (as I take it) Pharisaisme is here meant. Now the principall doctrines of the Pharises were these: I. They held, that there was one God, and that this God was the Father, without any distinction of persons: for when Christ mentioned the distinction of the Father and the Sonne, they would not acknowledge it, *Ioh.8.19.11.* They acknowledged in the Messias but one nature: for when it was asked them, how Christ being the sonne of *David*, should nevertheless be his Lord; they could not answer, *Matth.22.* III. They held, that the kingdome of the Messias was an earthly kingdome: and with this opinion the Disciples of Christ were tainted. IV. They held, that the keeping of the morall law stood in externall obedience, as appeares by the speeches of Christ, reforming their errours, *Matthew 5,6,7.* chapters. V. They maintained a naturall freedome of the will, in the observing of the law, *Luke 18. Lord I thank thee* (saith the Pharisie) *I do thus and thus.* VI. They held a justification by the workes of the law without the obedience of the Messias, *Romanes 9.3.* VII. Beside the written word and law of *Moses*, they had many unwritten traditions, which they observed precisely, and the observation of them was accounted the worship of God, *Matth. 15.3.9.* Other points they held, but these are the principall. It may further bee demanded, how the Jewes could hold such heretical and damnable opinions, and yet bee the people of God? *Answer.* They had for their parts forsaken God: but God had not forsaken them, because the Temple was yet standing, and the sacrifices with the outward worship yet remained among them. In this regard, they were still a reputed people of God. Againe, they are called a people of God, not of the bigger, but of the better part: and the better part was a small remnant of them that truly feared God, and beleeved in the Messias. Of which sort, were *Ioseph, Mary, Zacharie, Elizabeth, Simeon, Anna, Ioseph* of Arimathea, and Nicodemus. Againe, it may bee demanded, how the Jewes, being such a people of God, should fall away to so damnable a religion? *Answer.* They neither loved, nor obeyed the doctrine of *Moses* and the Prophets: and therefore God in judgement left them to the blindnesse of their owne minds, and the hardnesse of their own hearts, *Isai.6.* The like may bee our case. If we love and obey not the Gospell, more than we have done, our religion may end in ignorance, superstition, and prophanenesse, as theirs hath done.

The second thing in *Pauls* example is his conversation, whereby hee lived and conversed according to his religion. The like should bee in us. For the profession of the faith and godly conversation are to goe together, *Phil.1.27.* Faith in the heart is a light and

and works are the shining of this light, *Mat. 5.16.* Christ hath redeemed them that beleeve *from their vaine conversation*, *1 Pet.1.18.* Here many of us doe amisse, disfiguring faith and good life. And this fault is the greater, because it is an occasion to our adversaries to mislike and reject our religion.

Pauls conversation hath two parts, his persecution of the Church, and his profiting in his religion.

Persecution properly is the afflicting of the people of God for their faith and religion. In this we are not to follow *Paul*, but to do the contrarie, that is, by all meanes to seeke the good of the Church. After Gods glory immediately, we are to seeke the comming and advancement of the kingdome of God. Now this kingdome is a certaine estate and condition of men, whereby they stand subject to the word and spirit of God. And this subjection to God and Christ, is the propertie of them that be members of the Church of God. All, both rich and poore, conferred something (according to their abilitie) to the building of the Temple, which figured the Church of God. The fault of our times is, that wee build our selves and our worldly estates, and little respect the common good of the Church.

In the persecution of the Church by *Paul*, two points are to be considered, the manner, and measure or accomplishment. The manner is, that hee persecuted the Church *extremely* or *above measure*. That which *Paul* did in his religion, we must doe in ours. The good things that we are to doe, we must doe them *with all our might*. Our dutie is to keepe our hearts in the feare of God, and we must do it *with diligence*, *Prov.4.24.* It is our dutie to seeke Gods kingdome, and we must *take it with violence*. To enter into life is our dutie, and we must *strive to enter*. To pray is our dutie, and we must *wrastle in prayer*, *Rom.15.30.* *Iosias* turnes to God with all his heart. The law requires, that we should love God with all the powers of body and soule, and with all the strength of all the powers. In earthly things we must moderate our thoughts and cares, but spirituall duties must be performed with all our might.

Eccl.9.10.

The accomplishment of persecution is, that *Paul* wasted the Church, and made havocke of it. Here I consider 2. points, *what is wasted?* and *who is the waster?* For the first, it is the Church. Here 2. questions may be demanded: the first is, how the Church can be wasted? *Answ.* In respect of the inward estate thereof, which stands in election, faith, justification, glorification, it cannot be wasted. In respect of her outward estate it may be wasted, that is in respect of mens bodies, and in regard of the publike assemblies, and the exercises of religion. The second question is, why God suffers his enemies to waste his owne Church. *Answ.* Judgement begins in Gods house, and his judgements sometime are very sharpe, whether they be inflicted for triall or correction of sinnes past, or for the preventing of sinnes to come. As in the body sometime there is no hope of life, except armes and legges he cut off: even so it is in the Church. Hence it appeares, that there shall be a last judgement, and that there is a life everlasting in heaven: because the wicked man flourisheth in this world, and the godly are often oppressed.

The waster of the Church is *Paul*. By whom we learne that sin, where it takes place, gives a man no rest till it hath brought him to a height of wickednesse. Hatred having entred into *Cains* heart, leaves him not, till it have caused him to imbrue his hands in his brothers blood. Covetousnesse makes *Iudas* at length to betray his master, and hang himselfe. Blind zeale makes *Paul* not only to persecute, but also to waste the Church. Therfore it is good to avoid the first beginnings, yea the very occasion of sinne.

The second part and point in *Pauls* conversation is, that hee profits in his religion. Thus should we profit in the Gospel of Christ. It is Gods commandement, *Bee ye perfect as your heavenly father is perfect*: that is, endevour to come to perfection. All the faith we have or can obtaine, is little enough in the time of temptation. *Iob* that said in his affliction, *though the Lord kill me I will still trust in him*, saith also, that *God wrote bitter things against him, and made him to possesse the sinnes of his youth.* It is a token that a man is dead in his sinnes, when he doth not grow or increase in good things, *1 Pet. 2.2.* In this regard great is the fault of our daies, for many are wearie of the Gospell, many stand at a stay without profiting; many goe backward. The cause is this. Commonly men live as it were without the law: and thinke it sufficient if they doe not grosselly offend: not considering that the law of God is law to our thoughts and affections, and all the circumstances of our actions. That we may hereafter make good proceedings in our religion, we must remember three caveats. One, that we must endevour to see and feele in our selves the smallnesse of our faith, repentance, feare of God, &c. and the great masse of corruption that is in us. Thus with the begger we shall bee alwaies peecing, and mending our garment. The second, that as travellers, we must forget things past, and goe on to doe more good, *Phil.3.14.* The third, that we must set before us the crowne of eternall glory, and seeke to apprehend it, *1 Tim. 6. vers. 11.* thus did *Moses*, Hebrew. 11.

Matth.5.48.

Iob.13.15. v.26.

In *Pauls* profiting two things must be considered, the measure, and the thing in which he profited. The measure, in *that he profited above many others*. Hence wee learne, that in matters of religion there should be an holy emulation and contention among us: and our fault is, that wee contend who shall have the most

most riches and honour, or goe in the finest apparell, and strive not to goe one beyond another in good things. Againe, *Pauls* modesty must here be observed. He doth not say, that he profited more than all; but *more than many*: and he saith not more than his superiours, but *more than his equals* for time: and he saith not more than all the world, but *more than they of his owne nation*. This modesty of his must be learned of us, for it is the ornament of our faith; and therefore must be joyned with our faith.

The matter or the thing in which *Paul* profited is, that he *was abundantly zealous for the traditions of the fathers*. Here I consider three points. I. What zeale is? *Ans.* It is a certain fervencie of spirit, arising of a mixture of love and anger, causing men earnestly to maintaine the worship of God, and all things pertaining thereto, and moving them to griefe and anger, when God is any way dishonoured. II. For what is *Paul* zealous? *Answ.* For the outward observation of the law, and withall for Pharisaicall unwritten Traditions: which therefore he cals the Traditions of his fathers. III. What is the fault of his zeale? (for hee condemnes it in himselfe.) *Answer.* He had the zeale of God, but not according to knowledge. For his zeale was against the word, in that it tended to maintaine unwritten Traditions, and justification by the workes of the law, out of Christ, *Rom.* 10. 2.

Hence we learne sundry things. (For that which *Paul* did in his religion, are we to doe in the profession of the Gospel.) First, we are to addict and set our selves earnestly to maintaine the truth, and the practice of the Gospel. Christ was even consumed with the zeale of Gods house, *Iohn* 2. The Angell of the Church of Laodicea is blamed, because he is *neither hot nor cold*, *Rev.* 3. He is accursed of God, *that doth the worke of God negligently*, *Ier.* 48. Secondly, we are to be angry in our selves, and grieved when God is dishonoured, and his word disobeyed. When the Israelites worshipped the golden calfe, *Moses* in holy anger, burst the tables of stone. *David* wept, and *Paul* was humbled for the sins of other men, *Psal.* 119. 136. 2 *Cor.* 12. 21. Thirdly, we are here taught, not to give libertie to the best of our naturall affections, as to zeale; but to mortifie them, and to rule them by the word, *Numb.* 15. 39. otherwise they will cause us to runne out of order like wilde beasts, as here we see in *Paul*. Lastly, let it be observed, that *Paul* here condemnes zeale, for the maintenance of unwritten Traditions. And let the Papists consider.

15. *But when it pleased God (which had separated me from my mothers wombe, and called me by his grace)*

16. *To reveale his son in me* (or to me) *that I should preach him among the Gentiles, immediately I communicated not with flesh and blood.*

17. *Neither came I to Hierusalem, to them which were Apostles before me, but I went into Arabia, and turned againe to Damascus.*

Paul before proved, that he learned not the Gospell of any men before his conversion: here he further proves, that he learned it of no man after his conversion. And the substance of his reason is this, because immediately upon his conversion, he conferred with no man; but went and preached in Arabia and Damascus.

In the words I consider foure things. First, the causes of *Pauls* conversion. And here he sets down three degrees of causes, depending one upon another. The first is, the good pleasure of God, whereby he doth whatsoever he will in heaven and earth, in these words [*when it pleased*.] The second is, his separation from the wombe; which is an act of Gods counsell, whereby he sets men apart to be members of Christ, and to be his servants, in this or that office. This separation is said to be *from the wombe*; not because it began then, for it was appointed by God before all times, even from eternitie, as all his counsels are. But the holy Ghost hereby signifies, that all our goodnesse, and all our dexteritie to this or that office, is meerly from God; because we are sanctified, dedicated, and set apart in the counsell of God, from all eternitie, and therefore from the wombe, or from our first conception and beginning. The third cause is, vocation by grace; the accomplishment of both the former, in the time which God hath appointed. The second thing is, the manner or forme of *Pauls* vocation, in these words [*to reveale his sonne to me*.] The third is, the end of his vocation, *to preach Christ among the Gentiles*. The last, is his obedience to the calling of God, in the 16. and 17. verses.

To begin with the efficient causes of *Pauls* conversion: here we see the order and dependance of causes, in the conversion and salvation of every sinner. The beginning of our salvation is in the good pleasure of God: then followes separation, or election to eternall life: then vocation by the word and spirit: then obedience to the calling of God, and after obedience, everlasting life. This order *Paul* here sets down, and the consideration of it is of great use. Hence it appeares to bee a doctrine erroneous, which begins our salvation in the prevision of mans faith & good workes. For in *Pauls* order, workes have the last place. And it must be Gods pleasure, that man shall doe a good worke, before he can do it. And if separation to eternall life should be according to faith or workes, then wee should make separation of our selves, as well as God. And vocation is not for workes, but that we might doe good workes, *Eph.* 1. 4. Secondly, by this order it appeares, that the salvation of them that beleeve, is more sure than the whole frame of heaven and earth: because it is founded in the vocation of God, which is without repentance, in the counsell of

or separation, and in the pleasure of God. Thirdly, by observing well this order, we may attaine to the assurance of our election. For if thou hast beene called, and hast in truth answered to the calling of God by obedience, thou maist assure thy selfe of thy separation from the wombe to everlasting life, because this order is (as it were) a golden chaine, in which all the linkes are inseparably united. Lastly, the consideration of this order serves to mortifie the pride and arrogancie of our hearts, in that it ascribes all to God, and nothing to man, in the cause of salvation. Read *Ezech.* 16. 63.

Againe, by the consideration of these three causes, we gather that God hath determined what he will doe with every man, and that he hath in his eternall counsell assigned every man his office and condition of life. For there is in God a pleasure whereby he may do with every man what he will. And by this eternall counsell, he separates every man from the very wombe to one calling or other; and accordingly hee cals them in time by giving gifts, and will to doe that, for which they were appointed. And this I understand of all lawfull callings in the family, church, or commonwealth. Thus Christ was called from the wombe, and set apart to bee a Mediator, *Isa.* 47. 1. and *Ioh.* 6. 27. *Ieremy* to be a Prophet, *Ierem.* 1. 5. Christ is said to give Apostles, Prophets, Pastors, Teachers, *Eph.* 4. 11. God sent *Ioseph* into Egypt to be the governour thereof, and a releever of *Iacobs* family, *Gen.* 45. In this regard the Medes and Persians are said to be *the sanctified ones of God*, *Isa.* 13. 3. and *the men of his counsell*, *Isa.* 46. 11.

The use. Hence we are all taught, to walke in our callings with diligence and good conscience. Because they are assigned us of God. Hence wee are taught to yeeld obedience to our rulers and teachers, because they that are our rulers and teachers, were separated from the wombe to be so, and that by God himselfe without the will of man. Hence we may gather assurance of Gods protection and assistance in our callings: for in that he hath appointed us our callings, he will also defend us in them, 2 *Cor.* 3. 46. *Isa.* 49. 2. Hence we may learne patience and contentation in all the miseries and troubles of our callings: for in what calling soever thou art, thou wast ordained to it by God from thy mothers wombe. Think on this. Hence we learne thankfulnesse to God, because our callings, gifts, and the execution of our callings, is wholly of God: and this *Paul* signifies, when he saith, that our separation to our offices and callings, was from our first conception. Hence we learne to depend on Gods providence for the time to come. For if he provided our callings when wee were not, hee will much more aid and blesse us in them now while we have a being. Read *Psal.* 22. 8, 9. Poore parents that cannot leave lands and livings to their children after their decease, let them labour diligently in this; that their children be from their mothers wombe separated to some good office and condition of life by the will of God: and a good office or calling is better than land and living.

Thirdly, it appeares hence, that the time of all events is determined in the counsell of God: For God determines with himselfe the time in which he will call and convert *Paul*. By this we are taught in our prayers, not to limit God to any time for the accomplishment of our requests: for the disposition of times is his, and this is to be left to his wisdome. Againe, in our afflictions and temptations, we must not make haste for helpe and deliverance before the time, but wait the leisure of God, who hath decreed the time of deliverance. *He that beleeveth maketh not haste*, *Isa.* 28. 16. and *Habakkuk* must wait, *because the vision is for a time appointed*, *Hab.* 2. 3. *Davids* eyes and strength failed *in waiting on God*, *Psal.* 69. 3. *Daniel* waites on God 70. yeares, and then prayes for deliverance out of captivitie, the time being expired. This serves to discover the wickednesse of them that, being in any kinde of miserie, cannot stay the leisure of God till he deliver them by good meanes, but they will have present remedie, though it be from the devill: and if helpe cannot be had when they desire, they presently make away themselves.

The second point is, the forme of the calling, or conversion of *Paul*, in these words, *to reveale his Sonne in me*: that is, to teach me the doctrine of the redemption of mankinde by his Sonne Jesus Christ. Here I consider, to whom revelation is made, and how.

For the first, revelation of the Son is made to cruell and persecuting *Paul*, a desperate sinner. Hence every man can gather, that God hath mercy for great and notorious offenders, as for *Paul*, and such like: and the collection is good. For *God is much in sparing*, *Isa.* 55. 7. And yet here it must be remembred, that all desperate offenders shall not finde mercy: unlesse they be *great in their repentance*, as *God is great in mercy*. For Gods mercy hath a double effect in us, one is remission of sinne by the imputation of the merit of Christ: the other, the mortification of originall sinne, by his efficacie. And these two be inseparable, as we see in *Paul*, on whom God shewed great mercy, whose repentance also was notable. As the woman, *Luk.* 7. *had many sins forgiven her, for she loved much*, v. 47. By this we see the great and common abuse of the mercy of God. Men every where presume upon the greatnesse of Gods mercy, and they make Christ a packhorse, lading him with their burdens, and there is little or no amendment of life.

The manner that God used in revealing the Sonne to *Paul*, stands in two things: *Preparation* and *Instruction*.

Preparation is a worke of God, whereby he humbled *Paul*, subdued the pride, and stubbornesse

bar-rednesse of his heart, and so is become vnable, and vnreachable. That is meant, when it is said, that the Lord was parted by lightning from heaven, and fell to the earth, and made him blind, and spake him voice reproving him: *Saul, Saul, why persecutest thou me?* The inward humiliation was in a feare and horrour, for his sinne. The inward illumination was in a light, and knowledge of Christ. The first was an height of wickednesse, to be persecuting the Church he made warre against God himselfe. Secondly, *To make manifest the sonne in him*, the meaning of them commandements, and the mercifulnesse of his will, was in *Saul* the Church-law killed him that was slaine in his owne opinion, when he was a Pharisie.

The *instrument*, whereby God wrought the change in *Paul*, he saith was the Gospell, called Gods, the meanes by which *Paul* is become a member of the Sonne of God. And this he did, first, by propounding vnto him the commandement of the Gospel, which is to repent and beleeve in Christ. Secondly, by offering to him the promise of remission of sinnes, and life everlasting, when he beleeved. The second part of instruction, is a reall and lively teaching, when God makes it to be heard to answer the calling according to that, *Psal. 27. 8. When thou saidst, seeke ye my face, mine heart answered, thy face Lord will I seeke.* And in *Zach. 13. 9. It shall say, thou art my people, and they shall say, the Lord is my God.* This is a spirituall Eccho that is made in the heart, by the sound of Gods word, and sweet newes in the world, and the heart of man which be as rockes and stones, makes answer. And this worke of God, that makes man meete to the calling of God, is in Scripture a thing of divine teaching: thus the Father is said to teach the Sonne *by drawing*, *Ioh. 6. 44.* And God is said to teach us his wayes, when he guides us by his spirit in the land of righteousnesse, *Psal. 143.* That this reall and heavenly kind of teaching may take place, God by grace puts a kind of softnesse into the heart, whereby it is made subject and obedient to the word. And it hath two parts. One is an acknowledgement by faith, that the Sonne is our redeemer. The second is regeneration, which is the putting off the old man, and the putting on of the new: which to doe by the vertue of Christ, is to learne Christ, *Eph. 4. 20. 23.* Thus then God reveales the Sonne to *Paul*, by preparing him, and making him teachable, by propounding the doctrine of salvation to him, and by causing him inwardly to beleeve it, and so obey it. And thus we see the manner of the calling, and conversion of *Paul*.

For the more clearing of this doctrine, five questions are to be answered. The first is, what was the preventing grace in the conversion of *Paul*? *Answ.* Schoolemen and Papists generally teach, that it was the inspiration of good motions and desires, into the heart of man. But in this faith which the regenerate do learne is vncapable of any good desire or motion till he be regenerate. Therefore I thinke that the preventing grace in Pauls conversion, is the grace of regeneration and sanctification, the infusion of a new active and mortified habit. For Christ meeteth with a man, and *translateth him into the kingdome of his deare Sonne*, Col. 1. 13. and *quickneth him, and raiseth him from the dead*, Eph. 2. 1. and *createth him anew vnto good workes*, Eph. 2. 10. and *maketh him a new creature*, 2 Cor. 5. 17. and *giveth him a new heart, and a new spirit*, Ezek. 36. 26. and *writeth his lawes in his heart*, Heb. 8. 10. and *maketh him willing in the day of his power*, Psal. 110. 3. and *worketh in him both the will and the deed*, Phil. 2. 13. Now this is the preventing grace in the calling of *Paul*, and in the calling of every man, that is, the infusion of a new habit of grace, and the creating of a new heart, and a new spirit, and the writing of the lawes of God in the heart, and the making of the will willing, and the worke working. For before any inspiration of heavenly motions can take place, the heart must be changed, and the will must be made willing. For as long as the heart is vnchanged, and the will vnwilling, all motions and desires of good things are vaine, and to no purpose. Therefore the preventing grace in the calling of *Paul*, was the infusion of a new habit of grace, and the creating of a new heart, and the making of the will willing, and the worke working.

The second Question is, whether the will of *Paul* were an agent, or cause in the effecting of his first conversion? *Answ.* No. Scripture makes two sorts of conversion: one *Passive*, when man is converted by God: in this man is but a subject to receive the impression of grace, and no agent at all. For in the creating, fitting, or imparting of righteousnesse and holinesse in the heart, will can doe nothing. The second conversion is *Active*, whereby man being converted by God, doth further turne and convert himselfe to God, in all his obedience, works, and deeds. This conversion is not onely of grace, nor onely of will, but partly of grace, and partly of will: yet so as grace is the principall agent, and will but the instrument of grace. For, being first turned by grace, we then can move and turne our selves. And thus there is a cooperation of mans will with Gods grace. And *Austen* said truly, *He that made thee without thee, doth not save thee without thee.*

The third question is, whether God did offer any violence to *Pauls* minde and will, in his conversion? *Answ.* There is a double violence or coaction. One, which doth abolish all consent of will, and this he did not. The other drawes out a consent from the will, by causing it of an unwilling will, to become willing. This coaction or violence God offered to *Paul*: and in this sort they which come to Christ, are said to be drawne, *Ioh. 6. 45.*

The fourth question is, wherein stands the efficacy of the preventing grace, whereby *Paul* was effectually converted? *Answ.* The Councell of Trent, and sundrie Papists incline to this opinion, to thinke that it stands *in the event*, in that the will of man applies it selfe to the grace which God offereth. But then the efficacy of grace must be from mans will: and then man hath something whereof to boast, and he is to thanke himselfe for the grace of God. Other Papists, place the efficacy of grace in the congruitie or aptnesse of motions or heavenly perswasions, proiected to the mind of man that is to be converted. But this opinion also is devoid of truth. For there is no

Serm. 25. de verbis Apost.

no efficacie in any motions or perswasions, till there be a change, and new creation of the will. The true answer is this: Outward meanes are effectuall, because they are joyned with the inward operation of the Spirit. Inward grace is effectuall, because God addes to the first grace, the second grace. For having given the power to beleeve and repent, he gives also the will and the deed: and then faith and repentance must needs follow. And herein stands the efficacie of the first grace that God addes unto it, and *worketh the will and the deed*, *Phil.* 2. 13.

The last question is, whether it was in the power of *Pauls* will, to resist the calling, or the grace of God? *Ans.* The will for his condition is apt to resist grace: nevertheless, if we consider the efficacie of Gods grace, and the will of God, he could not resist the calling of God. Every one that hath heard and learned of the Father, comes to Christ, *Iohn 6. 45.* Gods will determines and limits the will of man: and mans will is an instrument to effect the will of God. It may be here demanded, how the efficacie of grace may stand with the liberty of mans will, if it have not libertie to accept or refuse the grace of God? *Answ.* Libertie and freedome of will in God is perfect libertie: now God cannot will either good or evill, but only that which is good. And mans will, the neerer it comes to this will of God, the greater libertie hath it. Therefore to will that only which is good, is the freely without compulsion, is true libertie; to be able to will that which is evill, and to resist the calling of God, is not libertie, but impotencie. And he that can onely will that which is good, doth more freely will good, and hath more liberty, than he that can will either good or evill.

The use. Ministers of the Gospell must learne Christ as *Paul* learned him. They may not content themselves with that teaching which they finde in schooles, but they must proceed further to a reall learning of Christ: and that is, to beleeve in the Sonne of God, to die to their sinnes by the vertue of his death, and to live to God by the vertue of his life. This is a reall and lively learning of Christ. They that must convert others, it is meet they should bee effectually converted. *Iohn* must first eat the booke, and then prophesie, *Rev.* 10. 9. And they that would be first Ministers of the Gospell, must first themselves eat the booke of God. And this booke is indeed eaten, when they are not onely in their minds inlightned, but their hearts are mortified and brought in subjection to the word of Christ. Unlesse Christ be thus learned spiritually and really, divines shal speake of the word of God, as men speake of riddles, and as Priests in former time said their mattens, when they hardly knew what they said. Againe, students in every facultie are with *Paul* to learne Christ, and that as he learned him. Such persons desire and love good learning: now this is the best learning of all, to learne to know and to acknowledge Christ. The knowledge of Christ crucified is *Pauls* learning. The knowledge of the remission of our sinnes is the learning of *David* that great Prophet. For whereas he gives to this 32 *Psalme*, The understanding of *David*, I ally it rather in this reall manner with *Paul* to be the same. For here is an example to all that shall beleeve in him to life everlasting, 1 *Tim.* 1. 16. *Paul* bids us to hope the good things which we have seene in him, *Phil.* 3. 17. *Vse two.*

The third point is the end of *Pauls* conversion in these words: *That he might preach him among the Gentiles.* Here I confide. What he must preach, namely the Son Christ: and to whom? namely, among the nations. Againe, of the preaching of Christ, I consider two things: the first is, why Christ must be preached rather than *Moses*? Answer, there be two causes. One is, because Christ is the substance or subject matter of the whole Bible. Put the summe of the Scriptures may be thus gathered together: The Sonne of God made man, and working our redemption, is the Saviour of mankinde: but Jesus the Son of *Marie* is the Son of God made man, working our redemption: therefore Jesus the Son of *Marie* is the Saviour of mankinde. The major is the summe of the old Testament: the minor is the summe of the new: and the conclusion is the scope of both. The second cause is: The law is the Ministerie of death: and the Gospel (which is the doctrine of salvation by the Sonne) is the instrument of God to begin and to confirme all graces of God in us, that are necessarie to our salvation. Therefore the doctrine principally to be preached is the Gospell, and not the law.

Secondly, it may be demanded, what it is to preach Christ? Answer: it is a great worke, and it containes foure ministeriall actions. The first, generally to teach the doctrine of the incarnation of Christ, and of his three offices, his kingly office, his prophetical office, and his priesthood with the execution thereof. The second, to teach that faith is an instrument ordained of God to apprehend and to apply Christ with his benefits. The third is to certifie and to reveale to every hearer, that it is the will of God to save him by Christ in particular, so bee it hee will receive Christ. For when the Gospell is preached, God thereby signifies unto us, that his will is to give us life everlasting, 1 *Ioh.* 5. 11. The last is to certifie and to reveale to every particular hearer, that he is to apply Christ with his benefits to himselfe in particular, and that effectually by his faith, that a change and conversion may follow both in heart and life, 1 *Iohn* 3. 23. And thus when these things are rightly performed, Christ is preached. Hence it appeares that to learne Christ, is not onely to know him generally, but also effectually to apply him to our selves by our faith, that there may be a change and

and renovation of the whole man. They which learne Christ, must thus learne him, else can they not be saved.

The second point, that *Paul* must *preach to the Gentiles*. There be two causes of it: one, that the prophecies of the calling of the Gentiles might be fulfilled, *Psal.* 2. and 110. *Isai.* 2. The second, because at the death of Christ, the division which was betweene the Jewes and Gentiles was quite abolished, *Eph.* 2. 13. Here I observe the difference betweene Apostles and ordinary Ministers. Their charge is a sect and particular congregation; whereas the charge of an Apostle is the whole world.

The fourth and last point, is the obedience of *Paul* to the calling of God, in that he *went and preached the Gospell*. Here a question may be demanded, whether *Paul* performed his obedience by vertue of the grace which he had formerly received, without the helpe of new and speciall grace, or no? *Answ.* No: His obedience proceeds from the first grace, helped or excited by speciall grace. In the regenerate that have power to doe good, God workes the will and the deed in every good, *Phil.* 2. 13. And it is a certaine truth: we doe not that which we are able to do, unlesse God makes us doe it, as he made us able to doe it. Therefore to the doing of every new act there is new and speciall grace required.

In *Pauls* obedience I consider three points. When he obeyed? *Immediately.* How? *Without deliberation* or consultation. Where? *In Arabia and Damascus.*

For the first, in that he obeyed God in going to preach immediately, we learne how we are to answer and obey the calling of God, that cals to amendment and newnesse of life, namely, in all haste, without deferring of time. *Heb.* 3. 8. *To day if ye will heare his voice, harden not your hearts:* and v. 13. *exhort one another while it is called to day. Psal.* 119. 60 *I made haste & did not delay to keep thy comandements.* And there be good reasons why we should no longer defer our conversion to God. The end of our life is uncertaine: and looke as death leaves us, so shall the last judgement finde us. Secondly, when we delay our daily repentance, we adde sin to sin, and so *treasure up wrath against the day of wrath, Rom.* 2. Thirdly, when we deferre to obey and turne to God, we grow to perfection in sin: and *sin being perfected brings forth death, Iam.* 1. 14. Lastly, late repentance is seldome or never true repentance. For when men are dying, their sins forsake them, and they doe not commonly forsake their sins. God hath called us in England more than 40. yeares together, and yet many of us have not listened to the call of God, but deferred to obey: let us now presently amend and turne to God, lest if we still deferre the time of our repentance, Gods judgements come forth in haste upon us.

The manner of his obedience is, that *Paul did not communicate with men*, that is, conferre and consult with them touching his doctrine and calling. And this he amplifies by a comparison, thus: *He did not consult with any man, no not the Apostles of Hierusalem.* And he addes a reason of his doing, because they were but *flesh and bloud*, in respect of God: and indeed it is unmeet to consult with men, touching the matters of God.

Hence I gather, that Gods word, whether preached or written, doth not depend on the authority of any man, no not on the authority of the Apostles themselves; it is sufficient to authorize it selfe. Christ *receives not the testimony of man, Ioh.* 5. 34. And it is an errour, to thinke that the Church doth authorize the word and religion in the consciences of men. For the Church it selfe is founded on the word. The Church cannot consist without faith, nor faith without the word.

Secondly, hence I gather, that there is no consultation, or deliberation to be used at any time, touching the holding or not holding of our religion. Hee that will follow Christ, may not put his hand to the plough, and then looke backe againe to his friends, to see what they will say, *Luk.* 9 61. He that would be wise, must deny his owne wisdome, and become a foole, 1 *Cor.* 3. 18. The three children would not consult touching the worshipping of the Image, but said, *Be it knowne to thee, O king, that we will not worship thy gods, Dan.* 3. When the Judge gave *Cyprian* the Martyr leave to deliberate a while, whether he would deny his religion, he answered, *that in divine matters deliberation is not to be used.* By this I gather, that the Schoolemen have done evill, which have turned all Divinitie into Questions, and have made of the articles of our faith a questionary Divinity. Secondly, by this we are taught, that in the day of triall we may not consult of the change of religion, but we must be resolute, and tread under foot the perswasions of flesh and bloud.

Thirdly, our obedience to God must bee without consultation. We must first try what is the will of God, and then absolutely put it in execution, leaving the issue to God. *Abraham* is called of God to forsake his country and kindred, *Gen.* 12. hee directly then gives attendance to the commandement, and goes as it were blindfold, he knowes not whither. God promised him a child in his old age, he beleeves God without any reasoning, or disputing the case with himselfe, to or fro, *Rom.* 4. 20. But the common manner is, (though we know the will of God) to dispute the case, and to consult with our friends, and to practise according to carnall counsell. *Eve* listens to the counsell of Satan, and neglects Gods commandement. *Saul* being forbidden to offer sacrifice in Gilgal, till *Samuel* came to do it, consults with himselfe, whether he may doe it or no; and followes his owne reason against Gods commandement, and lost his kingdome for it. And this kind of deliberation

liberation, whereby men consult what is to be done, is the cause of the manifold rebellions of men in the world.

In that man is termed here, *flesh and bloud*, wee are taught, not to put confidence in man: wee are taught to humble our selves before God: we are taught every day to prepare our selves against the day of death, and the day of judgement: yea, to account every new day as the day of death, because we are but flesh and blood.

The third point is, where *Paul* first preached? namely, *in Arabia and Damascus.* Arabia is a region of the world, where mount Sina stands, and where the children of Israel wandred 40. yeares. The inhabitants there of were of two sorts: some more civill, and some barbarous. Civill, as the Ismaelites, Amalechites, Midianites, &c. (yet were they professed enemies of the people of God.) Barbarous, as the Easterne part of Arabia, toward Babilon. For the inhabitants dwelt in Tents, and lived like wilde and savage men, by robbing and stealing, and consequently by killing, *Isa.* 13. 20. *Ier.* 3. 2.

Here wee see *Pauls* estate and condition, when he first begins the execution of his Apostolicall function. God then laies upon him a sharpe and weighty triall. For hee goes alone into Arabia, and he must become a teacher to his owne professed enemies, yea, to a savage generation, of whose conversion hee had no hope, in mans reason. And this hath beene an usuall dealing of God with his owne servants. When *Moses* was called to deliver the Israelites, and was in the way, the Lord, for a defect in his family, comes against him to destroy him, *Exodus* 4. 24. *David* is annointed King of Israell: and withall *Saul* is raised up, to persecute him, and to hunt him, as men hunt Partridges in the mountaines. *Ionas* is called to preach to *Nineve*, and withal God forsakes him, and leaves him to himselfe, so as he is cast into the sea, and devoured of a fish: and after this, being delivered, he must goe preach at Nineve. When Christ was in his baptisme (as it were) inaugurated the Doctor of the Church, presently after, before hee begun to preach, hee is carried into the wildernesse, to be with wilde beasts, and to be tempted of the devill, *Mark.* 1. verse 12. And the reasons of this dealing of God are manifest: by this meanes sinfull men are made fit for the office of teaching. For the saying is true, *Reading, prayer, and temptation, make a divine.* Againe, by this meanes they are called to depend on the providence and protection of God, and they are made sinfer the assistance and presence of Gods Spirit, who dwels only with them that are of humble and contrite hearts. Now then, let not them, that in any notable change of their life, finde notable temptations, be discouraged: for this is no condition that befals them, but a wise and speciall providence of God. For it was the Spirit of God, that led Christ into the wildernesse, to be tempted, after his baptisme.

Againe, here wee are taught, to acknowledge three things in God. His power, in that he sets up his kingdome, where it is most oppugned, and reignes in the midest of his owne enemies; namely, the wicked and savage Arabians, according to that in *Psalm.* 110. v. 2. His goodnesse, in that hee sends *Paul* to preach repentance to the people that are in the snare of the devill at his will, 2 *Tim.* 2. 26. His truth, in that hee now fulfils things foretold by *David, Psal.* 72. 10. *The Kings of Sheba and Saba shall bring gifts:* that is, Ethiopians and Arabians.

18. *Then after three yeares, I came againe to Ierusalem, to visite Peter, and abode with him fifteene dayes.*

Paul having proved before, that hee learned not the Gospell of any man, no not of the Apostles at Jerusalem: goes about now to answer exceptions, that might bee made against his reason. And first of all, it might have beene objected, that hee was gone to Hierusalem sundry times: and therefore in all likelihood, went thither to be instructed. To this hee answers three things: that hee went thither *three yeares after* his conversion, and not before: that hee went *to visit Peter*, & that hee *abode there fifteene dayes.* For the first, where hee saith, hee preached three yeares in Arabia and Damascus, and then after went to Hierusalem, and abode there fifteene dayes (for some speciall causes:) we see *Paul* is ready and able to make a good account of the spending of his time, both for dayes and years. And good reason: for time is precious, and great care ought to bee had of the expending of it. After *Pauls* example, wee must so live, that wee may bee able to give a good account of the spending of our dayes. That this may bee done, wee must learne *to number our dayes:* and *to redeeme the time. To number our dayes*, is to consider the shortnesse of our lives, and that wee are every day subject to death: and withall, seriously to bethinke our selves, of the causes of this our condition; namely, our sinnes, both originall and actuall. When this two-fold consideration takes place, wee then begin to number our dayes. The numbring of our time, and the paine thereof, bringeth us to the redeeming of it. *To redeeme our time*, is to take time, while time serves, specially for spirituall uses, and for the amendment of our lives. When time is thus numbred and redeemed, then shall the good account bee made before God and men. Wherefore miserable is the case of them, that spend their dayes in idlenesse, in sinne, and sporting, in chambering and wantonnesse. For they neither number time, nor redeeme it: and therefore they are farre from any good account.

The second point is, that *Paul* goes up to Hierusalem *to visit Peter*, that is, to see him,

to be acquainted with him, to talke and conferre with him. Hence it appeares, that there is a lawfull kinde of peregrination or pilgrimage, in that *Paul* journies from *Arabia* to Jerusalem, to see *Peter*. Thus the Queene of *Saba* went up to Jerusalem, to heare the wisdome of *Salomon*. The law of God was, that all the males in Israel should thrice in the yeare goe up to the place which God had appointed, *Deut.16.* This Law was practised by *Elkana* and *Anna*, 1 *Sam.* 1. by *Ioseph* and *Mary*, by the Steward of *Candaces*, Queene of Æthiopia, *Act.*8. Nevertheleſſe, Popiſh pilgrimage is utterly to bee condemned, for two cauſes. One is, becauſe it is made a part of Gods worſhip, whereas now in the new Teſtamene all religious diſtinction of places is aboliſhed, 1 *Tim.* 2. 8. Lift up pure hands *in every place* unto God. Some alleage, that vowes which were not commanded, were nevertheleſſe parts of Gods worſhip among the Jewes. Anſwer: though men were not commanded to vow, yet the matter and forme of vowes was commanded. And in that God commanded the manner of vowing, he allowed the act of vow-making: let the Papiſts ſhew the like allowance for their pilgrimage. The ſecond reaſon is, becauſe popiſh pilgrimage is not to living men, but to the Reliques and images of dead men: which kinde of peregrination was never uſed in the world, till after the Apoſtles daies. For pilgrimage to reliques came in 300. yeares after Chriſt, and pilgrimage to images after 600. yeares.

In that *Paul* goes about to viſit *Peter*, the Papiſts gather the Primacy of *Peter*, over all the Apoſtles, but falſly. For this viſitation argues reverence: and reverence is given not onely to ſuperiors, but alſo to equals. Againe, primacy is two-fold: *Primacy of order, and primacy of power. Primacy of order* was due unto *Peter*, in that he was firſt called to be an Apoſtle, and he was in the faith before *Paul*. And in this regard, he was reverenced of him.

The third point is, that *Paul* abides with *Peter* at Jeruſalem, and that fifteene daies. His abode with *Peter* was in token of mutuall conſent and fellowſhip. Like ſhould be the conſent of the Miniſters of the Goſpell. For their office is to publiſh & perſwade peace between God and men, to which they are unfit, that cannot maintaine peace among themſelves. And all beleevers ſhould bee of one minde, ſpeaking and thinking the ſame things: and this cannot bee, unleſſe there bee a conſent of them that are Guides. This conſent therefore is to be maintained, and greatly to bee prayed for. And when there cannot bee conſent of judgement, by reaſon of humane frailtie, yet ſo long as the foundation is maintained, there muſt bee conſent in affection. And injuries offered may not diſſolve this bond. Though the Church of Jeruſalem ſuſpected *Paul*, and would not at the firſt acknowledge him for a Diſciple, *Act.* 9. 26. yet did hee for his part accept of their love and fellowſhip.

Whereas hee addes, that his abode with *Peter* was but for 15. daies, hereby he ſignifies that he learned not the Goſpell of him; for it could not bee learned in ſo ſhort a ſpace: neither could *Paul* by the teaching of any man become an Apoſtle in ſo little time.

19. *And none other of the Apoſtles ſaw I, ſaving Iames the Lords brother.*

It might haply be objected againſt the former verſe, that *Paul* might be raught of ſome other Apoſtle beſide *Peter*, and that at Jeruſalem: to this he anſwers two things. One, that there was none of the Apoſtles at Jeruſalem, but *Iames*: (beſide *Peter* afore-named:) the ſecond, that he did but ſee *Iames*.

In that *Iames* is called our Lords brother, three things may be demanded. One, which *Iames* this was? *Anſw.* It was *Iames* the ſon of *Alpheus*: for hee lived 14. yeares after this, *Galat.*2. 9. whereas *Iames* the ſonne of *Zebedæus* lived not ſo long, becauſe hee was put to death by *Herod*. The ſecond thing is, how *Iames* ſhould be the Lords brother? *Anſwer.* In Scripture, children of the ſame wombe are brethren: men of the ſame blood are brethren: as *Abraham* and *Lot*, *Gen.*13. 8. Men of the ſame country are brethren, thus *Sauls* country-men are called his brethren, 1 *Chro.* 12. 2. And *Iames* is called our Lords brother, not becauſe hee was of the ſame wombe, but becauſe he was of the ſame blood or kindred: For *Eli* had two daughters, *Mary* eſpouſed to *Joſeph*, and *Mary Cleophas*, who afterward was married to *Alpheus*, of whom came *Iames* here mentioned. *Iames* therefore was the cozen-german of Chriſt. Therefore *Helvidius* failed, when he went about to infringe the perpetuall virginity of the virgin *Mary* out of this place, as if ſhee had more ſonnes beſide Chriſt. The third thing is, what benefit *Iames* had by being the Lords brother? *Anſw.* Hee is here called the Lords brother, onely for diſtinctions ſake, in reſpect of the other *Iames* the ſonne of *Zebedæus*: and this brotherhood doth not make him the better Apoſtle, or the better man. Outward things doe not commend us to God. And it is the ſpirituall kindred, by meanes of faith, and our new birth, that bringeth us into favour with God, *Mat.*12. 46.

20. *Now the things which I write, I ſpeake before God, I lie not.*

Before *Paul* hath avouched ſundry things of himſelfe: that hee preached in *Arabia* and *Damaſcus*: that he went thence to Jeruſalem: that he did not learne the Goſpell there of *Peter*, *Iames*, or any other Apoſtle. Now ſome

ſome men might haply ſay, that theſe ſayings of his are but falſe and fabulous avouchments therefore in this verſe *Paul* defends himſelfe, and juſtifies his owne ſayings, by a divine teſtimony.

The words containe two parts. An anſwer to an objection concealed on this manner; I may bee thought to lye, but indeed *I lye not.* The ſecond is a confirmation by oath, *Before God I ſpeake it.* Touching the firſt part, there be two points to bee handled: what is a lie? And whether it be ſinne or no?

A lye is, when wee ſpeake the contrary to that wee thinke, with an intention to deceive. More plainely in a lye there be foure things: the firſt is, *to avouch and confirme that which is falſe.* The ſecond is, *to ſpeake with a double heart*, *Pſalm.*12. 2. That is, to ſpeake againſt knowledge and conſcience, as when a man ſaith that is true which he knowes to be falſe, or that is falſe, which he knowes to be true. This makes a lie to be a lie, and this diſtinguitheth an untruth from a lie. For here it muſt be obſerved, that a man may ſpeake that which is falſe, and not lie: namely, if he ſpeake that which is falſe thinking it to be true. For then though he erre and is deceived, yet hee ſpeakes not againſt conſcience, and conſequently hee ſpeakes no lie. Againe, a man may ſpeake that which is true indeed, and ſpeake it as a truth, and yet thinke it to be falſe he lies indeed: becauſe he ſpeakes the truth againſt his conſcience. The third thing in a lye is *a mind or intention to deceive or hurt.* For in the ninth Commandement, that is a falſe teſtimony that is againſt our neighbour. The 4. point is, that *he which ſpeaks that which is falſe upon a vanity of mind, without reaſonable cauſe, is a liar.* Thus boaſters and flatterers are liars. And theſe are the things which concurre in the making of a lye.

For the better conceiving of the nature of a lie, we muſt put a difference betweene it and ſundry other things incident to ſpeech. Firſt, we muſt put a difference betweene a lie, and a *parable* or *figure*. In a parable indeed there is ſomething ſuppoſed or fained; as for example, when the trees are brought in conferring, and conſulting about their king, *Iudg.*9. 8. nevertheleſſe a parable is farre from falſehood, or lying: for by things fained, it ſignifies and declares an unfained truth.

Againe, difference muſt be put betweene a lie & *the concealment of a thing*; for it is one thing to ſpeake againſt our knowledge, and another not to ſpeake that which we know. And concealments, if there be a reaſonable cauſe, and if it bee not neceſſary for us to reveale the thing concealed, are not unlawfull. Thus *Abraham* ſpeakes the truth in part, calling *Sara* his ſiſter, and conceales it in part, not confeſſing her to bee his wife, *Gen.*12. 10. Thus *Samuel* by Gods appointment reveales that hee came to Bethlem to offer ſacrifice, and conceales the annointment of *David*, that hee might ſave his life; 1 *Sam.*16. 5. *Ionas* preaches that Nineve ſhall be deſtroied within 40. daies, and he conceales the condition of repentance. The like did *Iſay* to *Ezekias*. *Iſa.*38. 1.

Thirdly, a difference muſt bee made betweene *lying* and *fayning*: which ſome call *ſimulation*: not *diſſembling*; but rather *ſembling* (if I may ſo terme it.) And that is, when ſomething is ſpoken not contrary, but beſide or divers to that which wee thinke. And this kinde of fayning, if it bee not to the prejudice of truth againſt the glory of God, and the good of our neighbour, and have ſome convenient and reaſonable cauſe, is not unlawfull. It was not the will and counſel of God to deſtroy the Iſraelites for their idolatry. And hee doth not ſpeake unto *Moſes* any thing contrary to his will, but ſomething that is beſide, or divers unto it, when he ſaith, *Let me alone, that my wrath may wax hot, and I may deſtroy them*, *Exod.*32. 10. And this he ſpake, that he might ſtirre up *Moſes* to fervency in prayer for the Iſraelites, and the Iſraelites to unfained repentance. *Ioſua* having beſieged Ai, meant not to flie, yet doth hee faine a flight, that hee might draw his enemies out of the Citie and deſtroy them, *Ioſ.*8. 5. There is a kinde of deceit called *dolus bonus*, that is, *a good deceit*, and of this kinde was the act of *Ioſua*. Thus Phyſitians for their good, uſe to deceive the ſenſes of their impotent patients. Thus Parents inſinuate unto their children terrible things, of the Beare, and bull-begger, that they may keepe them from places of hurt and danger. And this may bee done without fault, for it is one thing to contrary the truth, and another to ſpeake or doe ſomething divers unto it without contrariety.

The ſecond point is, *Whether to lye be a ſin, or not*: the anſwer is, yea. For even in this place, *Paul* puts lying from himſelfe, and that with an oath. The devill is ſaid to be the author of all lyes, *John* 8. And it is Gods Commandement, that we ſhould *put away lying*, *Eph.*4. 25. It is objected, that *the ſporting* and *officious lie* is not againſt charity, to the hurt of any, but for the good of men. I anſwer, firſt, though it bee not to the hurt of our neighbour, yet it is to the hurt and prejudice of truth. Secondly, they are deceived to whom theſe lyes are told. Thirdly, hee hurts himſelfe that tells a lye, though it bee for the good of men: for when hee ſpeakes the truth indeed, hee is leſſe beleeved. Laſtly, though theſe kinde of lies ſeeme to bee good in reſpect of their end, yet are not they good in reſpect of their nature and conſtitution. For in ſpeaking, there ſhould be a conformity and conſent between the tongue and the minde; which is not, when any lye is uttered. Secondly, it is objected, that the Ægyptian Midwives ſaved the male-children of the Iſraelites, and *Rahab* the ſpies, by lying, *Exod.*1. 19. *Ioſ.*2. 5. and that they are commended for this: I anſwer, wee muſt diſtinguiſh the worke done, from the execution

of the work. The worke in saving the children and the spies was a fruit of faith and the feare of God, and it is commended: but the manner of putting these workes in execution by lying, is not approved. If it bee said, that faith and the feare of God cannot stand with a manifest sinne: I say againe, that faith and the feare of God are imperfect in this life, and therefore they are joined with many frailties; and actions of faith are mixed with sundry defects and sinnes.

Now then, we are to be exhorted, to make a conscience of lying, and to speake the truth from our hearts. And there bee many reasons to induce us to the practice of this duty. First, it is Gods Commandement, *Iam.* 3. 14. Secondly, lying is a conformity to the Devill, and by truth wee are made conformable to God, who is truth it selfe. Thirdly, we are sanctified by the word of truth, *John* 17.17. and guided by the Spirit of truth: and therefore wee are to detest lying and deceit. Fourthly, truth is a fruit of Gods Spirit, *Galat.*5. and a marke of Gods childe, *Psalm.*32.*v.* 2. he hath the pardon of his sinnes *in whose spirit there is no guile*, and *Psal.*15.2. *he shall rest in the mount taine of God, who speaks the truth from his hart.* Lastly, destruction is the lyars reward, *Psal.*5. 6. *God wil destroy them that speak lies*: and they must have their portion in the lake that burnes with fire and brimstone, *Revel.*22.15.

Thus much of the answer to the objection: now followes the confirmation by oath, [*before God.*] Here it may bee demanded, how these words can be a forme of swearing? *Anſ.* In an oath there bee foure things. The first is, *An Asseveration of the truth.* The second is, *Confession*, whereby the party that is to sweare acknowledgeth the power, presence, and wisdome of God, in searching of the heart, and that hee is both witnesse, and judge of all our doings. The third is, *Invocation of God*, that hee would bee a witnesse with us, and to us, that wee speake the truth. The last is, *Imprecation*, that God would be a Judge to take revenge upon us, if wee lye. Now then, the forme of an oath is a certaine forme of words; in which not all, but some of the principall parts of an oath are expressed, and the rest concealed, and yet to be understood, *Ier.*4.2. there is the forme of an oath, *The Lord liveth*, and here onely *confession* is expressed. The forme of swearing, *I call God to witnesse to my soule.* 2 *Corin.*1.23. expresseth the third part, namely, invocation. The words, *Ruth.*3.17. *The Lord do thus and thus unto me*, is an *imprecation.* The common forme, *the Lord thee help through Iesus Christ*, is partly praier, and partly imprecation. And the forme in this place is directly a confession, that God is present to witnesse and judge the truth. Thus commonly in all formes of oaths, one part is expressed, and the rest are infolded.

Here first wee learne, that the forme of an oath is to be plaine, and direct in the name of God; and not indirect or oblique in the name of the creatures, Gods name concealed. And it is the flat Commandement of God. *Matth.* 5.34. It is alleaged, that *Paul*, 1 *Corinth.*15. 31. sweares *by his rejoycing in Christ.* I answer; the words of *Paul, by my rejoycing*, are not an oath, but an obtestation: for the meaning of his words is this, that his sorrowes and afflictions which hee endured for Christ, would testifie (if they could speake) that he died daily. Thus *Moses* called heaven and earth to witnesse, without swearing: for in an oath, the thing by which he sweares, is made not onely witnesse, but also Judge. Nevertheless, it is not unlawfull to name the creatures in the forme of an oath, if they bee considered as pledges presented unto God, that hee should punish us in them, if wee lie. Thus *Paul* sweareth, *I call God to witnesse to (or upon) my soule.* Here they are to bee blamed, whose common swearing is by the creatures; as by their faith, by their troth, by the Masse, Mary, by this bread, by this drinke, &c.

Secondly, here wee learne to use an oath, onely in the case of extremity, namely, when a necessary truth is to be confirmed, and when this cannot bee done by any reason or proofe to bee found among men upon earth, then may we fly unto heaven for proofe, and make God our witnesse. Thus *Paul* confirmes his owne calling, when all other prooфes failed. And it must further bee observed, that in extremities hee useth an oath but seldome. This seemes to condemne their wickednesse, that crie at every word in their common talke, *before God, before God.*

Thirdly, before wee sweare, wee are to use great meditation, confideration, and preparation: and therefore *Paul* in swearing useth a word of attention, and saith, *Behold, I speake it before God.* This condemnes the rash and custom able swearing of men in their common talke: who also in that they commonly and rashly sweare, commonly forsweare themselves.

In that *Paul* confirms his writings by oath, it appeares that they are of God. For if he had sworne falsly, God would have taken revenge upon him and his writings, before this: which he hath not done.

Whereas *Paul* saith, *Before God I speake it.*: he teacheth us after his own example to bring our selves into the presence of God, to walke before him as *Enoch* did, *Genesis* 5.22. and as *Abraham* was commanded, *Gen.* 17. *verſe.*1. and to doe whatsoever wee doe as in the sight and presence of God: and to bee afraid to sinne, because of his presence. This is the true feare of God, and this is the right practice of religion.

21. *After that I went into the coasts of Syria, and Cilicia: and I was unknowne by the face to the Churches of Iudea which were in Christ.*

22. *But they had heard only some say, He which persecuted us in times past, now preacheth the*

the faith which before he destroyed.

23. *And they glorified God in me.*

Here *Paul* answers another objection, which may bee framed thus: Though *Paul* learned not the Gospell of the Apostles at Jerusalem, yet might he haply learne it of them in other Churches of Judea. To this *Paul* answers three things. The first is, that *hee went from Ierusalem into Syria and Cilicia.* The second, that *hee was not known in person to the Churches of Judea*, but only by hearesay: and he sets down the report that went of him. The third is, that the Churches of Judea did not disgrace and slander him, but *they glorified God for him.* Of these in order. For the first, that *Paul* went from Jerusalem straight into Syria and Cilicia, the regions of the Gentiles: there be two causes. One, because *Paul* was ordained specially to bee the Apostle of the Gentiles, *Act.* 9. 15. *Rom.* 15. 16. The second, because Cilicia was his own country: for he was borne in Tarsus a towne in Cilicia: and his love to his country no doubt was great. For in the like case hee could have wished himselfe to be accursed for his countriney the Jewes. From this first answer, I gather two things. First, if any Apostle above the rest, be the Pastor and universall Bishop of the Church over the whole world, it is *Paul* and not *Peter*: because hee specially was ordained to teach and convert the nations. The second is, that *Pauls* ofte and dangerous journies must teach us to attend on our calling with care and diligence, and not to bee dismaied with the troubles that shall befall us.

The second answer, that *Paul* was known to the Christian Jews, *not by face, but by hearesay*: this may seeme strange, considering *Paul* was at Jerusalem, and travailed through Jury into Syria and Cilicia: but it is the truth, and the reason of it is plaine. The office of an Apostle is not to build upon the foundation of another, or to succeed any man in his labours, but to plant and found the Church of the new Testament, *where Christ had not been preached or named*, *Rom.* 15. 20. In this the Apostles differ from all the Ministers of the new Testament whatsoever. And this is the cause why *Paul* was not known to the Churches of Judea. And here wee see, that succession (which the Papists imagine) is not always a note of the true Church, and the true Ministery. For the Ministery of the Apostles, and the Apostolicall Churches wanted it. And this is for the greater commendation of them.

Againe, it is said, that *Paul* was not known to the Churches of Judea, which were in Christ. Where let it be observed, that a while after the ascension of Christ, the Apostles had gathered and planted sundry Christian Churches in Judea. This grants by consequent the efficacie and power of the Gospell. For hardnesse of heart had overspread the nation of the Jewes, and they had rejected and crucified the Lord of life. And this is verified

A which Christ saith, that his Disciples should bee hating in him, should therefore endure what they had done, *John* 15. 18. 20. for by preaching did not convert multitudes of the Jewes, and range them into Churches, as the Apostles did. Here againe, we see that the Gospell, by means of the corruption of man, is an occasion of divisions. For after the Gospell was published by the Apostles, there arose a division of Churches among the Jewes. Some were Christians in Christ, and some out of Christ, namely the Synagogues which resisted Christ. We may not therefore now adayes take offence if schismes and dissentions follow, where the Gospell is preached: it is not the fault of the Gospell, it is the fault of men.

That *Paul* might the better throw, that hee was knowne to the Churches of the Jewes onely by heare-say; hee expresses the report that went of him. Hence I gather, it is not unlawfull to tell and heare reports or newes, so be it they be not to the prejudice of the truth, or the glory of God, and the good name of men. Nay, it is commendable to report, and heare newes, that concernes the inlarging of Gods kingdome, and the conversion of wicked men.

In the report, two things are set down: what *Paul did*, *He once persecuted us & destroyed the faith*: what he now doth; *He preacheth the gospell*: by this we see that verified which *Salomon* told, that the lion, the wolfe, the lambe, &c. should peaceably live together. Again, here we see, that all things upon earth are subject to change and alteration, so as it may be said, heare of live it was thus, and thus, but now it is otherwise. Therefore in miseries, wee may not bee over-much grieved, for they are changeable: and in earthly things we may not rejoice overmuch, because they are mutable, and subject to daily alterations. Our speciall care must be, to avoid eternall and unchangeable evills; as death and the cause of death, namely sinnes; and to purchase to our selves the good things which are everlasting, namely, the favour of God, and everlasting life.

Furthermore, the thing which *Paul* laboured as, in professing the Church, is to bee considered, and that two wayes; *That hee might destroy the faith.* By *faith*, wee are to understand the doctrine of the Gospell, and withall the vertue or gift of faith, whereby it is beleeved: for the Devill and his instruments seeke the overthrow of both. Christ saith, *Satan desired to sift his disciples*, that is, to sift all their faith out of their hearts, and so leave nothing in them but chaffe, *Luke* 22. 31. Here now it may be demanded, whether faith may be lost, specially in the children of God, in this time of temptation and persecution? It answers thus: There be three degrees of faith. The first consists in a true change wrought in us by the Gospel, and assures us of salvation. This faith the devill hates, and tempts to lose it, and by this faith we may stand, and not fall away. The second

kinde of faith containes knowledge, assent, a ease or joy in the goodnesse of God, a zeale to the word of God, and apparent fruits of holinesse. This faith also (being better than the former) may bee lost in the dayes of persecution, until believers by this faith, may fall quite away, *Luke* 8.13. The third faith, (called the faith of the Elect) containes three parts, knowledge of the Gospell, assent to the truth of it, and apprehension, whereby wee doe receive and apply Christ with his benefits to our selves, or the promise of remission of sinnes, and life everlasting. This faith may bee greatly wasted, for things appertaining to it may bee lost, as boldnesse to come unto God, the sense or feeling of spirituall ioy, and such like: Againe, it may bee buried for a time in the heart, and not shew it selfe, either by fruits, or any profession: and in respect of the measure of it, it may bee lessened and maimed: and as wee respect the nature of it, it is unapt to be lost, as any other grace of God: for there is nothing by nature unchangeable, but God. Nevertheless, where this faith is in truth, it is never by affliction and temptation put out or extinguished: because God in mercy confirmes it by new grace. Christ saith to *Peter*, *I have prayed for thee that thy faith faile not*, *Luke* 22. 32. And this privilege have all the godly; for God promiseth, that *they shall not be tempted above their strength*, 1 *Corin.* 10. 13. Indeed perfections are said to destroy the faith: because this is their intent, and they endeavour to doe what they can: but God prevents their desires, by suffering true faith, that it may not utterly faile.

A preached and the Sacraments: the hand to receive, is our faith. The giving of pardon is necessary: for though sinnes bee pardoned, in the decree of God, by his promise in the word, and by procurement upon the crosse, yet pardon is no pardon to us, till it bee given unto us by God. Furthermore, this giving is not altogether at one instant, but it begins in the conversion of a sinner, and is oftentimes renued in the use of the word and Sacraments, to the end that *Paul* wils the Corinthians reconciled to God, till to bee reconciled, 2 *Corinthians* 5. 20. And wee are taught, every day to pray to God, to give us the pardon of our sinnes. This giving is two-fold: 1. conditionall, and absolute. Conditionall, when God gives the pardon of sinne upon condition. Thus in baptisme, and in the first conversion of a sinner, all sinnes without exception are pardoned: yea future sinnes; yet not simply, whether a man repent or no, but upon condition of future repentance. The absolute donation is, when a man repents or renewes his repentance: for then the pardon of sinne is simply and fully without condition, applyed and revealed to the conscience. When *David* confessed his sin, *Nathan*, in the name of the Lord, saith, *The Lord hath put away thine sinne*, 2 *Sam.* 12.

B

C

Now then, to come to the point, the childe of God hath pardon of his sinne in respect of the decree to pardon, in respect of the generall promise of pardon, in respect of the procurement of pardon, in respect of the conditionall donation of pardon, which is made in baptisme; and he may be said to want pardon, in that the pardon of his offence is not fully and absolutely given him till he recover himselfe, and renew his repentance. If it bee here demanded, what the childe of God askes, when he prayes for pardon day by day? I answer, he prayes for two things. First, that God would continue to shew his favour, and to impute the merits of Christ unto him, whereas he is for his part by his offence, desirous to bee deprived of all favour. Secondly, he askes the giving of the pardon, that is, that God would renue his conscience thereof.

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This use. Seeing the intent of the evill and wicked men is to destroy the faith (as it appeares in this place, and in the first temptation wherewith Satan assaulted Christ, *Matth.* 4.) wee must have a special care of our faith. And first wee must looke that our faith bee a true faith, lest wee bee deceived as the foolish virgins. Secondly, wee must keepe and locke up our faith in sure lock and sure place, namely, in the store-house or treasury of a good conscience, 1 *Tim.* 1. 19. Thirdly, wee must bee resolute in faith, that our hearts may bee confirmed grounded in Gods love. And for this cause wee are to make continuall experience, and observations of the love of God toward us, and to ponder all together, and to build a joyfull conclusion thereupon.

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The third answer of *Paul* is, *And they glorified God for me*: that is, the Churches of Judea when they heard of my calling and conversion, they considered therein the power, the goodnesse, and the mercy of God, and with joy they gave him thankes for it. In this practice of the Church, we learne that our duety is to sanctifie and glorifie the name of God, in every worke of his. And this sanctification hath two parts. The first is, the consideration of the Divine vertues, that shew themselves in every worke of God: as his wisdome, power, justice, mercie, providence, presence, &c. The second is, praise and thankgiving to God for the same. And in this practice wee must be exercised: to this purpose wee must in the feare of God, without exception, to his glory, and to our edification, observe the workes of mercie, whereto wee are commanded in perfection to *sanctifie God in our hearts*, 1 *Pet.* 3. 15. And *Moses*, because he failed in the doing of this duty, was barred the land of Canaan, *Numb.* 20. 12. In England God hath wrought his wonderous works among us. He hath given us peace and protection against our enemies, with the Gospell for the space of 40. yeares and more. And our duety is to glorifie God in these works of his: but alas, wee doe it not. For the Gospell of salvation is little regarded of the most, and little obedience is yeelded to it. This neglect of ours, is glorifying and praising of God, is a great sinne: and it stands us in hand to repent of it betimes, lest God take away his word from us, and leave us to strange nations, to believe lies.

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Againe, here we see what is the right manner of honouring of the Saints, and that is to glorifie God in them, and for them. As for religious worship of adoration and invocation, it is proper to God: and the Saints desire it not, *Revel.* 19. 9.

D

CHAP. II.

1. *Then fourteene yeares after I went up againe to Jerusalem with Barnabas, and tooke with mee Titus also.*

2. *And I went by revelation, and communicated unto them of the Gospell which I preach among the Gentiles, but privately with them that were the chiefe, lest by any meanes I should runne, or had run in vaine.*

IN this verses, *Paul* proceeds to refute and overthrow the second and third false accusation. And this whole chapter serves to depend on the 1. verse of the former chapter. Namely, when the Adversaries of *Paul* might haply object on this manner: Though the Apostles of Jerusalem did so thinke, yet will not the Apostles doe it, because they are chefe teachers: Therefore *Paul* answers in this chapter. The chiefe and summe of the first is this: I went to Jerusalem to confer with the Apostles there, I had their consent and approbation. And the answer consists three parts. The first, of *Paul* his journey to Jerusalem, in the first verse. The second, his conference with the Apostles, in the 2 verse: the third, of the approbation which they gave him, from the 3. verse to the 11.

In his journey, I consider foure things. The first is, the Manner of his journeying, in these words, *I went up, or ascended to Jerusalem*. And this he speakes, because Jerusalem was placed and seated upon a mountaine, and compassed with mountaines, *Psal.* 125. 2. Or, in respect of the dignitie and excellence of the place, as we in England use to say, we ride up to London, from all the parts of the land, because it is the chiefe Citie.

A

The second thing to be considered in the journey is, the time when, in these words, *after fourteene yeares*. Here two questions are to be considered. The first is, of what this journey is made five journeys to Jerusalem: The first, from Arabia: the second, when he and *Barnabas* were sent by the Church of the Gentiles to carrie almes to Jerusalem: the third, when hee went to the Councell at Jerusalem: the fourth, when he went up for the keeping of his vow: the last is mentioned, *Act.* 21. 21. *Answer.* These words are not to be read of the first, for that was but three yeares after his conversion: neither can they well be understood of the second: because *Paul* then was sent by the Church, and therefore he went not by revelation. And they cannot well be understood of the third: for then *Paul* would have mentioned the Councell of Jerusalem, whereof he was a principall member, chiefly seeing he hath occasion so to doe, and prevailed much for his purpose. The fourth and fifth journeys were after a long time: all fourteene yeares. It is likely therefore, that this journey here mentioned, and observed by *Paul*, is none of the five mentioned by *Luke*, but some other. The second question is, When these fourteene yeares must begin? *Answer.* It is uncertain. Some thinke they must begin at his conversion: some three yeares after, when he went to Jerusalem: and other some otherwise. We must here take order: For though circumstances of time and place, being things of left moment, cannot alwaies be certainly observed, yet antiquity for their substance and doctrines pertaining to salvation, are plainly to be wise. And here we are to be mindfull to be content to be ignorant in some things, because the manner of things is not revealed, or revealed them, or yet because we cannot by reason of our blindnesse, conceive them.

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The third point, to consider of the journey is, the cause thereof, in these words, *by revelation*. Barnabas and Paul were sent by the Church, that they might be witnesses to the truth of the doctrine he taught among the Gentiles: and againe, to the Gentiles of the faithfulnesse between him, and the rest of the Apos-

tles.

stles. For the law of God is, that every matter shall be established by the testimonie of two or three witnesses. Hence we learne, that if a question arise of the doctrine which is delivered in the publike Ministerie, then the hearers that are able to judge, must be witnesses, and the triall is to bee made by them. Thus saith Christ in the like case, *Why aske yee me? aske them that heard me, Ioh.* 18.21. Therefore great care and circumspection is to be had of things publikely delivered. Againe, whereas *Paul* makes *Barnabas* a Iew, and *Titus* a Gentile, his companions, we are taught to imbrace with a brotherly love, not onely the men of our owne country, but also such as bee of other nations, specially if they beleeve. For then they are all children of one Father, and pertaine all to one family: and there is no difference of nations now. It is a fault therefore, that men of one nation carrie in their hearts a generall dislike and hatred ostentimes of them with whom they deale and converse, and that because they are of such or such countries.

The fourth point is, the cause of his journey, in these words, *and I went by revelation.* Here we are taught, that for the journeyes we make, we are to have some good and sufficient warrant: though not a revelation, yet a commandement, or that which countervailes a commandement; as when wee travell by vertue of our callings. When *Noe* had made the Arke, he enters into it at Gods commandement: he abides in it: and when the earth was in part dried, he presumes not to goe out, til the Lord bade him. Here three sorts of men are to be blamed. Pilgrimes that travell to Jerusalem, or other countries in way of merit or religion. For they have no warrant. Secondly, travellers that goe from countrie to countrey, and out of the precincts of the Church, upon vaine curiositie, to see fashions. Such when they travell from their owne countries, yet they travell not from their vices, but rather goe deeper into them, and come home againe with many bad and corrupt fashions. The last are beggers and Rogues, that passe from place to place, that they may live in idlenesse, and upon the sweat of other mens browes.

Thus much of the journey: now followes the Conference, in these words; *And I communicated, &c.* Here generally I gather, that Conferences both private and publike are laudable, and to be maintained, specially when they tend to the maintenance of unitie, and consent in doctrine. The Papists blame us Protestants, for condemning Conferences (as they say) and Councels. But they doe us wrong. Indeed the Councell of Trent wee reject and condemne. For in it, against all equitie, the Pope was both partie and Judge. In it there was no libertie to make triall of truth. For nothing was propounded, but by the liking and consent of the Pope. Againe, the whole Councell consisted of such as were of the *Italian faction*, whose faith was pinned on the Popes sleeve. Nevertheless, we allow all Christian Councels, lawfully gathered: and wee desire there might be a Generall Councell, for the triall of truth, and for the staying of unsettled minds: these three caveats being remembred; One, that the Councell be gathered by Christian Princes, to whom the right of calling a Councell belongs. The other, that the Pope bee no Judge, but a partie. The third, that Christ in his word be the Judge, and that the Delegates in the Councell be but as witnesses, determining all things by the written word.

In this conference we are first to consider the manner of conferring which was used. *Paul* saith, *he communicated with them*, that is, he laid downe unto them, and expounded the Gospell which he preached; and this he did privately, that is, with the Apostles, one by one, in plaine and familiar manner, as one friend doth with another. Therefore for the maintaining of this conference, there was no assembly made, neither was there any disputation held. Only *Paul* declares his doctrine, and they give assent. Hence it appeares, that *Paul* doth not submit the truth of his doctrine to triall. For he was resolved of it, and he accursed him that taught otherwise: but his intent was to seeke the approbation of the Apostles, that hee might stop the mouth of his adversaries.

The second point is, the matter of the conference, and that is the Gospell which *Paul* preached. Here the Papist gathereth, that the Church is the Judge in all questions pertaining to religion and the word; because it is here the thing that is judged. I answer, first, they gather amisse. For *Paul* doth not here submit the Gospell which he preached to the judgement of the Church of Jerusalem. And it is false which they teach: for the soveraigne Judge of all questions and controversies in Religion, is Christ alone. The power to determine and resolve in cases concerning faith and good life, is inseparably annexed to his person; and in it are we to rest. The principall voice of the Judge, and the definitive sentence, is the written word. And the office of the Church is no more but to gather, declare, testifie, and pronounce this sentence. It is objected, that when a question is propounded, the Scripture cannot speake, nor Christ in the Scripture, but the Church onely: I answer againe, that God ascribes to the written word, a voice, or speech, *Rom.* 3.19. And the Scripture speakes sufficiently, to the resolving of any mans conscience, in all matters pertaining to salvation. Againe, they pleade, that the Church is before the Scripture: and therefore it being most ancient, must be the Judge. I answer, that the Church was before the writing of the word, but not before the word which is written. For the Church presupposeth faith, and faith presupposeth a word of God.

God. Upon this our doctrine, they further upbraid us, that we will be tried by nothing, but by the Scriptures, even as the malefactor, that will not be tried by the Quest, but by the evidence. I answer, for the satisfying of our adversaries, wee submit our selves to the triall of the Church and Councels, so be it, the three cautions before remembred be duly observed: specially, that all things be judged and tried by the written word, and by reasons gathered thence.

Againe, the Papists hence gather, that the Scriptures are to bee approved by the Church. *Ans.* Thus much we grant: yet so as we hold, that the principall approbation of the word, (whereby wee are moved to beleeve and obey) is the word, and from the word, and not from the Church. For the Scripture hath his evidence within it selfe, which is sufficient to make us beleeve the word to be the word, though the Church should say nothing.

The third point is, concerning the persons with whom *Paul* conferred: namely, *with them that were the chiefe*, that is, with the that were in price and account, as *Peter, Iames, &c.* Here we see, what is the honour and worship that is due to excellent men, namely, a precious and reverend estimation. Thus the name of *David* was of price in Israel for his vertues, 1 *Sam.* 18. last. And thus with the Papists, are we content to honour the Saints. Againe, here the Papists gather, that they are heretickes, that after *Pauls* example, will not goe up to Rome to *Peter* and his successour, to have their doctrine and religion tried and examined. I answer, first we are content to be tried by the writings of *Peter, Iames, Iohn, Paul, &c.* And this is the commandement of God, in doubtful causes, *To the Law and to the testimony, Isa.* 8.20. Secondly, I answer, that we have a commandement, not to goe up to Rome at this day, to have our religion tried; *Rev.* 18.4. *Come out of Babylon my people.* Thirdly, I answer, that the Bishop of Rome is *Peters* successour, not in teaching, but in denying of Christ. And the learned Papists confesse, that for this succession thy have but a humane faith, grounded upon humane historie.

The fourth point is, the End of the conference, *Lest I should run*, that is, lest I should preach, or had preached in vaine. These words of *Paul* are not simply to be taken. For the Ministerie of man, and every sermon, brings forth the fruit which God hath appointed. And whether it bee unto the hearers, the savour of life, or the savour of death, it is alwaies a sweet savour unto God. The words therefore beare this meaning: Lest my preaching should be of lesse use and profite here after, lest I should preach in vaine, in respect of that good which is looked for at the hands of an Apostle. And this *Paul* speakes, because a rumor went abroad, that his doctrine in many things was contrarie to the other Apostles. And by this meanes, many were kept from receiving the Gospell, and the faith of weake beleevers was quenched. Now then, the end of the conference was to stay this false report, that the Ministerie of *Paul* might have passage, and that with greater profite.

Hence the Papists gather, that the doctrine of *Paul* was uncertaine and unprofitable, till it was approved by *Peter*. I answer, that *Paul* sought the approbation of his doctrine, as the hands of *Peter*, and the rest; not because it was uncertaine, and unprofitable; but because it was slandered: and the slander was, that he taught otherwise than *Peter* did. Now to cut off this slander, he useth meanes to manifest his consent with *Peter*, and therefore seekes approbation at his hand.

Againe, when *Paul* saith; *Lest I should run in vaine*, he gives us to understand, that the Ministerie of the word is not a worke of ease, or pleasure, but a labour: not a continued labour, like to the running in a race. It were therefore to be wished, that Ministers of the Gospell would so labour and walke in this calling, that they might be able to say with *Paul, I have fought a good fight, I have finished my course, &c.* 2 *Tim.* 4.

Thirdly, hence it appeares, that all beleevers should have a certain knowledge of their faith and religion. The procuring of this was the thing that *Paul* aimed at, in this conference with the Apostles at Jerusalem. Wee must not *bring children asleepe, and dumbe with every winde of doctrine, Eph.* 4.14. Gods word requires faith in us: and faith presupposeth certaine knowledge. The first and second commandements require that we know God, and his will, distinguish him from false gods, and his worship from false worship. Here comes the fault of our times to be considered: most men amongst us doe not know their religion. A foule negligence. We take paines to learne trades and occupations, that wee may have wherewith to preserve this temporall life: what a shame then is it, that wee learne not better to know the doctrine of true religion, whereby our soules are to be saved?

Lastly, here we learne, that the office of the Minister is, not only to teach and preach, but also to study and take care, how by preaching he may doe the most good.

3. *But neither yet Titus, which was with me, though he were a Grecian, was compelled to be circumcised.*

After the conference, followes the Approbation which was given to *Paul*. It standeth in foure things. The first, that the Apostles did not compell *Titus* to be circumcised. v. 3. The second, that they added nothing to his doctrine. v. 6. The third, that they gave him the hands of fellowship. v. 7. The last, that at his departure, they required of him nothing but the giving of Alms, v. 10.

For the first, the words, *And Titus was not compelled to be circumcised*, carrie this sense: all

for

for my part was readie to circumcise *Titus*, if there had beene a meet occasion: false brethren would have imposed a necessitie upon us: then I and *Titus* refused: and the Apostles did not urge me to circumcise him.

Here it may bee demanded, how this text can well stand with *Act.* 16.v.3. for there *Paul* circumciseth *Timothy*, a Grecian: and here he refuseth to circumcise *Titus*, though he were a Grecian. I answer thus. Circumcision was at this time a thing indifferent. From the first institution to the comming and specially to the death of Christ, it was a thing commanded, a Sacrament, and a part of Gods worship. Againe, after the planting of the Church of the new Testament, it was utterly abolished, and a thing in respect of use utterly unlawfull. In the middle time, that is, while the Gospel was in publishing to the world, and the Church of the new Testament was yet in founding, it was a ceremonie free or indifferent. It may be objected, that the whole ceremoniall law was abolished in the death of Christ: I answer, it was so: and circumcision was abolished, in respect of faith and conscience: yet so, as the use therof was left to the libertie of the people of God for a while. Circumcision at this time was as a *corps that is dead, yet unburied, and only laid out*; and so it must remaine for a time, that it may be buried with honour. It may againe be objected, that Baptisme was come in the roome of circumcision: and that therefore circumcision was but an idle and emptie ceremonie. I answer, it was not used as a Sacrament at this time, or as a part of Gods worship, or a matter of necessitie, but onely as a free ceremonie, and that onely then, when it tended to the edification of men.

Being then a thing indifferent, it might as occasion served be used or not used. Therefore *Paul* condescending to the weaknesse of the beleeving Jewes, circumcised *Timothie*: and that he might not offend the godly, and hinder Christian libertie, he refused to circumcise *Titus*.

Here a great question is answered, whether we may use things indifferent as oft as we will, and how we will: The answer is, No. Things are not called indifferent, because we may use them indifferently, or not use them when we will, and how we will: but because in themselves, or in their owne nature, they are neither good nor evill, and we may use them well or evill. Furthermore, there be two things which restraine the use of things indifferent: the law of charitie, and the lawes of men. The law of charitie is this, *Things indifferent, in the case of scandall, cease to be indifferent, and are as things unlawfull*, that is, either forbidden, or commanded. *Paul* saith, If to eat flesh be to the offence of his brother, he will eat no flesh while the world stands, 1 *Cor.* 8. 13. And though he circumcised *Timothie*, yet would he not circumcise *Titus*, lest he should offend the godly, and by his example, hurt Christian liberty.

A Likewise the good lawes of men, whether civill or Ecclesiasticall, tending to the common good, and serving for edification restraine the use of things indifferent, so that they which shall do otherwise than these lawes command, with a contemptuous or disloyall minde, are guilty before God; yet here two cautions must be remembred. One, that the lawes of men doe not change the nature of things indifferent: for it is the propertie of God, by willing this or that, to make it good or evill. Neither doe they take away the use of things indifferent. For libertie granted by a soveraigne power cannot be reversed by an inferiour power. Therefore humane lawes doe no more but temper and moderate, the overcommon use of things indifferent. The second caution is; That when the end of a law ceaseth, when there is no contempt of the authoritie that made the law, when no offence is given: a thing indifferent remaines in his free use without sinne, or breach of conscience.

B Againe, here we learne, that a thing indifferent, when it is made necessarie to salvation, (as Circumcision was) is not to be used. This conclusion serves to overthow the Popish religion. For it stands in the observation of things indifferent, as meats, drinkes, apparell, times, &c. And the using, or the not using of them is made necessarie even in regard of mans salvation. For the abstinence from things that are by nature indifferent is made a part of Gods worship, and meritorious of eternall life. For example: to marrie, or not to marrie, is for nature a thing indifferent: and therefore when abstinence from marriage is made necessarie (as it is in divers orders of men and women) the nature of the thing is changed, which God hath left free, and it is a doctrine of devils; which is taught.

C Here againe we learne, to make difference of persons. Some are weake, some are obstinate. Weake ones are such, as having turned unto God, and carrying in their hearts a purpose in all things to please God, nevertheless doe sundrie things amisse, upon simple ignorance or bad custome, till be they better informed. Of these *Paul* saith, that *he became all to all, that he might save some*, 1 *Cor.* 9. 22. And for their sakes he condescended to circumcise *Timothie*. And if we that have scarce a drop of mercy in us, must thus beare with them that are weak, much more will God doe, who is mercy it selfe. The good shepherd *brings home the stray sheep upon his shoulders: he carries his lambes in his bosome*, *Isa.* 40. 11. *He will not quench the smoaking flax, Isa.* 42. *He spares them that feare him, as a father spares his child, Mal.* 3. 17. This being alwaies remembred, that weake ones truly turne to God, and carrie in their hearts an honest purpose not to sinne against his lawes: not anytime wittingly, & willingly. Obstinate persons, are such as professe the faith, and yet hold and practice bad things of

of willfull ignorance, and of malice. These persons are not to be borne with, nor to bee respected: and in respect of them, *Paul* would not circumcise *Titus*.

Lastly, in that *Titus* was not compelled to be circumcised, it may be demanded, whether Recusants may be compelled to the exercises of religion? I answer, yes, for exercises of religion are not things indifferent, as Circumcision was. *Iosias* made a covenant with the Lord, and *hee caused all his subjects to stand to it*, 2 *Chr.* 34. 32. The king at the marriage feast of his sonne saith of the guests, *Compell them to enter in*, *Luk.* 14. 23. It is objected, that men may not be compelled to beleeve. I answer: it is the commandement of God, *prove the spirits*, 1 *Ioh.* 4. 1. And this commandement pertaines to all persons. Therefore though men may not be compelled to beleeve, yet may they be compelled to come to the congregation, to heare our sermons, and therein the reasons and grounds of our doctrine, that they may trie what is the truth, and cleave unto it. For this is their duty.

4. *For all the false brethren that crept in, who came in privily to spie out our libertie which we have in Christ Iesus, that they might bring us into bondage.*

5. *To whom we gave not place by subjection for an houre, that the truth of the Gospell might continue with you.*

Paul had said before, that *Titus* was not compelled to be circumcised: now he addes, *For all the false brethren*, that is, though the false brethren did what they could to the contrarie. Here then *Paul* sets downe who were the cause that *Titus* was not circumcised, namely, certaine persons at Jerusalem, and them he sets forth by two properties, *they are false brethren*, and *they crept into the Church*. Touching the first, by lewe learne, that the Church of God upon earth, even when it is at the best, hath wicked men and hypocrites in it. In *Adams* family there is *Cain*: in the Arke there is *Chams* in Christs family or schoole, there is *Iudas*. In the Church of Jerusalem, planted and governed by the chiefe Apostles, there be false brethren. The true Sheepe be often without, and wolves within. Therefore we may not so much as dreame of a perfection of the Church of God upon earth; so long as wicked men be mixed with true beleevers.

D Againe, these adversaries of *Paul* are called *false brethren*, because they joyned Circumcision with Christ, as a necessary cause of justification and salvation. Hence it follows, that the Church of Rome is a false Church: because it joynes workes with Christ, in the cause of our justification, and that as meritorious causes.

Their second property is, that they crept in to the Church, which I conceive an extraordinarie. The Church of God is a Sheepe fold, an house, *Iohn* 10. 1. Christ is the onely Doore.

A Now Pastors that teach Christ might be said *to enter in by this doore*: they which teach any other way of salvation, are said *to climbe in another way*: and they which teach Christ, joyning some other thing with him in the cause of salvation, are said *to creep in*, because in appearance they maintaine Christ; and yet, because they adde something to Christ, they neither enter nor continue in the true Church, with any good warrant from God. In this, they are like the Serpent. Living creatures were all placed in Eden: and Man was placed in the garden of Eden called Paradise, and so were not beasts. How then comes the Serpent in? why, in all likelihood it crept in. And so do false brethren into the Church. Hence I gather, that false brethren are not true and lively members of the visible Church, though they be members in appearance. For if they were in their right place, they should not be said to creepe in. The true members of the Church creepe not into the mysticall bodie, but are built and set upon the foundation laid by God. It may be alleaged, that they are baptised, & thereby made members of the Church. I answer, that faith makes us members of Christ, and consequently of the true Church: and baptisme doth but seale our insition into Christ, and serves as a meanes of admission into the outward societie of the congregation: and the outward washing doth not make any man a member of Christ. Againe, it followes hence, that false brethren are not members of the Catholike Church: For the visible Church is part of the Catholike: and therefore they which are not reall members of the true visible Church, are not members of the Catholike.

B Againe, in that false brethren crepe into the congregation, hence it appeares, that no man can set downe the precise time when errours and their beginnings. For the authors thereof enter in secretly, not observed of men. *The envious man sowes his tares whereupon he is asleepe*, *Mat.* 13. It sufficeth therefore, if wee can shew them to bee errours by the word, though we cannot designe the set time when they began. The time when a ship saileth, we often observe: but the time when it first drew water, we do not. Like the Papists in this upon this.

C *Paul* having thus declared who were the causes that *Titus* was not circumcised, goes on, and shewes how they were causes. The effect and summe of his declaration is this: They urged the observation of the Ceremoniall law, as necessary: and hereupon we refused to circumcise *Titus*. For the which cause, *Paul* sets down how they urged circumcision, and that by three degrees. First, *privily*: secondly, openly. Secondly, *they spie out our libertie*. Thirdly, *they labour to bring us into bondage*. Against *Paul* set down the manner of our resistance, in three things. *We gave not place for an houre*. We gave not place *by subjection*. We give no place,

place, *that the truth of the Gospell might continue with you.*

The first degree or step in their urging of circumcision was, that *They came in privily:* that is, they joyned themselves in fellowship with the Apostles, and in shew pretended the furtherance of the Gospell: and yet indeed meant nothing lesse: though their fraud and wickednesse was not perceived. Here then the foundation they lay of all their naughtie dealing, is their dissembling, which *Paul* here notes and condemnes. On the contrarie, our duty is, to be indeed that which we professe our selves to be: and so professe no more outwardly, than we are inwardly: and to approve our hearts to God, for that which we professe before men.

The second step or degree is, that they *spie out the libertie which Paul and the rest had by Christ:* that is, they conferre with the Apostles, and inquire of them what libertie they have by Christ, in respect of the Ceremoniall law of God: and this they doe, not of a minde desirous to learne, but for advantage sake. There be two kinds of spying: one lawfull; the other unlawfull. Lawfull, as when in just and lawfull war, we inquire into the counsels and doing of our enemies, *Numb.* 13.1. Unlawfull, when men prie into any thing, or matter, to finde a fault. Thus hypocrites spie faults in the persons and lives of men, that they may have some what wherewith to disgrace them, *Matth.* 7.4. Thus Atheists prie into the Scriptures, that they may confute them. Thus sundrie heatens come to sermons, that they may carpe. Thus our enemies enquire into our religion, that they may finde (as they suppose) exceptions, untruthes, and contradictions. And so the Church of Jerusalem, false brethren enquire how farre Christian liberty extended, that they may overthrow it. This kind of spying is a common fault; wee must take heed of it, and apply the eie of our minde to a better use. First, we are to be spies, in respect of our owne sinnes and corruptions, to spie them out, *Lam.* 3.40. *Let us search our waies, and inquire, and turne again to the Lord.* Againe, we are to play the spies, in respect of our spirituall enemies, that we may finde out the temptations of the flesh, the world, and the devil. Thirdly, we must be as spies, in the reading of the Scriptures, *Joh.* 5.39. that we may understand the words of the law of God, and the doctrine of our soules.

The third and last degree of urging is, that the false brethren *let in to bring the Apostles in bondage,* that is, to binde them to a necessarie observation of the ceremoniall law. Here let us mark the practise and pollicie of the devill. Let the ceremoniall law, (saith the ceremoniall law) be the treasure of the Church: and therefore the devill seeke to overthrow it by bringing men in bondage under abolished ceremonies. Thus at this day, the rest of the Papists thinke we are in bondage under no bonds of humane traditions, being indeede a yoake farre heavier than that of the ceremoniall law. Againe, when men professe the name of Christ, the devill is content with it and he endeavours with all his might, every wheie to hold them under the bondage of sinne, and to hold them in his striture: at his will. Thus under the name of Christianitie, there be swarmes of Atheists, Epicures, Libertines, worldlings, and prophane persons. At this time, according to ancient custome, wee celebrate the memorial of the birth of Christ: and yet no time so full of disorder as this. For the most that professe Christ take and challenge to themselves a licencious libertie, to live and doe as they list: and this kind of liberty is flat bondage. But they that are servants of Christ indeed should take heed of this bondage: *for being free from sin, they should be servants of righteousnesse, Rom.* 6.18. They that be of a corporation, stand for their liberties: what a shame then is it, that men should love in bondage, and neglect the spirituall libertie which they have by Christ?

Thus we see how the false brethren urged circumcision, now let us come to *Pauls* refusall. The first point is, *that they would not give place for an houre.* It seemes they were requested to use circumcision but once: but they would not yeeld so much as once: because their act would have tended to the prejudice of Christian liberty in all places. Here we learne, that we may not use the least dissimulation that is in the case of confession before our adversaries, that is, when they seeke to oppresse the truth by force or by fraud, and make ceremonies, signes, and tokens, of the confession of any untruth. *Julian* the Emperor sitting in a chaire of estate, gave gold to his soldiers; one by one, with all commanding to cast of frankincense so much as a graine into the fire, that lay upon an heathenish altar before him. Now Christian souldiers refused to doe it: and they which had not refused, afterward recalled their act, and willingly suffered death.

Againe, here we learne, that we are not to yeeld from the least part of the truth of the Gospell, that God hath revealed to us. This truth is more precious than the whole world besides and heaven and earth shall rather passe, than the least title of it shall not be accomplished. The reason why the Apostle was to teach them to doe all things which God had commanded. Therefore the union or mixture of our religion with the Popish religion, is but a meere adulterous Polticie: for such a mixture we must yeeld, and they must yeeld each to other, but we may not yeeld a jot of the truth: even as one *Theocrene fellowship of light with darknesse, &c.* Colequintius thus a naughtie pot herbe marred a whole goodly pottage: a few words of Christ saith in the like case of the Apostles, *Leave him alone, he is a guide of the blind, Matt.* 15. 14. We may not yeeld in any kinde to the very least

Theodoret. hist. lib. 4. cap.

not in points of religion. In matters of this world we may be indifferent, and of neither side; but in matters of God we may not. There is no halting betweene two religions.

The second point is, they gave not place *by the way of subjection.* The reason is, the Apostles were of highest authoritie, simply to bee beleeved in their doctrine. And they had extraordinary authority to punish them that rebelliously withstood them, *Act.* 5.5. & 10. and *Act.* 13.20. 2 *Cor.* 10.6. For this cause they were not to stand subject to the judgement and censure of any man. They willingly suffered their doctrine to be tried, yet were they not bound to subjection, as other Ministers of the new Testament are, 1 *Corinth.* 14.32. 1 *Joh.* 4.1. It may be said, If they would not give place by subjection, how then gave they place? *Ans.* There is two kindes of yeelding: one by toleration without approbation, the other by subjection, which is the greatest approbation that can be. By the first, it may be *Paul* was content to give place, but not by the second. Here we see how we are to yeeld to the corruptions of the times in which we live, whether they be in manners, or in doctrine. We are to give place by meeke and patient bearing of that which we cannot mend, but we are not to give place by subjection.

The third point is the end of *Pauls* refusall, *That the truth of the Gospell might continue:* that is, that the Gospell might bee preserved in puritie and integritie in all things. And by this *Paul* gives us to understand, that if circumcision be made a necessarie cause of justification and salvation, the truth of the Gospell doth not continue. Here let us observe, that when justification or salvation is ascribed to works of sacraments, *the truth of the Gospell* gives place, and falshood comes in the roome. Wherefore the religion of the Church of Rome is in meere deprivation of the Gospell, for it makes works to be the meritorious causes of justification and salvation. Nay, which is more, it teacheth men to worship a peece of bread, and to invocate dead men, and to kneele downe to stocks and stones.

* I learned nothing, or, I was not taught.

6. *And of them that seemed to be great (* what they were in times past, it makes no matter to me: God accepteth no mans person:) for they that seemed to be chiefe added nothing to me.*

Here *Paul* layes downe the second signe of his approbation, namely, their in conference hee learned nothing of the chiefe Apostles. And this he expresseth in the first words, in which the circumlocution which he useth is to be observed. For having begun a sentence, he breakes it off in the middest, and conceales the latter part, and leaves it to be supplyed by the reader thus; *Of them that seemed to be great I will not take him, or, I learne nothing.* The like forme, of speaking is used, 2 *Cor.* 11.16. Where *Labor* saith, *If the Lord blesse me, and heavenly men* conceiling the end of his sentence, *I will be translated, thou, and thou.*

In the roome of this concealement, *Paul* puts an answer to an objection. For some man might take exception against his former speech thus: Thou calleth the Apostles *great,* but thou speakest faindly; for thou knowest they were but poore fishermen. To this hee makes answer thus; *What they were once, it makes no matter to me.* Then he renders a reason of his answer, *God accepteth no mans person.* This done, he proceeds and renders a reason of his first speech: he learned nothing of the chiefe Apostles; because *they did not communicate any thing to him,* either in doctrine or counsell.

Luk. 10.16.

The Use. This verse serves to expound other places in S. *John.* Where Christ promiseth to *give his Spirit to his Disciples, to teach them all things, Joh.* 14.26. and *to lead them into all truth, Joh.* 16.13. Now these promises directly and properly concerne the Apostles, and they are here verified in *Paul;* who was so farre forth taught by God, and led into all truth, that the chiefe Apostles could not teach, or communicate any thing to him. For all this, though *Paul* and the rest were led into all truth, that they could not erre, yet were they not led into all holinesse of life, that they could not sinne. *Paul* saith, *To will is present with me,* but he addes, *that hee cannot doe the good he would.* Christ saith to all the Apostles, *Hee that is washed, and is all cleane, needs but have his feet washed, Joh.* 13.10. Wherefore they are to be rebuked, that thinke there must be no want at all in them that are Preachers of the Gospell, and hereupon take occasion to despise their Ministerie, if they can spie any thing amisse in their doings. Upon the same ground they might reject the ministerie of the Apostles. For though they could not erre in preaching and writing, and though they had no need to be taught of any man, yet were they not free from sin in their lives, and the chiefe of them sundrie times failed.

Againe, here we learne, that there is a good and lawfull kinde of boasting: and that is, when a man is disgraced, and his disgrace is the dishonour of God, and the disgrace of the Gospell. This makes *Paul* here to say, that *he learned nothing of the chiefe Apostles.* For if he had said otherwise, he should have been reprobate, and no more but an ordinary Disciple, and the doctrine which he taught before this conference, should have been called in question. For this cause he stands upon it, that they did not communicate any thing unto him. Upon the like occasion hee professeth that hee will boast, 2 *Cor.* 11.16. Here the saying of *Salomon* may be objected, *Let another man, and not thine owne, praise thee, and not thine owne, Prov.* 27.2. Ianswer: It sufficeth for the truth of sundrie proverbs, if they bee commonly, ordinarily, and usually true, though they bee not generally true. Thus ordinarily men are not to praise themselves: yet in a speciall

and extraordinarie case, it may be otherwise. And the manner which *Paul* useth in commending of himselfe, is to be observed. First, he doth it in great modestie; because in speaking of himselfe, hee concealeth that part of the sentence which should have served to expresse his praise. Secondly, in praising of himselfe, he is not carried with envie, but his care is to maintaine the good name of the rest of the Apostles, when hee saith, *What they have beene, it is no matter to mee.* Here then we see, that the Atheists doe *Paul* wrong, who challenge him for pride and presumption, as though hee could not brooke an equall, and withall scorned to learne of any. Againe, by *Pauls* example we are to take notice of a common sinne. Mens hearts are so possessed with selfe-love, and they are so addicted to their owne praise, that it is grieſe to them to heare any praised beside themselves: whereas love bindes us as well to take care for the good name of others, as of our owne.

When *Paul* saith, *What they were in times past, it matters not to me:* we learne, that we are to esteeme of men, not as they have beene, but as they are. *Peter, James,* and *John,* though they had beene fisher-men, yet are they honoured of *Paul* as Apostles. Therefore when men have repented, wee may not upbraid them with their lives past. Neither may wee take occasion to contemne them that bee in authoritie, because we have known what they have beene heretofore: but everie man is to be esteemed according to his calling, and according to the grace of God given him. Like is Gods mercifull dealing towards us. For he accepts men, not as they have beene, but as they are when they repent. Therefore if Satan shall at any time object thy life past, say unto him thus: *Tell me not what I have beene, but tell me what I am, and what I will be.* This sufficeth when we repent.

God accepteth the person of no man.] By person is meant, not the substance of a man, or the man himselfe, but the outward qualitie or condition of man, as countrey, sex, birth, condition of life, riches, povertie, nobilitie, wisdome, learning, &c. And God is said, *not to accept the person,* because he doth call men, bestow his gifts, and give judgement, according to his owne wise and just pleasure, and not according to the outward appearance and condition of the person. Read *Iob* 34. 19. It may be objected, that God deales not equally with them that are equall: because all men are equall in *Adam,* and of them hee chuseth some to eternall life, and refuseth others. I answer: Hee is said to accept persons that deales unequally with men, being bound to deale equally: now God is not thus bound, because hee is soveraigne and absolute Lord over all his creatures, and may use with his owne what he will, *Mat.* 20. 16. Secondly, it may be objected, that *God had respect to Abel and his sacrifice, Gen.* 4. 4. *Answ.* The condition of man is two-fold; outward, inward. Outward stands in worldly and civill respects. Inward stands in a pure heart, good conscience, and faith unfained. For this only was *Abel* respected, *Hebr.* 11. 4. Though God accept not the outward person, *yet in everie nation, he that feareth God is accepted of him, Act.* 10. 34. Thirdly, it may be objected, that God judgeth everie man according to his workes. *Answ.* Though workes appeare outwardly, yet the root and ground of them is in the heart. And the judgement of God is according to them, as they are fruits of the faith of the heart.

The Use. All men are in this to be like unto God their heavenly Father: not accepting persons in their dealings. As Magistrates in the execution of justice, *Deut.* 1. 17. Ministers in teaching, and in the reproving of sinne, *Mark,* 12. 14. and all beleevers, who are not to have religion in acceptation of persons, *Iam.* 2. 1. This acceptation is the ruine of societies. And it is the common fault. For usually elections are made, offices bestowed, and justice executed with partialitie, and with blinde respects to countrey, kindred, friendship, money.

Secondly, wee are all taught to feare the judgement of God, and to prepare our selves with all diligence, that wee may bee found worthy to stand before God in that great day. For we must come naked before him, and hee will have no respect to our birth, our riches, our learning. Therefore it is good for us how to put on Christ, that in him wee may be accepted. For with him the Father is well pleased.

Thirdly, wee may not set our hearts upon the outward things of this world, because God doth not respect us for them. But we are earnestly to seeke after the things that make us accepted with God, as true faith, righteousnesse, and good conscience, *Rom.* 14. 17.

Againe, superiours must be admonished to deale moderately with their inferiours, *Col.* 4. 1. Againe, inferiours are to comfort themselves if they bee oppressed: in that God the Judge of all accepts no persons.

Lastly, here we learne that when wee shall have immediate fellowship with God in heaven, all outward respect of persons shall cease. God himselfe and the Lambe Christ Jesus shall be all in all to the Elect.

In the end of the verse *Paul* addes, *They had communicated nothing to me.* But to the contrarie, *Rom.* 1. 13. may be objected: where *Paul* desires to come to Rome, *that he might be comforted by their mutuall faith both his and theirs.* *Ans.* Though the Apostles did communicate nothing to *Paul,* in respect of doctrine or judgement, yet might they, or else meanest beleevers, confer something unto him, in respect of comfort, or the confirmation of his faith: and thus much he signifieth to the Romanes. Here is a good reason for them that

that come to no Sermons, because they can learne nothing. Put the case they were as learned as the Apostles, yet might they profit in hearing, in respect of comfort, of faith, and good affection.

7. *But on the contrarie, when they saw that the Gospell over the uncircumcision was committed unto mee, as the Apostle over the circumcision was to Peter.*

8. *(For he that was mightie by Peter in the Apostleship over the circumcision, was also mightie by me toward the Gentiles.)*

9. *And when Iames, and Cephas, and John, knew the grace of God that was given to mee, (which are accounted pillars,) they gave to mee, and to Barnabas, the right hand of fellowship, that we should preach to the Gentiles, and they unto the Circumcision.*

The words of more difficultie are thus to be explained. [*Contrariwise*] that is, they did communicate nothing to mee in way of correction, but on the contrarie, they gave mee the hand of fellowship. Againe, the words [*circumcision,* and *uncircumcision*] signifie the nation of the Jewes, and the Gentiles, the one circumcised, the other uncircumcised. And when *Paul* saith; that *the grace of God was given to him,* he meanes specially the gift of an Apostle, *Rom.* 1. 5. Lastly, *to give the right hand of fellowship to Paul,* is to esteeme and acknowledge him for their Colleague, or fellow-Apostle, by giving the right hand in token thereof.

The contents of the words are these: Here *Paul* sets downe the third signe of his approbation, namely, that the chiefe Apostles acknowledged him for their fellow-Apostle, vers. 9. Secondly, hee sets downe the manner, how the chiefe Apostles acknowledged this fellowship, and that was, by making a covenant with *Paul,* that hee should preach to the Gentiles, and *Peter* to the Jewes. Thirdly, hee sets downe the impulsive cause, that moved the Apostles to receive *Paul* to their fellowship: and that was the decree of God, whereby he ordained, that *Paul* should bee the chiefe Apostle to the Gentiles, and *Peter* the chiefe Apostle among the Jewes, vers. 7. Lastly, hee sets downe the signes, whereby the Apostles knew, that *Paul* was ordained the Apostle of the Gentiles: and they are two; the grace of God given him, and the power of his Ministerie among the Gentiles, vers. 8, 9. Furthermore, the things here contained are in a Syllogisme disposed thus.

When the Apostles saw that I was ordained the chiefe Apostle of the Gentiles, and Peter of the Iewes, they acknowledged me for their fellow-Apostle, and made a covenant with me, that I should preach to the Gentiles, and Peter to the Iewes.

But when I was with them at Ierusalem, they saw that I was ordained the chiefe Apostle of the Gentiles, and Peter of the Iewes.

The *minor* is omitted, yet the proofe thereof is set downe thus: For they saw the efficacie of my Ministerie among the Gentiles, and the grace of God that was with me. Therefore they acknowledged me for their fellow-Apostle, &c.

The Use. This Text makes notably against the primacie of *Peter.* First therefore, let us observe the ordinance of God here plainly expressed, that *Paul* should bee the chiefe Apostle of the Gentiles, and *Peter* the chiefe Apostle of the Jewes. And this may elsewhere bee gathered. For the commission of the twelve Apostles ran thus, that *they must first preach to Ierusalem and Iudea, then to Samaria: and in the last place, to the uttermost parts of the earth, Act.* 1. 8. And *Pauls* commission was, that he should first preach to the Gentiles, and in the second place to the people of Israel, *Act.* 9. 16. It may be objected, that the commission of all the Apostles, was to goe into all the world, and to preach to all men without exception, *Mark* 16. 15. *Answ.* This power and libertie Christ gave to all the Apostles, and hee did not take it away afterward: nevertheless, hee ordered it by a second decree, that *Paul* should specially have care of the Gentiles, and *Peter* of the Jewes. And this the Lord did in great wisdome, that confusion and discord might bee avoided, and a regard had of all Provinces thorow the world.

Hence it followes, that the primacie of *Peter,* over Jewes and Gentiles, is a supposed thing. For the ordinance of God is, that *Peter* shall be chiefe *over the Jewes,* and not *over the Gentiles,* which were almost all the world beside. And thus the supremacie of the Pope goes to the ground, for if hee hold of *Peter,* and succeed him in authoritie and office, (as hee pretends) he must challenge a superiioritie over the Jewes, and hee hath nothing to doe with us. For *Paul* was chiefe over the Gentiles, and not *Peter.*

Secondly, this ordinance of God gives us to understand, that the place, *Matth.* 16. 18. *Thou art Peter, and upon this rocke will I build my Church, &c. and I will give thee the keyes of the kingdome of heaven:* doth not containe a promise made to *Peter,* of a primacie over all the Apostles, and over the Catholike Church. If Christ had meant any such thing in these words, hee would not have affigned the Jewes to *Peter,* and all the nations of the world beside to *Paul.* Thus we see, how this Text, for many hundred yeares, hath beene abused, and is still at this day.

Thirdly, it is false which the Papists teach, that the place in S. *John, Feed my lambs,* and, *feed my sheepe,* gives a primacie to *Peter* over the whole world. For by the ordinance of God, this feeding of lambs and sheepe is limited to the nation of the Jewes. *Ioh.* 21. 15, 16.

Lastly, whereas *Eusebius* saith in his Chronicle, that *Peter* was Bishop of Rome, & sate

there 25 yeares, it hath no likelihood of truth: for then *Peter* lived in the breach of an expresse cómandement of God, for a long time: because the Jewes were his speciall charge.

A Againe, it is to be observed in this text, that *Iames, Peter, Iohn*, are made equall, all being pillars; and *Iames* is first named, and that not without cause. For not *Peter*, but *Iames* was the President of the Councell of Jerusalem: because hee spake the last, and concluded all, *Act.* 15. 13. Therefore the first naming of *Peter*, in other places of Scripture, is no sufficient proofe of his supremacie.

Thirdly, *Peter* here is said to make a covenant with *Paul, that he shall be the Apostle of the Gentiles, and Peter of the Iewes*. But if *Peter* had been head over the Church for 14. yeares together, and had but knowen the primacie which the Papists give to him, hee would not have consented to this order. It is alleaged, that *Paul* was the cheefe Apostle over the Gentiles, in respect of paines and labour, and not in respect of jurisdiction. I answer: This distinction hath no ground in the word of God. Againe, *Paul* was an Apostle, and used his Apostolicall authoritie over the Gentiles: and there is no *Ecclesiasticall person* that is, or can be above an Apostle. For he was simply to bee beleeved in preaching and writing, and had extraordinarie power given him by God, to punish them that rebelled.

Againe, *Paul* here saith, that *the Gospell was committed to him and Peter*, that is, that they were put in trust with it. Hence wee learne three things. The first, that the Gospell is not ours, but Gods: and that men are but the keepers of it. For this we are to praise God. The second is, that the Ministers of the Word are to keepe and maintaine the truth of it, with all faithfulnesse and good conscience: and further, to apply it to the best use, and to the greatest good of men. For this charge lies upon them that are put in trust. The third is, that the Gospell is a speciall treasure. For this, we in England are to yeeld unto God all thankfulnesse, specially by bringing forth the fruits of the Gospell. In this duetie the most of us come short: and therefore we may justly feare, lest God take from us the Gospell of life, and give it to a Nation that will bring forth the fruit of it.

Moreover, in that *Paul* saith, that *God was mightie in him and Peter, to the Iewes & Gentiles*, wee are to consider the efficacie of the Ministerie. Of it three cautions are to be observed. The first, that grace or power to regenerate, is not included in the Word preached, as vertue to heale, in a medicine. *Paul* saith, *He that planteth, and he that watereth, is not any thing*; 1 *Cor.* 3. 7. To regenerate, is the proper work of God, not agreeing to Angels, no not to the flesh of Christ, exalted above men and Angels. For the vertue to renew or regenerate, is not in it, as in a subject, but in the Godhead of the Son. The second caution is, that grace is not inseparably annexed and tied to the Word preached, for to some it is the savour of death to death. The third is, that the preaching of the Word is an externall instrument of faith and regeneration: and the proper effect of it is to declare, or to signifie. And it is an instrument; because when the Ministers of the Word do by it signifie & declare what is to be done, and what is the will of God, the spirit of God inwardly inlightens the minde, and inclines the heart to beleeve & obey. Hence we learne, that it is a magicall fiction, to suppose that five words, *For this is my body*, should transubstantiate the bread into the body of Christ. Secondly, we learn that the Sacraments doe not confer grace, *ex opere operato, by the worke done*. For the word & Sacraments are both of one nature (Sacraments being a visible word.) Now the word and the preaching of it doth not confer grace, but only declare what God will confer. Thirdly, by this it appeares, that charmes or spels have not force in them to cure diseases, & to worke wonders, but by faranicall operation. For the best word of all, even the word preached, hath it not. Lastly, we are here to be put in minde, that we lose no time in hearing of the word; for it is a means wherby we are cleansed & renewed. *Every branch that bringeth forth fruit, God purgeth it*, by his word & other meanes, *that it may bring forth more fruit, Ioh.* 15.

B

C

D

It is a thing to be observed, that the Apostles at Jerusalem acknowledged *Paul* to bee an Apostle, because hee had the gift of an Apostle, and because his ministerie was powerfull among the Gentiles. Therefore they which have the gift of teaching, by whom also God is powerfull in the conversion of sinners, are Ministers certainly called of God. Let them think on this, that utterly condemne the ministerie of the Church of England. For many Teachers among us can shew both the gift of teaching, and the power, or the efficacie of their Ministerie.

It is worth the marking also, that the Apostles are called *Pillars*. Here wee see, what is the charge of the Ministers of the Word, namely, to sustaine and to uphold the Church, by doctrine, prayer, counsell, good life. *Elizeus* is called of *Ioas, The chariots and horsemen of Israel*, 2 *King.* 13. 4. And the Church of God upon earth is called *the Pillar and ground of truth*, in respect of the Ministerie of the Word, 1 *Tim.* 3. 15.

Againe, in that all Ministers in their places (according to the measure of gifts received) are *pillars*, they are admonished hereby to be constant in the truth, against all enemies whatsoever. It is the praise of *Iohn Baptist*, that he was *not a reed shaken of the wind, Mat.* 11. 7. All beleevers are to stand fast in temptation, against their spirituall enemies, *Ephes.* 6. 13. and this they shall the better doe, if they bee directed by the good example of their Teachers.

Thirdly,

Thirdly, in that Ministers are *pillars*, wee are taught to cleave unto them and their ministerie at all times, in life and death. For we are *living stones in the Temple of God*: Christ is our *foundation*, and they be *pillars* to hold us up: therefore not to be forsaken, *Deut.* 12. 19.

Furthermore, *Paul* at this time was not accounted a pillar: for he saith thus, *Iames, Cephas, Iohn, are accounted pillars*; as who should say, I am accounted none. Thus *Paul* goes thorow good report and evill report, and is content to be contemned.

Lastly, the example of concord among the Apostles is to be observed: in that they give the right hand of fellowship one to another.

10. *Warning only that wee should remember the poore: which thing also I was diligent to doe.*

B In these words *Paul* sets downe the fourth and last signe of his approbation at Jerusalem, on this manner. At my departing, the Apostles warned me to remember the poore, and of no other thing did they give me warning: therefore there was a full and perfect consent betweene us.

In these words two things are set downe, the Apostolicall warning, and the practice of it by *Paul*: The warning in these words, *Warning only that wee should remember the poore.* In them three points are to bee considered. The first, that the Church of Jerusalem is in extreme povertie. And the causes of it may be two. The first, because the poorer sort received the Gospell: thus it was in Corinth, 1 *Cor.* 1. 26. *No many wise according to the flesh, not many mightie, not many noble.* The like have wee in experience at this day: the poorer sort among us doe more heartily receive it, than they of the richer sort. By this we are taught, that we may not fix our love & our confidence upon riches: and that they that buy, must bee as though they bought not, and they that possesse, as though they possessed not. Because riches steale away the heart. The second cause of their povertie was, that *they were deprived of their riches for the profession of the name of Christ*; 1 *Thess.* 2. 14. *Hebr.* 10. 34. Here wee are taught to sit downe, and to reckon what the profession of Christ will cost us to the uttermost: and wee must put this in our account, that we must be ready and willing to part with the dearest things in the world, for the name of Christ. And this reckoning and resolution must wee daily carrie about with us.

C The second point is, Why the Church of Jerusalem must bee releeved by the Gentiles, considering by Gods Law, *Deut.* 15. 11. every place must releeve his owne poore? *Ans.* We are first of all debtors to our owne poore, and they must first be releeved: this done (in the case of extreme necessitie) we are debtors to the poore a thousand miles off. And in this case did the Apostles crave releefe of the Gentiles for them at Jerusalem.

The third point is, that the Apostles themA selves are carefull for the gathering of releefe. Hence wee learne, that it is the office of Pastors and Teachers, not only to preach and dispence the Word, but also to have care of the poore: and this care is to bee shewed in exhortation, counsell, oversight. As for the administration and execution of matters belonging to the poore, it belongs to others. If the Apostles at any time gathered, carried, and dispensed releefe, it was because the Church was not yet founded and planted, and therefore there was no other to doe it.

Now I come to the practice of *Paul* in these words, *Which thing also I was diligent to doe.* Here first let us marke, that *Paul* who had spoiled and made havock of the Church of Jerusalem, now gathers releefe, and (as we say) begs for it: and no doubt, the rather that hee may make some recompense for the wrong hee had done. By his example we are taught to make satisfaction for all injuries and hurts done to others, and that to the uttermost. Hee that steales, according to the qualitie of his theft, must restore either two-fold, or foure-fold, *Exod.* 22. 7. hee that maimes a man, must *pay for his healing, and for his resting*, that is, for the losse of his labour, *Exod.* 21. 19. *Daniel* saith to *Nabuchadnezzar, O King, breake off thy sinnes with almes-deede, Dan.* 4. 24. that is, whereas thou hast beene given to cruelties and oppression, cease to doe so any more, and make some recompence by giving of almes. *David* saith, it is the propertie of a wicked man, *to borrow and not to repay, Psal.* 37. 21. Satisfaction, recompence, and restitution, is the way to life, by the appointment of God. *Exech.* 18. 7. and 33. 15. *If thou restore the pledge, and repay that which thou hast robbed, thou shalt live, and not die.* The Lord saith, *Are the treasures of wickednesse yet in the house of the wicked?* And he addes, *that he will not justifie the false balance, Micah.* 6. 10, 11. *Zacheus* in his conversion, for knowen wrongs restores foure-fold: and for his unknowen wronges he gives halfe his goods to the poore, *Luke* 19. 7.

D Let Usurers, Ingrossers, and all that oppresse, or deale deceitfully, remember this; and begin to make conscience of this duetie of satisfaction, or restitution. And that it may the better bee practised, I will further set downe five points.

The first is, who must satisfie and restore? *Ans.* He that is the cause of any wrong, or losse to his neighbour, and all they that are accessarie. Men may be accessarie many wayes; by commandement, by counsell, by consent, by partnership, by receiving, by silence when a man ought to speake, by not hindring, when hee ought to hinder, by not manifesting that which he ought to manifest.

The second is, To whom must restitution be made? *Ans.* To him that is wronged, and beares the losse, (if the partie be knowen and alive:) if he be dead, to his heires; if all be dead,

to the poore. If the person wronged bee not knowen to us (as often it fals out) then restitution is to be made to the Church or Common-wealth, and restitution is to bee turned into almes for the poore, *Dan.* 4. 24. Moreover, if both the giving and receiving of a thing be unlawfull, as in bribes and simoniacall gifts, restitution is not to be made to the giver, but as before, it is to be applied to common use, specially to releefe.

The third point is, What must bee restored? *Ans.* The things which are of us unjustly received, or detained, either knowen to us, or unknowen. If they be knowen, they are in their owne kinde to bee restored, or in value, *Exod.* 21. 19. If the partie who is to restore be in extreme povertie, and have not wherewith to make recompence, hee must doe that which he can, that is, hee must shew a readie and willing minde: and this is done by confession, and by craving of pardon. If goods to be restored, bee for their value and quantitie unknowen, then restitution must be made according to the judgement and discretion of them that are wise.

The fourth point is, touching the time when. *Answ.* In respect of preparation of minde, we must presently satisfie: yet not in respect of execution. For the act of restitution may be deferred, if there be ignorance of the right, or ignorance of the fact, if the restorer be in extreme need: or if upon present restitution, life, goods, or good name be endangered.

The last point is, in what order and manner restitution is to be made. *Answ.* Things certaine must first be restored, and things uncertaine after. Among things certaine, that is, which certainly belong unto another, things bought and not delivered, are to be restored; and *Deposita*, things committed to our trust. If things to bee restored for their value and qualitie be uncertaine, the order is, this restitution must be made (according to the discretion of wise men) in some part: and for the rest, pardon to be craved. Againe, in restitution warinesse is to be used, lest by supplying the losses of other men, wee procure to our selves the losse of good name.

Againe, in *Pauls* practice wee see an earnest care and diligence to provide for the poore. And his diligence is further expressed, *Rom.* 15. 25, 28. where it is said, that *he ministred to the Saints at Ierusalem*, and withall, that hee gave himselfe no rest in this dutie, till he had *sealed this fruit unto them*, that is, till hee saw it done according to his desire. His example must be followed of us. It is not enough for us to give good words, and to wish well, but wee must in our places and callings doe our endevour, that releefe may even bee sealed to our poore. And there bee many reasons to move us. First, let us consider that the charge was verie great, to maintaine the altar of the Lord in the old Testament, with sheep, and oxen, and offerings of all kindes: and now in the new Testament, the poore come in the roome of the Altar. Secondly, the poore represent the person of Christ, and in them he comes unto us, and saith, *I am hungrie, I am naked, I am harborlesse*: therefore looke what we would doe to Christ, the same must we doe to them. Thirdly, the poore have title and interest to part of our goods: for God is the Lord of them, and we are but stewards to dispose and use them, according to his appointment. And his will is, that part of our goods be given for the releefe of the poore. If this be not done, we are theeves in respect of the goods we possesse. Lastly, mercie, or the bowels of compassion in us, is a pledge, or an impression of the mercie that is in God towards us: and by it we may know, or feele in our selves, that mercie belongs unto us. Thus we see what is our dutie: now let us consider what is our fault. Not to blame any person or persons, it is our common fault, that we are backward and slack in this dutie. And the cause is, in that we doe not heartily give our selves to Christ: and this makes us to bee so slacke in giving our goods to the poore, 2 *Cor.* 9. 5. Againe, wee commonly live (as it were) without a law. Wee doe not with *David* set Gods Law before us, *Psal.* 119. v. 168. Neither doe wee apply our hearts to his statutes, v. 112. For thes would we with *David make haste to keepe the commandements of God*, v. 60. specially this great commandement of releefe: and the rather, because the observing of it is the enriching of us all.

Lastly, let us marke, that *Paul* being warned of the Apostles, was diligent to doe that whereof he was warned. The like must wee doe. It is not sufficient to heare; but beside this, there must bee in us a care and diligence to doe and practise that which we heare. For this is to build upon the rocke. And it is a common fault to heare much, and doe little, *Ezech.* 33. 24.

Vers. 11. *And when* Peter *was come to Antioch, I withstood him to his face: for hee was to be blamed.*

In these words *Paul* propounds the second answer, which hee makes to the objection, mentioned in the beginning of the chapter, to this effect: Though the Church glorifie God for thee, yet will not the Apostles doe it, because thou art contrarie to them. Here *Paul* answers, that there was indeed a dissention betweene him and *Peter*, when he withstood *Peter* to his face at Antioch: but the fault was not his, but *Peters*, who was *wholly to be blamed*.

For the better understanding of these words, three points are to bee handled. The first is, who was resisted? The answer is, *Peter* the Apostle. For the intent of this chapter is, to shew what agreement there was betweene *Paul* and the rest of the Apostles. And there was no Apostle of this name but one. Therefore,

fore, they among the Ancient are greatly deceived, who thinke that the Apostle *Peter* was not reproved, but some other of that name. The second point is, who resisted? *Answ. Paul*: and that not for shew and fashion, but in truth and good earnest. And this appeares, because in the words following he sets downe a weightie and urgent cause of his reproofe. Therefore *Jerome* and others are deceived, who thinke that *Paul* reproved *Peter* **in shew and appearance*, and not in good earnest. The third point is, what was *Pauls* minde and meaning, in resisting *Peter*? *Answ.* To doe his office. The kingdome of God, and all things pertaining thereto, must have free passage without resistance. The second petition is, *Thy kingdome come*. *Iohn* the Baptist preached thus, *Prepare the way of the Lord, and make his pathes straite*, Mark. 1. Saint *Paul* saith, *Pray that the word of God may have free passage, and bee glorified*, 2 *Thess.* 3. 1. Contrarie wise, such things as hinder the kingdome of God must be withstood. Therfore *Peter* saith, *Resist your adversarie the devill, strong in faith*, 1 *Peter* 5. 9. And thus men that are instruments of evill, are to be withstood. And here *Paul*, by an holy reproofe, withstands *Peter* for his bad example.

In *Paul*, here first we may behold an example of true vertue, in that he resists evill to the uttermost of his power, following his owne rule, *Abhorre that which is evill, and cleave unto that which is good*, Rom. 12. 9. *Have no fellowship with the unfruitfull workes of darknesse, but rather reprove them*, *Eph.* 5. 11. In like manner must every one of us resist evill; first, in himselfe, and then in them that appertaine to him. Therefore *Paul* saith to all, *Put on the armour of God, that ye may resist*, *Eph.* 6. 13. Here two things may be demanded: first, *what must wee resist?* *Paul* answers againe, *Principalities, and powers, and spirituall wickednesse*: that is, the devill, and all his angels. It may be said, we have no dealing with them, for they use not to appeare unto us. *Ans.* The devill comes not unto us visibly, but in the persons of evill men, and in the bad examples of all men. This made Christ say to *Peter*, Matth. 16. 23. *Come behind me, Satan, for thou art an offence unto me*, when *Peter* would have dissuaded him from going to Jerusalem. Againe, it may be said, *In what things must we resist them?* *Paul* answereth, *In heavenly things*, ver. 12. that is, in things which pertaine to Gods kingdome, and concerne either the salvation of our soules, or the worship of God. For the devill seeketh by all manner of evils, to hinder these good things. Moreover, this duty of resisting evill is so necessarie, that we must resist shine, if need be, to the very shedding of our bloud, *Heb.* 12. 4.

Againe, wee have in *Paul* an example of boldnesse and libertie in reproving of sinne. This was a thing commanded to the Prophets and Apostles, *Isa.* 58. 1. *Cry and spare not, lift*

*Simulatè non veré.

up thy voyce like a trumpet, shew my people their transgression, Jer. 1. 17. *Trust up thy loines, arise and speake unto them all that I command thee: be not afraid of their face, lest I destroy thee before them*. Like liberty may the Ministers of the word use, observing *Pauls* rule, 1 *Tim.* 1. 7. *God hath not given us the spirit of feare, but of power, and of love, and of a sound minde*. Where he sets downe *three caveats*. First, that this libertie in reproving is not the fruit of a bold and rash disposition, but it is a fruit of Gods spirit, and so to bee acknowledged. Reade *Micah* 3. 8. The second, that the use of this libertie is to bee ordered by a sound minde, whereby wee are able to give a good account of our reproofes, both for the matter, and manner of them. The third is, that all our admonitions must bee seasoned and tempered with love; that they tend to the good and salvation of them that are reproved. These caveats observed, libertie in reproving shall never want his blessing, *Isa.* 50. 7.

Thirdly, here is an example in *Paul*, of an ingenuous and honest minde. When he sees *Peter* do amisse, he reproves him to his face. Contrarie to this is the common practice in back-biting, whispering, and tale-bearing, whereby it comes to passe, that when a man is in fault, every man knowes it, save he which is in fault. This vice the law of God expresly forbids, *Levit.* 19. 16. And it is the propertie of a good man, *not to take up a false report*, *Psal.* 15. And *David* reproves *Saul*, because hee did but lend the eare to tale-bearers, saying, *Wherefore givest thou an eare to mens words that say, behold David seeketh evill against thee?* 1 *Sam.* 24. 10.

In *Peter*, who when he was reproved made no reply, we see an example of patience and humility, whereby he humbled himselfe before the reprover, when he was convicted of an offence. The like was in *David* when hee said, *let the righteous smite mee*, *Psal.* 141. v. 4.

Whereas *Paul* saith, that *Peter* was to bee blamed or condemned, not in respect of his person, but of his example: we see that excellent men, even the chiefe Apostles, are subject to erre and be deceived. It may be said, How then may wee trust them in their writings? I answer, while they were in delivering any thing to the Church, whether it were by sermon or writing, they were guided by the infallible assistance of the spirit, and could not erre. Otherwise they might erre, when they were out of this worke, in minde, will, & affection, or action. Thus *Ionas*, when he saw that Nineve was not destroied, was impotent in his anger. *Nathan* was deceived in giving advice to *David*, touching the building of the temple, 2 *Sam.* 7. The Apostles at the ascension of Christ, still dreamed of an earthly kingdome, saying, *When wilt thou restore the kingdome to Israel?* *Act.* 1. And *Peter* being bidden to arise, and eat of things forbidden by the ceremoniall law, said, *Not so Lord*, *Act.* 10. 14.

Thus

Thus then, if *Peter* was subject to errour, the pretended successors of *Peter*, namely, the Bishops of Rome, cannot be free from errour. It is alleaged, that *Peter* erred in life; and not in doctrine. I answer, it was so indeed: yet did his bad example tend to the ruine of doctrine, if it had not beene prevented. Therefore, the errour that was in act, if wee respect the euent, was in doctrine. Againe, I answer, that an errour in action presupposeth an errour in minde, or at the least, some ignorance: because the minde is the beginning of the thing done. Thus all sinners are called *ignorant persons*, Heb. 5. 2. And it seemeth that the errour of *Peter* was, that of two evils, it was the best to choose the losse: that is, to choose rather to offend the Gentiles, than the Jewes, to whom he was an Apostle specially appointed.

Here againe wee miserable wretches are taught to watch and pray, that God would not lead us into temptation, considering most excellent men are subject to falling. And men must be warned not to abuse *Peters* example in bolstering themselves in their naughtie waies, by saying, weare all sinners, that the best man alive is a sinner, that the just man falls seven times a day. For the place in the *Proverbs* 24. 14. is spoken of affliction and not of sinne: the just man falls seven times, that is, he falls into manifold perils. And further, we should not only consider the faults of just men, but also their conversion and repentance. And againe, to sinne and to commit sinne are two divers things. Though the godly sinne, yet doe they not keepe a course in sinning and goe on from sinne to sinne.

Vers. 12. *For before certain came from* Iames, *he ate with the Gentiles: but when they were come, he withdrew himselfe, fearing them that were of the circumcision.*

Vers. 13. *And other Iewes dissembled likewise with him: in so much that* Barnabas *was brought into their dissimulation also.*

The Apostle hath propounded his second answer in the former verse: now hee proceeds to make a declaration of it. And first, hee sets downe the cause why *Peter* was reproved, and the manner of reproofe. The cause is in the 12. and 13. verse, namely *Peters* sin. And this sinne is set forth by foure things. By the name of the sinne, the matter of the sinne, the cause of the sinne, the effects of the sinne.

The name of the sinne is noted, when *Paul* saith, *And other Iewes dissembled likewise with him*, &c. where I gather that *Peters* sinne was *Simulation*. *Simulation* of it selfe is a thing indifferent, and according to circumstances is either good or evill. Lawfull simulation is, when men conceit that which they may lawfully conceit, and signifie some thing either by word or deed, that is only beside the truth and not contrary to it. This was the *Simulation* of *Ioseph*, who carried himselfe as a stranger to his brethren in Egypt after he had examined them, and knew who they were, Gen. 42.

This was the *Simulation* of Christ, who when he was come to *Emaus*, *made as though he would have gone further*, Luk. 24. 28. Thus *Paul* among the Jewes plaid the Jew, 1 *Cor.* 9. 20. Unlawfull *Simulation* is, when something is signified or fained against the truth, or to the prejudice of any. Of this kind was the simulation of *Peter*, which tended to the prejudice of the Gospel, and to the offence of the Gentiles.

The second point is, the matter of the sinne, or the sinne it selfe, which was on this manner. First, among the Gentiles at Antioch, hee useth Christian libertie, in eating things forbidden by the ceremoniall law: yet after the comming of certaine Jewes from Jerusalem hee separates himselfe from the Gentiles, and plaies the Jew among the Jewes. Like to this was the halting of the Israelites betweene God and Baal, 1 *King.* 18. 21. and the practice of sundry men, who are Protestants with us, and yet in other countries goe to Masse: and the practice of our people, who change their religion with the times.

Here wee see the great weaknesse of *Peter*, in that upon a very little occasion, and that presently, he falls away from his profession to his old course. In him wee may behold our owne weaknesse, and consider what wee are like to doe in like case. We now professe the Gospel of Christ: yet if any occasion were offered, it is to be feared, that many of us would be easily moved to returne to our old prophanenesse, and to the superstition of Popery. But for the staying and the better establishing of our minses, let us alwaies remember, that they shall perish, who withdraw themselves from their faith, profession, and obedience, which they owe unto God, *Heb.* 10. 38. *Psal.* 73. 27.

Againe, here it must be observed, that *Paul* in describing the sin, expresseth two actions, *his eating with the Gentiles*, and *his separation from them*; the first good, and the latter evill. The beginning of his action was good, but the end of it was nought. The reason is this: the man regenerate is partly flesh, and partly spirit: and hereupon it is, that when we will that which is good, we cannot accomplish it, and evill is present with us. The child of God is like a lame man, that goes the right way, but yet halts at every step. *Abraham* and *Sara* desire issue, that is from the spirit: but they desire issue by *Agar* their handmaid, that is from the flesh. *Rebecca* seekes the blessing for *Iacob*, that is a worke of the spirit: but shee seekes it by lying, that is from the flesh: *Peter* eats with the Gentiles, that is from Christian liberty; he after separates himselfe, that is from corruption. Thus we see that the best workes are imperfect, and mixed with corruption: and therefore the best workes we must humble our selves, and seeke pardon; not in respect of the goodnesse of the worke, but in respect of the defect thereof.

It

It may be demanded, how the act of *Peter* should bee a sinne, considering he did only abstaine from certaine meats, that hee might avoid the offence of certaine Jewes? *Answ.* The fact of *Peter* considered by it selfe, is not a sinne: for *Paul* did the like in playing the Jew: but the circumstances make it a sin. For first of all, *Peter* doth not only abstaine from meats forbidden by the ceremoniall law, but also he withdrawes himselfe from the companie of the Gentiles, and keepes companie apart with the Jewes. Secondly, he abstaines not among the Jewes at Jerusalem, but at Antioch among the Gentiles, where a little before, he had openly done the contrarie, in using his Christian liberty. Thirdly, hee used this abstinencey when certain Jewes came from Jerusalem, to search out the libertie of the Gentiles. Fourthly, while *Peter* seekes to avoid the small offence of some Jewes, he incurres a greater offence of all the Gentiles. Lastly, this act of *Peter* did tend to the overthrowing of *Pauls* Ministerie, and the suppressing of the truth of the Gospell. Thus then the act of *Peter* becomes unlawfull, that was otherwise lawfull, being simply considered by it selfe. Here it may bee demanded, what *Peter* should have done? *Ans.* He should have openly withstood the Jewes that came from Jerusalem, as *Paul* withstood them that urged the circumcision of *Titus*: *Or againe* before he had plaid the Jew, he should have advertised the Gentiles that for a time he was to yeeld to the infirmitie of some Jewes.

In *Peters* example weare taught, that we must not offend God, though all the world be offended. Lesse offences must give place, when the great offence is at hand: that is, when God is dishonoured, and the very least part of his truth is suppressed.

The third point to bee considered, is, the cause of the sinne of *Peter*: and that was the feare of the offence of the Jewes. Here two questions are to bee handled. The first, how *Peters* feare should be a sinne? *Answ.* There is a naturall feare created by God, and placed in the heart of man. This feare of it selfe is good. Nevertheless, by the corruption of nature it becomes evill. And it is made evill two waies. One is, when men feare without cause, as when the Disciples feare Christ walking upon the sea, and feare drowning when Christ was in the ship with them. The other is, when there is no measure in feare. As when men so feare the creature, that they neglect their dutie to God. This was *Peters* feare, and it was a sinne in him. For God is to be feared simply, because he is Lord of body and soule, and can destroy both: and he is to be feared for himselfe, whereas every creature is to be feared in part only, and for God, *Rom.* 13. 3, 4. By this we are taught daily to inure our selves in our hearts to feare God above all things.

The second question is, how *Peter* could have the feare of God, considering hee feared men more than God, at the least in this one action? *Anſ.* There are three kinds of feare. One is without all sinne: this was in *Adam*, and in Christ. The second is altogether sinful, in the wicked and ungodly, because it is severed from faith and obedience: as when there is a feare of men, without the feare of God. The third is a mixed feare in them that are regenerate, in whom the feare of God is joyned with the corrupt feare of man. And in this mixture other whiles the one prevailes, other whiles the other. And this feare was in *Peter*, in whom at this time the carnall feare of man prevailed against the true feare of God.

Paul notes feare to be the cause of *Peters* sinne, that he may thereby signifie unto us what kind of sinne it was, namely, a sinne not of *malice*, but of *infirmitie*. A sinne of infirmitie is, when there is a purpose in the heart not to sinne: and yet for all this, the sinne is committed, by reason the will is overcarried by temptation, or by violence of affection, as by feare, anger, lust. Thus *Peter* sinned. And let it bee remembred, that to sinne of infirmitie is properly incident to such as be regenerate, as *Peter* was. Every wicked man makes his sin his infirmity: fornication is the infirmitie of the fornicator: drunkennesse the infirmitie of the drunkard, &c. But it is false which they say. For they sinne with all their hearts when they sinne.

The fourth and last point is, the effect of *Peters* sinne, in drawing the Jewes and *Barnabas* to the like dissimulation. Here we see the contagion of evill example. And hence wee learne, that Ministers of the word must of necessitie joyne with good doctrine, the example of good life. For first of all, it is the expresse commandement of God, 1 *Pet.* 5. 3. *Be patternes of the flocke*, 1 *Tim.* 4. 12. *Be an ensample in word, conversation, love, spirit, faith, purity*, *Phil.* 4. 8. *What ye have seene in me, that doe*, *Matth.* 5. 16. *Let your light so shine before men that they may see your good workes*. Secondly, practice in the Minister is a part of his teaching. For the multitude doe not marke so much what men say, as what men doe. *Herod* did many things, not because *Iohn* the Baptist was *a good Minister*, but because he was *a good man*, *Mark.* 6. 20. Thirdly, Ministers have not the presence and protection of God, unlesse their lives be vertuous & godly. *If thou turne, thou shalt stand before me, Iere.* 15. 19. *God reveales his secrets to the Prophets his servants*, *Amos* 3. 7. Lastly, fearefull judgements of God belong to Ministers of wicked lives. Destruction befals the sonnes of *Eli* & their families, because they by lewd example made the people of God to sinne, 1 *Sam.* 2. 24. The like befel the sonnes of *Aaron* for their presumption.

Againe, all superiours are warned to goe before their inferiours by good example. When *Moses* went into Egypt to be the guide of the Israelites, the Lord would have destroyed him, by reason of the bad example in his

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owne family, namely, the uncircumcision of his child. *Dauid*, for his evill example, whereby hee caused the enemies of God to blaspheme, is punished, and that after his repentance, that men might see in him an example of Gods judgement against sinne, 2 *Samuel* 12.14.

Here againe we see, that the consent of many together is not a note of truth. *Peter*, *Barnabas*, and the Jewes, altogether are deceived, and *Paul* alone hath the truth. *Panormitane* saith, that *a lay-man bringing Scripture, is to bee preferred before a whole Councell. Papistes* alone had the truth, and the whole Councell of Nice inclined to errour.

14. *But when I saw that they went not with a right foot to the truth of the Gospell, I said to* Peter *before all men: If thou being a Iew, liuest as the Gentiles, and not like the Iewes, why constrainest thou the Gentiles to doe like the Iewes?*

In these words, *Paul* sets down the reproofe of *Peter*, and the whole manner of it. In it many points are to be considered. The first is, the time of this reproofe: and that was so soone as *Paul* saw the offence of *Peter*. Here we learne, that we must resist, and cut off the first beginnings of temptation, of sinne, and of superstition, because we are prone to evill: and therefore if it once set footing in us, it wil take place.

The second point is the foundation of the reproofe in these words [*when I saw*,] and that is a certain knowledge of *Peters* offence. Here we are to take notice of the common fault, and that is, that we use to censure, and condemne men, specially publike persons, upon suspitions, and conjectures, and heare say: whereas we should not open our mouthes to reprove, till we have certain knowledge of the fault. Moreover, publike persons, as Magistrates and Ministers, have their privilege, that an accusation is not to bee received against them, without there be a proofe by two or three witnesses, 1 *Tim.* 5. 20.

The third point is, the fault reproved, which is here expressed by another name, *not to walke with a right foot to the truth of the Gospel*: that is not to converse with men, and to carry himselfe so, as he may be sutable to the sincerite of the Gospel, both in word and deed.

Here is a notable duty set downe for all men, *To walke with an euen foot according to the truth of the Gospel*: and this is done, when in word and deed, and every way, we ascribe all the good we have or can doe, to grace, to mercie, and to Christ: when againe, in word, and deed, and every way, we give all thankes to God, for grace and mercy by Christ. Here two sorts of men are to bee condemned, as halters in respect of the truth of the Gospel. The first are Papists, who joyne Christ and workes in the cause of our justification and salvation. The second are carnall Protestants, and all other sorts of men, that professe the name of Christ, and withal challenge to themselves a libertie to live as they list. For they walke contrarie to the Gospel, disjoyning justification and sanctification, faith and good life, remission of sinne and mortification. This is the rife and common sinne of our daies. We are light in the Lord, but we walke not as children of light. We are content to come to the marriage of the kings sonne, but we come not with the marriage garment. It is to be feared, this very sinne will banish the Gospel, and bring all the judgements of God upon us. Let us therefore repent of our uneven and halting liues: and prevent the Lords anger, by walking worthy the Gospel of Christ.

It will be said, how must we performe this duty? *Answ.* Two rules must be remembred. The first is, that we must have and carrie in us a right heart. For the want of this was *Simon Magus* condemned, *Act.* 8. 21. A right heart is an humble and an honest heart. The humble heart is, when in estimation of our owne hearts, we abase our selves under all creatures upon earth, and that for our offences: when againe, in the affection of our hearts, wee exalt the death and bloud of Christ, above all riches, above all honours, above all pleasures, above all joyes, and above all that heart can thinke, or tongue can speake. The honest heart is, when we carrie, and cherish in our hearts the setled purpose of not sinning: so as if we sinne at any time, we may in the testimony of a good conscience say, that we sinned against our purpose. The second rule is, that we must make straight steps to our feet. *Heb.* 12. 13. And that is done, when wee endevour to obey God, according to all his commandements, *Psal.* 119. 6. and also, according to all the powers of the inward man, that is not only in action, but also in will, affection, and thought. Let us also apply our hearts to the doing of this, lest if wee come to the marriage of the Kings sonne without the garment of a right heart and life, wee heare the sentence, *Binde them hand and foot, and cast them into vtter darknesse, there shall be weeping and gnashing of teeth.*

The fourth point is the place of reproofe: [*before all men:*] for they that sinne openly to the offence of many, are openly to be reproved, 1 *Tim.* 5. 20.

The fifth point is, concerning the reasons which *Paul* useth for the restraining of the sinne of *Peter*. The first is set downe in the 14. verse, *If thou being a Iew, &c.* Here the meaning of some words are to be opened. To *Iudaize*, or *to live as a Iew*, is to observe (and that necessarily,) a differance of meats and times, according to the ceremoniall law of *Moses*. To *Gentilize*, or *to live as a Gentile*, is to use meats, and drinkes, and times, freely without difference. *Peter* is said, *to compell the Gentiles to Iudaize*, not by teaching of any doctrine (for the Apostles never erred in teaching and delivering any thing to the Church of God: this is a principle:) therefore he constrained them

them by the authority of his example: whereby he caused them to thinke that the observation of the Ceremoniall law was necessary.

The first reason then is framed thus: If thou being a Jew, usest to live as the Gentiles; thou maist not by thy example compell the Gentiles to Judaize in the necessarie observation of ceremonies: but thou being a Jew, usest to live as the Gentiles: therefore thou maist not compell the Gentiles to live as Jewes.

Here first let us observe the force of evill example: it compels men to be evill. Therefore let all superiours, Magistrates, Ministers, and all governours of families, looke to their examples: for if they be evill, they constraine others also to be evill.

Here againe we see what wonderfull subjection the ancient beleevers yeelded to the ministerie of the word. For if the actions of the Apostles compelled men to doe this or that, what then did their doctrines and heavenly exhortations doe? When *Iohn* the Baptist preached, *the kingdome of heaven suffered violence, and the violent tooke it to themselves*. Matth. 11. 12. When the Disciples preached in Iurie, *they saw Satan falling downe from heaven like lightning*. Luk. 10. 18. The weapons of *Paul* were *spirituall, to cast downe holds, and to bring every thought in subjection to God*. 2 Cor. 10. 4. Here the fault of our time is to bee considered. We have the forme of godlinesse, in hearing and in outward profession, but we want the power of it. For we do not in heart yeeld subjection by suffering our selves to be urged and compelled to obedience by the authoritie of the Ministerie.

Thirdly, here we see wherein stood *Peters* sinne: namely, in that he constrained men to a necessarie observation of the Ceremoniall law: by his example binding the Gentiles to the doing of that which the Gospell hath made free. Therefore we greatly mis the wicked nesse of the Romane Religion, in that it placeth a necessitie in many things; in the use whereof, Christ hath procured us an holy and Christian libertie. In this respect there was no perpetuall continency, of poverty and regular obedience, are falsly termed *states of perfection*; and are indeed *estates of abomination*.

15. *We who (are Iewes by nature) and not sinners of the Gentiles.*

16. *Know that a man is not justified by the workes of the law, but by the faith of Iesus Christ: we (I say) have beleeved in Iesus Christ, that we might be justified by the faith of Iesus Christ, and not by the workes of the law: because by the workes of the law no flesh shall be justified.*

Here *Paul* frames downe the second reason of his reproofe: it is framed thus: That which we defend, both in judgement and practise, that must we urge, and not the contrarie: but justification by faith without workes, we defend both in judgement and practise: therefore we must urge it, and not the contrarie, namely, the necessarie observation of the law.

The *major* is wanting: the *minor* is expressed in the 15. verse, and it is amplified by an argument of divers things, thus: Though we be Jewes, to whom the law was given; yet we forsake the law, and looke to be justified by the faith of Christ. Secondly, the *minor* is confirmed by a testimonie of the Psalme, *vers.* 16. *By the workes of the law no flesh shall be justified.*

Here two points are to be handled. One, of the distinction of the Jewes and Gentiles: the other of justification.

Touching the distinction of Jewes and Gentiles, sundrie points are to bee handled. The first, what is the cause of this distinction. *Ans.* The good will and pleasure of God. *Moses* saith, *God chose the Israelites above all nations, Deut.* 7. 6. *He loved them, Deut.* 18. 15. *When he divided the nations, Jacob was his portion, Deut.* 32. 8. *He knew them above all nations*, saith *Amos* 3. 1. And he chose them, because *he loved their fathers, Deut.* 4. 37. Hence we gather, the free Election of God: and that they are deceived, who thinke, that there was no difference of Jewes and Gentiles in respect of God, but in respect of themselves: because the one embraced Christ, the other refused Christ. But there cannot be a refusall, where the Messias was not knowne: and among the Gentiles he was not so much as named, *Rom.* 15. 20.

The second point is, wherein stands the difference of Jewes and Gentiles. *Ans.* Here the Jewes are opposed to sinners of the Gentiles: and therefore by the Jewes are meant an holy and peculiar people. The distinction thereof lies in this, that the one was holy, the other prophane; the one in the covenant, the other out of the covenant, *Rom.* 9. 4, 5. *Psal.* 147. 20. Here two errours must be avoided. One, that the difference lay in earthly things: which is not true. For the law was given to the Israelites: and it was a *Schoolemaster to Christ*, *Gal.* 3. and *an introduction to a better hope*, *Heb.* 7. 19. The second errour is, that they differed only in this, that Christ was more plentifully and fully revealed to the Jewes: more darkly, and sparingly to the Gentiles. But it was otherwise. For the Gentiles were *without God, and Christ*, *Eph.* 2. 12. and they were left *to themselves, to walke in their owne waies*, *Act.* 14. 16.

The third point is, how long this difference endured? *Ans.* Till the death of Christ. For the Disciples were forbidden to goe into the way of the Gentiles, *Matth.* 10. 5. And Christ saith, that *he was not sent, but to the lost sheepe of the house of Israel*, *Matth.* 15. 24. It may be objected, that here we see the difference of Jewes and Gentiles is standing long after the ascension of Christ. *Ans.* Christ in his death did fully merit the abolishment of this difference, *Eph.* 2. Nevertheless the execution of this abolishment was by degrees: and it was at this time, begunne by the ministerie of the Apostles, yet not accomplished.

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The last point is, that the Jewes are an holy people by nature: not because holinesse is conveied to them by generation, but because even from their beginning and birth, by vertue of the covenant, they are holy. *If the root bee holy, the branches are holy, Rom.* 11. 16. If either of their parents beleeve, *their children are holy, 1 Cor.* 7. 14. In a civill contract, the father and his heire make but one person, and the father covenants for himselfe and his posteritie: even so, in the covenant of grace, he beleeves for himselfe, and withall makes his posteritie partaker of the said covenant: and thus the posterity becommeth holy. It may be objected, that whatsoever is borne of flesh, is flesh. *Answ.* The parent sustaines a double person. First, he is to be considered as a child of *Adam*, and thus he brings forth a child, having with *Adams* nature, *Adams* corruption. Againe, he is to bee considered as a beleever: and thus albeit hee doth not propagate his faith and holinesse to his child; yet by meanes of his faith, his child is in the covenant, and consequently is to be accounted holy in the judgement of charitie, till God manifest the contrary. Againe, it may be objected, that if the children of beleeving parents bee borne holy, they want originall sinne. *Anf.* The children also sustaine two persons. First, they are to bee considered as children of the first *Adam*: and thus they are conceived and borne in sinne, and are children of wrath. Againe, they are to be considered as children of beleeving parents: and thus by meanes of the covenant, they are children of God: and originall sinne which is in them, is covered from their first beginning, and not imputed to them.

The use. There was no absolute necessity of circumcision. For they which died before the eight day, were borne holy, and consequently in the covenant, and therefore might be saved: And thus Baptisme is not of absolute necessitie for the children of beleevers are borne holy and Christian: and therefore dying in the want of Baptisme, may for all that bee saved. The seale of the covenant is not of like necessity with the covenant it selfe.

Secondly here we learne, that it is not the act of Baptisme to conferre the first grace, but only to confirme and seale it unto us. Adoption and life begimnes not in Baptisme, but before. *If the root be holy, the branches* [springing thence *are holy*]. We are borne Christians, if our parents beleeve, and not made so in Baptisme.

Lastly, if wee be borne holy, it is our shame that we have made no more proceeding in holinesse, than we have done: the most remaine ignorant, and unreformed: and they of the better sort, either stand at a stay, or goe backward.

The second point is concerning Justification, in the sixteenth verse, of which sundriel things are there propounded. And first, I will A begin with the name. The word, *Iustitie*, is borrowed from courts of judgement, and signifies a judiciall act. Otherwhiles it is put for the action of the Judge, and then it signifies to absolve, or to pronounce innocent. Thus *Paul* saith, *Act.* 13. 39. *That wee are justified from all things, from which we could not be justified by the Law of Moses*, that is, absolved, or cleared. Againe, he opposeth justification to accusation and condemnation; *Rom.* 8. 33. Now the contrary to condemnation is absolution. Sometimes againe, the word *justitie* signifies the act of the party judged, or of the witnesses: and then it imports as much as to give testimony, or to declare and approve. Thus *Iames* saith, *Abraham was justified by* B *workes, chap.* 2. *v.* 22. that is, declared, and approved to be a just man by workes. In the former signification is the word used, where the holy Ghost delivereth the doctrine of justification, as in this place.

The use. Here wee see how to distinguish betweene Justification, regeneration, and renovation. Regeneration is usually in Scripture, the change of the inward man, whereby we are borne anew. Renouation is the change both of the inward and outward man, that is, both of heart and life. Justification is neither, but a certaine action in God applied unto us, or a certaine respect or relation, whereby wee are acquit of our sinnes, and accepted to life everlasting. Secondly, we must here note, that C the Teachers of the Church of Rome mistake the word, *Iustification*. For by it they understand nothing else, but a physicall transmutation of the qualitie, and disposition of our hearts, from evill to good. And by this mistaking, they have made a mixture, or rather confusion, of law and Gospel. Thirdly, here we see, what is to be the disposition of the partie justified: (for by the consequent we may learne the antecedent.) A man therefore that would be justified, must come before the judgement seat of God, and there must hee plead guilty, and be his owne adversarie, condemning himselfe: and being pressed with the terrours of the law, he must flie and make his appeale to the throne of grace, for pardon in Christ: and then he shall be acquit, or justified from all sinnes. Thus much doth the word *justitie* import. Thus came the Publican before God, *Luke* 18. when hee said, *Lord bee mercifull to me a sinner*; and departed justified. This in the fifth petition, we are taught to come every day into the presence of God, and to acknowledge our debts, and to use the plea of mercy, saying, *Forgive us our debts*.

The second thing to be considered, is the subject of justification, or the person to be justified, and that is man generally, signifying that *a man is justified*. The holy Ghost speaketh thus generally, for two causes. The first is, because all men without exception, have need of justification, even they which are regenerate, Cap. 2. the Epistle to the Galatians. 205

generate, *Rom.* 3. 23. And in this place *Paul* saith, that he and *Peter*, and the rest *have beleeved in Christ, that they might be justified by faith*. Here we are to take notice of the miserable condition of prophane and secure Epicures, who never so much as dreame of justification. The second reason is, because God communicates the benefit of justification generally to all sorts of men: and this hee doth in the ministerie of the Word, in which he *beseecheth men to be reconciled to God, 2 Cor.* 5. v. 21. This must be an inducement unto us, to come unto Christ, humbling and judging our selves, that we may be justified. God himselfe from heaven useth reasons unto us daily, to move us to the practice of this dutie. What meane these gracious and continuall preservations of Prince and People, Church & Land? By them wee see it is the good pleasure of God, to give us a time to seeke his kingdome and righteousnesse: wherefore let us not neglect the day of visitation, but take the time while it serves, that we may turne unto God, and be accepted of him, and escape the woe pronounced upon Corazin and Bethsaida.

The third thing to bee considered, concernes things excluded from justification, as false causes, namely, the works of the Law. Here it may bee demanded what works are meant? I answer, First, not only works of the ceremoniall, but also of the morall Law. For all men know, that ceremoniall actions are of C no use, unlesse they bee joyned with morall duties of love and mercie. And if *Paul* meant only ceremoniall works, hee needed not to have made so long a discourse against justification by works: for hee might have ended the whole matter in a word or twaine, by shewing that the ceremoniall Law was abrogated by Christ. Secondly, I answer, that not only works done before faith are excluded, but also works that follow faith, and are done in the estate of grace. For *Paul* here reasons thus: If no flesh bee justified by works, then not wee beleevers: but no flesh at all is justified: therefore not we beleevers. *David. Psal.* 143. reasons on the same manner: *No flesh shall be justified in thy sight*: therefore I cannot, though otherwise I be thy servant, in keeping thy commandements. When *Abraham* was the father of all the faithful, & was come to the highest degree of faith, and abounded in good works, yet was hee not then justified by works, *Rom.* 4. 1, 2. *Paul* kept *a good conscience before God and men, Acts* 23. and yet was *he not justified thereby*, 1 *Cor.* 4. 4. And hee saith, that *wee are not saved by the works which God hath ordained that we should walke in, Ephes.* 2. 9, 10. And the works that God hath ordained for us to walke in, are the best works of all, even works of grace. Againe, he saith, that *we are not saved by works of mercie, Tit.* 2. 5. It may be objected, that there is a *co-operation* of works and faith, *Iam.* 2. 21. I answer, that this *co-operation* is not in the act A of justification, nor in the worke of our salvation, but in the manifestation of the truth, and sinceritie of our faith, without hypocrisie. And for the declaration and approbation of this, faith and works joyntly concurre. Here then we see it is a pestilent and damnable doctrine of the Papists, when they teach justification by the works of the Law. Let us here be warned to take heed of it.

The fourth point is the meritorious cause of our justification, and that is Christ. Here it may bee demanded, what is that thing in Christ, by and for which wee are justified. I answer, *the obedience of Christ, Rom.* 5. 19. And it stands in two things, *his passion in life and death*, and *his fulfilling of the Law* joyned therewith. For *by faith the Law is estab'ished, Rom.* 3. 31. *Christ was sent in the similitude of sinfull flesh, that the righteousnesse of the Law might be fulfilled in us, Rom.* 8. 3. and *Christ is the perfection of the Law for righteousnesse to all that beleeve, Rom.* 10. 4. *He that doth not fulfill all things contained in the Law, is accursed, Gal.* 3. 10. Seeing therefore wee cannot performe the things contained therein by our selves, wee must performe them in the person of our Mediator, who hath satisfied for the threatnings of the Law by his passion, and hath fulfilled the precepts of the Law by his obedience, in all duties of love to God and man. Wee owe to God a double debt. One B is, that wee are to fulfill the Law everie moment, from our first beginning, both in regard of puritie of nature and puritie of action. And this debt was laid upon us in the creation, and is exacted of us in the Law of God. The second debt is a satisfaction for the breach of the Law. For this double debt Christ is become our Suretie; and God accepts his obedience for us, it being a full satisfaction, according to the tenour of the Law.

For the better conceiving of this obedience, foure questions may bee demanded. The first is, when this obedience begins and ends? *Answ.* Satisfactorie obedience performed by Christ, begins in his incarnation, and ends in his death. Christ saith, *Ioh.* 4. 34. *It is my meate, to doe my Fathers will, and to finish his worke.* But when was it indeed finished? A little before his passion he said, *Ioh.* 17. 4. *I have finished the worke which thou gavest me to doe.* Againe, in the surrendring of his soule, he saith, *It is finished, Ioh.* 19. 30. Saint *Paul* saith, *Christ was obedient to the death of the crosse, Phil.* 2. 8. The triumph of Christ began upon the crosse, *Col.* 2. *vers.* 15. and hee could not triumph before hee had made a full and perfect satisfaction for us. When Christ had procured deliverance from hell, and right to life everlasting, hee there made a perfect satisfaction for us, to the justice of God. And this hee did in his death upon the crosse. For by the death of the Mediator, *we receive the promise of everlasting inheritance, Heb.* 9. 15. and *with one oblation upon the* D

crosse, he perfected them that are sanctified, Heb. 10.14. and they cannot be perfected without the perfect obedience of Christ. Christ rose from death, and ascended into heaven in our roome and stead: and this hee could never have done, unlesse he had made a perfect satisfaction in death. Here it may be asked, If satisfactorie obedience end in the death of Christ, to what use serves the resurrection and ascension of Christ, and his sitting at the right hand of the Father? *Answ.* They serve also for our justification, but after another sort. For they serve to apply and communicate unto us, and to put us in possession of the benefits which Christ hath procured for us, and purchased by his death. S. *Paul* saith, *He ascended to give gifts to men, & to fill all things, Eph.* 4.8,10. And Christ saith, *When I am exalted, I will draw all men to me, Ioh.* 12.32. And, *He lives for ever to make intercession for us, Heb.* 7.27.

The second question is, how Christ could obey being God, and satisfie for us being man? *Answ.* Christ must bee considered, not meerely as God, or as man; but as God-man, or Man-god. For the Godhead doth not redeeme us without the manhood, nor the manhood without the Godhead. Nevertheless, Christ as God and man, may both obey and satisfie. For, as there are in Christ two natures, so there are two distinct operations of the said natures. And as the said natures united make one Christ, so the operations of the natures concurring and being united in one, make the compound worke of a Mediator. Therefore the obedience of Christ being the worke of a Mediator, hath in it the operations of both natures. The practice, exercise, or execution of obedience, is from the manhood: therefore it is said, that *Christ bare our sinnes in his body upon the crosse, 1 Pet.* 2.24. that *hee suffered in the flesh, 1 Pet.* 4.1. that *hee made a living way by the vaile of his flesh, Heb.* 10.20. that *wee are reconciled in the body of his flesh, Col.* 1.22. Obedience is properly a subjection of the will in reasonable creatures, to the will of God: Now the will of the Godhead of Christ admits no subjection to the will of God, because the will of the Godhead (or of God,) is one and the same in all the persons. Christ therefore yeelds subjection only in respect of the will of the manhood, in which he performes obedience. Moreover, the operation of the Godhead is to make the said obedience meritorious and satisfactorie for all that shall beleeve. In this respect *Paul* saith, *God was in Christ reconciling the world unto himselfe, 2 Cor.* 5.18. and that *God shed his blood, Acts* 20.28. namely, in that nature which the Sonne of God assumed. Hence ariseth the value, price, and dignitie of the obedience of Christ.

The third question is, how the obedience of Christ should be made ours? *Ans.* By the free donation of God. For Christ is really given unto us in the Word & Sacraments: and consequently Christs obedience is made ours: even as when a peece of ground is made ours, the commoditie thereof is ours also.

The fourth question is, how the obedience of Christ should be our justice? *Ans.* It is not our justice in naturall manner, for then it should be in us: but by a divine & supernaturall manner, namely, by Gods acceptation, in that he accounts it ours, even as truly as if it were in us. And because God accepteth it for ours, it is ours indeed: for his willing and approving of any thing, is the doing it: and he cals the things that are not, as if they were.

Thus wee see what the obedience of Christ is. And here two errours must bee avoided. The one is of some Protestants, lesse dangerous, yet an untruth; namely, that we are justified only by the passion of Christ. But if this were so, we should be justified without fulfilling the Law: for (as I have said) we owe unto God a double debt: one by creation, namely, the fulfilling of the Law in all things, from our first beginning: the second, since the fall of *Adam*, namely, a satisfaction for the breach of the Law. Now the passion of Christ is a payment of the second debt, but not of the first; whereas both must be answered. For, *Cursed is he that doth not continue in all things written in the Law to doe them.* The passion of Christ procureth deliverance from hell, but alone by it selfe considered, it doth not purchase a right to eternall life.

Object. I. Christ fulfilled the Law for himselfe: therefore his passion alone serves for our justification. *Ans.* Christ as man fulfilled the Law for himselfe, that hee might be in both natures an holy High Priest, and so continue. Nevertheless, as Mediator, God and man, he became subject to the Law: in this regard he did not fulfill the Law for himselfe, neither was he bound so to doe.

Object. II. That which Christ did, we are not bound to do: but Christ (say some) fulfilled the Law for us: therfore we are not bound to fulfill the Law. *Ans.* That which Christ did we are not bound to doe, for the same end, and in the same manner. Now he fulfilled the Law in way of redemption, and satisfaction for us: and so doe not we fulfill the Law, but only in way of thankfulnesse for our redemption.

Object. III. The Law doth not exact both obedience, and the penaltie also. *Ans.* In the estate of innocencie, the Law threatned the penaltie, and it only exacted obedience. Since the fall it exacteth both obedience, and the punishment. The threatning of the Law exacts the punishment, the precepts exact obedience.

Ob. IV. *Heb.* 10.19. *By the blood of Christ we have entrance into the holy place. Ans.* By the *blood of Christ* wee are to understand the passion: and the passion may not be severed from active and voluntarie obedience. For Christ in suffering obeyed, & in obeying suffered. And (as *Chrysostome* saith) *the passion is a kinde of action.* Christ in the oblation of himselfe did not only offer to God his passion, but also prayers, which are no passions, *Heb.* 5.7.

Homil. 2. in Act.

The second errour is of the Papists, who teach that the thing by which and for which a sinner is formally justified, *is remission of sins, with inherent justice infused by the Holy Ghost.* But this cannot be. For inherent justice and justification are made distinct gifts of God. *Paul* saith, *Christ is made unto us of God, wisdome, justice, sanctification, 1 Cor.* 1.30. Againe, *But yee are washed, yee are justified, and sanctified, 1 Cor.* 6.11. Secondly, the justice whereby a sinner is justified, *is revealed without the Law, Rom.* 3.21. Now inherent justice, or the habit of charitie, is revealed by the Law: and the obedience of Christ is the only justice revealed without the Law. For it is a justice impured which the Law never knew; and in this obedience Christ performed the Law, and more too. For hee died for his enemies, and so loved his neighbour more than himselfe. Thirdly, God is not only a Justifier, but also *just in justifying, Rom.* 3.26. because he justifieth none but such as bring unto him a true and perfect justice, either in themselves, or in their Mediator, *Prov.* 17.15. Now this inward and inherent justice is not such, for it is imperfect: because it is increased (as they teach) by a second justification, and it is in this life mixt with the corruption of the flesh. Fourthly, the righteousnesse of a good conscience is an excellent grace, and gift of God: but by it *we are not justified, 1 Cor.* 4.4. Lastly, a dole error is to be noted in this Popish doctrine of justification. For in Popish learning remission of sinnes is not only an abolishing of the guilt and the punishment, but also of the corruption of sinne: so as the partie pardoned and justified hath nothing in him, that (as they say) God may justly hate. And yet *Paul* justified and regenerate saith otherwise of himselfe: that *sinne dwelleth in him*; and that *the law of his members rebels in him against the law of his minde, and leads him captive to sinne. Rom.* 7.

The Use of the Doctrine. First, in that we are justified by an obedience out of our selves, wee are taught utterly to deny our selves, and to goe out of our selves, as having nothing in us whereby wee may be saved. Here is the foundation of the abnegation of our selves. Secondly, the obedience of Christ must bee unto us the foundation of our obedience: for hee performed all righteousnesse for us, that wee might bee servants not of sinne, but servants of righteousnesse in all duties of obedience. And in his obedience wee must not only respect the merit thereof, but also his holy example in love, mercie, meeknesse, patience, &c. and after it, are wee to fashion our lives. Thirdly, the obedience of Christ must bee the foundation of our comfort. In all dangers and temptations, wee that beleeve are to oppose the obedience of Christ against the fierce wrath of God, against hell, death, and damnation. Certaine beasts when they are pursued fly the next way to their dens, where they hold themselves even to death. Christ in respect of his obedience, is our hiding place, *Rom.* 3.26. he is set forth unto the world as a *Propitiatorie*. For as the *Propitiatorie* covered the Arke and the Decalogue, so he covereth our sins, and he hides our bodies and soules from the furious indignation and vengeance of God. Let us therefore by our faith fly to this our hiding place in the storme and tempest of Gods wrath, and let us there live and die. Fourthly, this obedience is the foundation of our happinesse. For true happinesse is to be eased of our sinnes, *Psal.* 32.1. and this ease we have from Christ, *Matt.* 11.28. Lastly, the consideration of this obedience is the foundation of our thankfulnesse to God. For if wee beleeve that Christ suffered, and fulfilled the Law for us; wee are worse than beasts, if wee doe not everie way shew our selves thankfull for this mercie.

The fifth point to bee considered, is the meanes of justification, namely, *the faith of Christ*. Of which I consider three things. The first, what faith is? The Papists define justifying faith to be a gift of God, whereby we beleeve the articles of faith to be true, and the whole word of God. But this faith the Devils have. Here they alleage, that *Abraham* was the father of all the faithfull, and that his faith was nothing else but a perswasion, that he was able to give him a childe in his old age. *Answ.* First, the object of *Abrahams* faith was double, one lesse principall, that he should have issue in his old age: the second more principall, that the *Messias* his Redeemer should descend of his loynes. And this was the thing which his faith in the promise of God specially aimed at. I answer againe, that *Abraham* beleeved not only the power of God, *Rom.* 4.21. but also his will: which he had revealed in the promise, *In thy seed all the nations of the earth shall be blessed.* Secondly, it is alleaged that Christ in the curing of certain blinde men, required no more, but that they should beleeve his power, *Mat.* 9.28. I answer, That the end of the miracles of Christ was to confirme the certaintie of doctrine, specially touching his natures and offices. And therefore a generall faith touching the divine power or Godhead of Christ was sufficient for the obtaining of a miraculous cure. Thirdly, they object that salvation is promised to generall faith, *Rom.* 10.9. *If thou shalt confesse with thy mouth the Lord Iesus, and beleeve that God raised him from the dead, thou shalt bee saved.* That *Peters* faith was generall, *Matth.* 16.10. *Thou art Iesus Christ the son of the living God.* That the Eunuchs faith was of the same kinde. *Act.* 8.37. *I beleeve that Iesus Christ is the son of God. Ans.* It is a common rule in Scripture, that *words signifying knowledge, signifie also the motions and good affections of the heart,*

Psal. 1. The Lord knowes the way of the righteous, that is, knowes and approves it, 2 *Tim.* 2.19. *The Lord knowes who are his*, that is, he knoweth and chuseth them. *Joh.* 17. 2. *This is eternall life, to know thee the only God*, that is, to know and acknowledge thee for our God. If this bee true in words of knowledge, then much more words of beleeving signifie the good motions and the affiance of the heart. Thus to beleeve Christ to be the Son of God, in the places before named, is to beleeve that he is God, and withall to fix our affiance on him: otherwise the Devils beleeve thus much. When *Thomas* had put his finger in the side of Christ, he said, *My Lord, and my God*, *Joh.* 20. 28. And to this speech of his Christ saith, *Thou hast seene and beleeved*. This then is true faith, not only to beleeve that Christ is God, but also that he is our God.

Justifying faith in true manner is defined thus: *It is a gift whereby we apprehend Christ and his benefits*, *Joh.* 1. 12. to beleeve in Christ, and to receive Christ, are put both for one, *Joh.* 6. faith is the mouth of the soule, whereby we eat the flesh of Christ, and drinke his bloud, *Joh.* 17. 8. To receive the word of Christ, to acknowledge it, and to beleeve it, are put all for one. *Paul* saith, that the Gentiles did apprehend *the justice which is by faith*, *Rom.* 9. 30. Againe, that *wee receive the promise of the Spirit by faith*, *Gal.* 3. 14.

This apprehension stands in two things. The first is, to know Christ as hee propounds himselfe in the Word and Sacraments. The second is, to apply him and his benefits unto our selves. This application is made by a supernaturall act of the understanding, when we beleeve that Christ with his benefits is really ours. It may bee objected, that faith is a certaine confidence, whereby wee beleeve in Christ: and so it is described even in this text. *Answ.* 1. Faith and confidence properly are distinct gifts of God: and confidence is the effect or fruit of faith. For *Paul* saith, that *we have entrance to God with confidence by faith*, *Ephes.* 3. 12. And reason declares as much, for a man cannot put his confidence in Christ, till he be assured that Christ with his benefits are his. Wee doe not rest on his goodnesse, of whose love wee doubt. Secondly, I answer, that confidence being a most notable effect of faith, is often in Scripture put for faith, and faith is described by it (as it is in this place,) and yet for nature they are not one, but must be distinguished.

Furthermore, the grounds of apprehension must bee considered. For speciall faith must have a speciall and infallible ground. The grounds are three. The first is this: In the Gospell God hath propounded generall promises of remission of sinnes, and life everlasting by Christ: and withall hee hath given a commandement to apply the said promises to our selves, 1 *Joh.* 3. 23. *This is the commandement of God, that ye beleeve in the name of his Sonne Jesus Christ*: and wee cannot beleeve in Christ, till wee beleeve Christ to bee our Christ. Now then a generall promise, with a commandement to apply the same to our selves, is in effect as much as a speciall promise. The second ground is this, *Rom.* 8. 16. *The Spirit of God testifieth together with our spirits, that wee are the sonnes of God*. In this testimony foure things must be observed. The first, that it is sufficient to certifie and assure us of our salvation. For if the testimony of two or three witnesses establish a truth among men, then much more the testimony of God. The second is, that this testimony may bee certainly knowen; else it is no testimony unto us. The third is, that this testimony is found and perceived in the use of the Word, Prayer, Sacraments. The last is, that it is especially given and felt in the time of great danger and affliction. For when by reason of miserie and trouble, wee know not how to pray as wee ought, then *the Spirit makes request for us with groanes that cannot be uttered*, *Rom.* 8. 26. And in afflictions *Paul* saith, *The love of God is shed abroad in our hearts*. Now then, if God give to them that turne unto him a testimony that they are the children of God: they for their parts are by speciall faith to beleeve it. The ground is this: A speciall faith may bee gathered, partly upon things generally revealed in the word of God, and partly upon sense, observation, and experience: the same things being revealed generally in the word, and particularly by experience. Upon this ground may we truly conclude the forgivenesse of our sins, and the salvation of our soules on this manner: Hee which beleeveth hath the forgivenesse of his sins, but I beleeve in Christ (saith hee which beleeveth) therefore my sins are forgiven me. The *major* or first part is expressed in the word; the *minor* or second part is found true by experience, and by the testimony of the conscience, which is a certaine testimony. For *Paul* saith, *This is my rejoycing, the testimony of my conscience*, 2 *Cor.* 1. 12. And the conclusion is the conclusion of speciall faith. If this bee not a good and sufficient ground, there is almost no speciall faith in the world.

Lastly, wee are to consider the degrees of Apprehension, and they are two: there is a *weake apprehension*, and there is a *strong apprehension*, as there is a weake and a strong faith. The weake faith and apprehension is, when wee endevour to apprehend. This endevour is, when wee bewaile our unbeleefe, strive against our manifold doubtings, will to beleeve with an honest heart, desire to be reconciled to God, and constantly use the good meanes to beleeve. For God accepts the will to beleeve for faith it selfe, & the wil to repent for repentance. The reason hereof is plaine. Every supernatural act presupposeth a supernaturall power or gift: and therefore the will to beleeve and repent, presupposeth the power and

and gift of faith, and repentance in the heart. It may bee objected, that in the mindes of them that beleeve in this manner, doubtings of Gods mercie doe abound. *Answ.* Though doubtings abound never so, yet are they not of the nature of faith, but are contrarie to it. Secondly, wee must put difference betweene true apprehension and strong apprehension. If we truly apprehend, though not strongly, it sufficeth. The palsie hand is able to receive a gift, though not so strongly as another. The man in the Gospell said, *Lord, I beleeve, help mine unbeleefe*, *Mark.* 9. 24. that is, help my faith, which by reason of the smalnesse thereof, may rather bee called unbeleefe than faith. This is the common faith of true beleevers. For in this world wee rather live by hungring and thirsting, than by full apprehending of Christ: and our comfort stands rather in this, that wee are knowen of God, than that we know God.

The highest degree of faith is a full perswasion of Gods mercie. Thus saith the Holy Ghost, that *Abraham was not weake through unbeleefe, but strong in faith*, *Rom.* 4. 20. But wherein was his strength? In that *he was fully perswaded, that God which had promised would also performe it*. This measure of faith is not incident to all beleevers, but to the Prophets, Apostles, Martyrs, and such as have been long exercised in the schoole of Christ. And this appeares by the order whereby wee attaine to this degree of faith. First, there must bee a knowledge of Christ, then followes a generall perswasion of the possibilitie of pardon and mercie, whereby wee beleeve that our sinnes are pardonable. An example whereof we have in the prodigall childe, *Luk.* 15. 18. After this the Holy Ghost worketh a will and desire to beleeve, and stirres up the heart to humble and serious invocation for pardon. After prayer instantly made, followes a settling and quieting of the conscience, according to the promise *Matt.* 7. 7. *Knocke, it shall be opened; seeke, ye shall finde; aske, ye shall receive*. After all this followes an experience in manifold observations of the mercies of God, and love in Christ; and after experience followes a full perswasion. *Abraham* had not this full perswasion, til God had sundry times spoken to him. *David*, upon much triall of the mercie and favour of God, growes to resolution, and saith, *Psal.* 23. 6. *Doubtlesse, kindnesse and mercie shall follow me all the daies of my life*.

This distinction of the degrees of faith must the rather be observed, because the Papists suppose that wee teach, that everie faith is a full perswasion, and that everie one among us hath this perswasion. Which is otherwise. For certaintie we ascribe to all faith, but not fulnesse of certaintie. Neither doe we teach, that all men must have a full perswasion at the first.

The Use. If that bee the right faith, which apprehends and applyes Christ unto us, then is it a poore and miserable faith of the Papist, to be baptized, and withall to beleeve as the Church doth, when it is not known what the Church beleeves.

Of the same kinde is the faith of the multitude among us, whose faith is their good meaning, that is, their fidelitie and truth in their dealings.

Lastly, if that be faith which truly apprehends Christ, there is little true faith in these last dayes. For though the merit of Christ be apprehended by faith, yet is not the efficacie of his death; and that appeares by the bad and unreformed lives of them that professe the Gospell. Indeed, many say they have, and ever had a strong perswasion of Gods mercie: but in the most of them it is but a strong imagination: for their faith was conceived without the Word, Prayer, Sacraments: and it is severed from good life. We are then all of us carefully to seek for this true and lively faith: and the rather, because faith and repentance are possible to all that by grace doe will it. Nay, they which will to beleeve and repent, have begun to beleeve and repent; God accepting the will for the deed, *Luk.* 11. 13. And having attained to a measure of true faith, we must goe on and seeke to justifie our selves: but yet (as S. *James* teacheth, cap. 2.) justifie our faith by good works, and then shall our faith be a meanes to justifie us in life and death.

The second point to be considered concerning faith, is the manner how it justifieth. The Papists teach, that it justifieth, because it stirreth up good motions and good affections in the heart, whereby it prepareth and disposeth man, that hee may bee fit to receive his justification. Againe, because it being an excellent vertue, meriteth that God should justifie. But this is false which they say. For if faith justifieth by disposing the heart, then there must bee a space of time betweene justification and justifying faith: but there is no space of time betweene them. For so soone as a man beleeves, he is presently justified. For everie beleever hath the promise of remission of sinnes and life everlasting. Againe, in the case of justification, *Paul* opposeth beleeving and doing, faith and works of the Law: faith therefore doth not justifie, as a worke, or as an excellent vertue, bringing forth many divine and gracious operations in us. Nay, the proper action of faith, which is *Apprehension*, doth not justifie of it selfe; for it is imperfect, and is to bee increased to the end of our dayes.

Faith therefore justifieth, because it is an instrument to apprehend and apply that which justifieth, namely, Christ and his obedience. As the Israelites stung of fiery Serpents were cured, so are we saved, *Joh.* 3. 18. the Israelites did nothing at all, but only look upon the brazen Serpent; so are we to do nothing for our justification and salvation, but

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Furthermore, the grounds of apprehension must bee considered. For speciall faith must have a speciall and infallible ground. The grounds are three. The first is this: In the Gospell God hath propounded generall promises of remission of sinnes, and life everlasting by Christ: and withall hee hath given a commandement to apply the said promises to our selves, 1 *Joh.* 3. 23. *This is the commandement of God, that ye beleeve in the name of his Sonne Jesus Christ*: and wee cannot beleeve in Christ, till wee beleeve Christ to bee our Christ. Now then a generall promise, with a commandement to apply the same to our selves, is in effect as much as a speciall promise. The second ground is this, *Rom.* 8. 16. *The Spirit of God testifieth together with our spirits, that wee are the sonnes of God.* In this testimony foure things must be observed. The first, that it is sufficient to certifie and assure us of our salvation. For if the testimony of two or three witnesses establish a truth among men, then much more the testimony of God. The second is, that this testimony may bee certainly knowen; else it is no testimony unto us. The third is, that this testimony is found and perceived in the use of the Word, Prayer, Sacraments. The last is, that it is especially given and felt in the time of great danger and affliction. For when by reason of miserie and trouble, wee know not how to pray as wee ought, then *the Spirit makes request for us with groanes that cannot be uttered*, *Rom.* 8. 26. And in afflictions *Paul* saith, *The love of God is shed abroad in our hearts.* Now then, if God give to them that turne unto him a testimony that they are the children of God: they for their parts are by speciall faith to beleeve it. The ground is this: A speciall faith may bee gathered, partly upon things generally revealed in the word of God, and partly upon sense, observation, and experience: the same things being revealed generally in the word, and particularly by experience. Upon this ground may we truly conclude the forgivenesse of our sins, and the salvation of our soules on this manner: Hee which beleeveth hath the forgivenesse of his sins, but I beleeve in Christ (saith hee which beleeveth) therefore my sins are forgiven me. The *major* or first part is expressed in the word; the *minor* or second part is found true by experience, and by the testimony of the conscience, which is a certaine testimony. For *Paul* saith, *This is my rejoycing, the testimony of my conscience*, 2 *Cor.* 1. 12. And the conclusion is the conclusion of speciall faith. If this bee not a good and sufficient ground, there is almost no speciall faith in the world.

Lastly, wee are to consider the degrees of Apprehension, and they are two: there is a *weake apprehension*, and there is a *strong apprehension*, as there is a weake and a strong faith. The weake faith and apprehension is, when wee endevour to apprehend. This endevour is, when wee bewaile our unbeleefe, strive against our manifold doubtings, will to beleeve with an honest heart, desire to be reconciled to God, and constantly use the good meanes to beleeve. For God accepts the will to beleeve for faith it selfe, & the wil to repent for repentance. The reason hereof is plaine. Every supernatural act presupposeth a supernaturall power or gift: and therefore the will to beleeve and repent, presupposeth the power and gift of faith, and repentance in the heart. It may bee objected, that in the mindes of them that beleeve in this manner, doubtings of Gods mercie doe abound. *Answ.* Though doubtings abound never so, yet are they not of the nature of faith, but are contrarie to it. Secondly, wee must put difference betweene true apprehension and strong apprehension. If we truly apprehend, though not strongly, it sufficeth. The palsie hand is able to receive a gift, though not so strongly as another. The man in the Gospell said, *Lord, I beleeve, help mine unbeleefe*, *Mark.* 9. 24. that is, help my faith, which by reason of the smalnesse thereof, may rather bee called unbeleefe than faith. This is the common faith of true beleevers. For in this world wee rather live by hungring and thirsting, than by full apprehending of Christ: and our comfort stands rather in this, that wee are knowen of God, than that we know God.

The highest degree of faith is a full perswasion of Gods mercie. Thus saith the Holy Ghost, that *Abraham was not weake through unbeleefe, but strong in faith*, *Rom.* 4. 20. But wherein was his strength? In that *he was fully perswaded, that God which had promised would also performe it.* This measure of faith is not incident to all beleevers, but to the Prophets, Apostles, Martyrs, and such as have been long exercised in the schoole of Christ. And this appeares by the order whereby wee attaine to this degree of faith. First, there must bee a knowledge of Christ, then followes a generall perswasion of the possibilitie of pardon and mercie, whereby wee beleeve that our sinnes are pardonable. An example whereof we have in the prodigall childe, *Luk.* 15. 18. After this the Holy Ghost worketh a will and desire to beleeve, and stirres up the heart to humble and serious invocation for pardon. After prayer instantly made, followes a settling and quieting of the conscience, according to the promise *Mat.* 7. 7. *Knocke, it shall be opened; seeke, ye shall finde; aske, ye shall receive.* After all this followes an experience in manifold observations of the mercies of God; and love in Christ; and after experience followes a full perswasion. *Abraham* had not his full perswasion, til God had sundry times spoken to him. *David*, upon much triall of the mercie and favour of God, growes to resolution, and saith, *Psal.* 23. 6. *Doubtlesse, kindnesse and mercie shall follow me all the dayes of my life.*

This distinction of the degrees of faith must the rather be observed, because the Papists suppose that wee teach, that everie faith is a full perswasion, and that everie one among us hath this perswasion. Which is otherwise. For certaintie we ascribe to all faith, but not fulnesse of certaintie. Neither doe we teach, that all men must have a full perswasion at the first.

The Use. If that bee the right faith, which apprehends and applyes Christ unto us, then is it a poore and miserable faith of the Papist, to be baptized, and withall to beleeve as the Church doth, when it is not knowen what the Church beleeves.

Of the same kinde is the faith of the multitude among us, whose faith is their good meaning, that is, their fidelitie and truth in their dealings.

Lastly, if that be faith which truly apprehends Christ, there is little true faith in these last dayes. For though the merit of Christ be apprehended by faith, yet is not the efficacie of his death; and that appeares by the bad and unreformed lives of them that professe the Gospell. Indeed, many say they have, and ever had a strong perswasion of Gods mercie: but in the most of them it is but a strong imagination: for their faith was conceived without the Word, Prayer, Sacraments: and it is severed from good life. We are then all of us carefully to seek for this true and lively faith: and the rather, because faith and repentance are possible to all that by grace doe will it. Nay, they which will to beleeve and repent, have begun to beleeve and repent; God accepting the will for the deed, *Luk.* 11. 13. And having attained to a measure of true faith, we must goe on and seeke to justifie our selves: but yet (as S. *James* teacheth, cap. 2.) justifie our faith by good works, and then shall our faith be a meanes to justifie us in life and death.

The second point to bee considered concerning faith, is the manner how it justifieth. The Papists teach, that it justifieth, because it stirreth up good motions and good affections in the heart, whereby it prepareth and disposeth man, that hee may bee fit to receive his justification. Againe, because it being an excellent vertue, meriteth that God should justifie. But this is false which they say. For if faith justifieth by disposing the heart, then there must bee a space of time betweene justification and justifying faith: but there is no space of time betwene them. For so soone as a man beleeves, he is presently justified. For everie beleever hath the promise of remission of sinnes and life everlasting. Againe, in the case of justification, *Paul* opposeth beleeving and doing, faith and works of the Law: faith therefore doth not justifie, as a worke, or as an excellent vertue, bringing forth many divine and gracious operations in us. Nay, the proper action of faith, which is *Apprehension*, doth not justifie of it selfe; for it is imperfect, and is to bee increased to the end of our dayes.

Faith therefore justifieth, because it is an instrument to apprehend, and apply that which justifieth, namely, Christ and his obedience. As the Israelites stung of fierie Serpents were cured, so are we saved, *Joh.* 3. 15. the Israelites did nothing at all, but only look upon the brazen Serpent; so are we to do nothing for our justification and salvation, but to

to fix the eye of our faith on Christ. The bankrupt paies his debt by accepting the paiment made by the surety. It is the propertie of true religion to depresse nature, and to exalt grace: and this is done when wee make God the only worker of our salvation, & make our selves to bee no more but receivers of the mercie and grace of God by faith, and receivers not by nature, but by grace, reaching out the beggers hand, namely, our faith in Christ, to receive the gift or almes of mercie.

The last point is, that faith alone justifies. For here *Paul* saith, that *wee are justified by faith, without the works of the Law:* and that is as much as if he had said, *by faith alone.* Some Papists to help themselves translate the words of *Paul* thus, *Knowing that a man is not justified by the works of the Law,* [ἐὰν μὴ] *if not by faith,* that is, except faith goe withall: then if faith be joyned with works, (say they) works justifie. I answer, that this manner of translation corrupteth the Text. For [ἐὰν μὴ] must here bee translated; *but,* as appeares by the words following, *We have beleeved in Christ, that wee might be justified by faith in Christ without the works of the Law:* We cannot doe more in the curing of our spirituall diseases, than in the curing the diseases of our bodie: of which Christ saith, *Only beleeve, Mark.* 5.36. When *Abraham* abounded both in faith and works, *Rom.*4. it is said, that *he was justified by faith without works.*

This Doctrine is of great use. First, wee learne hence, that a man is justified by the meere mercie of God; and that there is excluded from justification, all merit of congruitie, all meritorious works of preparation wrought by us, all co-operation of mans will with Gods grace, in the effecting of our justification.

Secondly, we learne that a man is justified by the meere merit of Christ, that is, by the meritorious obedience which he wrought in himselfe, & not by any thing wrought by him in us. Here then our merits, & satisfactions, & all inward justice is excluded from the justification of a sinner. To this end *Paul* saith, that *we are justified freely by the redemption that is in Christ, Rom.* 3.24. that *we are made the justice of God in him* (and not in us,) 2 *Cor.*5.21. that *hee gave himselfe to deliver us, Gal.* 1.4. that *he hath purged our sins by himselfe, Heb.* 1.3. and not by any thing in us. Hence it appeares, that the Papists erre and are deceived, when they teach that Christ did merit, that we might merit & satisfie for our selves: for then we should not be justified by our faith alone.

Thirdly, hence wee learne, that a sinner is justified by meere faith, that is, that nothing withinus concurres as a cause of our justification, but faith; and that nothing apprehends Christs obedience for our justification, but faith. This will more easily appeare, if wee compare faith, hope, and love. Faith is like an hand, that opens it selfe to receive a gift, and so is neither love, nor hope. Love is also an hand, but yet an hand that gives out, communicates & distributes. For as faith receives Christ into our hearts, so love opens the heart, & poures out praise & thanks to God, and all manner of goodnes to men. Hope is no hand, but an eye that wishly looketh & watcth for the good things which faith beleeveth. Therefore it is the only propertie of faith, to claipe and lay hold of Christ and his benefits.

It is objected, That true faith is never alone. I answer thus: Faith is never alone in the person justified, nor in godly conversation: but is joyned with all other vertues. Yet in the act and office of justification it is alone. The eye in the bodie is not alone, being joyned with all other parts, hand, foot &c. nevertheless, the eye in seeing is alone. For no part of the bodie seeth, but the eye.

Secondly, it may bee objected, that being justified by faith alone, we are saved by faith alone, and so may live as wee list. I answer: Faith must be considered as an instrument, or as a way. If it be considered as an instrument to apprehend Christ to our salvation, wee are only saved by faith on this manner. Yet if faith be considered as a way, we are not only saved by faith. For all other vertues & works are the way to life, as well as faith, though they be not causes of salvation.

Thirdly, it is objected, That not only faith, but also the Sacraments serve to apply Christ. I answer: They are said to apply, in that they serve to confirme faith, whose office is to apply. And here let us take notice of the errour of the Papists, who teach, that our satisfactions serve to apply the satisfaction of Christ: and the sacrifice of the Masse, to apply the sacrifice of Christ upon the crosse: whereas nothing indeed applyes but faith.

In the sixth place wee are to consider the kindes of justification. The Papists make two: one, when a man of an evill man is made a good man: the second, when a good man is made better: and this, they say, is by works. But it is false which they teach. For the Jewes which were borne an holy and peculiar people to God, by meanes of the covenant *were justified* (as *Paul* here saith) *by faith, without works.* Againe, he saith, that the verie end of our beleeving is, *that wee may bee justified by faith, without works.* Therefore there is one only justification, and no more, and that by faith without works.

The seventh point is the ground of this doctrine of justification by faith without works. And it is laid down in the end of the 16. vers. *No flesh shall bee justified by the works of the Law.* And this ground is taken, as I suppose, from *Psal.* 143.v.2. It may bee alleaged, that *David* saith thus, *No flesh shall bee justified in thy sight,* and that the other words, *[by the works of the Law]* are not expressed. I answer, that the Apostles, and Christ in citing places of the old Testament, apply them, and expound

pound them, and hereupon sometime adde words without adding to the sense. *Moses* saith, *Him shalt thou serve, Deut.*6.13. Christ alleaging the same words, saith; *Him only shalt thou serve, Matth.*4.10. *David* saith, *Sacrifice and burnt offering thou wouldest not, but mine eares hast thou pierced, Psal.* 40.7. the author to the Hebrewes citing this text saith, *Sacrifice and burnt offering thou wouldest not, but a bodie hast thou fitted mee, Hebr.*10.5. And thus the piercing of the eare is explained. For indeed it signifies to be made obedient: and to th send was a body given to Christ, that he might obey his Fathers will.

The eighth and last point is the practice of them that are justified, and that is to beleeve, or put their trust in Christ. *Trust in the Lord* (saith the Prophet) *and ye shall be assured,* 2 *Chro.*20.20. And *Salomon* saith, *Roll your care on the Lord, Prov.*16.3. By meanes of this faith the heart of the righteous is fixed and stablished, *Psal.* 112.7,8. For the better practice of this duty, two rules must be remembred. The one is, that faith and the practice thereof must reigne in the heart, and have all at command. We must not goe by sense, feeling, reason, but we must shut our eyes, and let faith keepe our hearts close to the promise of God. Nay, faith must over-rule nature, and command nature, and the strongest affections thereof. Thus *Abraham* beleeved against hope, and by faith was content to offer his naturall and only begotten sonne, *Heb.*11. If faith overrule nature, then much more must it have all the lusts and corruptions of nature at command. The second rule is, that when wee know not what to doe, by reason of the greatnesse of our distresse, we must then fix our hearts on Christ without separation. He that climes up a ladder or some steepe place, the higher hee goes, the faster he holds, 2 *Chron.*20.12. *Iob* 23.12. Hence is true comfort, *Psal.*27.13.

17. *And if while we seeke to be made righteous by Christ, wee our selves are found sinners, is Christ the minister of sinne? God forbid.*

For the better understanding of the latter part of this chapter, it must be observed, that *Paul* directs his speech not only to *Peter,* but also to the Jewes that stood by, being maintainers of justification by the law.

Some thinke, that in this verse *Paul* makes an objection in the person of the false Apostles, on this manner: If wee be justified by Christ alone, without the observation of the law, then there is no difference betweene us Jewes and the Gentiles; but wee are as deepe sinners as they: and if this be so, then Christ is the minister of sinne. And then say they, to this *Paul* answers, *God forbid.* But I some what doubt, whether this be the sense of the words, because *Paul* doth not make a direct confutation of this objection in the words following.

Therefore I rather suppose, that *Paul* continues his former speech, even to the end of the chapter: and that in these words hee useth a third reason, to dissuade *Peter* from halting betweene the Jewes and Gentiles. And the reason will the better appeare, if we search the meaning of the words. *If while we be justified by Christ,* that is, by faith in Christ, without the workes of the law. *Wee are found sinners,* that is, found in our sinnes, not fully justified, but are further to be justified by the workes of the law. *Is Christ the minister of sinne?* that is, doth it not hence follow, that Christ ministred unto us occasion of sinne, in that he hath caused us to renounce the justice of the law? *God forbid,* that is, ye doe all hold it with me as a blasphemie, that Christ should be the minister of sinne.

The argument then is framed thus: If being justified by Christ, we remaine sinners, and are further to bee justified by the law, then Christ is the minister of sinne: but Christ is no minister of sinne: therefore they which are justified, need no further to bee justified by the law.

The use. First we learne hence, that it is blasphemie to make Christ the minister of sinne, who is the minister of righteousnesse, yea justice it selfe, *Isa.*53.11. *Dan.*9.25. *Hee brings everlasting righteousnesse, Iohn* 1. *He is the Lambe of God that takes away the sinnes of the world.* Of this all the Prophets give testimony, *Act.* 10.43. Therefore Atheists are no better than devils, that reckon him among the false Prophets of the world. And many of them that professe Christ are greatly to be blamed, that make Christ the greatest sinner in the world: because Christ died for them: therefore they presume of mercie, and take libertie to live as they list.

Againe, *Paul* here teacheth, that they which are justified by Christ, are perfectly justified, and need not further to be justified by any thing out of Christ, as by the workes of the law. It may be objected, that they which are justified feele themselves to bee sinners, *Rom.*7.14. *Answ.* The corruption of originall sinne is in them that are justified: yet it is not imputed to them by God, and withall, it hath received his deadly wound by the death of Christ. Therefore they which are justified, are not reputed sinners before God. Againe, it may be objected, that they which are justified, must confesse themselves to bee sinners to the very death. *Ans.* Confession of sinne is not a cause, but a way for the obtaining of pardon, *Prov.*28.13. 1 *Iohn* 1.9. The uncovering of our sinnes is the way to cover them before God. The sinnes therefore of men justified, upon their humble and serious confession, are not sinnes imputed, but covered.

Upon this doctrine it followes, that there is not a second justification by workes, as the Papists teach. For hee that is justified by Christ, is fully justified, and needs not further to be justified by any thing out of Christ, as by the law. Againe, the same persons teach, that our sinnes are done away by the death of Christ,

Christ, and we iustified in our Baptisme: and that if we fall and sinne after Baptisme, we must doe workes of penance, that we may satisfie Gods iustice, and be further iustified by our workes and sufferings. But then, by their leaves, after we are iustified by Christ, we are found sinners, and we are further to be iustified by our owne workes. Now this is the point which *Paul* here confuteth.

Againe, by this doctrine wee learne, that Christ alone is by himselfe sufficient for our iustification. *In him* (saith *Paul*) *are we compleat*, *Col.* 2. 14. He is a well of grace and life never dried up, *Iohn* 4.14. Thirdly, we must content our selves with him alone, and with his obedience for our iust-fication, despising (in respect of him) all merits and satisfaction done by man.

Lastly, here we see what must be the care of men in this world, namely, to seeke to be iustified by the faith of Christ. It was *Pauls* principall desire *to be found in Christ*, *having not his owne righteousnesse*, *but the righteousnesse which is by the faith of Christ*, *Phil.* 3. 10. The like desire should be in us all.

18. *For if I build againe the things which I have destroyed*, *I make my selfe a transgressour.*

By *things destroyed*, *Paul* meanes the works or the iustice of the law, as appeares by the next verse following, where rendering a reason of this, he saith, *by the law I am dead to the law.*

These words depend on the former thus: *Paul* had said before, that Christ was not a minister of sinne unto us: and here he proves it thus. He that builds the iustice of the law which he hath destroyed, is a minister of sin, or makes himselfe a sinner: but the Iewes, and *Peter* by his example, build the iustice of the law which they have destroyed, and so doth not Christ: therefore the Iewes and *Peter* make themselves sinners, and Christ doth not make us sinners.

Here let us obserue the modestie and meeknesse of *Paul*. The things which he speakes, concerne *Peter*, and the Iewes: yet lest he offend them, he applies them to himselfe. This care not to offend was in Christ, who was rather willing to depart from his right, than to offend, *Matthew* 17. 27. And *Paul* bids us *please all men in that which is good.*

Here againe it is *Pauls* doctrine, that wee make our selves offendors *when wee build that which wee have lawfully destroyed.* Thus Teachers are great offendors, when good doctrine is joyned with bad conversation. For good doctrine destroies the kingdome of darknesse, and bad conversation builds it up againe. Thus rulers are great offendors, when good counsell and bad example goe together. For good counsell beats downe wickednes, and bad example sets it up againe. Thus beleevers in Christ are great offendors, when reformed religion and unreformed life are joyned together, as often they are. For then unreformed life builds the kingdome of sinne, which Christ hath destroyed.

Further, we are here taught to be constant in that which is good, *Tit.* 1.9. and to hold fast the Gospel which we professe. Wee have put under foot the Popish religion for this many yeares: our duty is to be constant therein, and no way to budge either in word or deed that which we have to the uttermost of our power destroyed.

19. *For I through the law am dead to the law*, *that I may live unto God.*

In these words *Paul* sets downe a second reason, to prove Christ to bee no minister of sinne, in abolishing the justice of the law. And the reason is framed thus: We Iewes, justified by Christ, are dead to the law, not to live as we list, but to live to the honour of God. Therefore Christ in taking away the justice of the law, is not the minister of sinne.

Here three points are propounded: the first is, that the person justified is dead to the law: the second, that hee is dead to the law by the law: the third, that he is dead that he may live unto God.

For the better understanding of the first point, wee must search what is meant by *dying to the law.* Here the law is compared to an hard and cruell master, and wee to slaves or bondmen, who so long as they are alive, they are under the dominion, and at the command of their masters: yet when they are dead, they are free from that bondage, and their masters have no more to doe with them. Here then, *to be dead to the law* is to be free from the dominion of the law. And wee are free in *foure respects.* First, in respect of the accusing and damnatorie sentence of the law, *Rom.* 8.1. Secondly, in respect of the power of the law, whereby as an occasion it provoketh and stirreth up the corruption of the heart in the unregenerate, *Rom.* 7.8. Thirdly, in respect of the rigour of the law, whereby it exacteth most perfect obedience for our justification. Thus *Paul* here saith, that *hee is dead to the Law.* Lastly, in respect of the obligation of the conscience, to the observation of Ceremonies, *Col.* 2. 20. Thus are all persons justified, by the faith of Christ, free from the law.

Hence we learne, that the Papists erre, and are deceived, when they teach, that the law and the Gospell are one for substance of doctrine. For then they which are justified by Christ, should not only be dead to the law, but also to the Gospell. Now the Scripture saith not, that persons justified are dead to the Gospel.

They erre againe, in that they teach, that persons justified by the merit of the death of Christ, are further to bee justified by the workes of the law. For he that is justified by Christ, is dead to the law: but if we be justified by workes, then are we by Christ made alive to the law.

Thirdly, here we see how long the dominion of the law continueth, and when it endeth.

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The law reignes over all men without exception, til they be justified. When they once beginne to beleeve in Christ, and to amend their lives, then the dominion of the law ceaseth, and they then are no more under the law, but under grace. Here all such persons as live in the security and hardnesse of their hearts, are to be admonished to repent of their sinnes, and to beginne to turne unto God. For they must know, that they live under a most hard and cruell master, that will doe nothing but accuse, terrifie, and condemne them, and cause them to runne headlong to utter desperation. And if they die being under the law, they must looke for nothing but death and destruction without mercie. For the law is mercilesse. This consideration serveth notably to awake them that are dead in their sinnes. Againe, all such as with true and honest hearts have begunne to repent and beleeve, let them be of good comfort. For they are not under the dominion of the law, but they are dead to the law, and under grace, having a Lord, who is also their mercifull Saviour, who will give them protection against the terrours of the law, and spare them as a father spares his child that serves him, and not breake them though they be but as weake and bruised reeds, and as smoaking flax.

The second point is, touching the meanes of our death to the law, and that is the Law. Here some by the law, understand *the law of faith*, that is the Gospel, *Rom.* 3.27. And they make this to be the meaning of the words, *By the law of Christ*, that is, by the Gospel, *I am dead to the law of Moses.* But this sense, though it be a truth, yet will it not stand in this place. For it is the question, whether by the Gospell we be freed from the law? Now *Paul*, a learned disputer, would not bring the question to prove it selfe. Therefore, I take the true meaning of the words to be this: *By the law of Moses*, *I am dead to the law of Moses.* It may be demanded, how this can be, considering the law is the cause of no good thing in us? For it is the ministery of death and condemnation: 2 *Cor.* 3.7, 8, 9. Againe, that which the law cannot revcale, it cannot worke: but the law neither can, nor doth reveale faith in Christ, the death to the law, nor repentance, &c. therefore the law is no cause to worke them. It may peradventure be said, that the law workes repentance, and sorrow for sinne. I answer, there is a double Repentance. One *Legall*, the other *Evangelicall.* Legall is when men have a sight of their sins, and withal are grieved for the punishment thereof. This repentance is wrought by the ministerie of the law: it was in *Iudas*: and it is no grace of God, but of it selfe it is the way to hell. *Evangelicall* Repentance is, when being turned by grace, we turne our selves to God. This repentance is a gift of grace, and is not wrought by the law, but by the ministerie of the Gospel. Againe, there is a *Legall sorrow*, which is a sorrow for sinne, in respect of the punishment: this is no grace, and it is wrought by the law. *Evangelicall sorrow* is sorrow for sinne, because it is sinne. This indeed is a grace of God; but it is not wrought by the law, but by the preaching of mercy and reconciliation: and it followes in us upon the apprehension of Gods mercy by faith. The law then being the cause of no good thing in us, it may be demanded (I say) how we should bee dead to the law, by the law? *Answ.* Though the law be not a cause of this death to the law, and so to sinne: yet it is an occasion thereof. For it accuseth, and terrifieth, and condemneth us: and thereby it occasioneth, or urgeth us to flie unto Christ, who is the cause that we die unto the law. As the needle goes before, & draws in the threed, which sowes the cloth; so the law goes before, and makes a way, that grace may follow after, and take place in the heart. Thus must this place be understood, and all other places that speake of the law in this manner: as *Rom.* 7. 8. &c.

The third point is, touching the end of our death to the law: and that is, that we *may live to God.* It may bee demanded, what life this is, whereby we live to God? *Ans.* There is a naturall, and a spirituall life. Naturall life is that, which we receive from *Adam* by generation: and it is the function of naturall faculties, in living, moving, use of senses, and reason. Spirituall life, is that which wee receive from Christ by regeneration: and it is the action, motion, or operation of the spirit in us. This life is called by *Paul*, *the life of God. Eph.* 4.18. And this is the life which he speakes of in this place. And it is described by many things. First, by the end, and use of it. For it serves to make us *to live to God*, that is, to the honour and glorie of God. And we live to God by living *wisely*, *godly*, *justly*, *Tit.* 2.12. *Wisely*, in respect of our selves: *godly*, in respect of God: *justly*, in respect of men.

That we may live wisely, we must obserue *two rules.* The first: we must labour with all diligence, and with all speed, that we may bee worthy to stand before the Sonne of man at his comming. And therefore we must labour to be in Christ, having true faith and good conscience, *Eph.* 5. 15. *Luk.* 21. 36. Consider also the example of *Paul. Act.* 24.16. It is true wisdome to be wise for our soules, and for everlasting happinesse: and it was the folly of the foolish virgins, that they did not furnish themselves with the oyle of grace in time convenient. The second rule: we must in this world come as neare heaven and the happinesse of life everlasting, as may bee, *Phil.* 3.14. And for this cause we must joyne our selves to the assembly where the word is preached, prayer made, and Sacraments administred: for there is the gate of heaven. Consider the practice of *Moses*, *Heb.* 11.25, 26. and that of *David*, *Psal.* 84.10. Againe, being absent from heaven both in bodie and soule, yet we must have our conversation there, by the cogitation

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of our mindes, and by the affections of our hearts, *Phil.* 3. 21.

That we may live godlily, *seven rules* must be remembred. The first: we must bring our selves into the presence of the invisible God: yea, we must set our thoughts, wils, affections, and all we doe in this sight and presence: and we must evermore remember whatsoever we do, that we have to deale with God himselfe. In this regard *Enoch* is said *to walke with God, Gen.* 5. 24. *Abraham and Isaac before God, Gen.* 17. 1. *and* 48. 15. *and David, Psal.* 116. 9. *and* 139. *all. and Cornelius, Act.* 10. 33. *and Paul,* 2 *Cor.* 7. 12.

The second: we must take knowledge of the will of God in all things, whether it be revealed in the word, or by any event. It is not enough to know Gods will, but when time and place serves, wee must acknowledge it, *Rom.* 12. 2. *Col.* 1. 10.

The third: we must bring our selves in subjection to the knowne will of God, and captivate all our senses unto it: and suffer God to set up his kingdome in us, *Rom.* 12. 1.

The fourth: when we have offended God, wee must instantly humble our selves before his majestie, confessing our offences, and making instant deprecation for mercy. Thus did *Ezra, chap.* 9. and *Daniel, chap.* 9. and *David, Psal.* 32. 3.

The fifth: in all our miseries and adversities we must be silent in our hearts, by quieting our wi's in the good will of God, *Psalme* 4. 4. *Examine your selves, and be still, Psal.* 37. 7. *Be silent to Iehova.* Consider the example of *Aaron, Levit.* 10. 3. of *David, Psal.* 39. 9. of the Jewes, *Act* 11. 18.

The sixth: In all things we doe or suffer, we must depend on the goodnesse, providence, and mercy of God, for the successe of our labours, and for ease or deliverance out of miserie. This is *to live by faith:* and as *Peter* saith, 1 *Pet.* 2. 17. *to sanctifie God in our hearts.*

The last: In all things we must give praise and thankes to God: and that for our miseries and afflictions, *Iob.* 1. 22. for in them God mingles his justice with mercy, whereas hee might utterly condemne us.

That we may live justly in respect of men, *two rules* must be observed. The first: we must make God in Christ, our treasure and our portion, and his favour and blessing our riches. Then shall not the vile sinnes of avarice and ambition beare sway in us: and then shall wee learne with *Paul to be content in any estate, Phil.* 4. 11. because howsoever the world goe, wee have our portion and treasure. The second, we must love God in loving of man: and serve him in doing service to men by the offices and duties of our callings. They which labour in their callings for this end to get riches, honours, and to set up themselves in this world, prophane their callings, and practice injustice. For not selfe-love, but love to God, in duties of love to men, must beare sway in all our actions.

A

Thus we see what it is *to live to God.* Now we are all to be exhorted, to order our lives in this manner. For first of all, we are Gods: and therefore *wee must glorifie God both in our bodies and soules,* 1 *Cor.* 6. 20. Secondly, the end of our justification and redemption is, that wee may live to God. And it is great wickednesse to pervert the order of God, by living to our selves and the lusts of our hearts. Thirdly, there bee three degrees of life: one is in this life, a spirituall and a renewed life: the second in death, when the body goes to the earth, and the soule to heaven: the third, in the last judgement, when body and soule reunited, enter into the presence of God. Therefore that

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wee may be saved, we must live unto God in this life: for we can never come to the second degree of life, but by the first. And we must not imagine, that we can step immediately out of a feud and wicked life, into everlasting happinesse in heaven. Lastly, the grace of God in the ministerie of the Gospel hath appeared, and long taught us, and called upon us, to live unto God. Therefore unlesse we be ashamed and confounded for our sinnes, and beginne with all speed to live unto God, it will bee worse with us, than with Sodom and Gomorrha, and many other nations.

20. *I am crucified with Christ: Thus I live, yet not I any more, but Christ lives in me. And in that I now live in the flesh, I live by the faith of the Sonne of God, who hath loved me, and given himselfe for me.*

C

Whereas *Paul* said before, *I am dead to the law,* here he declares the reason of it, when he saith, *I am crucified with Christ.* Againe, here *Paul* sets downe the true preparation to spirituall life. For God first kils, and then he makes alive. And the measure of spirituall life is according to the decay of originall sinne. This preparation stands in two things: the first is, fellowship with Christ in his crosse and passion, in these words, *I am crucified with Christ.* The second is Abnegation, or Annihilation (as some call it) in these words, *Not I any more: I am crucified with Christ.*

D

For the better understanding of these words, we must observe, first, that *Paul* speakes not this of himselfe particularly, but he speakes in the person of the Christian Jewes, before whom he now reasoneth with *Peter:* nay in the person of all beleevers. For all that beleeve *are buried into his death, Rom.* 6. 4. Secondly, it must bee observed, that *Paul* speakes this of himselfe not as he is man consisting of bodie and soule, but as he is a sinner carrying about him the body of sinne, *Rom.* 6. 6. Further, it may be demanded, upon what ground hee should say, *I am crucified with Christ? Answ.* There be two reasons of this speech. One is, that Christ upon the crosse stood not as a private person, but as a publike person, in the roome, place, and stead of all the Elect: and therefore when he was crucified, all beleevers were

were crucified in him; as in the Parliament, when the Burgesse gives his voice, the whole corporation it said to consent by him, and in him. The second reason is this; by the conversion of a sinner, there is a real donatio of Christ and all his benefits unto us: and there is a reall union, whereby every beleever is made one with Christ. And by vertue of this union, the crosse and passion of Christ is as verily made ours, as if we had beene crucified in our owne persons. Hereupon *Paul* saith in the time present, *I am crucified with Christ.* There are like phrases in *Paul, We are dead with Christ: we are risen with him: we sit with him in heavenly places, Eph.* 2. 6. *Col.* 3. 1. and they are in the same manner to be expounded. Moreover, the benefits that arise of this communion with Christ in his passion are two. One is, *Justification* from all our sinnes, *Rom.* 6. 7. The second is *Mortification* of sinne by the vertue of the death of Christ, after wee are ingrafted into him. Thus much of the meaning.

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The use. Superstitious persons take occasion by the passion of Christ, to stirre up themselves to sorrow, compassion, and teares, by considering the pitifull handling of Christ, the sorrow that pierced the heart of the virgin *Marie,* and the cruelty of the Jewes. But this is a humane use, that may be made of every historie.

The right use is this: We are in minde and meditation to consider Christ crucified: and first, we are to beleeve, that he was crucified for us. This being done, we must goe yet further, and as it were spread our selves on the crosse of Christ, beleeving and with all beholding our selves crucified with him. Thou wilt say, this is a hard matter, I cannot doe it. I say againe, that this is the right practice of faith: strive therfore to be setled in this, that the bodie of thy sinne is crucified with Christ. Pray instantly by asking, seeking, knocking, that thou majest thus beleeve. This faith and perswasion is of endlesse use. First, it is the foundation of thy comfort. If thou beleeve thy self to be crucified with Christ, thou shalt see thy selfe freed from the dominion of the law and sinne, from hell, death, and condemnation; and to thy great comfort shalt see thy selfe to triumph over all thy spirituall enemies. For this Christ doth, *Col.* 2. 14. and thou dost the same, if thou be setled in this, that thou art crucified with him. Secondly, upon this perswasion, thou shalt feele the vertue of the death of Christ to kill sinne in thee, and to raise thy dead soule to spirituall life. When the Shunamites child was dead, *Elisha* went and lay upon him, applying face to face, hand to hand, and foot to foot: and then his flesh waxed warme, and revived, 1 *King.* 4. 34. even so apply thy selfe to Christ crucified, hand to hand, foot to foot, heart to heart: and thou shalt feele in thy selfe a death of sinne, and the heat of spirituall life to warme and inflame thy dead heart. Thirdly, if thou beleeve thy

B

selfe to be crucified with Christ, thou shalt see the length, the breadth, the height, the depth of the love of God in Christ. For thy sinnes are the swords and the speares that crucified Christ: and yet thou hast all the benefit of his passion. Lastly, if thou canst beleeve that thou art crucified with Christ, thou shalt further be assured, that he is a partner with thee in all thy miseries and afflictions, to ease thee, and to make thee to beare them, 1 *Peter* 4. 13. *Col.* 1. *vers.* 24.

C

The duties hence to be learned, are these. First, if thou be crucified with Christ, then must thou apply thy heart to crucifie the body of corruption in thee, by prayer, fasting, by avoiding the occasions, by abstaining from the practice of sinne, and by all good meanes. Behold a man hanged upon a gybbet. Thou seest he hath satisfied the law: and there is no further judiciall proceeding against him: and with all thou seest how wee ceaseth from his thefts, murders, blasphemies: even so, if thou canst behold thy selfe spread upon the crosse of Christ, and crucified with him, there will be in thee a new mind and disposition, and thou wilt cease from thine old offences. Againe, being crucified with Christ, thou must be conformable to Christ in thy sufferings. He suffered in love: and the more his passion increased, the more he shewed his love: even so in thine afflictions and sufferings, thy love to God and man must be increased, though man be the cause of thine afflictions. Secondly, Christ suffered in obedience: *not my will, but thy will be done:* even so, in all thy sufferings, thou must resigne thy selfe to God, and quiet thy selfe in his will. Thirdly, Christ suffered in all humility, humbling himselfe to the death of the crosse: even so we, in, and upon our afflictions, are to humble our selves under the mighty hand of God, confessing our sinnes, and intreating for pardon. Fourthly, he suffered in faith, as man, depending on his Fathers goodnesse, even in the middest of his passion: even so are we to doe. Fifthly, he went on constantly in his sufferings to the very death: even so are we to suffer in the resisting of sin, even unto the shedding of our bloud. Lastly, the principall care of Christ was, to see the fruit of his sufferings: so whē we are distressed, our care must rather be to see the fruit of our distresse, than to seeke deliverance. This conformity with Christ in his passion, is an infallible worke and token of the childe of God, and a signe that we are crucified with Christ.

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Againe, here we are to take notice of the false faith of many men. They can be content to beleeve that Christ was crucified for them: but there they make a paute: for they doe not beleeve that they are crucified with Christ: their faith therefore is but a false faith; and their profession is accordingly. For they have the forme of godlinesse without the power thereof. They thinke, that they beleeve the Articles of faith aright: but they are deceived.

ved. For to beleeve in Christ crucified, is not only to beleeve that he was crucified, but also to beleeve that *I am crucified with him.* And this is to know Christ crucified.

Lastly, here we are to consider the abomination of the church of Rome. For it most abuseth that, which is the greatest treasure in the world, namely, *Christ crucified.* For they make a very idol of him, in that they worship him, in, at, and before painted and carved crucifixes. For there is no such Christ in heaven or in earth, that will be present when we pray, and heare us at crucifixes. Againe, they give *Latria, divine honour,* to devised and framed crucifixes: and thus they rob Christ of his honour.

Thus much of our communion with Christ in his passion: now followes the second part of preparation namely, *Abnegation; I live, yet not I any more:* that is, I live a spirituall life, yet not I as a naturall man. For in that regard, I carrie my selfe as a man crucified, or after the manner of a dead man, suffering nothing that is in me by nature, to reigne in me, that Christ alone may live and reigne in me. Here is a notable duty to be learned: we being crucified with Christ, must carry our selves as men crucified, and that in three respects. First, in respect of corruption of sinfull nature. For in regard of our sinnes, wee are to esteeme our selves unworthy of meat, drinke, sleepe, breathing: yea we are to esteeme our selves to be as vile as any of the creatures upon earth: and we are to denie ungodlinesse, and worldly lusts, not suffering any of them to reigne over us. Secondly, wee must carrie our selves as dead men, in respect of the good things that belong to nature, as honours, riches, pleasures, friends: all which in respect of preparation of minde, we must daily forsake for Christs sake, not suffering any of them to take place in our hearts. Lastly, we must be as dead men in respect of our owne reason and will, and we must tread them under foot, making Gods wil, our wisedome and wil; and giving it Lordship and dominion over us, our owne wils in the meane season lying dead in us. Thus are we to carrie our selves as dead men: and we are to be carefull of it: that God may have pleasure in us, *we must forget our owne people, and our fathers house,* Psal. 45. 10. That we may buy the pearle, wee must sell all we have, our wils, our affections, and the dearest things in the world. Hee that would live when he is dead, must die while he is alive: and we must now lay out our selves as dead persons. Corruption of nature, reason, and will, must be dead in us, that Christ alone may live and reigne in us.

The third point concerning spirituall life is, touching the Originall and well-spring therof, in these words, *That Christ may reigne in me.* For the better conceiving wherof, three points are to bee observed. The first, that Christ is not only the Author, with the Father and the holy Ghost, but also the Root of life, having life in himselfe that hee may convey it to all that beleeve in him: *Hee is the true vine, and we are the branches,* Joh. 15.1. hee is *an appointed head to his Church,* Eph. 1. 22. he is *the prince of life,* Act. 3.15. he is *a quickening spirit,* 1 Cor. 15. 45. And in this regard is hee said *to live in us,* namely, as a root in the branch, or as the head in the members. The second point is, that there must bee an union with Christ, before we can receive life from him, and he live in us. *If ye abide in me, and I in you, ye shall bring forth much fruit,* John 15. 4. We must be grafted with him, before we can be conformable to his death and resurrection, Rom. 6. 5. And againe we must be taken out of the wild olive, and set in the true olive. Thus much *Paul* signifieth, when hee saith, *Christ lives in me.* Of this conjunction, two things must be noted. The first, that it is a substantiall union; in that the person of him that beleeveth, is united to the person of Christ. For we must *eat the flesh of Christ, and drinke his bloud,* before we can have life abiding in us, Joh. 6. 35. and *our bodies are members of Christ,* 1 Cor. 6. 15. Againe, this Union is spirituall, because it is made by the bond of one spirit, 1 Cor. 12. 13. *By one spirit we are baptized into one bodie.* And no man is to marvell, that we on earth should be joined to Christ in heaven. By civill contract man and wife are one flesh, though distant many miles asunder: why then may not we be joyned to Christ by vertue of the covenant of grace? considering no distance of place can hinder the being of the spirit of Christ in us. The third point is, that after this union with Christ, he must further communicate himselfe unto us, before we can live by him, and he in us. To this purpose Saint *John* saith, that *God hath given us life:* that *this life is in the Sonne:* that *he which hath the Son hath life,* 1 Joh. 5. 12. For the conceiving of this truth, two questions may be demanded. One, in what order Christ gives himselfe unto us? *Ans.* Christ first of al gives his flesh and bloud, that is, himselfe: and then secondly, his gifts, namely the efficacie and merit of his death. The institution of the Lords Supper sheweth plainly, that wee are not partakers of the benefits of Christ, unlesse first of all Christ himselfe be given unto us. The second question is, how Christ can bee said *to live in us?* *Answ.* He is not in us in respect of locall presence, but by the supernaturall and speciall operation of the spirit, 1 Cor. 6. 17. The operation of the spirit is threefold. The first is, when God imputes the righteousnesse of Christ to them that beleeve, and withall gives the right of eternall life, and the earnest of this right, namely, the first fruits of the spirit. Hereupon justification is called *the Justification of life,* Rom. 5. The second is, Vivification by the vertue of the resurrection of Christ, Philip. 3. 10. And this vertue is the power of the God-head of Christ, or the power of the spirit, raising us to newnesse of life, as it raised Christ from

Rom. 11. 24.

1 John 3. 7.

from the death of sinne. And by this power Christ is said to live in them that beleeve. The third is, the resurrection of the dead body to everlasting glory, in the day of judgement, Rom. 8. 11.

Thus then the meaning of the words is evident: that Christ as a root, or head, lives in them that are united to him, and that by the operation of his Spirit, causing them to die unto their sinnes, and to live unto God. And againe, it must be remembred, that *Paul* speakes this not privately of himselfe, but generally in the name of all beleevers. For hee saith, 2 Cor. 13. 5. *Know ye not that Christ is in you, except ye be reprobates?*

The use. Hence it followes, that they which are true beleevers, cannot make a practice of sinne: and againe, that they sinne not with the full consent, or swinge of their wils, because Christ lives in them, and restraines the will in part. When they sinne therefore, they sinne not of malice, but of ignorance, or infirmity.

Secondly, the true beleever cannot wholly fall away from grace, because the life of Christ cannot bee abolished. As Christ died but once, and for ever after lives to God: so they that are in Christ, die once to sinne, and live eternally to God, Rom. 6 10. The vertue and power of God, that was shewed in raising Christ to life, is likewise shewed in quickning them that doe beleeve, Eph. 1. 19. Hee therefore that is made alive to God, dies no more, but remaines alive as Christ doth.

Thirdly, they which are true beleevers are a free and voluntary people obeying God, as if there were no law to compell them. For they have Christ to live in them. Reade Psal. 110. 2. The Spirit of life that is in Christ, is also in them; and that is their law, Rom. 8. 2. It is the property of the childe of God to obey God, as it is the nature and quality of the fire to burne when matter is put to it.

It may be here demanded, how wee may know that Christ lives in us? *Ans.* By the spirit of God, 1 Joh. 3. 24. And the spirit is known by the motions and operations thereof. The first whereof is a purpose to obey God, according to all his Commandements that concerne us, with an inclination of our hearts to the said Commandements. *Paul* saith, *he was sold under sinne:* and yet withall he addes, that *hee delighted in the law of God according to the inward man,* Rom. 7. 23. He that loves God, and keepes his Commandements, hath the Father and the Sonne dwelling in him, John 14. 23. Let this bee observed. *Pharaoh,* when Gods hand was upon him, confessed he was a sinner, and his people, and requested *Moses* and *Aaron* to let the people goe. But after God had withdrawne his hand, hee returned to his old course. The like doe sicke men: they make promise to amend their lives, and they request their friends to pray for them: but when they are recovered, they forget all their faire promises. The reason is this: There is conscience in them; and by it they know themselves to be miserable sinners: but they want this purpose to obey God, and the inclination to his lawes; and therfore indeed they hate not their sins, but rather the Commandement of God. The second operation and signe of the Spirit, is a mind and disposition, like to the mind and disposition of Christ, which is to doe the will of God, to seeke his glory, and to apply himselfe to the good of men, in all duties of love. The third and last (to omit many) is to love Christ for himselfe, and to love them that love Christ, and that because they love Christ. This is a true signe that *wee have passed from death to life,* 1 John 3. 14. It may be here said, how can Christ be said to live in us, considering wee are laden with afflictions and miseries? where Christ lives, there is no misery. *Ans.* In the midst of all miseries, the life of Christ doth most appeare. Where naturall life decaies, there spirituall life takes place, 2 Cor. 4. 10. *I beare in my body the mortification of our Lord Iesus, that the life of Iesus may bee made manifest in me. Gods power is made manifest in weakenesse,* 2 Cor. 12. Againe, it may be said, if Christ lived in us, wee should not feele so many corruptions as we doe. *Answ.* The life of Christ is conveyed unto us by little and little: God having *wounded and slaine us,* first *binders us up,* then *he revives us, and the third day he raiseth us up,* Hos. 6. 1. Againe, nature feeles not nature, nor corruption feeles corruption, but grace; therfore it is the life of Christ in us that makes us feele the masse and body of corruption.

Furthermore, here wee are to take notice of the common sinne of our dayes. Men will not suffer Christ to live in them, and to rule over them. It is reputed a small matter; but it is a grievous offence. The Gentiles say, *Let us breake their bands, and cast their cords from us,* Psal. 2. 2. And it was the sin of the Jewes to say, *we will not have this man to reigne over us,* Luk. 19. 14. And therefore Christ saith, *bring them hither, and slay them before me,* vers. 27.

Lastly, here we learne our duties: and that is so to live, that wee may be able to say with good conscience that *Christ lives in us:* we must seeke his kingdome above all things, and take his yoake on us. It will be said, what must we doe that Christ may live in us? *Answ.* Wee must use the meanes appointed, meditation of the word, prayer, Sacraments: and withall wee must spiritually *eate the flesh of Christ, and drinke his bloud,* John 6. 57. And that we may eat him, we must have a stomach in our soules, like the stomacke of our bodies, and we must hunger and thirst after Christ: and therefore wee must feele our owne sinnes, and our spirituall povertie, and have an earnest lust and appetite after Christ, as after meat and drinke. When *Sisera* was pursued by the army of the Israelites, hee cried to *Iael,* and said, *Give me drinke, I die for thirst.* Judg. 4, 19. even so

wee being pursued by the sentence of the law, by the terrours of hell, death and condemnation, must flie to the throne of grace, and crie out, saying, *Give me of the tree of life, give me of the water of life: I perish for thirst.* Then shall our wretched soules bee quickened and revived to everlasting life, *Mat.5.6. Rev.21.6.*

In the fourth place, here is set downe the meanes of spirituall life, in these words, *And in that I now live in the flesh, I live by the faith of the Sonne of God who hath loved me, and given himselfe for mee.* And that the doctrine may the better appeare, I will stand a while to shew the meaning of them. By *flesh* is meant the mortall body, or the fraile condition of this temporall life, *Hebr.5.7.* and *1 Peter 4.2.* And therefore *to live in the flesh*, is to live a naturall life by eating, drinking, sleeping. Further, *Paul* saith, that living in the flesh, hee lived *by faith*: and for the better conceiving of this, two questions may bee demanded. The first is, Why a beleever is said to live by faith? *Answer.* There bee two causes. First, faith is an instrument to unite us to Christ: and by meanes of this union, wee receive life from Christ: for Christ dwels in our hearts by faith, *Eph.3.17.* Secondly, faith is a Guide to order and governe temporal life, in all good manner according to the will of God. And this faith doth by a divine kinde of reasoning framed in the minde, whereby it urgeth and perswadeth to good duties, *Rom.6.11.*

The second question is, How men live by faith? *Answ.* The childe of God lives a double life in this world: a *spirituall*, and a *temporall*. The *spirituall* stands specially in three things; Reconciliation with God, renovation of life, and good workes. Now in our reconciliation with God, we live in this world only by faith. For we have, and enjoy pardon of sinnes, imputation of justice, and acceptation to life eternall, only by meanes of our faith, *Rom.4.4.* and *5.1.*

Againe, in the renovation and change of our lives; wee live by faith. For our faith in Christ *purifieth our hearts*, *Act.15.9.* partly, by deriving holinesse and purity from Christ unto us, who is our sanctification: and partly, by moving and perswading of us to holinesse and newnesse of life, *1 Iohn 3.3.*

Lastly, in the doing of every good worke we must live by our faith. For first there must be a generall faith, that the worke in his kinde pleaseth God, *Rom.14.23.* Secondly, justifying faith must give a beginning to the worke, *I believed, therefore I spake, Ps.116.12.* Thirdly, after the worke is done, faith must cover the defects thereof, that it may be acceptable to God; *Heb.11.20.*

Temporall life stands in cares, or miseries: and miseries are outward afflictions, or inward temptations. And in all our worldly cares, we are to live by faith. For our care must bee to doe our office, and the labour of our calling, with all diligence. This being done, we must there make a pause: and for the successe of all our prayers, and labours, wee must cast our care on God, *1 Pet.5.7.*

Likewise, in our afflictions we are to live by faith. For our faith is to assure us, that God, according to his promise, will give a good issue, *1 Corinth.10.13.* And though all temporall things faile us, it makes us retaine the hope of mercy, and of eternall life. Thirdly, it makes us wait Gods leisure for our deliverance, *Isa.26.28.*

Lastly, in our temptations wee are not to live by feeling, but by faith: yea, against feeling, to rest on the bare promise of God, when wee feele and apprehend nothing but the wrath of God. And thus we see how the beleever lives by his faith in this world.

It may bee said, What is the faith wee live by? Answer is here made: *It is the faith of the Sonne of God.* And saving faith is so called, because Christ is not onely the author of it, and the object or matter of it, but also the Revealer of it. For there was a certaine faith in God which was put into the heart of man in the creation, which also the morall law requireth: but this faith in the Messias was not knowne till after the fall; and then it was revealed to the world by the Sonne of God.

Againe, it may bee said, What is this faith of the Sonne of God? Answer is here made: A faith whereby I beleeve that *Christ hath loved me, and given himselfe for me.*

These words then thus explained, are an answer to an objection, which may bee framed thus: Why shouldest thou say, that thou livest not, but that Christ liveth in thee; considering thou livest in the flesh, as other men doe? Answer is made, Though I live in the flesh, yet I live by the faith of the Sonne of God.

The use. Here first of all they are to bee blamed, that live by sense, like beasts: beleeving no more than they see, and trusting God no further than they see him. For, if a man whom wee see and know, makes a promise to us, we are comforted: yea rather, God, who is invisible, make in his word farre better promises (as he doth) we are not in like sort comforted. Againe, we put too much confidence in meanes. If we have good callings, house, land, living, wee can then trust in God: but when meanes of comfort faile, wee are confounded in our selves, as if there were no God. Wee are like the usurer, who will not trust the man, but his pawne: even so wee trust not God upon his bare word, without a pawne. If he come to us with a full hand, and with the pawne of his good gifts and blessings, we trust him; else not.

Againe, they are to bee blamed, that live onely by the guidance of reason. For many dispute thus: I deale truly and justly with all men, and live peaceably with my neighbours: therefore God will have mee excused. But there must bee a better guide to everlasting life;

life; namely, faith in Christ: else shall we miss of our marke.

Thirdly, they deceive themselves that thinke they may live as they list, and call upon God when they are dying, and so die by faith. It is wel if they can die by faith: but that they may so die, they must live by faith.

Lastly, they are to bee blamed, that spend their dayes in worldly cares, so as no good thing can take place. This is the life of infidels. And where true faith reignes, it cuts off the multitude of cares, and makes us cast them on God.

Moreover, here we see what we are to doe in perillous times, as in the time of plague, famine, sword, when present death is before our eyes: wee must then live by faith. When *Noah* heard of the flood, hee prepared such meanes as faith would afford for the saving of himselfe and his family, *Abraham, Isaac, Iacob*, by faith lived as pilgrimes in a strange land, and were content. *Moses* left *Pharaohs* court, and *feared not the wrath of the King, because by faith hee saw him that was invisible, Hebr.11.27. David* in the feare of present death *comforted himselfe in the Lord his God, 1 Sam.30.6.* When *Iehosaphat* knew not what in the world to doe, hee lift up the eyes of his faith to the Lord, *2 Chron.20.12.* Christ in his agony and passion of the crosse, by faith commended his soule into the hands of his Father. Of the Saints of the new Testament, some were racked, some were stoned to death, and that by faith, *Hebr.11.36.* Wee must therefore all of us learne to live by faith: and for this cause wee must acquaint our selves with the word, and promises of God, and mingle them with our faith: else shall the life of a man in the world be worse than the life of a beast.

Againe, in these words [*who hath loved mee, and given himselfe for me.*] the nature and property of justifying faith is set downe, which is to apply the love of God, and the merit of the passion of Christ unto our selves. And therefore the Papists are deceived, who say, that hope applyeth, and not faith. It may bee alleaged, that *Paul* speakes these words privately of himselfe. *Answ.* He speakes them in the name of all beleevers, Jewes, and Gentiles. For (as wee may see in the former verses) that which concerned *Peter*, and the rest of Christian Jewes, hee applyes to himselfe, lest his speech should seeme odious.

Againe, it may be objected, that all beleevers cannot say thus, *Christ hath loved me, and given himselfe for me. Answ.* If the minde bee fixed on Christ, and there bee also a will and endevour to beleeve and apprehend Christ, there is faith indeed. For God accepts the true and earnest will to beleeve, for faith. We are not saved for the perfection of our faith, but for the perfection of the obedience of Christ, which faith apprehendeth. The Israelites which looked upon the brasen serpent with one eye, or with a squint eye, with halfe an eye, or dimme sight, were healed; not for the goodnes of their sight, but for the promise of God. The poore in spirit are blessed: Now they are poore in spirit, who finde themselves empty of all goodnesse, empty of true faith, ful of unbeleefe, and unfainedly desire to beleeve. So then if wee grieve because wee cannot beleeve as we should, and earnestly desire to beleeve, God accepts us for beleevers.

Againe, in these words [*who hath loved me, and given himselfe for me*] S. *Paul* sets down the reason or Argument, which faith (after it is in the minde regenerate) to move men to live to God. And the reason is framed thus: Christ loveth mee, and hath given himselfe for mee, therefore see thou live to God. Reade the like, *Rom.12.1.* and *Ps.116.12.*

By this we are to take occasion, to consider and to bewaile the hardnesse of our hearts, who doe not relent from our evill wayes, and turne unto God upon the consideration of his love in Christ. The waters of the Sanctuarie have long flowed unto us: but we have not sweetned us, and made us savour: therefore it is to bee feared lest our habitations be at length turned to places of nettles and salt pits, *Ezech.47.11.*

21. *I doe not abrogate the grace of God: for if righteousnesse bee by the law, then Christ died without cause.*

The meaning. *Grace* in Scripture signifieth two things: the free favour of God, and the gifts of God in us. And where the holy Ghost intreats of justification, grace in the first sense, signifies the good will and favour of God, pardoning sinnes, and accepting us to life everlasting, for the merit of Christ, *2 Tim.1.9. Eph.2.8.* And in this sense is the word used in this place. And when *Paul* saith, *I do not abrogate the grace of God*, his meaning is; I doe not make void or frustrate the grace of God in respect of my selfe, or in respect of other beleevers, by teaching the justification of a sinner by faith alone. He addes, *If righteousnesse be by the law*, that is, if a sinner be justified by his owne obedience, in performing the law, then Christ died without cause. The word *Dωρεαν, freely*, translated *without a cause*, hath a double signification. One is, when it signifies as much as *without price or merit. Matth.10.8. Ye have received freely, give freely.* The second is, when it signifies *rashly, without just or sufficient cause*: as *Psalme 69.4. Mine enemies hate me freely*, (as the Seventy translate) that is, wrongfully or without just cause. Thus here Christ is said to die *freely*, that is, in vaine or without cause, because if wee bee justified by obedience to the law, then Christ died in vaine, to make any satisfaction to the Law for us.

These words are an answer to an objection. The objection is this: If thou teach that a sinner is justified onely by his faith in Christ, then thou abolishest the grace of

God. The answer is negative. I doe not by this doctrine abrogate the grace of God. And there is a reason also of this answer: If wee bee justified by our owne fulfilling of the law, then Christ died in vaine to fulfill the law for us.

The use. First, let us marke that *Paul* saith, *he doth not abrogate the grace of God*: and why? because hee will suffer nothing in the cause of our justification to bee joyned with the obedience of the doctrine of Christ. And hence we learne, what is the nature of grace. It must stand wholly and entirely in itself: Gods grace cannot stand with mans merit. Grace is no grace, unlesse it be bestowed freely, given every way: *Romane 4.4. To him that worketh the wages is not given of grace but of debt. Romane 11.6. If election be of grace, then not of workes, else is grace no grace.* Grace and workes of grace in the causing of justification, can no more stand together, than fire and water. By this wee are admonished to be nothing in our selves, and to ascribe all that wee are, or can doe, to the grace of God.

Againe, here we see our duty, and that is, to be carefull not to abrogate the grace of God unto our selves. But how is that done? *Answ.* Wee must strip and empty our selves of all righteousnesse, and goodnesse of our owne, even to the death, and with all hunger and thirst after Christ and his righteousnesse, *Mat. 5.6. Luke 1.53.*

Thirdly, *Paul* here sets downe a notable ground of true religion; that the death of Christ is made void, if any thing bee joyned with it in the worke of our justification, as a meanes to satisfie Gods justice, and to merit his favour of God. Therefore the doctrine of justification by workes is a manifest error. For if wee bee justified by the workes of the law, then the judgement of the holy Ghost is, that Christ died without cause. Againe, the doctrine of humane satisfactions is a device of mans braine. For if wee satisfie for our selves, then did Christ by death satisfie in vaine. Thirdly, it is a false and wicked (though a colourable invention) to say, that Christ by his death merited, that wee should merit by our workes. For if wee merit by workes, Christ dyed in vaine to merit by his owne death. This is the sentence of God, who cannot erre. Lastly, here wee see the Church of Rome erreth in the foundation of true religion, because it joynes the merit of mans works and the merit of the death of Christ, in the justification of a sinner. And therefore wee may not so much as dreame of any reconciliation to be made with that religion: for light and darknes cannot be reconciled, nor fire and water. Here the Papists answer, that *Paul* in this text speakes against them that looked to be justified by the naturall observation of the law, without the death of Christ. But it is false which they say. For *Paul* here speakes against Christian Jewes, who joyned the law and the Gospell, and looked to bee justified both by Christ, and by the workes of the law: and not by workes of the law, done by the strength of nature, but by workes of grace.

Q. 4. Ap. 1. 2. 3.

1. O foolish Galatians, who hath bewitched you that ye should not obey the truth, to whom before Christ before you described in your sight, and among you crucified?

THat wee may see how this chapter depends on the former, wee must repeat the principall Argument of the Epistle: If I was called of God, and my doctrine bee true, then yee should not have revolted to another Gospell: but I was called of God, and my doctrine is true: therefore yee should not have revolted to another Gospell.

The first part of the *minor*, that *Paul* was called of God, was handled in the first and second Chapters. The second part, that his doctrine is true, is handled in the third, fourth, and fifth; and is propounded in this verse. Moreover, the conclusion of the Argument set downe, chap. 1. vers. 8. is here againe repeated, namely, that the Galatians should not have revolted to another Gospell. And with all *Paul* here notes the causes of their revolt, and they are two. One is folly: *O foolish Galatians*. The other is, the deceit of false teachers, *Who hath bewitched you?*

Whereas *Paul* saith, *O foolish Galatians*, that woe mistake not his example, three questions may bee demanded. The first is, in what respect hee gives this hard judgement against them? *Answer.* Three things are subjected to judgement; the doctrines of men, the lives of men, and the persons of men. Doctrines are to bee judged by the word, and the lives of men: yet ordinarily, the persons of men are not to bee judged. For the saying is true, that *three things are not subject to judgement: the counsels of God, the Scriptures, and the persons of men.* And in this place *Paul* gives judgement, not against the Galatians themselves, or against their persons, but against their new conceived doctrine, and against their practice in revolting.

The second question is, whether this judgement be righteous and true judgement? *Answ.* It is: because it is upon good ground. For first of all, *Paul* gives this censure, by vertue of his calling: because his office was to reprove and correct vice, *Titus 1.9.* and *2.15.* Secondly, it rests in truth. For indeed they overturned the passion of Christ: and therefore hee could not call them lesse than *fooles*. Thirdly, this judgement was given in love. For *Paul* intended and desired nothing in this speech, but their good and amendment. Upon like grounds *Isay* cals the Israelites, *people of Sodome and Gomorrha*, *Isa. 1.* Christ cals the two disciples *foolish, and slow of hart to beleeve*, *Luke 24. 25.* *Paul* cals the Cretians *liars and slowbellies*, *Titus 1.12.* But *Matth. 5.22.* may bee objected, where hee is said to bee in danger of a Councell, that saith, *Thou foole. Ans.* The place is to bee understood of them that chargemen with follie, with a minde to reproach them, and in way of revenge: which *Paul* in this place doth not.

The third question is, whether we may use like judgement against men? *Answ.* Upon like grounds wee may, if wee have a warrant, and calling from God so to doe. For all judgement is Gods, *Rom. 14.10.* if this judgement bee in truth: if it bee in charitie, for the amendment of the parties, and for the good of others. Otherwise, if these grounds faile us, we may not give judgement against any man, but must follow the judgement of charitie which thinkes no evill, hopes the best, and construes all things in the best part, *1 Cor. 13.*

To come to the second cause, *Paul* saith, *Who hath bewitched you?* that is, who hath deceived you, as if yee were bewitched by some inchantments? Here *Paul* takes it for a confessed truth, that there is witchcraft, and witches. And that wee may the better conceive his meaning, two questions are to bee propounded. The first is, what is the witchcraft here meant? *Answer.* It is a Satanicall operation, whereby the senses of men are deluded. For the devill can by certaine meanes, delude and corrupt the fantasie, or the imagination; and cause men to thinke that of themselves, which is otherwise. There is a disease called *Lycanthropia*, in which the braine being distempered, men thinke themselves to bee wolves, and carry themselves as wolves. And in this disease the devill hath a great stroke. Againe, the Devill can delude the outward senses, as the hearing, and the sight. This *Jannes* and *Jambres* turned their roddes into serpents, before *Pharaoh*, and brought frogs, by deceiving the eye, and not in truth, *Exod. 7.* and *8.* Thus the Witch of Endor made a counterfeit *Samuel* to rise out of the earth, *1 Sam. 28.*

The second question is, if this witchcraft bee an operation of Satan, how men should bee said to doe it: for *Paul* saith, who or what man hath bewitched you? *Answer.* Men doe it by league and confederacy with the Devill. The Inchanter charmes by *joining societie*, *Psalm. 58.5.* The devill seekes whom hee may devoure: and therefore, where hee findes a fit person to worke upon, hee insinuates and offers himselfe. And after men be in league with him, he hath a word and sacraments for them, as God hath: and hee requireth faith, as God doth. And looke as thieves, some are in the way, some in the wood, and they in the way (when a booty comes) give a watch-word to the rest, and then all are bound together: so even so, when a man in league with the Devill

useth charmes, imprecations, curses, praises, superstitious invocations, according to his appointment, and other Satanicall ceremonies, a watch-word is likewise given unto him, and he is straight at hand to the intended feat. Thus, and no otherwise, are men said to bewitch, or delude the eye.

That which *Paul* saith to the Galatians, if he were now living among us, he would likewise say to us, *O foolish nation, who hath bewitched you?* We are wise in matters of the world: but in matters concerning the kingdome of heaven, the most of us are fooles, besotted, and bewitched with worldly cares and pleasures, without sense in matters of religion, like a peece of wax without all forme: fit to take the forme and print of any religion. And wee must take heed, lest this our foolishnesse, and intoxication of our senses, lead us head-long to perdition. And therefore we must learn the way of life in humility, *Psalme 25.9.* We must obey it, and in obedience wee shall learne it, *Joh. 7.17.* Wee must as heartily love the word of God, as in minde we conceive it; lest by not loving of it we be *given up to strong illusions to beleeve a lie*, *2 Thes. 2.10.* Lastly, we must pray to God to bee taught and guided by his word and Spirit, in things pertaining to everlasting life.

To proceed further, the delusion or bewitching of the Galatians is set forth by two arguments. The first is the end in these words, *That ye should not obey the truth.* Before I come to the consideration of these words, a doubt must be resolved. For some man may say, that this Epistle is corrupted, because these words are wanting in sundry translations and editions of the Bible: and *Jerome* saith, that they were not found in the copies of the Bible in his daies. *Ans.* In the editions and translations of the Bible, there are sundry differences, and diversities of readings: and these differences are not the fault of the Scripture, but of the men which used to write out the Bible: for the Bible heretofore was spread abroad, not by printing, but by writing. Againe, though in the bookes of the Bible there be sundry varieties of reading, yet Gods providence hath so watched over the Bible, that the sense thereof remaineth intire, sound & incorrupt, specially in the grounds of religion: and not the words principally, but the sense is the Scripture. And that which I say, appeareth in this text: for whether these words be left in, or put out, the sense of the verse is one and the same.

The words, *That ye should not obey the truth*, are instant of the obedience of faith, *Rom. 1.5.* and *16.26.* And the obedience of faith is propounded unto us without adding, detracting, or straining. And this the Galatians did not: for they added justification by works, to the doctrine of *Paul*, touching justification by faith alone: by which addition they deprived the truth, and shewed that indeed they believed not the truth.

Here let us obserue the scope of all the malice of the Deuill: and that is to hinder or ouerthrow our faith. The first thing the deuill aimed at in our first parents was to ouerthrow their faith, and to cause them to doubt of the truth of Gods word. The first temptation where with our Saviour Christ was assaulted, was against his faith, as hee was man: If thou bee the Sonne of God thou canst cause these stones in thy hunger to bee made bread: but thou canst not cause these stones to bee made bread: therefore thou art not the Son of God. The deuil desired to sift out all the faith of the Apostles, and to leave in them nothing but the chasse of unbeleefe, *Luke* 22. The deuill blinds the eyes of men, *That the light of the Gospell of Iesus Christ may not shine unto them*, 2 *Cor.* 4.4. This must teach us that we must not only hold and know the true religion for the time, but also build our selves upon our faith, *Iud.* v. 20. and bee rooted and stablished upon our faith and religion, *Col.* 1.23. and the rather, because it hath beene the manner of this nation, wickedly to change religion with the times. And that wee may indeed be rooted upon our religion, wee must not boast of the greatnesse and strength of our faith, but rather labour to see in our selves a sea of unbeleefe, heartily to bewaile it, and to strive to beleeve, and to goe on from faith to faith.

The truth here mentioned, is the heavenly doctrine of the Gospell: so called for two causes. First, because it is an absolute truth without errour. It is a principle not to be called in question, that *the Apostles & Prophets in writing and preaching could not erre*. It may be said, they were men, as we are: and therefore subject to erre, and be deceived in judgement. *Answer.* Judgement is two-fold. One, conceived by the discourse of naturall reason: the other, conceived by the apprehension of things revealed by God. In the first, the Apostles and Prophets might erre, and bee deceived; as *Nathan* and *Peter* were. In the second, they could not: because it was framed in them by the inspiration, and instinct of the holy Ghost. And therefore they never erred, either in preaching or writing. The second cause why the Gospel is called *the truth*, is because it is a most worthy truth, namely, the truth which is according to godlinesse, *Tit.* 1. It may be said, what is the truth? and how shal we know it, considering there be so many dissentions? *Ans.* First, make thy selfe fit to know and then shalt thou know the truth. And thou shalt be fitted to know the truth, if thou first of all give thy selfe to obey it. Reade the golden text, *Iohn* 7.17. *Obey, and ye shall know.*

The second thing, whereby the delusion of the Galatians is expressed, is the figure thereof, in these words, *to whom Iesus Christ was described, &c.* That is, to whom I have preached the doctrine of salvation by Christ, in lively and evident manner even as *if* Christ had beene painted before your eyes, and had beene crucified, in or among you. And this is a manifest token that the Galatians were deluded, because they could not acknowledge the truth, when it was set forth unto them (as it were) in orient colours. And where *Paul* saith, that *Christ was before described*, I referre it to the time before their revolt.

Here first wee are to obserue the properties of the Ministery of the word. The first, that it must bee plaine, perspicuous, and evident, as if the doctrine were pictured, and painted out before the eyes of men. Therefore the Church of Rome deales wickedly, in keeping the Scriptures in an unknowne tongue. For this is to cover that from the people, which is to bee painted before the eyes of their mindes, Againe, that kinde of preaching is to be blamed, in which there is used a mixed kinde of variety of languages, before the unlearned. For this is a signe to unbeleevers, 1 *Corinth.* 14.22. And in this kinde of preaching wee doe not paint Christ, but wee paint out our owne selves. It is a by-word among us: *It was a very plaine sermon.* And I say againe, *the plainer, the better.*

The second property of the Ministerie of the word is, that it must be powerfull and lively in operation, & as it were crucifying Christ within us, and causing us to feele the vertue of his passion. The word preached must pierce into the heart, like a two-edged sword, *Hebr.* 4.12. true prophecie judgeth men, discovereth the things of the heart, and causeth men to say, *The Lord is within you*, 1 *Cor.* 14.25. The scepter of Christ wherby hee sanctifieth the nations, is in his mouth, *Isa.* 11. 4. that is, in the Ministery of the word, *Ier.* 15.19. And it is the same Ministerie, which shaketh heaven, and earth, *Agg.* 2.5. By this it appeareth, that to take a text, and to make discourse upon something in the said text, shewing much invention of wit, & much reading, and humane learning, is not to preach Christ in a lively manner. It will be said: what then? I answer with *Paul, who is sufficient* either *for* the speaking, or doing of *these things?* yet something may bee shewed. Know therefore, that the effectuall and powerfull preaching of the word standes in three things. The first is true and proper interpretation of the scripture, and that by it selfe: for Scripture is both the glosse, and the text. The second is savourie and wholesome doctrine gathered out of the Scriptures truly expounded. The third is the application of the said doctrine, either to the information of the judgement, or to the reformation of the life. This is the preaching that is of power. Let all the sonnes of the Prophets thinke upon these things, and study to be doers of them.

Furthermore, two questions are here resolved. The first is, whether images be necessary in the congregations of the people of God? *Answ.* There are Christian Images, and Pictures, and they are very necessary. And these

these Images are Sermons of Christ, and the right administration of the Sacraments. For in them Christ is described and painted out unto us. As for the painted and carved images of the Papists, we utterly detest them as idols. They alleage, that they are *lay-mens bookes*: but *Habacuck* saith, *they are doctrines of lies*, *Hab.* 2.18. And where the lively preaching of the word is, there is no need of them. And therefore Images were not established in Churches in these West parts, till after 700. yeares. As long as the church had golden teachers, they had no Images, but when the teachers did degenerate and become wooden teachers, then came both golden and wooden Images. It is further said, why may not we paint Christ in our Churches with colours, as with words in sermons? *Answ.* The one the Lord alloweth, namely, the description of Christ in speech, but the carving or painting of images in churches, and that for religious use, he condemneth, *Exod.* 20. 6.

The second question is, Whether there be now in the Church of God any sacrifice or oblation of Christ? *Ans.* There is after a sort. For there is a lively representation of the passion of Christ, in the preaching of the word, and in the administration of the Lords Supper, as if Christ were yet in crucifying, and as though his bloud were now distilling from his hands and sides. As for the sacrifice of the Masse, it is an abomination and a meere mockerie. For there the Priest, when he saith, *Accept these gifts*, &c. is become a Mediator betweene Christ and God: and the bodie and bloud of Christ is offered in an unbloudy manner; that is, bloud is offered without bloud: and the priest, when hee hath offered Christ, eats up all that hee hath offered. Yet for this damnable oblation many stand: because they are bewitched and inchanted with pretended shewes of Fathers, Councels, Antiquitie, Succession, &c.

Lastly, here we learne, what is the duty of al beleevers: namely, to behold Christ crucified, *Cant.* 3.11. *O daughter of Sion, behold your king.* But where must we behold him? Not in Roods and Crucifixes after the Popish manner: but wee must looke on him, as he propounds himselfe unto us in the word and Sacraments. For thus is he the true object of our faith. And how must we behold him? by the eye of faith, which makes us both see him, and feele him (as it were) crucified in us. Here note, that implicite faith (which is to beleeve as the Church beleeves) is a blind faith: for by it we cannot contemplate and behold Christ. And the common fault is here to bee noted, whereby men neglect and passe by this contemplation of Christ. There is among us the evill eye that devoureth all it seeth: there is the adulterous eye: but where is the eye of faith to behold Christ? where is the force of this eye to bee seene, which maketh the thing which it beholdeth to be ours, and us like unto it? We love to trickle and paint our bodies, and some to set fine complexions on their faces, (and therefore complexions at this day are made a kinde of merchandize) but away with such vanities. If ye love to be painted, I will tell you what ye shall doe. The office of the Ministers is to describe and paint out Christ unto us: let them paint Christ crucified in the heart, and set up his image there, and then shalt thou have a favourable complexion in the eye both of God and man.

That this contemplation of Christ by faith may take more place, and bee the better practised, consider the use of it. First, by beholding Christ crucified, we see our miserie and wickednesse. For our sins are the swords and speares which have crucified him, *Zach.* 12. 10. Secondly, this sight brings us true and lively comfort: for beholding Christ crucified, we see Paradise as it were in the midst of hell, we see the hand-writing against us, cancelled, *Colos.* 2.14. we see the remission of our sins written with the heart bloud of Christ, and sealed with the same. Thirdly, the sight of Christ makes an universall change of us. The camelion takes to it the colours of the things which it seeth, and are neere unto it: and the beleeving heart takes to it the disposition and minde that was in Christ crucified, by viewing and beholding of Christ. This sight makes us mourne and bleed in our hearts for our offences, when wee consider that Christ was crucified for us: and it makes us love Christ, when wee consider the love of God in Christ crucified.

Lastly, this thing must be a terrour to all the ungodly. For they have no care to behold Christ, but by their lewd lives they crucifie him: and for this cause in the day of judgement, they shall see with heavie hearts, Christ to bee their Judge whom they have pierced, *Revel.* 1.7. Better therefore it is, now in the day of grace to behold him with the eye of faith to our comfort, than now to despise him, and then to behold him to our everlasting shame with the eye of confusion.

2. *This only would I learne of you, Received ye the Spirit by the workes of the law, or by the hearing of faith?*

3. *Are ye so foolish, that after yee have begun in the spirit, ye would now be made perfect by the flesh.*

The sense of these words. When *Paul* saith, *this would I learne of you*, he meets with the conceit of the Galatians, who thought themselves wise: and the effect of his speech is this: I have counted you fooles: but it may be that you think your selves wise, and me foolish: well, let it be so: then with all your wisdom teach me, and let me learne but one thing: and that is, by what meanes ye received the Spirit. Touching the phrase, *Received ye the Spirit*, three things must be observed. The first, that the Spirit sometimes signifies the essentiall

essentiall spirit of the Father and the Sonne, as 1 *Cor.* 12.4. *There is a diversitie of gifts, but one spirit.* Sometimes againe it signifies the effects, operations, or gifts of the spirit, as namely, when *flesh* and *spirit* are opposed, as in this text. And further, when it signifies gifts, yet then the presence of the spirit is not excluded, but included. The second is, that here *the Spirit* signifies the spirit of adoption, *Eph.* 1.13. *Rom.* 8.16. The third is, that to receive the spirit, is not barely to receive the gifts of the spirit, (as we are said to have the Sunne in the house, when we receive the beames of the body of the Sunne being in heaven:) but in this receiving there are two things. One is, that the spirit is present in us; the other, that the same spirit testifieth his presence, by his speciall operation and gifts of grace. *Paul* saith, *Eph.* 4.30. *Grieve not the spirit.* Which is not meant of gifts, but of the very person of the spirit. And it must be remembred, that the effects and gifts of the spirit presuppose the presence of the spirit. By *workes of the law* we are to understand the doctrine of justification by the works of the law. By *the hearing of faith* is meant the doctrine of the Gospel: *hearing* being put for the thing heard, namely, preaching: and *faith*, for the doctrine of justification by faith in Christ crucified. For *faith* signifies not onely the gift whereby we beleeve, but also that which is beleeved.

In the third verse, *spirit* signifies the operation of the spirit, whereby the inward man is renewed and made like to God; or againe, the exercises of the inward man: and *flesh* signifies outward things or actions, that properly pertaine to the outward man, as circumcision, and such like. Thus 2 *Cor.* 5.17. *flesh* and the *new creature* are opposed. And *Paul* saith, *Rom.* 9.29. *He is a Iew, that is a Iew within in the spirit, having the circumcision of the heart. To begin in the spirit*, is to begin in godlinesse and religion, inwardly in the exercises of the renewed heart.

The Resolution. In these words is contained the first argument, whereby *Paul* proves the truth of his doctrine. It is framed thus: If ye received the spirit by my doctrine, my doctrine is true, and ye foolish that adde unto it justification by the workes of the law: but ye received the spirit by my doctrine: therefore it is true: and ye deale foolishly that have added to it justification by workes.

The *major* or first proposition is not expressed, but the proofe thereof in the third verse, thus: it is a point of extreme folly, when ye have begun in the spirit, to end in the flesh: therefore it is folly in you having received the spirit by my doctrine, to adde any thing unto it of your owne.

The use. When *Paul* saith, *Let me learne one thing of you*, he notes the fault of the Galatians, and of sundry others, who when they have attained to a certaine measure of knowledge in Gods word, are presently puffed up with pride, and often thinke themselves wiser than their teachers. This was the fault of the Corinthians, 1 *Cor.* 8.10. and of sundry in our daies, who separate wholly from all our congregations, presuming to know that which they never learned of their teachers. That this overweening pride may not take place, we must joyne the knowledge of our selves, with the knowledge of Gods word, and mix our knowledge with love. For *love edifies*; and *bare knowledge swels the heart.*

Againe, here when it is said, *Received ye the spirit?* that is, ye did not receive the spirit by the workes of the law, but by the hearing of faith: Here, I say, we see the difference between the law and the Gospell. The law doth not minister the spirit unto us: for it onely shewes our disease, and gives us no remedie. The Gospell ministreth the spirit. For it shewes what we are to doe: and withall the spirit is given, to make us doe that which we are injoyned in the Gospell.

Here also we learne, that the preaching of the Gospell is necessarie for all men, because it is the Instrument of God to conferre the spirit. *While Peter was yet speaking, the spirit of God fell upon the Gentiles, Act.* 10.44. *Paul* saith, *his ministery is the ministery of the spirit*, 2 *Cor.* 3.5. saving the ministers and others, 1 *Tim.* 4.16. And the most learned have need of this ordinance of God. For suppose they have knowledge sufficient, yet have they need of the spirit of God to guide and governe them. Further let it be observed, what is the scope of all our hearing and teaching, namely, that we may receive the spirit of God: without which spirit we can doe nothing.

Moreover, *Paul* here fets downe an infallible argument, whereby wee may bee assured that the Scripture is the word of God. For the Scriptures in their right use (which is in reading, hearing, meditation) have the divine and supernaturall operation of the spirit joyned with them, to comfort in all distresses, and in the very pang of death, and to convert the heart of man, making him in respect of righteousnesse and holinesse like unto God. This privilege have the Scriptures, *Isa.* 59.21. and no word else.

Lastly, let us here observe the certain marke of true religion: and that is, that the preaching thereof conferres the spirit of adoption. This doth not the pretended Catholike Religion of the Papists: it doth not conferre unto men the spirit to assure them that they are the children of God; because it teacheth that we are to be in suspence of our salvation. Againe, by teaching humane satisfactions and merits, it ministreth the spirit of pride and presumption, as also the spirit of cruelties, and not of meeknesse: for they of that religion commonly delight in bloud: and there have been no warres, or seditions, or rebellions in Europe, for many ages, but they of the Romish religion have beene at one end of them.

When *Paul* saith, vers. 3. *Began ye in the spirit, &c.* he teacheth a divine instruction, that true godlinesse and Religion stands in the spirit, that is, the grace of the heart, or in the exercises of the inner man, whether we respect the beginning, the middle, or the accomplishment thereof. *The kings daughter is all glorious within, Psal.* 45.13. *True worshippers worship God in the spirit, Joh.* 4.23. *Rom.* 1.12. *He is a Iew that is one inwardly*, not without, but *within the spirit, in the circumcision of the heart, Rom.* 2.29. *Gods kingdome stands in justice, peace of conscience, and joy in the holy Ghost, Ro.* 14.17. *He that is in Christ* must not know him in any carnall respects, but be *a new creature*, 2 *Cor.* 5.17. *Gal.* 6.15. *Baptisme* is not the washing of the spots of the flesh, but the promise that a good conscience makes to God. By this doctrine we see the fault of the world, which for the most part place religion in ceremoniall performance of some outward duties. The Jewes fet to come to God with sacrifices, and to draw neere to him with his lip, his heart being farre from God. The Papist hath turned the Apostolike and Catholike religion into a masse of ceremonies, borrowed partly from the Jewes, and partly from the Gentiles. And the multitude among us place their religion in comming to the Church, in outward hearing, in receiving the Sacraments, in some kinde of formall praying. These things may not be condemned, but the power and life of religion lies not in these things. Wherefore wee must not stand upon outward and painted shewes: but looke what thou art betweene God and thy selfe, that only art thou in religion. Thou praiest in the Church: but thou maist deceive the world in this. Tell me, dost thou pray at home? dost thou pray in thine owne heart unto God, by the spirit of prayer? then thou praiest indeed. If thou canst approve thy heart unto God for any act of religion, then it is done indeed, else not. Remember this.

Furthermore, *Paul* here teacheth that our after proceedings in religion must be answerable to our first beginnings in the spirit. And hence we may be advertised of many things. First, here we must take notice of the folly of Popish religion. For it begins in Gods election and the merit of Christ: and it ends in our merits and satisfactions. Secondly, wee must take notice of the common sinne of our times. For in the practice and our religion we are deceived. We are not now that which we have beene twentie or thirtie yeares agoe. For now we see the world abounds with Atheists, Epicures, Libertines, Worldlings, Newters: that are of no religion: and such as that have heretofore shewed some forwardnesse, begin to falter and stagger, and to looke another way. This is not to begin and end in the spirit: but to begin in the flesh. Wee are bettime to amend this fault, lest if our former zealebee tumed to prefunctuke warmenesse, God in his anger spue us out.

Young men must here be advertised, as they grow in yeares and stature, so to grow up in good things, that both the first beginning and the after proceedings may bee in the spirit. Thus did Christ increase in grace, as hee increased in stature.

Lastly, aged persons that have begunne the spirit, must looke that they grow up in the grace of the spirit more than others, that they may end in the spirit. It is said of Hannah, the daughter of Phanuel, a widow of the tribe of Aser, that *her love, services, and workes, were more at the last than at the first, Rev.* 2.19. The same should be said of all aged persons. They which are planted in the house of God, *bring forth fruit in their old age, Psal.* 92.14. It is the commendation of the old man, that by reason of his manifold experience, he knowes the Father more than others, 1 *Joh.* 2.14. It is the praise of *Anna*, that she continually served God in fasting and prayer being 80. yeares old. When the outward man decaies, the inward man should be renewed. I speake all this the rather, because aged persons are much wanting in this duty. For none commonly are so ignorant in the things of God as they: they begin in the spirit, but the affections of their hearts usually end in the love of this present world. But they must be warned, that as they goe before others in age, so must they also exceed in the graces of the spirit. We use to say of children, *God make them good old men*: and it is well said. An old man is to bee regarded: but specially a good old man, who is more to be respected than a world of younger yeares. Now aged persons when they grow in age, and not in the spirit, they lose their honour, for *age is a crowne of glory, when it is found in the way of righteousnesse, Prov.* 16.31. Let them therefore pray with *David, Forsake me not, O Lord, in mine old age, Psal.* 71.9.

Have ye suffered so many things in vaine? if so be it be even in vaine.

The interrogation, *have ye?* as much as *ye have.* Because the question in this place contervailes a speech affirmative. And the words carry this sense: Ye have professed the Gospel, and ye have suffered many afflictions for the same: but now have yee revolted from the Gospell, and therefore all your former sufferings are void, or in vaine.

The words, *if so be it be in vaine* are a limitation or qualification of that which was said before: and they carry this sense: Whereas I have said that your sufferings are in vaine, I speake it, not simply, but with some hope of your repentance: which if it be, then that which I would be in vaine, shall not be in vaine.

In this verse *Paul* fets downe a second reason, to prove the proposition of his first argument, on this manner: If yee received the spirit by my doctrine, then is my doctrine true, and ye fooles in revolting from it. For by this meanes the things which you suffered

suffered well, ye now suffer in vaine.

The use. When *Paul* saith, *Have ye suffered, &c.* hee signifies unto us the estate and condition of all beleevers in this life, that they must be bearers and sufferers. The reason. To this are we called, *1 Pet. 2. 21.* for we are called to resigne all revenge to God, and therefore of our selves to be bearers and sufferers, *Matth. 5. 39. Resist not evill.* And we are called to imitate the passion of Christ, who suffered being innocent, & being reviled, reviled not againe. Moreover, it is for our good that wee should beare and suffer, *1 Pet. 1. 6.* and *Psal. 119. 71.* It may bee demanded, What if my cause bee good, must I then suffer? *Ans.* Yea; The better thy cause is, the better are thy sufferings: *they are blessed that suffer for righteousnesse. Paul* commends himselfe by the multitude of his sufferings, *2 Cor. 11. 23.* Againe, it may be demanded, how long we must suffer? *Ans.* Even to the shedding of our bloud, if it be for the resisting of sin, *Heb. 12. 4.* Lastly, it may bee said, how shall we be able to doe this? *Answ. God is faithfull, & will not lay on us more than we shall be able to beare, 1 Cor. 10. 3.* By this we are admonished, not to make a reckoning in this world, of pleasure and delight, as though the Gospel were a Gospel of ease, and as we use to say, *a gospel made of velvet*; but every one of us must take up his owne crosse, *Luk. 9. 23. If thou wilt bee my disciple, denie thy selfe, take up thy crosse*, that is, the particular affliction and miserie which God laies on thee. Againe, if in this world we must be sufferers by condition, then in dissentions and differences wee may neither give nor take the challenge, but must bee content to beare and put up wrongs and abuses. Lastly, in these daies of our peace, we must looke for daies of triall and affliction. For as yet we have suffered little for the name of Christ. The harvest of the Lord hath beene among us more than 40. yeares: therefore (no doubt) the time of threshing, fanning, and grinding come on, that as the Martyr said, *we may be good bread to the Lord.* And that wee may be able to suffer for the name of God, we must pray for this gift at Gods hand. For power to suffer is the gift of God, *Phil. 1. 29.* and we must observe the commandement of God, *not to feare the terrours of men, Rev. 2. 10. 1 Pet. 3. 14.* And for this cause, *we must* (as *Peter* saith) *sanctifie God in our hearts*: being assured by our faith, of the presence, protection, and providence of God.

When *Paul* saith, *Have ye suffered so many things?* he shewes that we must indure manifold miseries in this life. *Iacob* said to *Pharao, his daies were few and evill. Many are the afflictions of the righteous, Psal. 34. 20.* Christ saith, *Take up thy crosse every day, Luk. 9. 23.* and thereby he signifies, that every new day that comes over our heads, we must looke for a new crosse. And for this cause it is not enough to be patient for a fit, but we must shew all patience and long suffering, and that with joyfulnesse, *Col. 1. 11.*

When *Paul* saith, *Have ye suffered so many things in vaine?* he signifies that our sufferings are of great use, unlesse our sinnes be the hinderance. It may then be demanded, what is the use of our sufferings? The Papists answer, that in our baptisme or first conversio, Christs sufferings doe all; and abolish the whole fault and punishment: but if we sin after our conversion, then they say, Christs sufferings abolish the fault and the eternall punishment, and our owne sufferings abolish the temporall punishment. But this doctrine lessens and obscures the mercy of God: and it must be observed, that *Paul* holds all their sufferings to *be in vaine*, that seeke remission of sins, or justification in any thing out of Christ.

Now wee for our parts make five other uses of our sufferings. First, they serve for triall of men, that it may appeare what is hidden in their hearts, *Deut. 8. 2.* Secondly, they serve for the correction of things amisse in us, *2 Cor. 12. 23.* Thirdly, they serve as documents and warnings to others, specially in publike persons: thus *David* suffers many things after repentance, for his murther and adulterie. Fourthly, they are markes of adoption, if we be content to obey God in them, *Heb. 12. 7.* Lastly, they are the troden and beaten way to the kingdome of heaven, *Act. 14. 23.*

When *Paul* saith, *If they be in vaine*, we are to observe his moderation. He reproves and terrifies the Galatians, yet so as he is carefull to preserve the hope of mercy in them, and the hope of their amendment in himselfe. The like hath beene the practice of the Prophets. *Ionas* preached, *yet forty daies and Ninive shall bee destroyed*: but withall he added, *It may be the Lord will repent, and turne from his fierce wrath, Ion. 3. 9.* *Peter* saith to *Simon Magus, Thou art in the gall of bitternesse*: but withall he addes, *Pray God that the thought of thy heart may be forgiven thee, Act. 8. 21.* See the like, *Ioel 2. 14.* and *Amos 5. 15.* And thus are Ministers of the Gospell to delay and qualifie their reproofes and censures.

5. He therefore that ministreth to you the spirit, and worketh miracles among you, doth he it by the works of the law, or by the hearing of faith?

These words are a repetition of the second verse, whence the exposition must be fetched. The words [*and worketh miracles among you*] are added: and they carry this meaning; That God gave to the Galatians not only the spirit of adoption, but also other extraordinary gifts of the spirit, as to speake with strange tongues, to cure diseases, and such like.

Repetitions in Scripture are not idle, but of great use, and signifie unto us the necessitie of the thing repeated; and the infallible certainty of it. The substance therefore of this verse must carefully be remembred, and that is this; Ye received the spirit by my doctrine; therefore it is true, and of God. The argument is of great use. For by it we come to an infallible

infallible assurance of the certainty of Scriptures, and of true religion derived thence.

The Galatians are now revolted from *Pauls* doctrine, and they erre in this foundation: and yet *Paul* saith in the time present, *He that ministreth the spirit unto you.* Hence it appeares, that fals of infirmitie in the childe of God, doe not utterly extinguish the spirit, but onely grieve, or make sad the spirit.

Againe, *Paul* here teacheth, that God is the only & proper author of miracles. For he that ministreth the spirit, worketh miracles, namely God. A miracle is a worke above the strength of nature: therefore it can be effected of none but the Author of nature. It may be objected, the Apostles, Prophets, and others, had a gift to worke miracles: *Iosuah* commanded the Sun to stand, *Ios. 10. 12.* and *Elias* commanded fire to come downe from heaven, *2 King. 1. Ans.* God never gave to any man power to worke and effect a miracle, either mediately or immediately. The gift was the faith of miracles. The faith was grounded upon revelation: and the revelation was, that God himselfe would worke such or such a miracle, when they prayed; commanded; or imposed hands. Men therefore properly are but the mouth of God, and messengers to signifie what he will doe. Againe, it may be objected, that the devill can worke miracles. *Answ.* He can worke a wonder, or things extraordinary, in respect of the ordinarie course of nature. Thus he caused fire to fall from heaven: and hee caused ulcers to arise in the body of *Iob*, and that true ulcers. And this he did by the force of nature, better knowne to him than all the world. But as for a true miracle that exceeds the strength of nature, he cannot possibly doe it: no not Christ himselfe as man, though he be exalted above all men and Angels. By this we see that they are deceived, who thinke that the devill can make raine, thunder, and lightening. Indeed when the matter of raine and thunder is prepared by God, he can hasten it and make it more terrible: but raine and thunder hee cannot make, for that is indeed as much as any miracle. Againe, it is a falshood to thinke, that Alchymists are able to turne baser mettals into gold. For it is a worke of creation to turne a creature of one kinde into a creature of another kind. It is also as foolish to imagine that witches by the power of the devill are able to turne themselves into cats and other creatures. None can doe this, but God that made the creature.

Here againe we see the use of miracles, that is, to confirme doctrine in the Apostolike Churches. That their use is further to confirme doctrine even at this day, it cannot bee proved.

Lastly, here in the Galatians we see what an easie thing it is to fall from God, from our faith and allegeance to him. They were taught by *Paul*, they had received the spirit of adoption: they were enabled to worke miracles: and yet for all this, they fall away to another Gospell. They must be a looking glasse to us. In peace we are now constant: but triall shall come, our frailty shall appeare. That our frailtie and weaknesse may not be hurtfull to us, wee must remember two rules. One is, not to have a conceit of any thing in us, but to build our faith and religion in weare, as in the presence of God, *Rom. 11. 20.* The second, to take heed that there be not in us an evill, corrupt, and dissembling heart. For if our heart bee naught, our faith cannot be good, *Heb. 4. 12.*

6. As Abraham beleeved God, and it was imputed to him for righteousnesse.

7. Know ye therefore that they which are of faith, are the children of Abraham.

The words, *Even as Abraham, &c.* have reference to that which went before, on this manner. Ye Galatians received the spirit by my doctrine; and my doctrine was the preaching of justification by faith without works: which doctrine is like and sutable to the example of *Abraham, who beleeved God, and it was imputed for justice.*

Here *Paul* sets downe the second argument whereby he proves the truth of his doctrine. And it is framed thus: As *Abraham* was justified, so are the children of *Abraham. Abraham* was justified by justice imputed; and apprehended by faith, vers. 6. Therefore the children of *Abraham* are thus justified. This conclusion is the principall question: it is not here expressed, but in the roome thereof a declaration is made, who are the true children of God, namely, they that are of *Abraham*, in respect of faith.

That which is said here of *Abraham*, is a maine ground concerning the justification of a sinner, in the bookes of the old and new Testament: therefore I will more carefully search the true interpretation of it.

Some expound the words thus: *Abraham* beleeved God, and the world reputed him for a good and vertuous man. But if this be the right sense, then *Paul* is deceived, who brings this text to prove the justification of *Abraham*, not onely before men, but also before God. Now vertue and goodnesse, which is in estimation among men, is not sufficient to acquit and justifie us before God.

The second exposition is of the Papists, who by *faith* here understand a generall faith, whereby the articles of faith are beleeved: and by *imputation, they understand reputation*, whereby a thing is esteemed as it is indeed. And they teach that faith is reputed for righteousnesse, because (say they) faith formed with charitie, is indeed the cause whereby a sinner is justified before God. But this exposition hath his defects and errors. The first of all, Charitie is not the formall cause of faith, but the fruit and effect of it, *1 Timoth. The end of teaching is love out of a pure heart, good conscience, and faith unfained.* It is objected,

cted, that *as the body is dead without the soule, so to faith without works, Iam.*2.26. and therefore that works are the life of faith. *Ans.* Saint *Iames* by faith understands a pretended faith, or the profession of faith, as appeares by the words, v.14. *though a man say he hath faith:* and v.18. *shew me thy faith.* Now of this profession of faith, workes are the life.

Secondly, this exposition makes faith, or the act of beleeving, to be our whole and intire justice before God: whereas indeed if it bee justice, it is but one part thereof. And in the act of beleeving, love cannot be included.

Thirdly, faith joyned with charitie, is not the justice whereby a sinner is justified. For our faith and love are both imperfect: and faith is imputed for righteousnesse without workes, *Rom.*4.6. and therefore without charitie. For this is charitie, to keepe the commandements of God, *Ioh.*15.10. *Paul* saith, that the righteousnesse whereby we are justified, is *by* or *through faith*, *Phil.*3.9. & therfore our justice & our faith are two distinct things.

The third exposition is also from the Papists, that faith is reputed for righteousnesse: because it is reputed to bee sufficient meanes to prepare men to their justification: but this cannot be the sense of this place. For this was spoken of *Abraham* after he was justified, and therefore needed no preparation to justification.

Let us now come to the true sense of the words. In them I consider two things, *Abrahams* faith, in these words, *Abraham beleeved God:* and the fruit of his faith, in these words, *and it was imputed to him for righteousnes.* Touching his faith, I consider three things. The first is the occasion, which was on this manner: After the conquest of the heathen kings, *Abraham* was stil in some fearein this regard the Lord comforts him, *Gen.*15.1. *I am thy buckler, and thy exceeding great reward.* But to this *Abraham* replies, *I want issue:* and the Lord answers, *I will make thy seed as the stars of heaven, Gen.*15.5. Now then looke as God renewes and inlarges his promise to *Abraham*, so *Abraham* renewes his faith: and hereupon *Moses* and *Paul* say, *Abraham beleeved God.* God doth not now inlarge his promises to us as to *Abraham*: nevertheleese, the promises recorded in the Bible, are renewed to us partly by preaching, and partly by the use of the Sacraments: and we accordingly are to renew our faith, ſpecially in the time of feare and danger.

The second thing is the object, or matter of his faith, and that is, the multiplication of his posterity. It may be said, how could *Abraham* be justified by such a faith? *Ans.* The promise of the multiplication of his seed, was a dependant of a more principall promise, *I am thy God all-sufficient, Gen.*17.1. and *I am thy exceeding great reward, Gen.*15.11. In this carnall seed, *Abraham* specially respected (by the eye of faith) the blessed seed of the woman. He therefore beleeved the promise of a seed, as it was a pledge unto him of a thing more principall, namely the favour of God, and as it was a meanes to effect the incarnation of the Son of God. In his example we are taught how we are to respect and use earthly things: we are to respect them as pledges of Gods favour, and to use them as meanes to further us to Christ, and to the attainment of our salvation.

The third point is, the propertics of *Abrahams* faith, which was a faith against hope. For he beleeved a promise of a seed, when his bodie was halfe dead, and *Sarai* was barren. In like sort we keeping true religion and good conscience, must in all our temptations, crosses, miseries, infirmities, against reason, sense, and feeling, beleeve the promise of remission of sinnes, and life everlasting.

In this effect and fruit of *Abrahams* faith, three things must be considered. The first is, what is meant by *Imputation.* To *impute* properly, is a speech borrowed from merchants: and it signifies to reckon, or to keepe a reckoning of expences and receits. Thus *Paul* saith, *Philem.*18. *If he have done thee any wrong, impute it to me;* that is, set it on my reckoning. And this word is here applied to the judgement of God, because hee is our soveraigne Lord, and we are his debters: and he doth adjudge unto men for their sins, either pardon, or punishment.

Imputation in God is two-fold: one Legall: the other Evangelicall. Legall is, when God willeth and adjudgeth the reward to him that fulfilleth the law. Thus *Paul* saith, *Rom*4.5. that *the wage is imputed to him that worketh*, and that *of debt.* Evangelicall imputation is, when God accepts the satisfaction of Christ our suretie, as a paiment for our sins. In this sense is the word *Impute*, taken ten times in the 4. chapter to the Romans, and in the same is it used in this place.

The second point is, what is imputed? *And it was imputed*, that is, faith. *Faith* here must be considered two waies; first, as a qualitie in it selfe, and thus it is imperfect, and consequently cannot be imputed to us for our justification. Againe, faith must be considered as an instrument, or hand holding and receiving Christ: and in this regard beleeving is put for the thing beleeved. And thus must this text be understood. *It was imputed to him*, that is, the thing which his faith beleeved was imputed to him by God: for the act of beleeving is not our justice, as I have shewed.

The third point is, what is meant by *righteousnesse?* *Ans.* That which is called in Scripture the Justice of God, which is sufficient to acquit a sinner at the barre of Gods judgement. Thus then the sense is manifest: *Abraham* beleeved the promise of God, specially touching the blessed seed; and that which he beleeved, namely, the obedience of the Mediator (the blessed seed,) was accepted of God

God as his obedience for his justification.

It is objected, that the obedience of Christ is to bee imputed to none, but to Christ, who was the doer of it. *Answ.* It is to be imputed, that is, ascribed to him as to the author thereof: and withall, because he did performe it in our roome and stead, and that for us, it is to be imputed to us.

Secondly, it is objected, that workes are also imputed as well as faith, *Psalme* 106.31. *Phines executed judgement, and it was imputed to him for righteousnesse. Answer.* There is *justice of the person, and justice of the act. Iustice of the person* is that which makes the person of man just: *Iustice of the act* is that which makes the act of the person just, and not the person it selfe. Now the Psalme speakes onely of the justice of *Phines* action: and the meaning of the words is this, that God reputed his action as a just action, whereas men might haply condemne it. This place therefore proves not that workes are imputed for the justification of any man.

Thirdly, it is objected, that imputed justice was never knowne in the Church till 1500. yeares after Christ, *Ans.* It is false. *Bernard* saith expreſly, *death is put to flight by the death of Christ, and the justice of Christ is imputed to us*: and againe, *the satisfaction of Christ is imputed to us.* Againe, sundry of the fathers, as *Augustine, Hierome, Chrysostom, Theodoret, Anselme*, entreating upon the text of *Paul*, 2 *Corin.*5.21. avouch, that the justice whereby we are justified, is not in us, but in Christ. And it is a received doctrine with them, that *a sinner is justified by faith alone*: now faith alone presupposeth an imputation of justice.

Serm. ad mil. Temp. c. 11. Epist. 190.

The use. Hence it followes, that there is no merit of mans workes, either in the beginning, or in the accomplishment of our justification. For faith is imputed for justice to him that beleeveth and worketh not, *Rom.*4.5.

Againe, by this wee see there is but one justification: and that the second by workes, whereby a man of a good man, is made better, is a meere fiction. For just *Abraham* is not justified by his good workes where with he abounded, but after his first justification, faith still imputed to him for righteousnesse.

Thirdly, here we see what is that very thing whereby wee are to appeare just before God, and to bee saved, and that is, the obedience of Christ, imputed to us of God, and apprehended by our faith.

Lastly, here wee see our duty. God sits as a Judge over us, hee takes a reckoning of us for all our doings, the Law is an hand-writing against us: to some he imputes their sinnes, to some hee remits them. Wee therefore must come into the presence of God, plead guilty, and acknowledge our selves to bee as bankrupts, and intreat him to grant pardon for us, and to accept the satisfaction of Christ for us: then will God not impute our sinnes, but the obedience of Christ for our justification: and accept him as our surety in life and death.

The declaration of the conclusion followes in the ninth verse, and it shews who are the true children of *Abraham*. The meaning of the words must first bee considered. *To bee of faith*, is to bee of *Abrahams* faith, *Rom.*4.16. And *to be of Abrahams faith*, is to beleeve and apply the promise of righteousnesse, and life everlasting by Christ, as *Abraham* did: and to rest in it for our justification and salvation, verſ.10. They are said *to be of works*, who doe the workes of the law, and looke to be justified thereby: therfore they are of faith, who beleeve in Christ, and looke to bee saved and justified thereby.

And they which thus beleeve with *Abraham*, are said to be *his children*. It may be demanded, how? *Answer*, Children of *Abraham*, are of two sorts: some by nature, some by grace. By nature are they which are of *Abraham* by the flesh, or naturall generation, as *Ismael* was. By grace, all beleevers are children of *Abraham*: and that three wayes. First, by Imitation, in that *Abraham* is set forth unto us as a patterne, in the steps of whose faith all true beleevers walke, *Rom.*4.12. Secondly, beleevers are children of *Abraham* by succession, in that they succeed him in the inheritance of the same blessing. Thirdly, they are children to him by a kinde of spirituall generation. For *Abraham* by beleeving the promise of a seed, did after a sort beget them. Indeed properly the promise and election of God makes them children: and *Abraham* by his faith, beleeving the foresaid promise, receives them of God as his children. In this regard beleevers are called *children of the promise, Rom.*9.8. and *the seed* that is of the faith of *Abraham*, *Rom.*4.16. Now then the meaning of the text is, that beleevers, though uncircumcised, are the children of *Abraham*. It may be said, what privilege is this? *Answ.* Great: for the children of *Abraham* are children of the covenant, and children of God.

Act.3.25. Rom.9.8.

The use. In this verse *Paul* sets downe one thing, namely, the true marke of the childe of *Abraham*, and that is, to bee of the faith of *Abraham*. Here then marke first of all, the Jews, though descending of *Isaac*, are no children of *Abraham*, because they follow not the faith of *Abraham*. Secondly, the Turkes are no children, though they plead descent from *Agar* sometimes, and sometime from *Sara*, terming themselves Agarens, and Saracens. For they tread under foot the faith of *Abraham*. Thirdly, the Papist will nothing helpe himselfe by the plea of Antiquity, Succession, and universall consent, except he can shew some good evidence, that hee is of the faith of *Abraham*, which hee cannot; for this faith hee hath corrupted, as I have shewed. Lastly, our profession of *Abrahams* faith, partly in teaching, and partly in hearing, and in the use of the Sacraments, is not sufficient to prove us the children of *Abraham*. For

not every one that saith, Lord, Lord, shall enter into the kingdome of heaven. Mat. 7.22.

Therefore we must labour to be indeed and in truth of the faith of *Abraham*, and to walk in the steps of his faith. And to this end, wee must do three things: first, we must have knowledge of the maine and principall promise touching the blessing of God in Christ, and of all other promises depending on the principall: and wee must know the scope and tenour of them, that we be not deceived. Secondly, wee must with *Abraham* beleeve the power and truth of God, in the accomplishing of the said promises, or in the working of our vocation, justification, sanctification, glorification, *Rom.* 4.21. Thirdly, we must by faith obey God in all things, shutting our eyes, and suffering our selves (as it were) to bee led blind-fold by the word of God. Thus did *Abraham* in all things, even in actions against nature, *Hebr.* 11. But this practice is rare among us. For there are three things which prevaile much among us, the love of worldly honour, the love of pleasures, and the love of riches: and where these beare sway, there faith takes no place. It will be said, that faith is much professed. *Ans.* Faith was never more professed, yet there was never lesse true faith. For the common faith of men, is a false faith. For in some it is conceived without the meanes of the word, prayer, Sacraments; and in others, it is severed from the purpose of not sinning. Now faith conceived without the true means, and faith joyned with a purpose to live as we list, is nothing but presumption. And surely, this is the faith, though not of all, yet of the most.

Moreover, that which *Paul* hath said of the children of *Abraham*, hee proves by the testimony of the Galatians, in these words, *Know yee therefore, or yee know*: that is, upon the saying of *Moses*, in the former verse, ye your selves know this to bee a truth, which I said. Marke here, *Paul* requires such a measure of knowledge in beleevers, that they must bee able to judge of the gathering of this or that doctrine, out of this or that place of scripture. This shewes the contempt of knowledge in these our dayes to be great: for most men reject the preaching of the Gospell, and content themselves with teaching and schooling of nature.

8. *For the scripture foreseeing that God would justifie the Gentiles through faith, preached before the Gospel unto Abraham, saying, In thee shall all the Gentiles be blessed.*

9. *So then, they which are of faith, are blessed with faithfull Abraham.*

Against the argument in the two former verses, a doubt, or exception might bee moved, on this manner: Wee grant, that they which are of the faith of *Abraham*, are justified as he was, so they be Jewes, and not Gentiles. Now this doubt, exception, or objection, *Paul* removes in these verses, thus: When God said to *Abraham*, *In thee shal all the Gentiles be blessed*: hee signified the justification even of the Gentiles by faith: therefore all that are of faith, even the Gentiles, are blessed of God, as *Abraham* was.

In the 8. verse I consider three things: the occasion of the speech of God to *Abraham*, namely, *God. free knowledge*: the manner of his speech, *the preaching of the Gospel to Abraham*, and the testimonie it selfe, *In thee, &c.*

Touching the occasion: first, it may be demanded, whether this foreknowledge in God bee a bare foreknowledge, severed from the will of God, or no? *Ans.* Not: Gods foreknowledge is in all things joined with his decree or will. If God should fore-see things to come, and in no sort will or mll them, there should be an idle providence. *Christ was delivered by the will and foreknowledge of God, Act.* 2.23. and the Jews for their parts *did nothing* in the crucifying of Christ, *but that which the hand and counsel of God had determined to be done, Act.* 4.28. Neither is God by this doctrine made the author of sinne. For sinne comes to passe, not from the will of God, but according to his will: in that he foresees evill, and withall wils not to hinder the being of it; and evill not hindered, comes to passe.

Againe, it may bee demanded: In what order the foreknowledge of God stands to his will. *Ans.* The foreknowledge of things that may possibly come to passe, goes before his will: the foreknowledge of things that shall certainly come to passe, follows the will and decree of God. For things come not to passe because they are fore-seene, but because they are come to passe according to the will of God, therefore they are foreseene. Now then because foreknowledge in God is joyned with his will, and is always a consequent of it, it is often put for the counsell, will, and decree of God, as in this place.

In this text two things are to bee considered of Gods foreknowledge. The first is, who or what foresees? Answer is here made, *The Scripture foresees*; that is, God foresees, and the Scripture records things foreseene by him. Hence it appeares, that the things of *Moses* are the word of God. For they foretell things to come 2000. yeares after, as the calling and benediction of the Gentiles in the seed of *Abraham*. In the same regard the writings of *Paul* are the word of God. For there hee reveales and sets downe in writing more than 1000. yeares after, what was the intention of God, when he said to *Abraham*, *In thee shal all the Gentiles be blessed*.

The second point is, what is foreseene? Answer is made, *that God justifieth the Gentiles*, that is, God will as certainly justifie them in time to come, as if he had then done it, when hee spake the words. Some teach, that the Predestination of God is his decree, in which he purposeth to redeeme and justifie all men, of all ages and times, so bee it they will beleeve.

beleeve. But I finde no such decree in the word. Here wee see Gods decree is onely to justifie all the Gentiles in the last age of the world. And thus the text of *Paul* must be understood, *God would have all men to be saved*, 1 *Tim.* 2. namely, all men, or all the Gentiles in the last age of the world, and not all the Gentiles of all ages and times.

In the next place, the manner of the speech and testimony of God must bee considered, in that he is said *to preach the Gospell to Abraham*. Here marke the antiquity of the Gospell: and the markes of true religion, which for his substance was knowne not onely to the Apostles, but also to the Prophets and Patriarkes. So ancient is the true way of life, and the doctrine of justification by faith without workes. Papists plead Antiquity for their religion: but in vaine: for the proper points and heads of their religion were taken up since the dayes of Christ, some two hundred yeares after: some 400. some 600. some 800. some a thousand, and some 1400. yeares after.

The third point is the speech or testimony it selfe: *In thee shal all the Gentiles be blessed. In thee*, that is, in thy seed, *Christ*, *Gen.* 22.18. who is in thy loines: into whom the Gentiles are ingrafted by faith, and consequently into thee. For they are the seed of Christ, *Isay* 53.10. who is the seed of *Abraham*. Againe, here it is said, *All the Gentiles*: but *Gen.* 17.4. *Abraham* is called *the father*, not of all, but *of many nations*. *Answ.* He is the father *of many*, in respect of his flesh: and hee is a father *of all* the Gentiles, in regard of his faith. Againe, it is usuall in Scripture, to put the word, *all*, for *many*, *Rom.* 5.15. 18. And the benediction here mentioned, comprehends all the spirituall graces of God, as vocation, justification, glorification, *Eph.* 1. *vers.* 3.

The use. In that the Lord saith, *All the nations shall bee blessed in Abraham*, hence I gather, that the nations of the Jews shall be called and converted, to the participation of this blessing: when, and how, God knowes: but that it shall bee done before the end of the world we know. For if all nations shall be called, then the Jewes.

Againe, that which was fore-told to *Abraham*, is verified in our eyes. For this our English nation, and many other nations are at this day blessed in this seed of *Abraham*. Upon the consideration of this, wee are admonished of many things. First, wee are to give to God great thankes and praise, that wee are borne in these dayes. For many Prophets, and great Kings, desired to see that which wee see, and could not obtaine it. Secondly, wee must every one of us in our hearts mend, and turne unto God, and unfainedly beleeve in Christ, that wee may now in the acceptable day bee partakers of the promised blessing. The Lord saith, *Gen.* 22.18. *In thy seed all the nations of the earth shal be blessed, or bless themselves*: because they shall use all good meanes, that they may bee filled with the blessings of God. Thirdly, we must blesse all, use good to all, and hurt none: for *we are heires of blessing*, 1 *Pet.* 3.8. Lastly, wee must here marke our comfort: if we truly turne to God, and beleeve in the holy seed of *Abraham*, all things shall goe well with us: *God shal blesse them that blesse us, and curse them that curse us*, *Gen.* 12.3.

The ninth verse is the conclusion of *Pauls* answer: and it is in effect and substance one and the same with verse 7. and it signifieth that all men that bee of *Abrahams* faith, (though otherwise forreigners and Gentiles to *Abraham*) shall be partakers of the same blessing of God with him. It may be said: How shall we have the same blessing, when wee have not the like faith? *Ans.* God respects not the greatnesse of our faith, so much as the truth of it. And if faith erre not in his object: that is, if we make Christ crucified our Redeemer, and joyne nothing to him: if there be further, a will to beleeve and to apprehend Christ, with care and constancy to increase in faith, and a purpose not to sinne, God will accept this true and honest will, for the deed.

10. *For as many as be of the workes of the law, are under the curse. For it is written, Cursed is every one that continues not in all things written in the law, to doe them.*

In these words, *Paul* sets downe a second reason, whereby hee proves, that not onely the Jewes, but also the Gentiles, are blessed as *Abraham* was, by faith. And the reason is drawne from the contraries, thus: *They that are of workes*, that is, that looke to be justified by workes, are under the curse. Therefore, they that are of faith, are blessed, and justified with *Abraham*. Moreover, *Paul* addes the proofe of this second reason, in the next words, and it is framed thus: They which fulfill not the law are accursed, they which are of workes, fulfill not the law: therefore they are accursed.

Whereas *Paul* saith, *that they are under the curse, that will be of workes*, wee see the whole world almost, walkes in the way of perdition: it is a conclusion of nature, that wee must bee saved and justified by our workes. The young Prince in the Gospell, said, *Good master, what must I doe to be saved? The Jewes would not bee subject to the justice of God, but they established their owne righteousnesse of the Law. Romanes* 10.3. Our common people, and they that shew to be wise, say, they looke to be saved by faith: but indeed they turne their faith to workes. For what is their faith? surely nothing else (as they say) but their good meaning, or their good dealing, or their good serving of God.

Hence against it followes, that the Papacy or Popish religion is the way to perdition, in that it prescribeth and teacheth justification by workes. On the contrary, our religion is the safest and surest from danger, because it

it teacheth the free justification of a sinner by the blood of Christ. And this makes the Papists, in the day of death, to renounce justification by their workes. *Steven Gardiner*, a bloody persecutor, being on his death-bed told of free justification by the blood of Christ, said; *You may tell this to me, but doe not open this gap to the people.* One of late in a publike execution of justice said hee would die a Catholike, and withall hee added, that hee looked to bee saved onely by the passion of Christ.

In the proofe of the reason, three things are to bee considered: what the curse is: who are accursed: and when.

The curse is eterhall woe and misery: and it is either in this life, in the end of this life, or in the life to come.

The curse in this life, is either within man or without him. The curse within man is manifold. In the minde there is ignorance of God, of our selves, of true happinesse, and of the meanes to attaine to it. Againe, there is a great difficulty with much paine, to learne and retaine things to be learned and retained. And this is a curse of God upon our mindes. In the conscience there are manifold accusations, terrors, and feares, arising upon every occasion, and they are flashings (as it were) of the fire of hell, unlesse they bee quenched in this life by the blood of Christ. In the will there is an inclination to all manner of sinnes without exception. Againe, there is hardnesse of heart, whereby the will of man is unpliable to that which is good, unlesse it bee renewed. In the body there are more diseases than the Physitians bookes can expresse: and as many diseases as there bee in us, so many fruits of sinne there are, *Iob.* 5. 14.

The curse without us is three-fold. The first is, a spirituall bondage under the power of the devill, who by reason of sinne, workes in the hearts of unbeleevers, *Eph.* 2. and hath the power of death, *Heb.* 2. 14.

The second is an enmitie of all the creatures with man since the fall. And this appeares, because when God receives us to bee his people, he makes a covenant with all creatures, in our behalfe, *Hos.* 2. 18.

The third containes all losses, calamities, miseries, in goods, friends, good name. Reade *Deut.* 28.

The curse in the end of this life is death, which is the separation of body and soule, *Rom.* 5. 12. and death in his owne nature is a fearefull curse, and the very downefall to the pit of hell.

The curse after this life is the second death, which is separation of body and soule from God, with a full apprehension of the wrath of God. And if the paine of one tooth or finger bee oftentimes so great, that men rather desire to die than live, how great then shall the paine bee, when all the parts of body and soule shall be tormented? And the eter-

A nity of this death increaseth mans misery. If a man might suffer so many yeares as there are drops in the sea, and then have an end, it were some comfort: but when that time is expired, man is as farre from the end of his woe as ever he was.

This in summe and substance is the curse here mentioned: and it were to bee wished, that men would more thinke and speake of it, than they doe: then would there be more conscience of sinne.

The next point is, who are cursed. *Answer. They which do not all things according to the law.* Here is an *Item* for them that will keepe some Commandements, but not all. *Herod* would doe some things at the motion of *Iohn* Baptist, but hee would not leave his incestuous marriage with his brothers wife, *Marke* 6. 20. There bee at this day that are very forward in good things; yet some of them will not leave their swearing, some their lying, some their uncleannesse, some their usury. But God will not part stakes with man: hee will have all, or none. *He that breakes one commandement, is guilty of all, Iam.* 2. And there is good reason, that he which obeyes, should obey in all. For where God renewes, hee sanctifies throughout, and fils him with the seed of all grace, that they may performe obedience according to all the Commandements of the Law.

Againe, hee is cursed that doth not all things which the Law prescribeth; or if hee doe them, yet doth not continue in all. So then hee is cursed, that breakes the Law but once, and that onely in one thought: for such an one doth not continue in all things. Now then, O sinfull man, what wilt thou doe, to avoid the curse? For thou hast in thought, word, and deed, broken the law. Doest thou thinke to appease the wrath of God with gold and silver? the whole world, and all things therein, are the Lords, and thou maist not thinke to hide or withdraw thy selfe from the presence of God: for all must come and appeare before his tribunall seat, in their owne persons. Neither may we thinke to escape because God is mercifull. What wilt thou then doe to escape this horrible curse? when thou hast done all thou canst do, thou canst no way helpe or releeve thy selfe.

The only way of helpe is this: Thou must fly from this sentence of the law, to the throne of grace for mercy; instantly asking, seeking, knocking at the gate of mercy, for pardon of thy sinnes. And that thou maiest bee encouraged to this duty, consider with mee, that at thy first purpose to amend, and to turne unto God, thy sinnes are pardoned in heaven. *David* saith, *Psalme* 51. 5. *I thought I will confesse my sinne against my selfe. And thou forgavest me.* Marke the speech, *I thought.* The prodigall childe, *Luk.* 15. upon his purpose to return to his father, (before he had indeed humbled himselfe in word) was received to mercy.

When

When *David* said, *I have sinned, Nathan* in the name of God said, *Thy sinne is forgiven thee.* It may be, thou wilt say, the curse is absolute. *Ans.* The threatning of the Law must bee understood with an exception, which the Gospell makes on this manner: The Law saith, Cursed is the transgressour: and the Gospell saith, *Except he repent, Ninive* preached, Yet forty dayes and Ninive shal be destroied: yes without there is added an exception: *I surely bow the Lord will repent of his former threatning, Ioel* 2. Againe, thou wilt say, my sinnes are very grievous, therefore I feare I shall not escape the curse. *Ans.* Full forgivenesse is promised without any limitation, to any number or kindes of sinne: (onely the sin against the holy Ghost excepted.) Therefore appeare with boldnesse in thy heart to the throne of grace, intreat for forgiveneſſe, as for life and death, and thou shalt escape the curse.

The third point is, when is a sinner accursed. *Ans.* In present, in the time of this life. For the Lord saith not, *he shal be accursed*, but *he is accursed.* There bee among us whom no sermons or exhortations will amend: and such persons thinke themselves without the reach of any danger: for they thinke the time is very long to the last judgement. But they are deceived touching themselves. For God with his owne mouth hath given the sentence, that they are accursed; there remaines nothing but the execution. The halter is already about their necke, and there remaines nothing but the turning of the ladder only: the execution is already in blindnesse of minde, and hardnesse of heart. He that beleeves not, is already condemned, *Iohn* 3.

Lastly, a memorable conclusion of *Paul* is here to be observed; That it is impossible for any man, within himselfe, for the time of this life, to fulfill the Law of God. For *Paul* here takes it for a confessed and granted conclusion: otherwise his argument will not hold: which must bee framed on this manner: Hee which fulfils not the law, is cursed: hee which is of workes, fulfils not the law: therefore hee is accursed. If further prove it thus: If we could fulfill the law, wee might bee justified by the law: but no man can bee justified by the law, or by workes: therefore no man can fulfill the law. Againe, *Paul* saith, *Roman.* 7. 14. that the *law was spirituall*, requiring inward and spirituall obedience, and that *hee was carnall*, and therefore not conformable to the law: that *hee was sold under sinne*: that when *he would doe good, evill was present*: that *he carried about him the bodie of death.* And all this he saith of himselfe, about twenty yeares after his owne conversion. Such as our knowledge is, such is our love to God and man. Now we know God onely in part: therefore wee love in part; and consequently, wee doe not fulfill the law. Againe, the Scripture puts all men, even the regenerate, under the name of sinners to the very death, *Isa.* 64. 4. *All our righteousnes is as a defiled cloth, Pro.* 20. 9. *Who*

A *can say, my heart is cleane? Iob cannot answer God for one of a thousand, Iob* 9. The righteous man shall pray for the pardon of his sinnes *in a time when he may be heard, Psalm.* 32. 6. *If we say we have no sinne, we deceive our selves,* 1 *Iohn* 1. 9. The Papists say, that all these places are meant of venial sinne. *Ans.* There are no venial sinnes, which in their owne nature are not against the law of God, but onely before it. *The stipend of every sinne is death, Rom.* 6. 23. If we were perfectly sanctified, and consequently fulfillers of the Law in this life, then Christ should not be a Saviour, but an instrument of God, to make us our owne Saviours. And to say this, is blasphemy. Lastly, that which man could not doe by creation, so much the Law requires at our hand: but man by creation could love God with all the powers of his soule, and with all the strength of all the powers: which now (since the fall) no man can doe. It remaines then for an infallible conclusion, that it is impossible for any man in the time of this life to fulfill the Law.

The use. This point serves notably to condemne the folly of the world. The Israelites say at Mount Sinai, that *they will doe all things which the Lord shall command them, Exodus* 19. 8. The young Prince said, that hee *had kept all the commandements from his youth, Mar.* 10. 20. Our common people say, that *they can love God with all their heart, and their neighbour as themselves.*

Secondly, this doctrine serves to confute sundry errors of the Papists, who blasphemously teach, that a man after justification may fulfill the law in this life: that a man may for a time be without all sinne: that workes of the regenerate are perfect, and may be opposed to the judgement of God: that men may supererogate, and doe more than the law requires. The ground of all these conclusions is this: They say, there is a double degree of fulfilling the law. The first is in this life, and that is; to love God truly above all creatures, and to love our neighbour as our selves, in truth. The second is, to love God with all the powers of the soule, and with all the strength of all the powers: and this measure of fulfilling the Law is reserved to the life to come. I will briefly consider the reasons and the ground of this blasphemous doctrine.

Obiect. 1. God promiseth the Israelites, that *he will circumcise their harts, that they may love him with all their harts, with all their soules, and with all their strength, Deut.* 30. 6. And thus *Iosiah turned to God with all his heart, with all his soule, and with all his strength, according to all the law of Moses,* 2 *Kin.* 23. 25. *Answ.* The phrase [*with all thy heart*] is taken in a double signification. Sometimes it is opposed to a double heart, and then it signifies a true and upright heart, without guile or dissimulation. Thus they of Zebulon are said, *not to be with a double heart,* 1 *Chron.* 12. 33. but *with a perfect heart, v.* 38. Where marke the opposition

of an whole or perfect heart, to a double heart. In this sense are the places before-named to be understood. Nevertheless the whole heart, soule, and strength, in the summe of the morall law, signifies all powers of the soule, and all the strength of all the powers. Thus doth *Paul*, *Rom.* 7. expound the law, when he saith, *the law is spirituall*; and by the prohibition of lust, gives the meaning of the whole Law. For concupiscence, or lust, comprehends the first thoughts or motions.

Object. II. Noah is said to *bee just and perfect*, *Genes.* 6. and God commands *Abraham to walke before him, and to be perfect*, *Gen.* 17. 1. *Paul* saith, *Let as many as bee perfect bee thus minded*, *Philippians* 3. 15. *Answer.* There is a double perfection; *perfection of parts*, and *perfection of degrees*. *Perfection of parts* is, when a man hath in him, after hee is regenerate, the beginnings of all vertues, and the seedes of all graces, by which hee endevours to obey God in all his lawes and Commandements. *Perfection of degrees* is when the law is fulfilled both in matter and manner, according to the rigour of the Law. Now the former places speake onely of the perfection of parts: and that is such a perfection in which wee are to acknowledge our imperfection, and it is no more but a true and general endevour to obey God, *Isa.* 38. 1.

Object. III. Sundry holy men are said to fulfill the law: *David turned from nothing that God commanded him all the daies of his life, save in the matter of Vriah*, 1 *King.* 15. 5. *Zacharie and Elizabeth walked in all the commandements of God, & that without reproofe before God*, *Luk.* 1. 6. *Answ.* There are two kindes of fulfilling the law: one *Legall*, the other *Evangelicall*. *Legall* is, when men doe all things required in the law, and that by themselves, and in themselves. Thus none ever fulfilled the Law, but Christ, and *Adam* before his fall. The *Evangelicall manner* of fulfilling the Law, is to beleeve in Christ, who fulfilled the law for us: and withall to endevour in the whole man, to obey God in all his precepts. And this endevour joyned with the purpose of not sinning, is called the righteousnesse of good conscience; and though it be not really a fulfilling of the law, yet it is accepted of God as a fulfilling of the law in all them that are in Christ. For God accepts the endevour to obey, for perfect obedience. Thus *David*, *Zachary*, *Elizabeth*, and others are said to fulfill the law.

Object. IV. Wee pray that wee may fulfill the law, whē we say, *let thy will be done in earth as it is in heaven*, *Mat.* 6. 10. *Ans.* We pray not that we may fulfill the law in this, but that we may strive as much as may be, to attaine to the fulfilling of the Law. That is the scope of the petition. Wee desire not to bee equall to the Angels and Saints, but onely to imitate them more and more, and to be like to them.

Object. V. Roman. 7. 18. *To will is present with mee*: therefore (say they) in will the law may be kept, though the flesh relent. *Answer.* When *Paul* saith, that *to will was present*, hee doth not signifie that hee could perfectly will that which is good. For his will being partly renewed, and partly unrenewed, the good which he willed, he partly willed; and the evill which he willed, he partly willed.

Object. VI. Christ tooke our flesh, *that the righteousnesse of the law might be fulfilled in us*. *Roman.* 8. 4. *Answer.* The righteousnesse of the law is fulfilled in us, not because wee doe all things required in the law, but because we have faith in us; and by that faith wee apprehend the obedience of Christ in fulfilling of the Law.

Object. VII. Rom. 13. 8. *Love is the fulfilling of the Law*: and the regenerate love their neighbours. *Ans.* If we could love our neighbour as our selves perfectly, wee should then fulfil the whole law. But our love is imperfect.

Object. VIII. He that is borne of God, sinneth not, 1 *Ioh.* 3. 9. hee that sinneth not, fulfilleth the law. *Answer. He that is borne of God sinneth not*, that is, hee doth not commit sinne, or make a practice of sinne. Hee may fall of frailty, yet then hee recovers himselfe, and doth not keepe a course in sinning. This is the meaning of Saint *John*.

Object. IX. The commandements of God are not grievous, 1 *John* 5. 3. *Answ.* They are not grievous three wayes: first, in respect *of promise*, because they that beleeve in Christ, have the transgression of the law pardoned: secondly, in respect *of imputation*; because Christs obedience in fulfilling the law, is imputed to every beleever. Thirdly, in respect *of inchoation*. For they that beleeve receive the Spirit of God, whereby they are inabled to endevour themselves to obey God in all his commandements. Otherwise, in respect of our owne personall obedience, they are a yoke that no man can beare.

Object. X. The workes of God are perfect, *Deut.* 32. 4. Good works are workes of God, therefore they are perfect. *Answer.* Workes that are meerely workes of God, which hee worketh by himselfe, and not by man, they are all perfect: and thus must the text in *Moses* bee understood. Now good workes are workes of God in us: and withall they are our workes, having their beginning in the minde and will of man: and hence they are defiled. For when the first and second cause concurre in a worke, the said worke takes unto it the condition of the second cause. Water pure in the fountaine is defiled when it passes by the filthy channell.

Object. XI. If God have given us an impossible Law, hee is more cruell than any tyrant. *Answ.* When God first gave the law, hee also gave power to fulfill the Law. If the Law be impossible, it is not Gods fault, but mans, who by his owne fault hath lost his power of keeping the law.

The ground before-named of the double ful-

fulfilling of the law, one for this life, the other for the life to come, is false. For there is onely one generall and unchangeable sentence of the law, *Cursed is every one that continues not in all things written in the law to doe them*.

I now come to other uses of the former conclusion. If the law bee impossible, then must wee seeke for the fulfilling of it, forth of our selves in Christ, *who is the end of the law for righteousnesse to them that beleeve*. Hence it followes necessarily, that our justification must be by the imputation or application of Christs justice unto us.

Because we cannot fulfill the law, we must make it a glasse to see our impotencie, and what we cannot doe: and it must bee our schoolemaster to drive us to Christ. And by our impotency we must take occasion to make prayer to God for his Spirit to inable us to the lawes of God. Thus come we to be doers of the law, and no otherwise.

Againe, it may be demanded, (considering we cannot fulfill the law) how our workes can please God? *Ans.* In every good worke there is something that is Gods, and something that is ours alone. The defect of the worke is ours alone, and that is pardoned to the beleever. That which is good in the worke, is from God, and that hee approveth as being his owne. And thus every good worke is said to please God.

Lastly, after that we have begun to please God in obedience to his lawes, considering we fulfill them not, all boasting of our goodnesse must be laid aside; and we must humble our selves under the hand of God even to the death. Read the practice of *David*, *Psal.* 143. 2. and *Psal.* 130. 3. *Iob* 9. 2.

11. *And that no man is justified by the law in the sight of God, it is manifest. For the just liveth by faith.*

12. *And the law is not of faith: but he that shall doe these things, shall live in them.*

The meaning. [*By the law*] that is, the law not onely ceremoniall, but also judiciall and morall. Indeed the occasion of *Pauls* disputation in this place, is taken from Circumcision, pertaining to the ceremoniall law: but hee inlargeth his disputation, from one part to the whole law. For they which thought Ceremonies necessary to justification, would much more thinke morall duties necessary. And that *Paul* speakes here of the morall, it appeares by the 10. verse, where he alleageth a sentence that specially appertaines to the morall law: *Cursed is every one*, &c. Againe, the law may be considered two waies, in the justification of a sinner: first, as it justifieth without Christ: secondly, as it justifieth with Christ: and both waies it is excluded from justification, and here specially in the second regard. For the intent of the Galatians was, to joyne Christ and the law, in the worke of our justification.

Before God] that is, in the judgement of God, before whose judgement seat wee must all appeare, and be judged.

The just shall live by faith.] The scope of these words is this: The Jewes were oppressed by the Babylonians, and it was further told them by the Prophet, that they should be led into captivity by the said Babylonians. Now in this distresse of theirs, the Lord sets downe the duty of the faithfull Jewes, namely, that they must stay themselves by their faith in the Messias, and consequently that they shall have safetie in this life in the middest of all dangers, and in the end have eternall life. And *Paul* applies this text to his purpose, thus. Life eternall comes by faith: and therefore true righteousnesse before God is by faith. For righteousnesse is the foundation of life eternall: and therefore it is called *justification of life*, *Rom.* 5. 17.

The law is not of faith.] The meaning of these words must be gathered, by the opposition in the latter part of the verse: *but he that doth these things shall live in them*. And the meaning is this. The law doth not prescribe faith in the Messias: neither doth it promise life to him that beleeveth in the Messias, but to him that doth the things contained in the law.

In these words, *Paul* addes a new argument to the former, thus: Justice is by faith: the law is not of faith: therefore the law is not our justice. Or againe, thus: He that is justified, is justified by faith: the law justifies no man by faith: therefore the law doth not justifie. The conclusion is first in the 11. verse. The proposition is expressed and confirmed by the testimony of the Prophet *Habacuk*. The assumption is in the 12. verse.

The use. When *Paul* saith, *No man is justified by the law in the sight of God*; he makes a double justification: one, before God: the other before men. Justification before God is, when God reputes a man just, and that onely for the merit and obedience of Christ. Justification before men is, when such as professe faith in Christ, are reputed just of men. By this distinction, *Paul* who saith, *that a man is justified by faith without works*, *Rom.* 3. 28. and *James*, who saith, *that Abraham was justified by faith and workes*, *Iam.* 2. 24. are reconciled: for *Paul* speakes of justification before God, as hee himselfe expressly testifieth, *Rom.* 4. 2. and S. *James* speakes of justification before men, which is not onely by the profession of faith, but also by workes.

In the same sort, there is a double Election. One speciall, whereby *God knowes who are his*. The other is more generall, whereby we repute all men to be Elect, that professe faith in Christ, leaving secret judgements to God. Thus *Paul* writes to the Ephesians, Philippians, &c. as Elect. And the Ministers of the Word are to speake to their congregation, as to the Elect people of God.

In

In the same manner, there is a double sanctification: one before God in truth, *Eph.* 4. 28. the other before men in the judgemene of charity. Thus men are said, *to tread under foot the bloud of Christ wherewith they were sanctified, Heb.* 10. 29. Thus all that are of right to bee baptised, are holy and regenerate: not in the judgement of certainty, which is Gods; but in the judgement of charity, which is mans; secrets alwayes reserved to God.

Againe, when *Paul* saith, *in the sight of God*, he gives us to understand, that there is an universall judgement of God, before whom we must all appeare and be judged. And when *Paul* saith in the time present, that *God justifieth* (though not by workes) he signifies, that this judgement is already begun upon us, even in this life. This must teach us, to walke in godly and holy conversation in the feare of God; and to watch and pray, that we may be found worthy to stand before God. Malefactors, when they are going to judgement, and when they see the Judge set, lay aside scorning, and bethinke themselves what to say or doe. Now we are these malefactors: and wee know that God hath already begun to give judgement of us: and therefore we must prepare our selves to make a good reckoning.

In the testimonie of the Prophet our duty is set downe, and that is, that we must in this world live by faith. That we may live by faith, we must doe two things. One is, to chuse the true God for our God: the second is, in our hearts to cleave unto him, and that according to his word. First therefore, we must cleave fast to his commandements, by entring into the way of his precepts, and by walking in them. For this cause we must have alwayes about us the eye of knowledge, to direct our steps in the wayes of God, that we ever keepe our selves in our callings, that is the duty we owe to God and man. Secondly, while wee stand in the waies of God, we shall be assailed with many Temptations on the right hand, and on the left: therefore wee must further cleave to the promises of God: beleeving his presence, protection, and assistance, in all temptations and dangers. And this our faith must be as it were a hand to stay us. Here two caveats must be remembred. One, that we must not prescribe unto God the manner of his assistance, but leave it with other circumstances of time and place to God. The second is, when all earthly things faile us, we must rest upon the bare word of God, and beleeve the promise of remission of sins, and life everlasting. This is to live by faith. And this duty must be practised, when we are in the field to fight for our country, when we lie on our deathbeds, and when we are in any danger.

Marke further, *Paul* saith, *the just man lives by faith*: he therefore that is justified, continues to be justified by his faith: and therefore the second justification, that is said to be by our workes, is a meere fiction. And in that none lives by faith but he that is a just man, we see that true faith is alwaies joyned with the purpose of not sinning, or with the justice of good conscience: and where they are severed, there is no more but a meere presence of faith.

When *Paul* saith [*the law is not of faith*] he sets downe the maine difference betweene the Law and the Gospell. The law promiseth life to him that performes perfect obedience, and that for his workes. The Gospell promiseth life to him that doth nothing in the cause of his salvation, but onely beleeves in Christ: and it promiseth salvation to him that beleeveth, yet not for his faith, or for any worke else, but for the merit of Christ. The law then requires doing to salvation, and the Gospell beleeving, and nothing else.

Object. I. The Gospell requires repentance, and the practice of it. *Ans.* Indeed the law doth not teach true repentance; neither is it any cause of it, but only an occasion. The Gospell onely prescribes repentance, and the practice thereof: yet onely as it is a fruit of our faith, and as it is the way to salvation in which wee are to walke, and no otherwise.

Object. II. The law requires and commands faith. *Answ.* The law requires faith in God, which is to put our affiance in him. But the Gospell requires faith in Christ the Mediator, God-man: and this faith the law never knew.

Object. III. In the Gospell there are promises of life, upon condition of our obedience. *Rom.* 8. 13. *If by the spirit ye mortifie the deeds of the flesh, ye shall live.* 1 *Joh.* 1. 9. *If we confesse our sins, God is faithfull to forgive them. Anf.* The promises of the Gospell are not made to the worke, but to the worker: and to the worker not for his worke, but for Christs sake, according to his worke. As for example: promise of life is made not to the worke of mortification, but to him that mortifieth his flesh, and that not for his mortification, but because he is in Christ, and his mortification is the token or evidence thereof. And therefore it must be remembred, that all promises of the Gospel that mention workes, include in them Reconciliation with God in Christ.

Object. IV. Faith is a vertue, and to beleeve is a worke: therefore one worke is commanded in the Gospell, and is also necessarie to salvation. *Answ.* The Gospell considers not faith as a vertue or worke, but as an instrument or hand to apprehend Christ. For faith doth not cause, effect, or procure our justification and salvation, but as the beggers hand, it receives them, being wholly wrought and given of God.

This Distinction of the law and the Gospel must be observed carefully. For by it we see that the Church of Rome hath erroneously confounded the law and the Gospel, for these many hundred yeares. The law of *Moses* (say they) written in tables of stone, is the law: the same law of *Moses*, written in the hearts of men,

men by the holy Ghost, is the Gospell. But I say againe, that the law written in our hearts is still the law of *Moses*. And this oversight in mistaking the distinction of the law and the Gospel, is and hath beene the ruine of the Gospell.

We must here further observe, that *beleeving and *doing*, are opposed in the article of our justification. In our good conversation they agree: faith goes before, and doing followes: but in the worke of our justification, they are as fire and water. Hence I gather, that to the justification of a sinner, there is required a speciall and an applying faith, for generall faith is numbred among the workes of the law: and the devils have it. This kind of beleeving therefore and doing are not opposite. Againe, hence I gather, that workes of faith and grace are quite excluded from justification, because the opposition doth not stand betweene beleeving and the workes of nature, but simply betweene beleeving and doing.

*Credere, Facere.

Lastly, it may be demanded, why the Lord saith, *He that doth the things of the law shall live*; considering no man since the fall can doe the things of the law? *Answ.* The Lord since mans fall, repeats the law in his old tenour, not to mocke men, but for other weightie causes. The first is to teach us, that the law is of a constant and unchangeable nature. The second is, to advertise us of our weaknesse, and to shew us what we cannot doe. The third is, to put us in mind that we must still humble our selves under the hand of God, after we have begun by grace to obey the law; because even then we come farre short in doing the things which the law requires at our hands.

13. *Christ hath redeemed us from the curse of the law, when he was made a curse for us: (for it is written, Cursed is every one that hangeth on the tree:)*

14. *That the blessing of Abraham might come to the Gentiles through Christ Iesus, that we might receive the promise of the spirit by faith.*

Paul having proved the truth of his doctrine by sundry arguments, in the former part of this chapter, he here answereth an objection, the occasion whereof is from the 10. verse. It may be framed on this manner: if they bee accursed that continue not in all things written in the law to doe them, then all men are accursed: and the Gentiles are not partakers of the blessing of *Abraham* (as you have said.) Answer is here made, that to them that beleeve, there is full redemption from the curse of the law. And *Paul* for the better inlightning of his answer, here makes a description of our redemption by foure arguments. The first is the author: *Christ hath redeemed us from the curse of the law.* The second is the forme or manner of our redemption, in these words, *when he was made a curse for us.* And this forme is further declared by the signe, in these words: *for it is written, Cursed is every one that hangeth on the tree.* The third argument is in the end, in these words, *that the blessing of Abraham might come on the Gentiles.* The last is also another end, *that we might receive the promise of the spirit.*

Touching the author, in these words, *Christ hath redeemed us from the curse of the law*, sundry things may be learned: first of all comparing these words with the 10. verse, or comparing the answer and the objection together, wee see and are to observe, that the threatnings of the law are to be understood with an exception from the Gospell. All are cursed, saith the law, that doe not continue to do all things written therein, *Except they have pardon*, and be redeemed by Christ, saith the Gospell. And thus are all curses of the law to be conceived, with a limitation or qualification from the Gospell.

Againe, in that Christ hath redeemed us from the curse of the law, here is our comfort, that neither hell, nor death, nor Satan hath any right or power over us, for eit we doe unfainedly beleeve in Christ. *For we are bought with a price.* And for this cause we must be admonished, not to feare any evill: overmuch, as the revilings and curses of evill tongues, witchcraft, the plague, pestilence, famine, the sword or death. For the curse which makes all these, and many other things hurtfull unto us, is removed from them that are in Christ. And therefore all immoderate feare should be restrained.

Thirdly, our duty is, to glorifie God and Christ who hath redeemed us, and that both in body and soule. The redeemed must live according to the will of their redeemer, 1 *Cor.* 6. 20. This is all the thankfulnesse that wee can shew to our redeemer for his mercy.

Lastly, here an objection made by some may be answered. If (say they) we were redeemed by Christ, being captives to the devill, the price of our redemption was paid to him, and not to God. *Answ.* We were captives properly to the justice of God in the law, to the order whereof we stand subject: and by this meanes wee are captives to the curse of the law, and consequently to the devill, who is the minister of God, for the execution of the said curse. And being captives to the devill, no otherwise than as he is the minister of God for the inflicting of punishment, the price must not be paid to him, but to God, who is the principall, and hath a soveraigny over him and us.

Come now to the forme of our redemption; *when he was made a curse for us.* For the better understanding of these words, foure points are to be handled. The first is, what is this curse? *Answer.* A double death: the first of the body, the second of the soule. The first is, the separation of the body and soule. The second is, the separation of the whole man from God: not in respect of his universall power and presence (for the very damned have their moving and being from him,) but in respect of

of his favour and speciall love, whereby God ceaseth to be their God. And this is death indeed, whereof the first is but a shadow: and this is the curse of the law.

The second point is, How Christ was a curse or accursed, who is a fountaine of blessednesse? *Ans.* He is not so by nature: for he is the naturall Sonne of God: nor by his owne fault: for he is the unspotted lambe of God: but by voluntarie dispensation: and therefore *Paul* saith, *he was made a curse.* And hee was made a curse, first, because he was set apart in the eternall counsell of the Father, Sonne, and holy Ghost, to be our redeemer, and consequently to be a curse. In this regard, the Father is said *to have sealed him, Joh* 6. 27. and he is said againe to be *preordained before all worlds*, 1 *Pet.* 1. 20. and given *according to the counsell and foreknowledge of God, Act.* 2. 22. Secondly, he was made a curse, in that he was in time consecrated to bee our mediator and so a curse. And this consecration was first in his baptisme, in which he put upon him our guilt, as we put off the same in ours; and secondly on the crosse and passion, in which he tooke unto him the punishment of our sinne. And thus was he made a curse. It may be objected, that he is the Sonne of God: and therefore no curse. *Answ.* Christ must be considered as the Sonne of God, and againe as our pledge and suretie, *Heb.* 7. 22. In the first respect he was not accursed, but in the second.

The third point is, In wat nature was Christ accursed? *Answ.* Whole Christ God-man, or Man-god, was accursed? For *the Lord of life* (saith *Paul*) *was crucified*, and consequently accursed, 1 *Cor.* 2. 8. Yet this limitation must bee added, that the curse was not upon the godhead of Christ, but onely in his flesh or manhood. For *he suffered* (saith *Peter*) *in the flesh*, 1 *Pet.* 4. 1. Moreover, the soule of Christ was the more principall seat of the curse, as it was the principall seat of sin. Therefore the Prophet saith, *he made his soule an offering for sin, Isa.* 53. 10. and Christ said, *My soule is heavie to the death.*

The fourth point is, How far forth Christ was accursed? *Answ.* In the first death there are two degrees, *separation* of the body and soule, and the *putrifaction* of the body separated. And Christ entred onely into the first, and not into the second. For his body being dead indured no corruption. Againe, in the second death there are two degrees. The first is a separation from God in sense and feeling: and the second is an absolute separation from God. Into this second degree of death Christ entred not, because he saith in the midst of his passion, *My God, my God.* And this absolute separation could not be without the dissolution of the personall union. Into the first degree of the second death he entred: namely, into the apprehension and feeling of the wrath and indignation of God due to mans sinne. And this appeares by his *bloudy sweat of thicke and clotted bloud*; by his complaint *he was forsaken*: by his *feare and sorrowes in the time of death*; in which he comes short of sundry martyrs, unlesse we acknowledge that he indured further paines of death than ever they did, by his condition, in that he takes upon him the condition of the first *Adam*, who upon his fall was to indure the first and second death. Here two questions are to be demanded: the first, How and in what manner Christ suffered the wrath of God? *Answ.* He indured it willingly of his owne accord: he did not only in mind see it before his eyes, but also he felt it: it was laid and imposed on him, and he encountred with it: but it had no dominion or lordship over him, *Act.* 2. 24. The second is, How much he suffered of the wrath of God? *Ans.* The punishment hee suffered was in value and measure answerable to all the sinnes of all the Elect, past, present, and to come: the Godhead supporting the manhood, that it might be able to beare and overcome the whole burden of the wrath of God. If it be said, that a creature cannot have an infinit apprehension of the wrath of God: I answer, it sufficeth that God laid infinite wrath upon him, and that he apprehended it according to the condition of a creature. For in so doing he incountred with the whole wrath of God. One man in a breach, or at a bridge, may stand against a whole armie, and beare the burnt of it: why may not then the manhood of Christ supported by the Godhead, beare the fiersse of the whole wrath of God? Against this doctrine sundry things may be objected.

Object. I. The Scripture ascribes all to the bloud of Christ, and therefore to the death of the body. *Answ.* By bloud is meant, a bloudie death: by the bloudie death, the death of the crosse: by the death of the crosse, a death accursed, or the death the body joyned with the malediction of the law.

Object. II. The suffering of the anger of God was not figured in Sacrament or sacrifices. *Ans.* The beast whereof of the burnt offering was made, was first tyed to the hornes of the altar: his bloud then was shed: and lastly, hee was all burnt upon the altar unto God, and hereby was figured the fierce wrath of God.

Object. III. Temporall death, or the curse for halfe a day, cannot countervaile eternall death. *Ans.* Yes, in Christ. For if man could suffer and overcome punishment in measure infinite, hee should not suffer eternally: but this no man nor angell can doe: and therefore man must suffer punishment for measure finite, for time infinite: because the punishment must bee answerable to God, whose majestie is infinite. Now Christ being God and man, suffered punishment indeed infinite: and therefore it was not necessary that he should indure it eternally. Againe, here the dignitie of the person helpeth: for in that the Sonne of God suffered the curse of the law for halfe a day,

day, it is more than if all men had suffered eternall death. Therefore the death of Christ in respect of the measure of the punishment, as also in respect of the value and dignitie thereof, countervailes death everlasting.

Object. IV. It is hard to say, that Christ suffered the paines of hell. *Answ.* The Latine translation (commonly received,) hath as much, that *he could not be holden of the sorrowes of hell, Act.* 2. 24. And there is no offence to say, he suffered the paines of hell, so farre forth as this suffering may stand with the purity of his manhood, and with the truth of the personall union.

The use. Friers teach, that if Christ had pricked his finger, and let fall but one drop of bloud, it had beene sufficient to redeeme all the world. But they dreame. For *Paul* saith, *He was made the curse of the law to redeeme us.* This had beene a needlesse worke, if a pricke in the finger, or any punishment without death, would have done the deed.

That Christ became a curse for us, it shewes the greatnesse and horriblenesse of our sinnes: it shewes the grievous hardnesse of our hearts, that never almost mourne for them: it shewes the unspeakable love and mercie of God, for which we are to be thankfull for ever, and that all manner of waies.

In that the Sonne of God became a curse for our sinnes, we are put in minde to see, acknowledge, and consider them, and withall to bewaile them, and to humble our selves for them: and to detest them more and more unto the very death. For what is more worthy of hatred, than that which causeth the Sonne of God to be accursed? They which beleeve that Christ by being a curse hath redeemed them from the curse of the law, doe in truth die unto all their sinnes, and live unto God. Many indeed professing Christ, make no change of life at all: and the reason is, because a secret Atheisme makes them say in their hearts, *There is no Christ, there is no curse that was endured by Christ.* Cleanse your hearts of this hidden Atheisme, and looke that inwardly in your spirits you die unto your sins, and live to God.

In that Christ was obedient to his Father in bearing the curse of the law, we are taught in all things to subject our selves to the will of God. Our obedience must not only be in doing this or that, but also in suffering the miseries laid on us to the death: this is the best obedience of all, and the truest marke of Gods childe, to obey in our sufferings.

Moreover, that Christ was accused, it is confirmed by the sentence and decree of God: *Cursed is every one that hangeth on the tree, Deu.* 21. 23. The ground of this sentence is the sin of the malefactor: for whom God curseth, he curseth for his offence. And here it may be demanded, why he that is stoned to death is not likewise accursed? *Answ.* He also is accursed: but there are speciall reasons, why the man hanged on the tree is cursed. Fitst, among the Jewes, they which were hanged; were most grievous malefactors, as blasphemers, and Idolaters: and their punishment was accordingly, most grievous. Secondly, hanging (as among all nations, so among the Jewes) was a most odious and infamous death. Thirdly, God did foresee that the Messias should die on the crosse, and therefore hee accursed this kinde of death. If it be said, that there was no fault or offence in Christ; and therefore hee could not be accursed: I answer, that he became sinne for us, in that our sinne was applied and imputed to him. It may be further objected, that the theefe which repented, was not accursed, though hee were hanged on the tree. *Answ.* As a theefe he was accursed: as he was a theefe and repented, the curse was removed. For the law in the curses thereof, gives place to the Gospell: judgement yeelds to mercy: and the Gospell puts an exception to the law.

The use. If the malefactor hanged, be accursed and defile the earth: how vile and accursed is the living malefactor, the blasphemer, adulterer, murtherer, &c. who hath entred no degree of punishment? Let this bee considered, to terrifie offenders.

Againe, let us consider the scope of this law. Because he that hangs on the tree is accursed, therefore saith the law of God, *he must be taken downe and buried.* Marke the equity of this law: and that is, that things evill and accursed, are to bee removed from the eye and sense of man. This charge the Lord gives of lesse matters, namely, of sights undecent and unseemely, *Deut.* 23. 15. Againe, we are commanded not so much as to name fornication, uncleannesse, covetousnesse, jesting, foolish talking, &c. *Eph.* 5. 3. Here we are to be put in mind, that the Plaies (commonly in use) are to be banished out of all Christian societies. For they doe nothing els but revive and represent the vile and wicked fashions of the world, and the misdemeanour of men, which are things accursed, and therefore to be buried, and not once to be spoken of. Againe, all evill in our example, whether in word, or in deed, must be buried as much as may be: for it defileth, and is accursed.

Here it may be demanded, how this law of God (*he is accursed, therefore let him be taken downe and buried*) stands with the order used in this and other countries, in which men are hanged in chaines for the terror of the world? *Ans.* Judiciall lawes, if they have in them morall equity, and serve directly to sence in the precepts of the Decalogue, are perpetuall, and bind all men, else not. As for the judiciall determinations of this or that manner of punishment, they concerne us not: for God hath left every nation free, though not in respect of punishment, yet in respect of the manner and order thereof.

The third point, whereby our redemption is

is described, is the end thereof, *that the blessing of Abraham*, that is, righteousnesse and life everlasting *may come upon the Gentiles*. Here two things are to bee considered. The first is, whence comes the benediction of *Abraham*? *Answ.* From the cursed death of Christ. For thus are the words, *He was made a curse for us, that the benediction of Abraham might come on the Gentiles*. Marke here how God workes one contrarie by the other. In the creation, hee made something, not of something, but of nothing: hee called light out of darknesse: hee kils, and then makes alive, *Hos.6.* hee sends men to heaven by the gates of hell: he gave sight by a temper of spittle and clay, a fit meanes to put out sight. In the worke of our redemption he gives life, not by life, but by death, and the blessing by the curse. This shewes the wisdome and power of God: and it teacheth us in the worke of our conversion and salvation, not to goe by sense and feeling; because God can and doth worke one contrarie, in, and by the other.

A

The second point is, where this benediction of *Abraham* is to be found? *Ans.* The text saith, *It is extant in Christ Iesus*, who is as it were the store-house of Gods blessing, and the dispenser of it to all nations. In him are hid all treasures of wisdome and knowledge, *Col.* 2. God and the Lambe are all things to all the Elect in the kingdome of heaven, *Revel.* 21. Here wee see the right way to become rich: and that is, above all things to seeke to be true and lively members of Christ: for if he bee ours we can want nothing, *Rom.* 8.32. *Mat.* 6.33. *Psal.* 34.10. This is a most sure way to procure unto us all good things; that hee sees to be necessarie for us. For Christ is the storehouse of the benediction of *Abraham*. Againe, this must teach them that beleeve in Christ, to be content in any estate, be it better or worse, for true riches is the blessing of God; and this blessing is in Christ. This is the truth, if we could discerne of things that differ. Thirdly, in our povertie, and in the middest of all our wants and losses, we must comfort our selves. For though wee lose never so much, yet we retaine the principall, and that is Christ, who is the benediction of *Abraham*.

B

The fourth point is, another end of our Redemption, *That we might receive the promise of the Spirit by faith*. For the better understanding of this, foure questions may be demanded. The first is, what is meant by the promise? *Ans.* The promise of God made in the old Testament, that he would powre out his spirit upon all flesh, *Isa.* 44.3. and *Ioel.* 2.28. And here it is said, that this promise is fulfilled to the nations when they beleeve. Marke here how the promises of God lye as void, dead, and of none effect, till the particular time of their accomplishment. God promised *Iacob* that his posterity shall bee a great nation after 430. yeares: for which time they remaine in thrall and bondage; but the very night after the former time was expired, nothing, no not the raging sea could stop their deliverance, *Exod.* 12.41. God promised deliverance after 70. yeares captivitie to the Israelites of Babylon. When this time was expired, *Daniel* prayed; and at the very beginning of his supplications, the decree of God for deliverance came forth, *Dan.* 9.23. *The vision of God* (saith the Prophet) *is for an appointed time*, *Hab.* 2.1. And so is the promise. This must teach us to bee content, if after much praying, we finde not the fruit of our prayers: because there is an appointed time for the accomplishing of them. In this respect *David* saith, that *his eyes failed*, and *he was hoarse in praying*, *Psal.* 69.4.

The second question is, what is meant by the giving or sending of the Spirit? *Answ.* Without any alteration or change of place, it signifies two things. The first is, Order betweene the persons, whereby the Father and the Sonne worke mediately by the holy Ghost, and the holy Ghost immediately from them. The second is, that the Spirit doth manifest his presence by divine effect in us. In this respect he is said to be sent, or given of the Father and the Sonne.

C

The third point is: In what order is the spirit given? For it seemes, that we first our selves beleeve, and then receive the spirit? *Ans.* Men are said to receive the spirit, when they receive some new gift of the spirit, or the increase of some old gift, *Ioh.* 20.22. Againe, to speake properly, faith and the receiving of the spirit, are for time both together. For first of all, we heare the promise of God; then we begin to meditate, and apply the said promise to our selves to strive against doubting, and to desire to beleeve: and in doing of all this, we receive the spirit. To beleeve, is the first grace in us that concernes our salvation: and when we begin to beleeve, we begin to receive the spirit; and when we first receive Gods spirit, we begin to beleeve. And thus by our faith receive we the spirit: & thus also the spirit dwels in us by faith, *Eph.* 3.17. And wee must not imagine, that we may or can beleeve of our selves, without the operation of the spirit.

D

The fourth point is, for what end wee receive the spirit? *Ans.* For six. For illumination of our minds, 1 *Ioh.* 2.27. 1 *Cor.* 2.12. for regeneration, whereby the image of God is restored in us, *Iohn* 3. for the government of our counsels, wils, affections, actions, *Isa.* 11.1. *Rom.* 8.14. for the effecting of that conjunction whereby we are united to Christ our head, 1 *Cor.* 6.17. for consolation, *Rom.* 8.16. Lastly, for confirmation in our faith and every good duty, 2. *Cor.* 1.22. *Eph.* 1.3.

This receiving of the spirit is one speciall end of our redemption: and therefore it is most necessary for us, to have the Spirit of God dwelling in us. If we have not the Spirit, we are not Christs: and without it we can doe nothing.

We

Wee must for this cause doe such things, whereby we may obtaine and receive a plentifull measure of Gods Spirit. *Repent* (saith *Peter*) *and yee shall receive the Holy Ghost*.

A

Againe, we must carefully retaine and preserve the grace of the Spirit in us, by meditation in the word of God, by earnest and frequent prayer, by avoiding all such acts in word or deed, that may make a breach in conscience: for whatsoever offends conscience, quenches the Spirit. Lastly, by savouring the things of the Spirit, *Rom.* 8.5. that is, by thinking on things spirituall, by affecting of them, and delighting in them.

15 *Brethren, I speake as men doe: though it be but a mans covenant, when it is confirmed no man doth abrogate it, or adde any thing thereto.*

B

16 *Now to Abraham and his seed were the promises made. He saith not, And to the seeds, as of many; but, And to thy seed, as of one, which is Christ.*

17 *And this I say, that the Law which was 430. yeares after, cannot disannull the covenant that was before confirmed of God in respect of Christ, that it should make the promise of none effect.*

18 *For if the inheritance be of the Law, it is no more by promise; but God gave it unto Abraham by promise.*

In these words *Paul* meet with a second exception, or objection, made against that which hee here principally stands upon: namely, that the blessing of *Abraham* is conveyed to the Gentiles, and that by Christ. The objection may bee framed thus: The promise made to *Abraham* cannot now pertaine to the Gentiles, because the Law was added to it, and by the Law it is abrogated: and therefore the Gentiles are to bee justified and saved by the observation of the Law. To this objection *Paul* makes a double answer. One is, that the promise cannot bee abrogated: the second, that if it might bee abrogated, yet the Law cannot doe it. The first hee confirmes on this manner:

C

The Testament of God confirmed, cannot be abrogated:

The promises made to *Abraham* and his seed, which is Christ, are his Testament confirmed:

Therefore they cannot be abrogated.

D

The *Proposition* is expressed in the 17. verse, and is confirmed by comparison thus. The testament of man after it is confirmed, may not bee abrogated, much lesse the testament of God, verse 15. The *minor* is propounded in the 16. and 17. verses. Now I come to speake of the words as they lie.

Brethren] *Paul* had before called them *fooles*; and that justly, because they fell from the doctrine which hee taught them, to another Gospell. And yet here hee cals them *Brethren*. And hence let us learne, that in division of judgement and opinion, there must be no division but unitie of affection. It is and hath been alwayes the plague of the Church, that division of heart and affection there takes place; where any division is in judgement, though men erre of infirmitie. This evill causeth more to be condemned for heretikes, than indeed ought to bee: it maketh schismes where none should bee: it maketh dissentions to be incurable, which otherwise might be cut off. And therefore if dissentions in judgement arise, we must remember to suppresse envie, hatred, pride, selfe-love, and let Christian love beare sway.

Againe, here wee see it is lawfull to speake in Sermons as men doe, so it bee done after the example of *Paul*, with these cautions. First, it must bee done sparingly and soberly, without ostentation. Secondly, it must bee done upon a just cause, as when the sayings of men serve to convince the hearers, and that in their consciences. Thirdly, a difference must be made between the word of man and the word of God, lest in adding the one to the other, the word of God lose his grace and excellencie. Lastly, Gods word only must bee the foundation of the doctrine which is taught, and the word of man is too added, in respect of our infirmitie, to give light, or to convince.

That which *Paul* speakes after the manner of men, is a principle of Law, or a conclusion of the light of nature, namely, that a covenant or testament confirmed, may not bee abrogated. *Paul* saith, it is the propertie of them that are of reprobate minds to be *truce-breakers*, *Rom.* 1.30. Hence sundrie questions may be resolved. The first is, whether Legacies given to the maintenance of the Masse, may bee applyed to the maintenance of the true worship of God? *Answ.* The Testator in the giving of such Legacies, hath a double intention: one is generall, and that is to preserve the worship of God: the other is speciall, and that is, to preserve the idolatrie of the Masse. In this hee erreth, and therefore his will may be changed. For testaments unlawfully made may be abrogated. In the generall hee erred not: and therefore the goods may lawfully be applyed to the maintenance of the true worship of God. But it may bee said, that the next heires may recall them when the Masse is abolished. I answer, No; Because they may still bee applyed to the publike good of the Church. The affection of the dead was good in this case, though their judgement was naught: and therefore regard is to be had of their affection and intent.

The second question is, whether we are to keepe covenant with heretikes and enemies? *Answer.* Yea: for the principle, *A covenant confirmed may not be abrogated*, is the conclusion of Nature, which bindes all men without exception, at all times, if the covenant be lawfull.

The third question is, what if dammages and losses follow upon the covenant made and confirmed, must it then bee observed? *Answ.* Of covenants some are single, that is, bare promises, not confirmed by oath; and some againe are with oath. Againe, some covenants are meere civill, being made of man to man; and some are more than civill, being made of man to God, as contracts of marriage. Now if covenants bee single covenants, and meerely civill, then may they bee changed by the makers, or by their successours, if hurts and losses arise. Yet if covenants bee confirmed by oath, and if they bee made to God, they may not bee changed, so long as they are lawfull, though great losses ensue. Read the example of *Iosua. Ios.* 9.18. *A good man sweareth, and changeth not, though he lose thereby, Psal.* 15.4.

The fourth question is, Whether a contract may not be dissolved, when one of the parties hath a disease contagious in deadly manner, and incurable? *Answ.* If such a disease follow the contract, the marriage not consummate, wee may presume that God doth dissolve the contract. And the covenant dissolved by God, wee may without danger hold to bee abrogated.

The last question is, Whether the Church of Rome hath not deale wickedly in altering the last testament of Christ, when it ministereth the Lords Supper under one kinde? *Answer.* They sinne against the light of nature, which teacheth us not to abrogate the testaments of men, much lesse the testament of God. It is alleaged, that wee receive whole Christ under one kinde. *Answer.* True indeed. But wee must consider, the end of the Sacrament is to signifie and represent perfect nourishment, in and by Christ: now perfect nourishment is not in bread alone, but in bread and wine, and by them both joyned together, is signified that Christ is the bread and the water of life: now to abolish the cup, is to abolish the principall use of the Sacrament, and to lessen our comfort.

In the 16. verse *Paul* saith, *The promises were made to Abraham*, in the plurall number: because they were sometime made to *Abraham*, sometime to his seed, and sometime to both: and they were often repeated to *Abraham*, and therefore are called promises, though in substance they are but one. The seed of *Abraham* here mentioned, is the seed not of the flesh, but of the promise, *Rom.* 9.7. and this seed is first Christ Jesus, and then all that beleeve in Christ. For all these are given to *Abraham* as children by the promise and election of God. Moreover, this seed is not many (as *Paul* observeth) but one, that is, one in number. It is objected that the word *seed* is a name *collective*, and signifies the whole posteritie of *Abraham*. *Answ.* It doth sometime, but not alwaies: for *Eve* saith of *Seth*, *God hath given me another seed, Gen.* 4.25. that is, another sonne.

Lastly, it is said, that this one particular seed of *Abraham* is Christ Jesus. Here by the name *Christ*, first and principally the Mediator is meant, and then secondly all Jewes and Gentiles beleeving, that are set and grafted into Christ by their faith. For *Paul* saith, *Rom.* 9.8. *that the children of God, or the children of the promise, are the seed of Abraham*: Againe, *Gal.* 3.29. *They which are of Christ are the seed of Abraham.* And the name *Christ* signifies not only the head or Mediator, God and man, but also the Church, gathered partly of Jewes and partly of Gentiles. *The bodie* (saith *Paul*) *is one, but the members are many, even so is Christ*, 1 *Cor.* 12.12. that is, the Church of Christ. Againe, *I beare in my body the remainders of the sufferings of Christ, Coloss.* 1.24. and the Church is called *the complement of Christ, Ephes.* 1.23. It may be objected, that by this meanes the seed of *Abraham* is many, and not one; because Christ and all beleevers are the seed. *Answ.* They are all one in respect of one and the same blessing of God, which is first given to Christ, and by Christ to all that beleeve in him. *All are one in Christ, Gal.* 3.28. and *hee gathers things in heaven and earth into one head, Ephes.* 1.10.

It is here to be observed, that the promises made to *Abraham* are first made to Christ, and then in Christ to all that beleeve in him, be they Jewes or Gentiles. This conclusion is of great use. First, by it wee learne the difference of the promises of the Law and the Gospell. The promises of the Law are directed and made to the person of everie man particularly: the promises of the Gospell are first directed and made to Christ, and then by consequent to them that are by faith ingrafted into Christ.

Secondly, by this wee learne to acknowledge the communion that is between Christ and us. Christ as Mediator is first of all elected, and we in him: Christ is first justified, that is, acquit of our sinnes, and we justified in him: he is heire of the world, and we heires in him: he died upon the crosse, not as a private person, but as a publike person representing all the Elect: and all the Elect died in him, and with him. In the same manner they rise with him to life, and sit at the right hand of God with him in glorie.

Thirdly, here wee see the ground of the certaintie of perseverance, of all them that are the true children of God. For the office of Christ, to which hee is set apart, is to receive the promise of God for us, and to apply it unto us; and this worke is done by Christ without impediment, and without repentance on his part. The seale and foundation of our salvation is this, that God accepts and knowes us for his, 2 *Timoth.* 2.19. and that which concernes us is, that we must worship God in spirit and truth, and depart from iniquitie.

Lastly, here is comfort against the consideration of our unworthinesse. Thou sayest thou art unworthy of the mercie of God, and therefore hast no hope. And I say againe: Doest thou truly exercise thy selfe in the spirituall exercises of faith, invocation, repentance? bee not discouraged: thou must not receive the promise immediately of God, but Christ must doe it for thee. Though thou be unworthy, yet there is dignitie and worthinesse sufficient in him. If thou say that thou must at the least receive the promise at the hand of Christ, I adde further, that *hee will not quench the flax that doth but smoake, neither will hee breake the bruised reed.* Hee accepts the weake apprehension, if it be in truth. And our salvation stands in this, not that wee know and apprehend him, but that he knowes and apprehends us first of all.

V. 17. *Thus I say*] In the former verses *Paul* hath laid downe two grounds: one is, that testaments of men confirmed may not bee abrogated: the other, that the promises were made to *Abraham* and his seed, which is Christ. Now what of all this, may some man say? *Paul* therefore addes these words, *This I say*, that is, the scope and intent of all my speech is, to shew that the covenant or testament confirmed by God cannot bee abrogated: and secondly, if it might so be, yet that the Law could not abrogate the testament, because it was given 430. yeares after the confirmation of the said testament. And because it might be doubtfull what *Paul* means, when he saith, *The covenant confirmed cannot be abrogated*, he explanes himselfe in the end of the verse by saying, *the promise cannot bee made of no effect.*

It is here to bee observed, that *Paul* saith, *The promise made to Abraham is a covenant or testament.* It is a covenant or compact, because God for his part promiseth remission of sins and life everlasting, and requireth faith on our part. In respect of this mutuall obligation, it hath in it the forme of a covenant. It is also a will or testament in two respects: First, because the promise is confirmed by the death of the Mediator, *Heb.* 9.15. Secondly, the things promised, as remission of sins, and life everlasting, are given after the manner of legacies, that is, freely, without our desert, or procurement. In this wee see the great goodnesse of God, who vouchsafeth to name them in his Testament, that have made a covenant with the Devill, and are children of wrath by nature, as weall are.

Againe, in that the promise is a *Testament*, remission of sinnes and life everlasting is a *Legacie*: and for the obtainment of them, we must bring nothing unto God, but hunger and thirst after them, and make suit unto God for them, by asking, seeking, knocking. Thus are all Legacies obtained, and therein no more acquired on our part, but to receive and accept them. And though wee bee never so unworthy in our selves, yet shall it suffice for the having of the blessing of God, if our names bee found in the Testament of God.

Againe, *Paul* saith, that *the promise made to Abraham is a covenant confirmed of God.* It may bee demanded, by what meanes it was confirmed? *Answ.* By oath, *Heb.* 6.17. Againe, it may be demanded, to whom it was confirmed? *Answ.* To *Abraham*, as being the father of all the faithfull, and then to his *seed*, that is, first to the Mediator Christ, and consequently to everie believer, whether Jew, or Gentile. For *Abraham* in the first making, and in the confirmation thereof, must bee considered as a publike person, representing all the faithfull.

Here againe we see Gods goodnesse. Wee are bound simply to beleeve his bare word: yet in regard of our weaknesse, hee is content to ratifie his promise by oath, that there might be no occasion of unbeleefe.

Againe, here we are admonished to rest by faith on the promise of God, as *Abraham* did, when there is no hope. Some may say, I could doe so, if God would speake to me, as he did to *Abraham*. I answer againe, when God spake to *Abraham*, in him hee spake to all his seed: and therefore to thee whosoever thou art that beleevest in Christ.

And hence wee are to gather sure hope of life everlasting. For in the person of *Abraham* God hath spoken to us, hee hath made promise of blessing to us; he hath made covenant with us, and hee hath sworne unto us. What can wee more require of him? What better ground of true comfort? *Heb.* 6.17, 18.

Lastly, in that God thus confirmes unto us the promise of life everlasting, it must incourage us to all diligence in the use of all good meanes, whereby we may attaine to the condition of *Abrahams* seed: and it must arme us to all patience in bearing the miseries and calamities, that fall out in the streit way to eternall life.

Further, *Paul* saith, that *the promise is a covenant confirmed, and that in respect of Christ*: because he is the scope and foundation of all the promises of God: partly by merit, and partly by efficacie. By merit, because he hath procured by his death and passion, remission of sinnes and life everlasting. By his efficacie, because he seales up unto us in our consciences remission of sinnes, and withall restores in us the image of God. The Use. If Christ be the ground of the promise, then is hee the ground and fountaine of all the blessings of God: and for this cause, the right way to obtaine any blessing of God, is first to receive the promise, and in the promise Christ: and Christ being ours, in him and from him wee shall receive all things necessarie.

The second answer of *Paul* to the former objection

objection is, that if the promise made to *Abraham* might bee disanulled, yet the Law could not doe it. And hee gives a double reason. The first is drawen from the circumstance of time; Because the promise or covenant was made with *Abraham*, and continued by God 430. *yeares before* the Law was given: therefore, saith *Paul*, *the Law was not given to disanull the promise.*

Against this reason it may bee objected, that *Abrahams* seed was but 400. *yeares* in a strange land, *Gen.*15.13. *Ans.* *Moses* speakes of the time that was from the beginning of *Abrahams* seed, or from the birth of *Isaac* to the giving of the Law: and *Paul* here speaks of the time that was betweene the giving of the promise to *Abraham*, and the giving of the Law: and that was 30. yeares before the birth of *Isaac*.

Againe, it may be objected, that the Israelites were in Ægypt 430. yeares, *Exod.* 12.40. *The dwelling of the children of Israel, while they dwelled in Ægypt, was* 430. *yeares.* Therefore it seemeth there was more time betweene the promise and the Law. *Answ.* The meaning of *Moses* in this place is thus much: that the dwelling of the children of Israel, while they dwelt as pilgrimes, was for the space of 430. yeares: and that in part of this time they dwelt in Ægypt as strangers. The words may thus be translated, *The dwelling or peregrination of the children of Israel, in which they dwelt in Ægypt, was* 430. *yeares.* And this peregrination begins in the calling of *Abraham*, and ends at the giving of the Law.

In *Pauls* example, we see what it is to search the Scriptures, not only to consider the scope of whole bookes, and the parts thereof, but to ponder and weigh everie sentence, and everie part of everie sentence, and everie circumstance of time, place, person. This is the right forme of the studie of divinitie to bee used of the sonnes of the Prophets.

The second reason used by *Paul* is in the 18. verse, it may be framed thus: If the Law abolish the promise, then the inheritance must come by the Law: but that cannot bee. He proves it thus: If the inheritance of life eternall be by the Law, it is no more by the promise: but it is by the promise, because God gave it unto *Abraham* freely by promise: therefore it comes not by the Law.

The opposition betweene the Law and the promise shewes, that *Paul* in this Epistle speakes not only of the Ceremoniall, but also of the Morall. For the greatest opposition is betweene the Morall Law, and the free promise of God.

Let us againe marke here the difference betweene the Law and the Gospell. The Law promiseth life but to the worker, for his works, or upon condition of obedience. The Gospell (called by *Paul*, *the promise*,) offers and gives life freely without the condition of any worke, and requires nothing but the receiving of that which is offered. It may bee objected, that the Gospell promiseth life upon the condition of our faith. *Answ.* The Gospell hath in it no morall condition of any thing to be done of us. Indeed faith is mentioned after the forme and manner of a condition: but in truth it is the free gift of God, as well as life eternall: and it is to bee considered not as a worke done of us, but as an instrument to receive things promised. This difference of the Law and the Gospell must be kept as a treasure: for it is the ground of many worthy conclusions in true religion. And the ignorance of this point in the Church of Rome hath beene the decay of Religion, specially in the article of *Justification*.

Thirdly, we must here observe the opposition betweene the Law and the free promise of God in justification of a sinner. *For if life come by the Law, it comes not by the promise*, saith *Paul*. And *Rom.*4.14. *If they which are of the Law are heires, the promise is of none effect.* By this wee see the Church of Rome overturnes and abrogates the free promise of God. For they of that Church teach, that the first justification is by meere mercie: and that the second is by the works of the Law. But the Law and the Promise cannot be mixed together, more than fire and water: the Law joyned with the free promise, disanulls the said promise.

Lastly, in that *Paul* saith, God *gave* and freely *bestowed* the *inheritance by the promise*, it must be considered, that this giving is no private, but a publike donation. For *Abraham* must be considered as a publike person: and that which was given to him, was in him given to all that should beleeve as he did. Art thou then a true beleever? doest thou truly turne unto God? here is thy comfort: the inheritance of eternall life is as surely thine, as it was *Abrahams*, when he beleeved. For thou art partaker of the same promise with him: and when God gave him life, hee gave thee also life in him. Againe, persons back-ward and careleſse must bee stirred up with all diligence, to use all good meanes that they may beleeve truly in Christ, and truly turne to God. For so soone as they begin to beleeve, and to turne unto God, they are entred into the condition of *Abraham*, and if they continue, *they shall sit downe with* Abraham, Isaac, *and* Iacob, *in the kingdom of heaven:* and after this life they shall rest in the bosome of *Abraham*. For that which was done to *Abraham*, shall be done to all that walke in his steps.

19. *Wherefore then serves the Law? it was added, because of transgressions, untill the seed was come to which the promise was made: and it was ordained by Angels in the hand of a Mediator.*

20. *Now a Mediator is not of one: but God is one.*

Paul hath proved before, that the Law doth not abolish the promise: his last reason was,

was, because then the inheritance should bee by the Law, which cannot bee. Against this reason in the nineteenth and twentieth verses, there is an objection made and answered. The objection is this; If life and justice come not by the Law, the Law then is in vaine. And this objection is expressed by way of interrogation; *Wherefore then serves the Law?* The answer is in the next words, *It is added for transgressions*, that is, for the revealing of sin, and the punishment thereof, and for the convincing of men touching their sins, *Rom.* 3. 19, 20. Moreover, *Paul* sets downe the time or continuance of this use of the Law, when he saith, *Till the seed came to which the promise was made*: that is, till Christ come and accomplish the worke of mans redemption. Here two questions may be demanded. The first is, whether the Law serve to reveale sin after the comming of Christ? For *Paul* saith, *It is added for transgressions, till Christ. Answ.* The Law serves to reveale sinne, even to the end of the world: yet in respect of the legall or Mosaicall manner of revealing sinne, it is added, *but till Christ.* For the Law before Christ did convince men of sinne, not only by precepts and threatnings, but also by rites and ceremonies. For Jewish washings and sacrifices were reall confessions of sinne. And they were an hand-writing against us, as *Paul* saith. And this manner of revealing sinne ended in the death of Christ, *Col.*2.14. Againe, the ministerie of condemnation which was in force till Christ, at his comming is turning into the ministerie of the Spirit and of grace; 2 *Cor.* 3. 11. For under the Law there was plentifull revelation of sinne, with darke and finall revelation of grace: but at the coming of Christ men saw heaven opened, and there was a plentifull revelation of sin, with a more plentifull revelation of grace and mercie. And in this respect also the Law is said to be *till Christ.*

The second question is, whether the seed of *Abraham* were before Christ, or no? *Ans.* All that followed the steps of *Abrahams* faith before Christ were his seed. Yet were they not that seed, that is, the principall seed, who is Christ, who is the seed blessed in himselfe, and giving blessednesse to all other. And the beleevers that were before Christ, or after him, are the seed of *Abraham*, in respect they are set into Christ, who is principally the seed mentioned in this Text.

When *Paul* saith, *ordained by Angels, in the hand of a Mediator*, he makes a declaration of that which hee had said before by an evident signe, on this manner. That the Law serveth to discover transgressions, it appeares by this, that the Jewes could not abide to receive the Law immediately from God, but it was delivered by Angels, and received by the hand of a Mediator: and this argues mans guiltinesse, and his disagreement with God; because a Mediator is of two at least, and of two being at difference between themselves.

The Law is said to be ordained or disposed by Angels, because they were attendants on God in the Mount, when the Law was delivered. Secondly, they were witnesses and approvers of the deliverie. Thirdly, it may bee the voice of God whereby the Law was published in the hearing of all the Israelites, was uttered and pronounced by the ministerie of Angels: for the Holy Ghost saith, *The word spoken by Angels was stedfast, Heb.*2.2. that is, the Law. It may be said, all this proves not that Angels ordained the Law. *Answ.* Often in Scripture, the worke or action of the principall Agent is ascribed to the instrument or Minister. The Saints are said *to judge the world*, 1 *Cor.*6. whereas indeed they are no more but witnesses and approvers of this judgement. In the same manner *Timothie* is said *to save himselfe and others*, 1 *Tim.* 4. 16. The last trumpet is sounded by Angels, *Mat.* 24. 31. and it is called the voyce of an Archangell, and the trumpe of God, 1 *Thess.*4.

Moreover *Paul* saith, *The Law was delivered by the hand of a Mediator*, that is, of Christ, (as some thinke:) but that cannot be: for the hand of a Mediator signifies the ministerie and service of a Mediator, and this service is inferiour to the service of Angels; because the Law was delivered by Angels, and received of them by a Mediator. Therefore the Mediator here mentioned is *Moses*, who stood betweene the people and God, in the deliverie of the Law, *Deut.* 5. 5. It may be objected, that there is but *one Mediator Christ*, 1 *Tim.*2.8. *Ans.* Mediator for reconciliation is only one, and that is Christ: and *Moses* is a Mediator only in the relating and reporting the Law from God to the Israelites.

Paul addes, that *a Mediator is not of one*, that is, that everie Mediator is of two at the least, and of two at variance and disagreement. And he saith further, that *God is one*, that is, alwayes the same, and like himselfe, without change. And the reason of the speech is this: *Paul* hath taught, that the Law was given by a Mediator, and that this declared a difference betweene God and man. Now it might be said, where is the fault in this difference, and who is the cause of it? *Paul* saith, not God, but man; because *God is alwayes one and the same.*

The Use. In that the Law is for transgressions, wee are taught to examine and search our hearts and lives by the Law of God. *Zephan.* 2. 1. *Fan you, O nation, not worthy to be loved, Lam.* 3. 40. *Let us search our hearts, and turne again to the Lord.* That wee may the better examine our selves, foure rules must be observed.

The first, when any one sinne is forbidden in any commandement of the Law, under it all the sinnes of the same kinde are forbidden,

all causes of them, and all occasions.

The second, a commandement negative includes the affirmative, and bindes us not only to abstaine from evill, but also to doe the contrarie good.

The third is, that every commandement must be understood with a curse annexed to it, though the curse be not expressed.

The fourth is, that we must especially examine our selves by the first and last commandements. For the first forbids the first motions of our hearts against God, and the last forbids the first motions of our hearts against our neighbour: though there bee no consent to doe the evill which we thinke. *Paul* saith of himselfe, that the commandement, *Thou shalt not lust*, was it that especially humbled him, *Rom.* 7.

According to these and other rules, (which now I omit) wee must with speciall care examine our selves. The want of this dutie causeth men to rot away in their sinnes, without remorse or true repentance: and it is the cause that so many men profit so little in hearing the word preached, because they know not what sinne meanes, neither can they search aright their consciences and lives.

Moreover, after we have begun to practise this duty, wee must often (as occasion shall be given) renue it to the end. Consider *Davids* example, *Psal.* 119. 59.

Where *Paul* saith, that *the law is added till Christ*, wee see that the Legall ministerie of death is abolished now; and that wee are under the ministerie of the spirit and life. And for this cause wee in these last dayes, that are Ministers of the word, must preach the doctrine of salvation plainly, to the very consciences of men, 2 *Cor.* 4. 1. Againe, the people of these dayes ought to abound in knowledge, and their obedience should be answerable to the measure of their knowledge. And if after much preaching in these dayes of light, the Gospell be hid, (as it is to very many, who remaine still in ignorance and disobedience) it is a fearefull signe unto them of their condemnation, 2 *Cor.* 4. 4.

In that the Law of God was ordained or delivered by Angels, we are put in minde to reverence it, and to esteeme it as a treasure. Secondly, wee are to feare to breake the least commandement of the law, because the Angels that were ordainers of the law, doe (no doubt) observe the keepers and the breakers of it, and are ready prest to bee witnesses and revengers against them that offend. *Stephen* upbraids the Jewes, that the Law was given by the dispensation of Angels, and yet they brake it, *Acts* 7. 53. Thirdly, if thou offend and breake the law, repent with speed: for that is the desire and joy of Angels. They that delivered the law, rejoyce to see the keeping of it. Lastly, if thou sinne and repent not, looke for shame and confusion before God and his Angels.

Because *Moses* was a mediator to the Jewes, Papists gather, that therefore Angels and Saints may bee mediators. *Answ.* It followes not. *Moses* was ordained a mediator, so are not they. *Moses* was present with the Jewes, and had fellowship with them whose mediator he was. Saints are absent in heaven, and Angels though they be about us, have no fellowship with us. *Moses* was a mediator but once, and that only in one thing: Saints are made continuall mediators. Lastly, *Moses* was a mediator in relating and reporting the Law from God to the people: Saints and Angels are made mediators to relate and report our prayers, and the secrets of our hearts to God.

Whereas *Paul* saith, that *a mediator is not of one*, but a third, betweene two at the least: it may be demanded, how Christ can be mediator betweene man and God, considering he is God? *Answer.* Though Father, Sonne, and holy Spirit, be one and the same in respect of Godhead, yet are they distinct in respect of person, or in respect of the manner of subsisting: so as the Father is the Father, not the Sonne or holy Ghost; the Sonne, the Son, and not the Father, or the holy Ghost; the holy Ghost, the holy Ghost, and not the Father, or the Sonne. The Son then, and the Father, being persons really distinct, the Sonne may bee, and is Mediator, first of all, in respect of order to the Father, and in him, to the Sonne, and the holy Ghost. For the three persons being of one nature and will, when the Father is appeased, in him also the Sonne, and the holy Ghost are appeased. Thus *John* saith, *If any man sinne, wee have an advocate with the Father.* It may bee said, that Christ cannot bee Mediator to himselfe. *Ans.* In Christ consider his nature, and his office; by nature, hee is the sonne of God: by office, he is Mediator: and thus he is *God-man*, or *Man-god*: and as Mediator by voluntarie dispensation, hee is inferior to himselfe as he is the essentiall sonne of God. And in the same manner, Christ as God-man is Mediator to himselfe as hee is the Sonne of God. For as hee is the Sonne of God, he is the partie offended; as hee is Mediator God-man, he is the partie that makes reconciliation.

Lastly, the property of God must bee observed, that hee is unchangeable, *Iames* 1. 17. *Mal.* 3. 16. It may bee objected that God is said in Scripture to repent. *Answ.* God is said to repent, not because hee changeth either nature or will, but because he changeth his actions of mercie and love into effects of anger, after the manner of men. Againe, it may be objected that God changed the Law and abolished ceremonies. *Ans.* This God did by an unchangeable decree, before all worlds, and so the change is in the law, and not in God. For God can decree to change this or that, without change.

The use. Gods unchangeablenesse is the foun-

foundation of our comfort. S. *Paul* saith, *If we love God, wee are knowne of him*, 1 *Cor.* 8. 3. Now the first wee may certainly finde in our selves, namely, the love of God and Christ: and for the second, God is unchangeable. For they which are once knowne of God, are ever knowne of him, and that even then when they feele nothing but Gods anger.

Againe, wee are put in minde to bee unchangeable in good things, as in faith, hope, love, good counsels, honest promises, and such like, especially in the maintenance of true religion. For we ought to be like unto God. It is the poesie of our gracious Queene, *Semper eadem, Alwaies one and the same*; no doubt in good things, especially in the religion established among us. The same must be the minde of all good subjects and all good people, 1 *Cor.* 15. 58.

21. *Is the law then against the promise of God? God forbid: for if there had beene a law given, which could have given life, surely righteousnesse should have beene by the law.*

22. *But the Scripture hath included all under sinne, that the promise by the faith of Iesus Christ should be given to them that beleeve.*

In these words, *Paul* propounds and answers another objection, in number the fourth. The occasion of the objection is taken out of the former words, in which *Paul* saith, *the law is for transgressions.* It may be framed on this manner. If the law serve to convince and condemne us of sinne, it serves not to give life but to kill, and so it is contrarie to the promise which giveth life. The answer is made negatively, *God forbid.* And a double reason is rendred of the deniall. The first is this: If the law could give life, it should also give justice, or justification: and so it should be contrarie to the promise (because then there should be two contrarie waies of justification, one by faith alone, the other by faith with workes.) Therfore in that it kils and condemnes, it is not contrarie to the promise. The second reason is in the 22. verse. Things subordinate, whereof one serves for the other, are not contrarie: the law and the promise are subordinate; for the law prepares the way for the accomplishing of the promise, in that it shuts all under sinne, that the promise may be given to them that beleeve in Christ.

The use. In that *Paul* rejects the blasphemous objection, with *God forbid*; wee are taught to avoid things said or done to the dishonour of God, with loathing and detestation. When it was related to *Ahab* and *Iezabel*, that *Naboth* had blaspheмed God, they being idolaters, solemnize a fast, pretending danger by the sinne, 1 *King.* 21. 12. *Caiphas* supposing that Christ had blaspheмed, rent his garments, *Matth.* 26. When *Iob* did but suspect his children of blaspheming God, hee called them and sanctified them, *Iob* 1. 5. It is the fault of our daies, that many blaspheme by cursing, swearing, &c. without feare, and many doe it (as many dissolute souldiers) in a braverie: and hearers thereof for the most part are nothing moved thereat; so ordinary is the offence. This shewes the wickednesse of our times.

In the first reason, *Paul* delivers a notable conclusion, namely, that the thing which is the meanes to procure life unto us, is also the meanes of our justice or justification before God. And good reason. For justice causeth life, and that which giveth life, first of all giveth justice. Hence it followes that workes cannot meritoriously deserve eternall life. For if life be by the workes of the law, then justice also: but that cannot be: for we must first of all be justified, before wee can doe a good worke. Let the Papists consider this. Againe, they which teach, that faith is alone in justification, and that both faith and workes concurre as causes of salvation, are deceived. For by the former conclusion of *Paul*, if workes be causes of salvation, then must they also have a stroake in our justification, which they have not. And therefore they are the way of our salvation, but not any cause at all. Lastly, here we see that many among us do not hold Christ, or beleeve in him aright, for their justification: because they hold him without change of heart and life. For by *Pauls* conclusion, whom Christ quickneth, them he justifieth: and whom he doth not quicken, them he doth not justifie. Examine thy selfe then: if Christ have sanctified and renued thy heart, thou art justified: if thy heart be yet unsanctified, and thy life unreformed, deceive not thy selfe with fond imaginations: thou art not yet justified.

The 22. verse followeth, containing the second reason. And first let us consider the meaning of the words. *The Scripture*] the words are in the Originall thus, *That Scripture*, namely, the Scripture before named, the written law in the bookes of the old Testament. And further, *by the law*, we must understand, God in the law, *Rom.* 11. 32. God hath concluded all under unbeleefe.

Concluded] The law is compared to a Judge, or sergeant: sinne to a prison. And the law is said to conclude or include men under sinne; because it doth to the full accuse and convince us of sinne, so as our mouthes are stopped, and we have no way to escape.

All] All men that came of *Adam* by generation, with all that comes from them, their thoughts, desires, words, and deeds.

The promise] The thing promised, which is remission of sinne, and life everlasting.

By the faith of Christ] That is, the faith whereof Christ is both the author and matter. This is added, to signifie unto us who are true beleevers, namely, they which are beleevers by the faith of Christ.

Against this text of *Paul*, blinde reason moveth many questions, as namely, why God created man, and then suffered him to fall?

fall? why God did not restraine the fall of *Adam* to his person, but suffers it to inlarge it selfe to all mankind, so as all be shut up under sinne? why the promise is not given to all, but only to beleevers? But there are two speciall grounds, upon which wee are to stay our mindes. The first is, that God hath an absolute soveraignty and lordship over al his creatures. We may not therefore dispute the case with God, *Rom.* 9. 20. *He may doe with his owne what he will, Matth.* 20. 15. The second is, that the waies and judgements of God are a gulfe, into which the more we search, the more we plunge our selves; because they are *unsearchable, Rom.* 11. 33.

Marke the phrase of *Paul* the Scripture *concludes all under sinne* if it conclude or shut up, then it determines what is sinne, what not. And if this be so, then it may also determine what is true, and what is false; and so be truly tearmed a Judge of controversies in religion. If it shut up sinners under their sinne, then also it shuts them that erre under their errour, for errours be sinnes and fruits of the flesh. It is said blasphemously, that if the Scripture bee a Judge, it is but a dumbe Judge. And I say againe, that offenders may plead for themselves on this sort, that the law is but a dumbe Judge, when it condemnes them, and shuts them under sinne: but they shall finde it hath a loud voice in their consciences, when they reade it seriously, and examine themselves by it: even so the Scripture speakes sufficiently for the determination of truth and falshood, in matters of salvation, when it is searched with care and humility.

When *Paul* saith, *we are all shut up under sinne*, he puts us in minde of our most miserable condition, that we are captives of sinne and Satan, inclosed in our sins as in a prison, like imprisoned malefactors that wait daily for the comming of the Judge, and stand in continuall feare of execution. And seeing our condition is such, we must labour to feele by experience this our spirituall bondage, that we may say with *Paul, We are sold under sinne*, and *that we know there is no goodnesse dwelling in our flesh, Rom.* 7. 14. 18. This is one of the first lessons that we must take out in the schoole of Christ. Againe, if we seriously bethinke our selves that wee are captives of sinne and worthy of death, it will make us with contentation of minde to beare the miseries of this life, sickneſſe, poverty, reproach, banishment, &c. considering they come farre short of that we have deserved; who are no better than slaves of sinne and Satan.

Whereas *Paul* saith, that all men with all that proceeds from them, is shut under sinne, he teacheth that all actions of men unregenerate are sinnes. *The wisedome of the flesh*, that is, the wiseſt cogitations, counsels, inclinations of the flesh, *are enmity unto God, Rom.* 8. 5. *To the uncleane all things are uncleane, Tit.* 1. 15. *An evill tree cannot bring forth good fruit,*

A *Matth.* 7. It may be objected, that naturall men may doe the workes of the morall law, as to give almes, and such like, *Rom.* 2. 14. *Ans.* Sinnes bee of two sorts. One is, when any thing is done flat against the commandement of God. The second is, when the act or worke is done which the law prescribes, yet not in the same manner which the law prescribes, in faith, in obedience, to the glory of God. In this second regard, morall workes performed by naturall men are sinnes indeed. Hence it followes, that Liberty of will in the doing of that which is truly good, is lost by the fall of *Adam*: and that man cannot by the strength of naturall will helped by grace, apply himselfe to the calling of God.

B Whereas *Paul* saith, that *the promise is given to beleevers*, it is manifest that the promise is not universall in respect of all mankinde, but only indefinite, and universall in respect of beleevers. Wherfore their doctrine is not sound, that teach the Redemption wrought by Christ, to be as generall as the sinne of *Adam*. Indeed, if we regard the value and sufficiencie of the death of Christ, it is so: but if we respect the Communication and donation of this benefit, it is not. For though all be shut under sinne, yet the promise is only given *to them that beleeve*. It is objected, that *God was in Christ reconciling the world to himselfe*, 2 *Cor.* 5. 19. *Answ.* The text in hand shewes, that by *the world*, we are to understand all beleevers through the whole world. And whereas *Paul* saith, *God shut up all under unbeleefe, that hee might have mercy upon all, Rom.* 11. 32. his meaning is here set downe, that he shut both Jewes and Gentiles under unbeleefe, that hee might have mercy upon all that beleeve, both of Jewes and Gentiles.

C Marke further, the end of the law is conviction: and the end of our conviction is, that the promise of mercy may bee given to them that beleeve. Here is notable comfort, with encouragement to all good duties. Doth the law as it were in the name of God arrest thee? doth it accuse and convince thee of manifold sinnes? doth it arraigne thee at the barre of Gods judgement, and fill thy soule with terrour? dost thou by the testimony of the law and thine owne conscience, see and feele thy selfe to be a most miserable and wretched sinner? Well. It may bee thou thinkest that all this is a preparation to thy damnation; but it is not. For it is contrariwise a preparation to thy salvation. For the law with a loud voice in thy heart proclaimes thee a sinner, and threatens thee with perdition; but the end of all this is, that Jesus Christ may become a Saviour unto thee, so bee it thou wilt come unto him, and beleeve in him. For hee saves no sheepe, *but the lost sheepe*, and *hee calles not just men, but sinners to repentance*. Let us therefore with all our hearts come unto Christ and beleeve in him, and that by the faith of Christ, that is, with a faith joyned with hope, love and

and new obedience. Then shall the promise of pardon and life everlasting be given to us. Upon this ground, persons in desperate and grievous offenders may see a plaine way to helpe and succour themselves. For the worke of the law concluding us under sinne, by the mercy of God tends to our salvation, if we will use the good meanes.

Lastly, *Pauls* saith, the promise is made not to every one that beleeveth according to any faith of his owne, but to them that are true beleevers by the faith of Christ. Therefore every man shall not be saved in his owne faith and religion, but only they that are of the faith of Christ.

Vers. 23. *For before faith came, wee were kept under the law, and shut up unto the faith which should afterward be revealed.*

24. *And therefore the law was our schoolemaster to Christ, that wee might bee made righteous by faith.*

25. *But after that faith is came, we are no more under the schoolemaster.*

Paul in the 19. vers. had said, that *the law was for transgression, till the seed came, to which the promise was made.* And here he makes a more large declaration of his owne meaning. The summe of all that he saith may bee reduced to a comparison of things unlike, on this manner. Before the comming of faith, we were under the dominion of *Moses* law: but after faith was come, we were free. The first part of the comparison is amplified by a double similitude: the law was a guard unto us, verse 23. and the law was our schoolemaster, verse 24. The second part of the comparison is in the 25. vers.

Faith] That is, the Gospel, or the doctrine of remission of sinnes and life everlasting by Christ exhibited in the flesh.

We.] We Jewes: I *Paul* a Jew, and the rest of that nation.

Law] That is, the whole Oeconomie, Policie, and Regiment of *Moses*, by lawes partly morall, partly ceremoniall, and partly judiciall.

Kept] Compassed or guarded. Because the law before Christ was to the Jewes as a guard of armed men, to inclose and keepe them, that they should not depart from God, and from their allegiance to him, unto the Gates, idolatries, and superstitions of the Gentiles.

Vnto the faith] That is still the faith to come.

Afterward revealed] From the creation, to the law, the Church of God was in one family; and the rest of the world beside was no people of God. From the law till Christ, the Church of God was inclosed in the nation of the Jewes, and all the world beside no Church or people of God. And this distinction of a people, and no people, stood sometime after the comming of Christ, *Matthew* 10. 5. *Goe not into the way of the Gentiles, and into the cities of the Samaritans enter ye not.* After the ascension of Christ, this distinction ended: because the

M mystery of mans redemption was then more plainly revealed; and it began then to bee revealed to the whole world, *Coloss.* 1. 26, 27. and *Rom.* 16. 25.

Thus wee see that the law served for transgressions: because it was to the Jewes as a guard to keepe them in the compasse of their duty, that they fell not away to sundry transgressions.

The use. This shewes the greatnesse of our corruption, and that the very frame of our heart is evill continually, that the Lord must be faine so set his law about us as a guard of armed men, to keepe us that we sinne not.

Againe, here we see the use of Gods lawes, which serve to prevent, restraine, and cut off sinne, into which otherwise men would fall, unlesse they were compassed and guarded by lawes. Some object for freedome of will, on this manner: If the lawes of God cannot be kept, they are in vaine: but they are not in vaine: therefore they may be kept. *Ans.* The *major*, or first part of the reason, is not true. For there are other uses of the law of God, than the keeping of them: for they serve to restraine, and prevent open offences: and to keepe men in order, at the least outwardly.

Another use of the law of God, was to conclude and shut up the Jewes into the unitie of one faith and religion. For this cause the Jewes had but one Temple, one Mercie-seat, one high Priest, &c. Hence it followes, that in a godly and Christian Common-wealth where true religion is established, there may be no toleration of any other religion. For that which is the end of Gods lawes, must also be the end of all good lawes in all Common-wealths and kingdomes, namely, to shut up the people into the unity of one faith.

The Church of the Jewes is called *a fountaine sealed, a garden inclosed, Cant.* 4. 12. *a vineyard hedged in, Isa.* 5. 5. *Psalm.* 80. 13. And here we see, what is the hedge or wall of this garden, or vineyard; namely, the regiment or policie of *Moses* by a threefold kind of law. This admonisheth us to respect, and with care to observe good lawes, because they are as it were hedges and fences of all good societies: and the breaking of them is the pulling down of our fence.

Where *Paul* saith, *that faith should be revealed*, note, that the faith, or the Gospel, was not revealed to the world till the last age, after the comming of Christ. It may be said, it was always revealed to all men, but not so clearely as in these last daies. *Answ.* It was not revealed to all, either darkly or clearely, before the comming of Christ. *Act.* 14. 16. *God suffered the Gentiles to walke in their owne waies. Ephes.* 2. 12. they were *without God, and without Christ. Rom.* 15. 20. *Paul* preached *where Christ was not so much as named.* Hence it followes, that the Vocation of men to life everlasting is not universall: because Christ was never universally revealed. Neither is mans

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redemption universall in respect of the whole world. For Redemption by Christ was not revealed to all nations before the comming of Christ: and a benefit to be apprehended by faith, if it be unknowne, is no benefit. Lastly, it is erroneous that some teach, namely, that grace supernaturall is universall: that is, that the power to beleeve in Christ, and the power to turne to God, if men will, is generally given to all. But this cannot be: because it is not given to all men, so much as to heare of Christ, and to know him.

Seeing faith is now come, it may bee demanded: what is the guard whereby we are kept now? *Answ.* The precepts of the morall law. *The sayings of the wise are as nailes* or *stakes fastened*, to range men in the compasse of their owne duties: *Eccles.* 12. 11. Againe, the peace of God, or the assurance of our reconciliation with God, is a guard to keepe our hearts and senses in Christ. *Phil.* 4. 7. If this will not doe the deed, God hath in store his corrections and judgements, to be as an hedge to hemme us in, *Hos.* 2. 6. This being so, our duty is to guard and inclose our selves, especially our hearts, *Prov.* 4. 23. and all the senses and powers of our soules, *Psal.* 141. 3. by the wholesome precepts and counsels of God. Considering we lie open to so many enemies, we should continually bee armed and fenced from the head to the foot, *Ephes.* 6. 13. otherwise we shall upon every occasion be overturned.

To come to the 24. verse, the Jewes might haply say, seeing we are thus kept and shut up by the law, what meanes have we of comfort and of salvation? The answer is made, *the law is further our schoolemaister*. Here by *schoolemaister*, understand one that teacheth little children or petits, the first rudiments or elements, A. B. C. And the law is *a schoolemaister to Christ*, for two causes. One, because it points out and shadowes forth unto us Christ, by bodily rudiments of ceremonies and sacrifices. The second is, because the law, specially the morall law, urgeth and compelleth men to goe to Christ. For it shewes us our sinnes, and that without remedie: it shewes us the damnation that is due unto us and by this meanes it makes us despaire of salvation in respect of our selves, and thus it inforceth us to seeke for helpe out of our selves in Christ. The law is then our schoolemaister, not by plaine teaching, but by stripes and correction.

In this verse, *Paul* sets downe the manner & way of our salvation, which is on this manner, first, the law prepares us by humbling us: then comes the Gospel, and it stirres up faith: And faith wrought in the heart, apprehends Christ for justification, sanctification, and glorification. *Paul* sets this forth by a fit similitude. They that would be the servants and children of God, must come into the schoole of God, and be taught of him. In this schoole are two formes, and two masters. In the first forme, the teacher and master is the law. And he teacheth men to know their sins, and their deserved damnation, and he causeth us to despaire of our salvation in respect of our selves. And when men have beene well schooled by the law, and are brought to acknowledge their sinnes, and that they are slaves of sinne and Satan; then must they bee taken up to an higher forme, and bee taught by an other schoolemaister, which is Faith, or the Gospel. The lesson of the Gospell is, that men after they are humbled, must flie to the throne of grace, beleeve in Christ, and with all their heart turne unto God; that they may be justified and glorified. When wee have by the teaching of this second master, learned this good lesson, we are become children and servants of God.

By this then it is manifest, that there are two sorts of bad schollers in the schoole of Christ, among us. One sort are they which come to the Gods table, and yet learne nothing, either from the law, or from the Gospel: but content themselves with the teaching of nature. The second sort are they, which learne something, but in preposterous manner. For they have learned that mercy and salvation comes by Christ: and with this they content themselves: not suffering themselves first of all to be schooled by the law till they despaire in respect of themselves: nor to be schooled by the Gospell, till they beleeve in Christ, and repent of their sinnes.

In a word, hee is a good scholler in the schoole of Christ, that first learnes by the law to humble himselfe, and to get out of himselfe: and being humbled, subjects his heart to the voice and precept of the Gospel, which bids us beleeve in Christ, turne to God, and testifie our faith by new obedience.

In the *second* part of the comparison 25. verse, *Paul* sets downe one point, that at the comming of the faith, the Jewes were freed from the dominion of the law of *Moses*, and consequently that the said law was abrogated. The lawgiver, that is, the expounder of *Moses* law was to last but till the comming of *Shilo*, *Gen.* 49. 10. The law of commandements standing in ordinances, was abrogated by the death of Christ, *Ephes.* 2. 15. And the change of the priesthood brought the change of the law, *Hebr.* 7. 12.

For the better clearing of this point, three questions are to be demanded. The first is, when was the policie, regiment, or law of *Moses* abrogated? *Answ.* At the comming of the faith, or when the Gospel first began to bee published to the world: which was at the Ascension of Christ. And hee in his death cancelled the ceremoniall law, and tooke it out of the way, *Colos.* 2. 14. When the old Testament ended, and the new began, then was the abrogation of the law: now the ending of the old Testament, and the beginning of the new, was in the Resurrection of Christ. For then was the beginning of the new world, as it were.

The second question is; How farre forth the law is abrogated? *Answ.* The law is threefold: Morall, Ceremoniall, Judiciall. Morall is the law of God, concerning manners, or duties to God and man. Now the morall law is abrogated, in respect of the Church, and them that beleeve, three waies. First, in respect of *justification*: and this *Paul* proves at large in this Epistle. Secondly, in respect of the *malediction*, or curse. *There is no condemnation to them that are in Christ*, *Rom.* 8. 1. Thirdly, in respect of *rigour*. For in them that are in Christ, God accepts the endevour to obey, for obedience it selfe. Nevertheless, the law, as it is the rule of good life, is unchangeable, and admits no abrogation. And Christ in this regard did by his death establish it, *Rom.* 3. 31.

The Ceremoniall law is that which prescribed rites and gestures in the worship of God, in the time of the old Testament. Ceremonies are either of figure and signification, or of order. The first are abrogated at the comming of Christ, who was the accomplishment of them all, *Coloss.* 2. 17. The second being ceremonies of particular order to the times of the old and new Testament, concerne not us. For example: In the commandement of the Sabbath, some things are morall, some ceremoniall, some judiciall. That in one day of seven there should be an holy rest, it is morall: Rest upon the seventh day from the creation is ceremoniall, in respect of order. Strictnes of rest from all labour, is ceremoniall in respect of the signification of rest from sinne, and rest in heaven. Therefore the particular day of rest, and the manner of rest, is abrogated: and Christ by his owne example, and by the example of the Apostles (examples not being contradicted in Scripture) appointed the eight day, or the day of Christs resurrection, to bee the Sabbath of the new Testament.

Judiciall lawes are such as concerne inheritances, lands, bargaines, controversies, causes criminall; and they pertaine to the regiment of the common-wealth. If the Common-wealth of the Jewes were now standing, they should be governed by these lawes. For to them were they given. The case is not like with us. Some are of minde, that all judiciall lawes are abrogated: and some are of contrarie minde, that all Common-wealths are to be governed by them. But they are both deceived: and the meane betweene both is the truth. Know then, that of judiciall lawes of *Moses*, some are abrogated, some are not. Such lawes as are meerely judiciall, that is, judiciall and not morall, and doe particularly concerne the nation of the Jewes, the land of Canaan, the times before Christ, the things of the old Testament, are abrogated. Of this kinde is the law that commands *the brother to raise up seed to his brother*, *Deut.* 25. 5. The law of tenths is partly ceremoniall, and partly judiciall, and specially concernes the land of Canaan. For as countries are richer or poorer than Canaan; so must their allowance to the Ministerie be more or lesse: The sevenths, the eighths, the ninths, the elevenths, the twelfths, and not the tenth. And the allowance of the Tenths, stands not in force in this and other Common-wealths by the Judiciall law of God, but by positive lawes of countries: For if it did, then Ministers should not meddle with their Tenths, either for the gathering, or for the disposing of them, but they should be brought into the store-houses by certaine overseers, and they should dispose of them according to the need of every Minister, 2. *Chron.* 31. *Malac.* 3. The law, that the theefe must restore foure-fold, or be a bondman, concernes Canaan, and those countries. In Europe, (specially in the Northerne and Westerne parts,) a straighter law is required. For the people are much given to idlenesse, and consequently to robbing: and they are of fierce disposition, and therefore with theft joyne violence, and disturbance of the common peace. And for this cause (excepting in some cases) theft is punished with death. And this must not seeme hard. For even the Jewes, when the theft was aggravated with other circumstances, might punish it with death, 2 *Sam.* 12. 6. And it is in the power of the Magistrate, when sinne is encreased, to increase the punishment.

Now judiciall lawes that are in foundation and substance morall, are not abrogated, but are perpetuall. For the better discerning of them, I give two notes. The first is this: If a judiciall law serve directly and immediately to guard and fence any one of the ten Commandements, in the maine scope, and end thereof, it is morall in equitie and perpetuall, because the end & use of it is perpetuall. I wil give sundry examples. It is the law of God, that he of the Israelites that shall intice them to goe and worship other gods, shall be put to death, *Deut.* 13. 6. This law serves to maintaine and uphold the first commandement, the end whereof is to injoyne us to take the true God for our God: and this end is most necessarie both for Gods glorie, and for the salvation of men: and therefore, whatsoever thing or person overturneth or abolisheth this end, it must be cut off from the society of men. Here note by the way, that they which have beene borne, baptised, and brought up among us, and yet afterward become Masse-priests, seeke maliciously and obstinately, without ceasing to seduce our people, deserve in this respect to be put to death.

Example 2. *Thou shalt not suffer a witch to live*, *Exod.* 22. 18. This law againe is a fence to the first commandement. For witches renounce God, and humane societie; and therefore are worthily cut off, though they doe no hurt.

hurt: even because they make a league with the devill.

Example 3. *He that blasphemeth the name of God, shall be put to death, Lev.* 24.16. Understand this law of manifest and notorious blasphemies, that pierce through God, as the words import: and then it is a maine sense to the third commandement. For Gods name may in no wise be abused, and troad under foot: and therefore blasphemers piercing God are to be cut off. This is the very law of Nature, as appeares by *Nabuchadnezzar*, who gave in commandement to his people, that whosoever blasphemed the name of the true God, should be put to death, *Dan.* 3. 29. Here note, that manifest and convicted Atheists, if they bee put to death, have but their deserts.

Example 4. *He that curseth father or mother shall die the death, Levit.* 4.9. This law is a necessarie sense to the fifth commandement, and upholds the honour that is due to parents.

Example 5. *He that smites a man that hee die, shall die the death, Exod.* 21.12. To this law there is no exception made but one, and that is, when a man is killed at unawares. And it is for his equitie perpetuall. For it is a maine and direct sense to the sixth commandement: Consider another reason, *Numb.* 35.33. *The whole land* (saith the Lord) *shall be defiled with blood, till the blood be shed that killed a man.*

Example 6. *The adulterer and the adulteresse shall both be put to death, Levit.* 20. This Judiciall serves to uphold and maintaine chastitie, which is the end of the seventh commandement. Marke withall the reasons, *Levit.* 20. 22, 23. *Lest the land spue you out:* and *for these things*, that is, for suffering this and other sinnes unpunished, *the Gentiles were cast out.* It may be said, that Christ did not condemne the woman to death, which was taken in adultery. *Answer.* He came to be a Mediator, and not a Judge, or Magistrate. It is alleaged, that *David* was not put to death for adulterie. *Answer.* Hee was the highest in the kingdome: there was none to judge him. Againe, it may be said, that if adulterie be death, then innumerable persons must die. *Ans.* We must doe that which we finde to be the will of God; and the events of things must be left to God.

The second note, whereby we may discerne a judiciall law to be morall for his equity, is this; If it follow necessarily and immediately from the light, principles, and conclusions of nature. For example, *Deut.* 22.5. *The man shall not put on the things that appertaine to the woman, nor the woman the things that appertaine to the man.* This law is more than Judiciall: for it is a Rule of common honestie, practised in those countries, by the light of nature, where the written law was never known. And things good and honest which nature teacheth, are morall and must be done. This is *Pauls* rule, *Doth not nature teach this?* 1 *Cor.* 11. 14.

This I speake, not to censure and condemne the lawes of this or any other Commonwealth: but only to shew how farre Judiciall lawes have morality in them, and stand in force.

The third question is, what is our guide now in the time of the new Testament, seeing the Regiment and law of *Moses* is abrogated? *Answ.* The outward guide is the doctrine of the morall law, and of the Gospel. It is therefore called *the rod and the staffe of God, Psal.* 23. and *the rod of his mouth, Isa.* 11. 4. The inward guide is the Spirit of God, writing the lawes of God in our hearts, and by them guiding us, and being a law unto us, *Rom.* 8. 3. 14. Thirdly, God by manifold afflictions nurtures and schooles us, partly to prevent sinnes to come, and partly to humble us for that which is past, 1 *Cor.* 11. 32. *Ier.* 31. 18.

The use. Seeing the law is abrogated, (as I have said) wee must be a free and voluntarie people, serving God not of constraint, but willingly, as if there were no law to compell us. *All nations shall flow as waters to the mountaine of the Lord, Isa.* 2. 2. *The people shall come willingly in the day of assembly, Psal.* 110. 3. *In the daies of Iohn Baptist, the kingdome of heaven suffered violence. Ieremie* saith, *they shall teach every man his neighbour and his brother, Ierem.* 31. 31. because men shall learne freely without compulsion, or calling upon. Here is the fault of our times. Many say in heart to Christ, *Depart from us, wee will none of thy wayes*; and many againe are zealous for the things of this life, but for duties pertaining to Gods worship, and the salvation of their soules, they are neither hot nor cold. This negligence and slacknesse is ful of danger: and therefore with speed to be amended. For *cursed is hee that doth the works of God negligently*: and the Lord will spue out such persons.

26. *For ye are all the sonnes of God by faith in Christ Iesus.*

27. *For all ye that are baptised into Christ, have put on Christ.*

28. *There is neither Iew nor Grecian: there is neither bond nor free: there is neither male nor female: for ye are all one in Christ Iesus.*

Paul had said before, v. 25. that the beleeving Jewes after the publishing of the Gospel, were no more under the law as under a schoolemaster: In this 26. verse hee renders a reason hereof; and it may be framed on this manner: If we Jewes were still under the law as under a schoolemaster, then we should bee still after the manner of servants: but we are not after the manner of servants, because we are children: for even ye Galatians, and that all of you, are children of God, not by circumcision, or by the keeping of the law, but by faith in Christ. Againe, that they are children of God, hee proves it thus: Ye are baptised into Christ, and in baptisme ye have put on Christ, in that ye are joyned with him, and have fellowship with him, who is the naturall

turall sonne of God: therefore yee are sonnes of God. It may be said, All children of God? all baptized? all put on Christ? how can this bee? seeing some are Jewes, some Gentiles? some bond, some free; some men, some women. The answer is made, verse 27. there are differences of men indeed, but in Christ all are as one.

In these words, I consider two things. The first is, the benefit or gift bestowed on the Galatians, which is sonne-ship, adoption, or the condition of Gods children. The second is, the discription of this benefit by foure Arguments. The first is, by the circumstance of the persons, *ye all are children of God.* The second is, the inward meanes, namely, *faith in Christ Iesus.* The third is, the outward meanes, or the pledge of adoption, *Yee are all baptized into Christ.* The last is, the foundation of adoption, and that is, *to put on Christ*, or *to bee one with him.*

For the better conceiving of the benefit, 3. questions may bee moved. The first is, whose sons the Galatians were? *Answ.* The sonnes of God. It may be said how the sons of God? I answer againe: God is called a father in 2. respects: first, he is a father in respect of Christ, the essentiall word: and then God signifies the first person. Againe, God is called a Father in respect of men elect to salvation: then the name *God* is put indefinitely: and it comprehends not onely the first person, but also the Son & holy Ghost. For all three do equally regenerate them that are adopted. And *Paul* saith of the God-head indefinitely: *there is one God and Father of all, Eph.* 4.6. And when we pray saying, *Our father, &c.* we invocate not onely the first person, but also the Sonne, and holy Ghost. And the Son of God, is expresly called *the Father of eternity*, in respect of us, *Isay* 9. vers. 6. and he is said *to have his seed, Isay* 53. verse 11.

The second question is, in what respect are the Galatians the children of God? *Answer.* A childe of God is two wayes: *by nature; by grace.* The childe of God *by nature*, is Christ, as hee is the eternall Sonne of God. A childe *by grace*, is three wayes. By *creation*: thus *Adam* before his fall, and the good Angels are the children of God. Secondly, by *the personall union*: thus Christ as he is man is the childe of God. Thirdly, *by the grace of adoption*: thus are all true beleevers, and in this text the Galatians are said to bee *the children of God.* In this grace of adoption, there bee two acts of God: one is *Acceptation*, whereby God accepts men for his children. The other is *Regeneration*, whereby men are borne of God, when the image of God is restored in them, in righteousnesse, and true holinesse.

The third question is, what is the excellency of this benefit? *Answ.* Great every way, *John* 1. 12. hee which is the childe of God, is heire and fellow heire with Christ, *Rom.* 8. 17. and that of the kingdome of heaven, and of all things in heaven and earth, 1 *Cor.* 3. 22. he hath title in this life, and shall have possession in the life to come. Againe, hee that is Gods child hath the Angels of God to tend on him, and to minister unto him for his good and salvation, *Hebr.* 1. 14.

The first argument whereby the Adoption of Gods children is set forth, is concerning the persons to whom it belongeth, in these words, *All yee are children of God.* So *Paul* saith, all the Ephesians are *Elect, Ephes.* 1. 3. And *Peter* cals all them to whom hee writes, 1 *Per.* 1. 1. *Elect*: and *John* 1. epist. 3. *the children of God.* And herein they follow the judgement of charity, leaving all secret judgements to God. Here I observe one thing, that every grievous fall doth not abolish the favour of God, and extinguish the grace of regeneration. For the Galatians erred in the foundation of religion, and had fallen away to another Gospell: and yet *Paul* saith, that *they were* (for all this) *the children of God*, and not some, but *all of them.* This truth may bee seene by experience. The childe of God before his fall, hath a purpose not to sinne: in the time of temptation when hee is in falling, hee hath a strife: after he is fallen, he lieth not in his fall, as wicked men doe, but hee recovereth himselfe by new repentance. And this shewes, that the childe of God by his fall doth not returne againe to the estate and condition of wicked men. When Saint *Iohn* saith, *hee that is borne of God sinneth not*, his meaning is this; hee that is borne of God, if hee fall into any offence of frailty, yet doth he not make a practice of sin, as the wicked and ungodly doe.

It may bee said, the Galatians, and all the Galatians are the children of God: but what is that to us? *Ans.* They among us that professe true faith in Christ, with care to keepe good conscience, are likewise to hold themselves to bee children of God. Hee beleeveth not the Gospell, that doth not beleeve his owne adoption. For in the Gospell there is a promise of all the blessings of God, to them that beleeve? and there is also a Commandement to apply the said promise; and consequently, to apply the gift of Adoption to our selves. When we are bidden to say, *Our father*, wee are bidden to beleeve our selves to bee children of GOD, and so to come unto him. Therefore with *Paul* I say, that all wee that truly beleeve in Christ, and have care to lead a good life, all I say, are indeed the children of God.

The use. Comforts arising by this benefit, are many. First, if thou be Gods childe, surely hee will provide all things necessary for thy soule and body, *Matth.* 6. 26. Our care must bee to doe the office and duty that belongs unto us: when this is done, our care is ended. As for the good successe of our labours, we must cast our care on God, who will provide that no good thing bee wanting unto us, *Psal.* 34.10. They that drowne themselves

in worldly cares, live like fatherlesse children.

Secondly, in that we are children, we have liberty to come into the presence of God, and to pray unto him, *Eph.*3.12.

Thirdly, nothing shall hurt them that are the children of God, *The plague shall not come neere their Tabernacle: they shall walk upon the Lion and the Aspe, and tread them under foot. Psalm.*91.13. *All things shall turne to their good, Romanes* 8.28. And the rather: because the Angels of God pitch their tents about them.

Lastly, God will beare with the infirmities and frailties of them that are his children, if there bee in them a care to please him, with a purpose of not sinning. *Mala.*3.7. If a child be sicke, the father or mother doe not cast it out of doores: much lesse will God.

The duties. First, if ye bee Gods children, then walke worthy your profession and calling. Bee not vassals of sinne and Satan: carry your selves as Kings sonnes, bearing sway over the lusts of your owne heart, the temptations of the devill, and the lewd customes and fashions of this world. When *David* kept his fathers sheepe, hee behaved himselfe like a shepheard: but when hee was called from the sheepefold, and chosen to be king, he carried himselfe accordingly. So must we doe, that of children of the devill, are made the children of God. And if wee live according to the lusts of our flesh, as the men of this world doe, whatsoever wee professe, wee are in truth the children of the devill, *Iohn* 8. verse 44. 1. *Iohn* 3.

Secondly, we must use every day to bring our selves into the presence of God, and wee must do all things as in his sight and presence, presenting our selves unto him, as instruments of his glory in doing of his will. This is the honour that the childe of God owes unto him, *Mal.*1.6.

Thirdly, our care must bee (according to the measure of grace) to resemble Christ in all good vertues, and holy conversation. For he is our eldest brother the first borne of many brethren: and therefore we should be like unto him, 1 *Iob.*3.3.

Fourthly, wee must have a desire and love to the word of God, that we may grow by it, in knowledge, grace, and good life. For this is the milke and food whereby God feeds his children, 1 *Pet.*2.2. Such persons then among us, that have no love or liking of the Word, but spend their dayes in ignorance, and security, shew themselves to bee no children of God. The childe in the armes of the mother or nurse, that never desireth the breft, is certainly a dead childe.

Lastly, wee must put this in our accounts, that we must have many afflictions, if wee be Gods children: for hee corrects all his children. And when we are under the rod of correction, we must resigne our selves to the will and good pleasure of God. This is childlike

A obedience: and this must bee done in silence, and with all quietnesse: then God is best pleased.

The internall meanes of Adoption is Faith in Christ. And for the better conceiving of it, three questions are to be propounded. The first, what a kinde of faith is this? *Answ.* A particular or speciall faith: and it hath three acts or effects. The first is, to beleeve Christ to bee *Iesus*, that is a Saviour: the second is, to beleeve that Christ is my or thy Saviour: the third is, to put the confidence of heart in him. When *Thomas* felt the wounds of Christ, he said, *My Lord, and my God*: and thereupon Christ said, *Because thou hast seene thou beleevest, Ioh.*20.29. Here marke, that to beleeve Christ to bee my Christ, is faith. Against this speciall faith, the Papists object 3. arguments. The first is this: Every speciall faith must have a speciall word of God for his ground: but there is no speciall word that thy sinnes, or my sinnes, are forgiven by Christ: therefore there is no speciall faith. *Answer.* We have that which in force and value is equivalent to a speciall word: namely, a generall promise, with a commandement to apply the said promise to our selves. Secondly, I answer, that the word and promise of God generally propounded in Scripture, is made particular in the publike Ministery, in which when the word is preached to any people, God reveales 2. things unto them: one, that his will is to save them by Christ: the other, that his will is that men should beleeve in Christ. And the word thus applied in the publike Ministery in the name of God, is as much as if an Angel should particularly speak unto us from heaven.

The second Argument. Speciall faith (say they) is absurd; because by it a sinner must beleeve the pardon of his sinnes, before hee hath it: inasmuch as faith is the meanes to obtaine pardon. *Answ.* The giving and receiving of pardon and faith, are both at one moment of time: for when God gives the pardon of sinne: at the same instant hee causeth men to receive the same pardon by faith. For order of nature, faith goes before the receiving of the pardon (because faith is given to them that are to be ingrafted into Christ, and pardon to them that are in Christ) for time it doth not: and therefore this second Argument is absurd.

The third Argument. The full certainty and perswasion of Gods mercy in Christ, followes good conscience and good workes: and therfore faith followes after justification, *Answ.* There be 2. degrees of Faith. A weake faith, and a strong faith. A weake faith is that, against which doubting much prevailes, in which there is a sorrow for unbeleefe, a will & desire to beleeve in Christ, with care to use good meanes, and to increase in faith. Strong faith is that, which prevailes against doubting, and it is a full perswasion, or resolution of

A of the love and mercy of God in Christ. This second degree of faith is no iustification, vpon the observation and experience of the providence and goodnesse of God: but the first degree of speciall faith before named, for order goes before justification, and for time is sometimes with it.

This good question is: when faith begins first to breed in the heart? *Answer.* When a man begins to be touched in the conscience for his sinnes, and upon feeling of his owne spirituall poverty, earnestly hungers and thirsts after Christ and his righteousnesse above all things in the world. Christ saith, *I will give to him that thirsteth of the well of the water of life freely, Reuel.*21.6. This promise declares but in thirsting there is a measure of faith. To eate and drinke Christ the bread and water of life, is to beleeve in him: and to hunger and thirst, having in it were a spirituall appetite to Christ, is the next step to his eating and drinking. Therefore this must be remembred, that professors of the Gospel, yea teachers of the same, that want this sense of their unworthinesse, and this thirsting, are farre wide, what gifts soever they have: for they are not yet come to the first step of true faith.

B

The third question is, how faith in Christ is conceived in the heart? *Answ.* It is not faith to conceive in minde a bare perswasion, that Christ is my Saviour: and thereupon to thinke to be saved. But faith in Christ is conceived in spirituall exercises of invocation and repentance. When I see mine owne sinnes, and Gods anger against me for them by the Law: when I see mine owne guiltinesse, I draw my selfe into the presence of God, making confession of mine offences, and prayer for pardon of them, and in this prayer I strive against mine unbeleefe, I will, desire, and endevour to assent to the promise of God touching forgivenesse: and withall I purpose with my selfe to sinne no more. This is my daily practice: and thus is faith truly conceived and confirmed. Againe, faith is conceived in the use of holy meanes, namely the preaching of the word and Sacraments, for in hearing, and receiving the Lords Supper, to meditate upon the promises of mercies, and in meditation to apply the said promises to my selfe, is the right way to conceive true faith. Therefore so must be remembred, that faith conceived without the exercises of invocation and repentance, or conceived without the use of the word and Sacraments (as commonly it is) is not true faith, but an imagination or fiction of the braine, which will have no end.

C

D

The third point to bee considered, of the signe, or the outward meanes of Adoption, and that is baptisme. It may bee demanded: how baptisme can bee a meane or signe of the childe of God, considering all sorts of men are received to *Baptisme*? *Answer.* Baptisme is no marke of Gods childe, but baptisme joyned with faith: for so must the Text bee con-

A ceived: *As yee Galatians that believe, are Baptized into Christ.* For *Paul* had said immediatly before, *Yee are the sons of God by faith.* Again, the Scripture speaking of baptisme, comprehends both the outward and the inward baptisme, which is the inward baptisme of the spirit, *Matth.*3.11. and 1 *Pet.*3.21. And thus is baptisme alwaies an infallible marke of the childe of God.

In may further bee demanded, what are the markes of the inward baptisme? *Answer.* The new birth, whereby a man is washed and cleansed by the spirit of God, hath three speciall markes. The first is the spirit of grace and supplications, *Zach.*12.10. that is, the Spirit of regeneration causing men to turne to God, and with all, to make instant prayer and supplication for mercy and forgiveneese of sinnes past. The second is, to heare and obey the voyce of God in all things, *Iohn* 8.47. and 10.27. The third is, not to sinne, that is, not to live in the practice of any sinne after this new birth is begun, 1 *Iohn* 3. *Hee that is borne of God, doth not commit sinne.* He may fall in this or that speech, and doe amisse in this or that action: but after his calling and conversion, the tenour and course of his life shall bee according to the Commandements of God. And this is a speciall marke to discerne the inward baptisme.

B

Some alleage, that having long agoe beene baptized with water, yet they feele not the inward baptisme: and therefore they feare that they are not the children of God. *Ans.* If there bee in thee a sorrow for thy corruption and sinnes past; if thou hast a purpose to sinne no more; if thou avoydest the occasions of sinne, and feares to offend; if having sinned, thou lest not in thy sinne, but recoverest thy selfe by new repentance: thou art verily borne of God, and baptized with the baptisme of the holy Ghost.

C

Others alleage, that although they have bene baptized, yet they feare they have no faith: and therefore they thinke they are not the children of God. *Answ.* If there be in thee a sorrow for thine unbeleefe, a will and desire to believe, and a care to increase in faith by the use of good meanes, there is a measure of true faith in thee; and by it thou maiest assure thy selfe that thou art the childe of God.

D

Others alleage: that they have long made prayer unto God, and that according to his will, and yet their prayers have not been heard: and therefore they often doubt, they are no Gods children. *Answer.* If thou doest pray, though thy prayer be not heard according to thy desire, content thy selfe, for the praier of the heart is the marke of the spirit of Adoption, *Rom.*8.15.16. And by it thou maist know that thou art the childe of God.

Thus then wee see what is the infallible marke of the childe of God; namely, baptisme joyned with true faith in Christ, or the outward baptisme joyned with the inward bap-

tisme of the Spirit. The use. Many avouch the present Church of Rome to bee the true Church of God: and that because, they say, in it there is true baptisme, which is a marke of the Church of God. But they are deceived: for baptisme in the Church of Rome is severed from true faith, or from the Apostolike doctrine: and the outward baptisme is severed from the inward baptisme. For they of that Church overturne justification by the meere mercy of God, which is the principall part of the inward baptisme. Againe, the ten Tribes retained circumcision after their apostasie: yet for all that condemned to be no people of God, *Ose.* 1. 9. The light in the lanthorne pertaines not to the lanthorne, but to the passengers in the street: even so the confession of faith in the Symboll of the Apostles, and baptisme, that are retained in the Papacy, pertaine not to the Papacy, but to another hidden Church, which by these and other meanes is gathered out of the middest of Romish Babylon. And therefore baptisme is rather a signe of this, than of the Romish Church.

Again, we must be warned to take heed that we deceive not our selves, thinking it a sufficient matter that we have bin baptized. For except Christ inwardly wash us by his spirit, *we have no part in him, Joh.* 13. 8. *Circumcision* (saith *Paul*) *availeth not, unlesse thou bee a doer of the law. Rom.* 2. 25. Baptisme indeed saveth, 1 *Pet.* 3. 21. but that is not the baptisme of water, but *the stipulation of a good conscience, by the resurrection of Christ.* The outward baptisme without the inward, is not the marke of Gods childe, but the marke of the foole that makes a vow, and afterward breakes it, *Eccles.* 5. 3.

Moreover, baptisme is not onely a signe of our Adoption, but also a seale thereof, and a meanes to convey it unto us: and for the better understanding of this point, and for a further clearing of the 27. verse, I will speake of the whole nature of baptisme. That which is to be delivered, I reduce to eight heads. I. the name of baptisme, and the phrases. II. the matter. III. the forme. IV. the end. V. the efficacy of baptisme. VI. the necessity thereof. VII. the circumstances. VIII. the use.

Touching the name; Baptisme is taken six waies. First, it signifies the superstitious washings of the Pharisies, who bound themselves to the baptismes or washings of cups and pots, *Mar.* 7. 4. Secondly, it signifies the washings appointed by God in the Ceremoniall Law, *Heb.* 9. 10. Thirdly, it signifies that washing by water which serves to seale the covenant of the new Testament, *Mat.* 28. 19. Fourthly, it signifies by a metaphor, any grievous crosse or calamity. Thus the passion of Christ, is called his baptisme, *Luk.* 12. 50. fifthly, it signifies the bestowing of extraordinary gifts of the holy Ghost, and that by imposition of hands of the Apostles, *Act.* 1. 5. and 11. 16. Lastly, it signifies the whole Ecclesiasticall ministery. Thus *Apollos* is said to teach the way of the Lord, *knowing nothing but the baptisme* (that is, the doctrine) *of John, Act.* 18. 25. In the third sense is baptisme taken in this place, when *Paul* saith, *ye are all baptized into Christ.*

The phrases used in Scripture of baptisme, are strange in reason: and therefore they are to bee explained. Here it is said, *To be baptized into Christ, put on Christ.* The reason of this speech is three-fold. The first is this: the washing of the body with water is an outward signe to represent to our eies and minde, the inward washing, and our union or conjunction with Christ: therefore they that are baptised, are said *to put on Christ.* The second reason is, because the washing by water, seals unto us our inward ingrafting into Christ: for as certainly as the body is washed with water; so certainly are they that beleeve ingrafted into Christ. The third reason of the speech is, because baptisme *is*, after a sort, an instrument whereby our insition into Christ, and fellowship with him is effected. For in the right and lawfull use of baptisme, God according to his owne promise ingrafts them into Christ that beleeve: and the inward washing is conferred with the outward washing. For these causes they that are washed with water in baptisme, are said *to put on Christ.* In the same manner must other phrases be understood, as when it is said, that *baptisme saveth*, 1 *Pet.* 3. 21. that *men must be baptized for the remission of sinnes, Act.* 22. 16. that *we are buried by baptisme into the death of Christ, Rom.* 6. 4.

The second point concernes the matter of baptisme. Here I consider three things, the signe, the thing signified, the analogy of both. The signe is partly the element of water, *Act.* 8. 36. and partly the rite by divine institution appertaining to the element, which is the sacramentall use of it in washing of the body: & these 2. water, and external washing of the body, are the full & complete signe of baptisme.

Here a question may be made: whether washing of the body in baptisme, must be by dipping, or sprinkling? *Answ.* In hot countries, and in the baptisme of men of yeares, dipping was used, and that by the Apostles: and to this *Paul* alludes, *Rom.* 6. 3. and dipping doth more fully represent our spirituall washing, than sprinkling. Nevertheless it is cold countries, and in the baptisme of infants new borne, sprinkling is to be used, and not dipping in respect of their health and life. For the rule is, *Necessity and charity dispense with the Ceremoniall lawes.* Upon this ground, *David* did eat the shewbread: circumcision was not alwayes the eighth day, as appears by the Israelites in the wilderness: and for the same cause in these countries dipping may be omitted, though otherwise a sacramentall rite. And it must be remembred, that baptising signifies not only that washing which is by diving of the body, but also that which is by sprinkling.

The

The thing signified, or the substance of baptisme, is Christ himselfe our Mediator, as he gave himselfe to wash and cleanse us. Thus *Paul* saith, that *he cleanseth his Church by the washing of water, Eph.* 5. 6.

The Analogie, or proportion of both, is on this manner. Water resembles Christ crucified, with all his merits. Saint *John* saith, *The blood of Christ cleanseth us from all our sinnes*, 1 *Joh.* 1. 7. that is, the merit and efficacie of Christ crucified freeth us from our sinnes, and from the guilt and punishment thereof. Externall washing of the body resembles inward washing by the spirit, which stands in justification and sanctification, 1 *Cor.* 6. 11. *Titus* 3. 5. The dipping of the body, signifies mortification, or fellowship with Christ in his death: the staying under the water, signifies the burial of sinne: and the comming out of the water, the resurrection from sinne, to newnesse of life, *Rom.* 6. 3, 4.

The third point concernes the Forme of baptisme, *Matth.* 28. 19. *Goe teach all nations, baptizing them into the name of the Father, &c.* I explane the words thus: Marke, first it is said, *Teach them*, that is, make them my disciples, by calling them to beleeve, and to repent. Here wee are to consider the order which God observes in making with man the covenant in baptisme. First of all, hee eals men by his word, and commands them to beleeve and repent: when they begin to beleeve and repent, then in the second place God makes his promise of mercy and forgiveneesse: and thirdly, he seales his promise by baptisme. This divine order Christ signifieth when he saith, *make them disciples:* and it was alwaies observed of God. Before hee made any covenant with *Abraham*, and before he sealed it by circumcision, hee saith to him, *Walke before me and be upright, Gen.* 17. 1. And of his seed he saith, they must first *doe righteousnesse and judgement, and then he will bring upon them all that he hath spoken, Gen.* 18. 19. To the Israelites he saith, that they must *turne and obey, and then he will make all his promises and covenant: good, Deu.* 30. 1, 6. and *Isa.* 1. 16, 17, 19. To the Jewes *Peter* saith, *Repent first, and then they shall be baptized for the remission of sinnes, Act.* 2. 38, 42. And *Philip* said to the Eunuch, *If thou beleevest with all thy heart, thou maiest be baptized, Act.* 8. 37.

The use. By this order wee see, that the commandement to beleeve and to repent, is more large and generall than the promise of mercie in Christ. For the commandement is given to all hearers to turne and beleeve, and the promise is made onely to such hearers as doe indeed turne and beleeve: therefore it is a fallhood to imagine that the promise of salvation belongs generally to all mankinde.

Againe, by this order it appeareth, that Repentance belongs to baptisme: and it is one of the first things that are required: and therefore it is folly to make repentance a distinct meanes of salvation, and a distinct Sacrament from baptisme.

Thirdly, if it be demanded, why so many persons that have beene baptized, live for all this, as if they had not beene baptized, in the common sinnes of the world, like prophane *Esaus*: and yet doe comfort themselves in their baptisme? *Answ.* They doe not know and consider the order which God used in covenanting with them in baptisme: but they deale preposterously, overslipping the commandement of repenting and beleeving, and in the first place lay hold of Gods promise made to them in baptisme. This is the cause of so much prophanenesse in the world.

Againe, there bee many persons that have beene baptized, who nevertheless cannot abide to heare and read the word of God: and the reason is, because they observe not the order of their baptisme, first of all to become disciples, and then to lay hold of the promises of God.

They likewise are to be blamed, that bring up their youth in ignorance. For they are baptized upon condition that they shall become disciples of Christ, when they come to yeares of discretion. And they are by this meanes barred from all the mercies of God: for we must as good disciples obey the commandement, that bids us turne and beleeve, before we can have any benefit or profit by any of the promises of God.

Lastly, we are here taught in the working of our salvation, to keepe the order of God, which he hath set downe unto us in baptisme, which is, first of all to turne unto God, according to all his lawes: and secondly, upon our conversion to lay hold on the promises of God, and the confirmation thereof by the Sacraments. Thus shall wee finde comfort in the promises of God, and have true fellowship with God, if wee begin where he begins in making of his covenant with us, and end where he ends. And this we must doe not onely in the time of our first conversion, but also afterward in the time of distresse and affliction, and at such times as by frailtie wee fall and offend God. In a word, if for practice we alwayes keepe our selves to this order, wee shall finde true comfort in life and death.

It followes, *Baptizing them into the name*, or, *in the name of the Father, Sonne, and holy Ghost.* These words signifie: first, to baptize by the commandement and authoritie of the Father, Sonne, and holy Ghost: secondly, to baptize by and with the invocation of the name of the true God. *Whatsoever you doe in word or deed, doe it in the name of our Lord Jesus Christ*, that is, by the invocation of the name of Christ, *Colos.* 3. 17. Thirdly, *to baptize in the name, &c.* signifies to wash with water, in token that the party baptized hath the name of GOD named upon him, and

that he is receiued into the houshold or family of God, as a childe of God, a member of Christ, and the temple of the holy Ghost. Thus *Iacob* saith in the adoption of *Ephraim* and *Manasses*, *Let them be mine, and let my name be called upon them. Gen.* 48. 5. 16. And *Paul* saith, that the Corinthians might not be named and distinguished by *Paul, Cephas, Apollos*, because they were not baptized into their names, but into the name of Christ, 1 *Cor.* 1. 13. And this I take to be the full sense of the phrase.

Here we see what is done in baptisme; the couenant of grace is solemnized betweene God and the party baptized. And in this couenant some actions belong to God, and some to the parties baptized. Gods actions are two. The first is, the making of promise of reconciliation, that is, of remission of sinnes, and life everlasting to them that are baptized and beleeve. The second is, the obligation or sealing of this promise: and that is twofold; outward, or inward. The outward seale is the washing by water: and this washing serues not to seale by nature, but by the institution of God, in these words, *baptize them, &c.* and therfore *Paul* saith, *cleansing the Church by the washing of water in the word, Eph.* 5. 26. The inward sealing is by the earnest of Gods spirit, *Eph.* 1. 13. The action of the party baptized, is a certaine stipulation or obligation, whereby he bindes himselfe to give homage to the Father, Sonne, and holy Ghost. This homage stands in faith, whereby all the promises of God are beleeved, and in obedience to all his commandements. The signe of this obligation is, that the party baptized willingly yeelds himselfe to be washed with water.

It is not said, *In the name of God*, but *in the name of the Father, Sonne, and holy Ghost*: to teach us the right way to know & to acknowledge the true God. This knowledge stands in six points, all here expressed. The first is, that there is one God and no more. For though there bee three that are named, yet there is but one name, that is, one in authoritie, will, & worship, of all three. And elswhere, men are said to be baptized *in the name of the Lord, Act.* 10. 48. The second is, that this one true God is the Father, Sonne, and holy Ghost. A mysterie unsearchable. The third, that these three are really distinct, so as the Father is first in order, the Sonne the second, and the holy Ghost, not the first or second, but the third. The fourth is, that they are all one in operation, *Ioh.* 5. 19. and specially in the act of reconciliation, or couenant making. For the Father sends the Sonne to bee our Redeemer: the Sonne workes in his owne person the worke of redemption: and the holy Ghost applies the same by his efficacie. The fifth is, that they are all one in worship: for the Father, Sonne, and holy Ghost, are joyntly to be worshipped together, and God in them. The last is, that we are to know God, not as he is in himselfe, but as he hath revealed himselfe unto us in the covenant of Grace: and therefore we must acknowledge the Father to be our Father, the Sonne to be our Redeemer, the holy Ghost to be our comforter; and seeke to grow in the knowledge and experience of this.

It may bee demanded, whether baptisme may not bee administred in the name of Christ alone, or in the name of God, without mention of the persons in the Godhead? *Ans.* No. For the true forme of baptisme is here prescribed. If it be said, that *Peter* bids them of Jerusalem, *repent and be baptized into the name of Christ, Act.* 2. 38. I answer, that *Peters* intent in that place is, to set downe not the forme of baptisme, but the end and scope thereof, which is, that we may attaine to true fellowship with Christ.

The fourth point is, concerning the ends of baptisme, which are foure. The first is, that baptisme serues to be a pledge unto us in respect of our weaknesse, of all the graces and mercies of God, and specially of our union with Christ, of remission of sins, and of mortification. Secondly, it serues to be a signe of Christian profession before the world: and therfore it is called *the stipulation or interrogation of a good conscience*, 1 *Pet.* 3. 21. Thirdly, it serues to bee a meanes of our first entrance or admission into the visible Church. Lastly, it is a meanes of unitie. Reade *Ephes.* 4. 5: 1 *Cor.* 12. 13.

The fifth point concernes the efficacy of baptisme. Of which there be foure necessarie questions. The first is, whether the Efficacy of baptisme extend it selfe to all sinnes, and to the whole life of man? For answer, I will set downe what we teach, and what the Papists. We teach, that the use of baptisme inlargeth it selfe to the whole life of man, and that it takes away all sins past, present, and to come: one caution remembred, that the partie baptised, stand to the order of baptisme, which is, to turne unto God, and to beleeve in Christ, and so to continue by a continuall renovation of faith and repentance, as occasion shall bee offered. Reasons may be these. First, the Scripture speakes of them that had long before beene baptized, and that in the time present, *baptisme saveth*, 1 *Pet.* 3. 21. and *ye are buried by baptisme into the death of Christ, Rom.* 6. 4. And in the future tense it is said, *he that beleeveth and is baptised shall be saved*. And *Paul* saith, that *the Church is cleansed with the washing of water, that it may be presented glorious and without spot unto God, Eph.* 5. 26. And all this shewes that baptisme hath the same efficacie after, which it had before the administration thereof. Secondly, the covenant of grace is everlasting, *Isa.* 54. 10. *Mos.* 2. 19. and the covenant is the foundation or substance of baptisme: therefore baptisme is not to be tied to any time: but it must have his force so long as the covenant is of force. And this appeares

peares by the example of the Galatians, who are now fallen away to another Gospell after their baptisme, and yet are instructed and directed by their baptisme. Lastly, it hath beene the doctrine of the ancient Church, that all sins are done away by baptisme, even sins to come.

The doctrine of the Papists is, that baptisme takes away all sinnes that goe before the administration thereof: and that sinnes after baptisme are not taken away by baptisme, but by the Sacrament of penance. But the doctrine is erroneous, as may appeare by the arguments which they use for it.

Argum. first. Circumcision had no vertue to the administration thereof, for the abolishing of sinne. Therefore neither hath baptisme. *Ans.* Circumcision had. And this appeares, because the Prophets put the Jewes in minde of their circumcision, when they fell away from God, bidding them to circumcise the foreskin of their hearts, *Jerem.* 4. 4.

Argum. second. The Apostles used to call them that sinned after baptisme, to confession of sinne and repentance, or penance, *Act.* 8. 21. 1 *Joh.* 1. 9. *Ans.* This makes for us: for in so doing they bring men to their baptisme, and to the order set downe there, which is, that the party baptized must first of all turne to God, and beleeve in Christ: and there is no new order set downe afterward, but only a renewing of this first baptismall order, both in the ministerie of the word, and in the supper of the Lord. And whereas they make a distinction of penance the vertue, and penance the Sacrament, placing the vertue before and after baptisme, and the Sacrament onely after; for this they have no word of God.

Argum. third. *If a man be inlightned*, that is, baptised, *and then fall againe, he cannot be renewed by repentance*, which is in baptisme, *Heb.* 6. 6. *Ans.* The text speakes not of them that fall after baptisme, but of them that fall away by an universall apostasie, denying Christ. For it is said, v. 7. *that they crucifie Christ againe*, that is, crucifie Christ crucified, *and so make a mocke of him, and tread under foot the bloud of Christ, Heb.* 10. 29. Againe, the text speakes not particularly of repentance in baptisme, but of all repentance whatsoever; yea, of repentance after baptisme. For there is no place for repentance where Christ is renounced.

Argum. fourth. Penance (*secunda Hieronymi*) saith a second table after shipwracke. *Ans.* Repentance indeed is a second table or boord, whereby a sinner fallen from his baptisme returnes againe to it, and so comes to the haven of everlasting happinesse. Thus then wee see that baptisme is the true Sacrament of repentance: for repentance pertaines to the inward baptisme.

The use. If baptisme serve for the whole life of man, then if thou be in any miserie or distresse, have recourse to thy baptisme, and there shalt thou finde thy comfort, namely, that God is thy God if thou truly turne and beleeve in him. Secondly, remember every day the obligation of homage, wherewith thou hast bound thy selfe to God: specially in thy temptations remember it: and see thou stand to it, and make it good.

The second question is, whether baptisme abolish Originall sinne, or no? The answer of the Papist is, that it doth; so as in the partie baptized there remaineth nothing that God may justly hate; and therefore he saith, that Originall sinne after baptisme, ceaseth to be sinne properly. Wee reach, and are to hold, that the perfect and intire baptisme (in which the outward and inward baptisme are joyned together) abolisheth the punishment of sinne, and the guilt, that is, the obligation to punishment, and the fault: yet not simply, but in two respects; first, in respect of *imputation*, because God doth not impute Originall sinne to them that are in Christ: secondly, in respect of *dominion*; because Originall sinne reigneth not in them that are regenerate. Nevertheless, after baptisme, it remaines in them that are baptized, and is still, and that properly, sin. *Paul* saith, *Rom.* 7. 20. *If I doe that I would not, it is no more I that doe it, but sin that dwelleth in me doth it.* Here marke, *Paul* calls concupiscence in himselfe after regeneration, *sinne*; and that properly: because he saith it is the same that maketh men to sinne. And *Coloss.* 3. 5. he saith, *Mortifie your earthly members*: and among the rest he nameth, *evill concupiscence*. And to the Ephesians 4. 22. *Be ye renewed in the spirit of your minds*. Therefore after baptisme some portions remaine still of the old man, or of originall sin. Saint *Iohn* saith, 1 *Iohn* 1. 8. *If we say we have no sin, we deceive our selves*. Answer is made, that this is spoken of veniall or small sinnes: but how can they be small sinnes that are to bee washed away with the bloud of Christ, as he saith, vers. 7? And if these words bee spoken of infants (as they are) then must concupiscence be a sinne in them: for they have no actuall sinnes. Lastly Christ saith, *Joh.* 13. 10. *He that is all washed must have his feet* (that is, his carnall affections) *washed*. Here observe two things. One, that defilements of sinne remaine in them that are washed. The second, that they are after the first washing, to bee done away by Christ, and not by the acts of our penance.

The grounds of Popish doctrine in this point are two. The first is this. They make three degrees of Concupiscence. The first is, the pronenesse in the flesh to rebell against the law of the minde, or the pronenesse to evill. The second stands in the first motions to sinne, which goe before consent of will. The third stands in acts of lust joyned with consent of will. The third, they say, is forbidden in the morall law, which forbids and condemnes

Aug. de nupt. & concup. l. c. 33. ad Bon. l. 2. c. 13.

Rom. 7. 17.

dernes voluntary concupiscence: and the two first are not. Because (as they speake) concupiscence it selfe with the first motions are not in mans power: and therefore they are rather to bee termed defects or infirmities, than sinnes: and that men are no more to be blamed for them than for the diseases of their bodies. *Answ.* The doctrine is false: for it is an evident truth that Concupiscence with the first motions thereof to evill, is condemned in the Morall law. It is a Principle in expounding the Law: where any actuall sinne is forbidden, there all causes, occasions, and furtherances thereof, are likewise forbidden. Therefore considering actuall concupiscence joyned with consent, is forbidden in the law, Originall concupiscence with the first motions thereof, being causes of the former, are likewise forbidden. And *Paul* saith, hee had not knowne Lust to be sinne, unlesse the law had said, *Thou shalt not lust, Rom.* 7.7. Now he was a Doctor of the law, and knew that lust with consent was a sinne: for thus much the light of nature teacheth: therefore the law speakes of an higher degree of lust, namely, of lust going before consent.

The second ground is this. When sinne is remitted, it doth not make men guilty, but ceaseth to be a fault: Originall sinne therefore ceaseth to bee sinne after baptisme. *Answer.* Though actuall guilt be taken away, yet potentiall guilt remaineth, namely, an aptnesse in Originall sinne, to make men guilty: and though it be not the fault of this or that person, yet it is a fault in nature, or as it is considered in it selfe.

The use. If originall sinne remaine after baptisme to the death, then we must humble our selves, and use to the very death; the plea of mercy and pardon, denying our selves, and resting on Christ.

Againe, if persons baptized bee sinners to the death, it may bee demanded, what difference there is betweene the godly and ungodly? *Answ.* In them that are regenerate, there is a sorrow for their inward corruptions, and for their sins past, with a detestation of them: and withall there is a purpose in them to sin no more, and with this purpose there is joyned an endevour to please God in all his commandements: so as if they doe sinne, they can say with good conscience, that they sinned against their purpose and resolution. This cannot the ungodly man doe.

The third point is, how baptisme confers grace? *Answ.* It confers grace, because it is a meanes to give and exhibit to the beleeving minde Christ with his benefits; and this it doth by his signification. For it serves as a particular and infallible certificate to assure the party baptized, of the forgivenesse of his sinnes, and of his eternall salvation. And whereas the Minister in the name of God applies the promise of mercy to him that is baptized, it is indeed as much as if God should

A have made a particular promise to him. In this regard baptisme may be well said to conferre grace, as the Kings letters are said to save the life of the malefactor, when they doe but signifie to him and others, that the Kings pleasure is to shew favour. Againe, baptisme may be said to confer grace, because the outward washing of the body is a token or pledge of the grace of God: and by this pledge faith is confirmed, which is an instrument to apprehend or receive the grace of God. And this confirmation is made by a kinde of reasoning in the minde, on this manner: Hee that useth the signe aright, shall receive the thing signified: I (saith the party baptized, being of yeares) use the signe aright in faith and repentance: therefore I shall receive the thing
B signified, remission of sinnes, and life everlasting. A king saith to his subject; Hee that brings the head of such a traytor, shall have a thousand pounds. Well, the head of the foresaid traytor is cut off: and hee that hath the head may say, Here is a thousand pounds, or this will bring me a thousand pounds, because it is unto him as a pledge upon the kings word of the reward of a thousand pounds. And so is the washing in baptisme an infallible pledge to him that beleeves, of the
C pardon of his sinnes. Thus doe the Sacraments conferre grace, and no otherwise. One reason for many may bee this. The Word of God conferres grace (for it is the power of God to salvation to them that beleeve) and this it doth by signifying the will of God, by the eare to the mind: now every Sacrament is the Word of God made visible to the eye: the Sacrament therefore conferres grace by vertue of his signification, and by reason it is a pledge by the appointment of God, of his mercy and goodnesse. It may be said, a Sacrament is not onely a signe and a seale, but also an instrument to convey the grace of God to us. *Answ.* It is not an instrument having the grace of God tyed unto it, or shut up in it; but an instrument to which grace is present by
D assistance in the right use thereof: because in and with the right use of the Sacrament, God conferres grace; and thus is it an instrument, and no otherwise, that is, a morall and not a physicall instrument.

The doctrine of the Papist is, that the Sacrament conferres grace by the worke done; that is, that the outward action of the Minister conferres grace by his owne force, when the Sacrament is administred. And that it may confer grace, some say, that the said action hath vertue in it for this purpose, which passeth away when the action is ended: others say, it hath no vertue in it, but that Gods using of the action elevates it, and makes it able to conferre grace. But this doctrine is a fiction of the braine of man. *Iohn* the Baptist, *Matth.* 3.11. makes two baptisers, himselfe, and Christ; and hee distinguisheth their actions: his owne action is, to wash with water; and

Thom. Summ. p. 3. q. 62. art. 4. Bellar. de Sacr. l. 2. c. 11.

and the action of Christ is, to wash with the holy Ghost. This distinction hee would not have made, if he by the washing of water had conferred the holy Ghost. *Paul* saith, *Christ sanctifieth his Church by the washing of water, through the word, Eph.* 5.26. Baptisme therefore doth not conferre grace, because the body is washed with water: but because when it is washed, the word of promise is beleeved and received. The Apostles are called *fellow-workers with God*, 1 *Cor.* 3.9. and yet in the worke of regeneration, and in giving life, they are not any thing, verse. 7. *Peter* saith directly, *that the washing away of the filth of the flesh doth not save, but the stipulation that a good conscience makes to God*, 1 *Pet.* 3.21. The worke of
B creation is from God immediately and only: now regeneration is a worke of creation: and therefore it is of God immediately, and not immediately from the Sacrament, and mediately from God. The flesh of Christ is elevated and exalted above the condition of all creatures: nevertheless vertue to give life, is not in the flesh of Christ, but in the Godhead: much lesse then shall the Sacraments have vertue in them to conferre grace. Faith is said to justifie, yet not by his owne vertue: for it doth not cause our justification, but serves as a meanes to apprehend it, when it is caused by God: how then shall the Sacraments cause
C justification? Lastly, if the outward washing of the body bee elevated above his naturall condition, in the administration of baptisme, then so oft as the outward element is used in any Sacrament, there is a miracle wrought: and Ministers of Sacraments are workers of miracles, which may not be said.

Againe, their doctrine is erroneous, in that they teach, that the outward act in the Sacrament performed by the Minister, conferres grace, where there is no gift of faith to receive that which is conferred, contrarie to that saying; *Iohn* 1.12. *As many as received him, he gave this power to be the Sonnes of God.* Indeed they say, there must be faith and repentance to dispose the party: but this disposition serves onely to take away impediments, and not to inable us to receive that which God
D giveth.

The use. Wee must not thinke it sufficient that wee come to the Church, heare Gods word, and pray, contenting our selves in the worke done. For thus shall wee deceive our selves: but in doing these acts of religion, we must in our hearts turne unto God, and by faith imbrace his promises: otherwise the best actions we doe shall be unprofitable unto us, *Heb.* 4.2.

Againe, if the using of the element in the Sacrament doe not conferre grace, then bee altered the charmes and spells, be the words never so good, have no vertue in them to doe us good but by a diabolicall operation.

The last question is, whether baptisme imprint a Character or marke in the soule,

A which is never blotted out? *Ans.* In Scripture there is a two-fold marke of distinction, one visible, the other invisible. Of the first kinde, was the bloud of the paschall lambe, in the first passeover: for by it the first borne of the Israelites were marked, when the first borne of the Ægyptians were slaine. Of this kind is baptisme: for by it Christian people are distinguished from Jewes, Turkes, and infidels. The invisible marke is two-fold. The first, is the eternall election of God, 2 *Tim.* 2.19. *The foundation of God standes sure, and hath this seale, The Lord knowes who are his.* By vertue of this, Christ saith, *I know my sheepe, Ioh.* 10. And by this the Elect of all nations are marked, *Apoc.* 7. and 9. The second is the gift of regeneration, which is nothing else but the imprinting of the image of God in the soules of men: and by this beleevers are said to be *sealed, Eph.* 1.13. 2 *Cor.* 1.22. And baptisme is a meanes to see this marke in us; because it is the laver of regeneration.

The Papists have devised another worke, which they call the *Indeleble character*: and they make it to bee a distinct thing from regeneration: and they say, it is imprinted in the soules of all men, good and bad, and remaines in them when they are condemned. What this marke should be they cannot tell; some make it a qualitie; some a relation; but indeed there is no Scripture for it, the
C truth is, it is a meere fiction of the braine of man.

The sixth point to be handled concernes the Necessity of Baptisme. Here we must put difference betweene the covenant of grace, and baptisme, which is the confirmation or seale of the covenant. To make covenant with God, and to be in the said covenant, is absolutely necessary to salvation: for unlesse God be our God, and we the servants of God, we cannot be saved.

Baptisme it selfe is necessarie in part: first, in respect of the commandement of God, who hath injoyned us to use it: secondly, in respect of our weaknesse, who have need of all helps that may confirme our faith. Yet baptisme is not simply necessary to salvation: for
D the want of baptisme (when it cannot be had) doth not condemne; but the contempt of it when it may be had: and the contempt is pardonable, if men repent afterward: for the children of beleeving parents are borne holy, 1 *Cor.* 7.14. and theirs is the kingdome of God: and therefore if they die before baptisme, they are saved. The theefe upon the crosse, and many holy Martyrs have died without baptisme, and are in the kingdome of heaven.

It is objected, that the male childe, which is not circumcised, must (by Gods commandement) be cut off from the people of God, *Gen.* 17.14. and therefore he that is not baptized must also be cut off. *Answ.* The text is spoken and meant, not of infants, but of men

of

of yeares, who being all their vncircumcised, despise the ordinance of God, and refuse to bee circumcised. And this appeares by the reason following: *for he hath made my covenant void*: now infants doe not this, but their parents, or men of yeares.

Secondly, the speech of Christ is objected, *Ioh. 3.5. Except a man be borne of water and the holy Ghost, he cannot enter into the kingdome of God. Answ.* Christ alludes to the washings of the old Testament, *Exod. 30. 25.* and withall gives an exposition of them, on this manner. Thou art a Pharisie and lovest much washing: but if thou wouldest enter into the kingdome of heaven, thou must be washed with cleane water, that is, borne anew by the holy Ghost. Againe, I answer, that if the words be meant of baptisme, they carry this sense. The kingdome of heaven doth not signifie life eternall, but the Church of the new Testament, and that in his visible estate, *Mark. 9. 1.* and baptisme makes men visible members of the Church, and regeneration by the spirit makes them true and lively members. Here then baptisme is made necessary, not in respect of eternall life, but in respect of our admission and entrance into the Church whereof it is now the onely meanes.

The seventh point is touching the Circumstances of baptisme, which are five. The first concernes the persons which are to administer baptisme, of whom I propound foure questions.

The first is, whether not onely Ministers of the word, but also lay-persons (as they are called) or meere private men, may administer baptisme? *Answ.* Ministers of the word only. For, to baptize is a part of the publike Ministery, *Matth. 28.18. Goe teach all nations, baptizing them.* And marke how preaching and baptizing are joyned together: and things which God hath joyned, no man may separate againe. Hee that must performe any part of the publike Ministery, must have a calling, *Rom. 10.14. Heb. 5.5.* but meere private persons have no calling to this businesse. And what lower is not of faith, is sinne: now the Administration of baptisme by private persons is without faith. For there is neither precept, nor first example for it in the Word of God.

The example of *Zipporah* alleaged, *Exod. 4.* who circumcised her childe. *Answ.* The example is many wayes discommendable. For she did it in the presence of her husband, when there was need; shee did it in haste, that she might have prevented her husband; shee did it in anger, for she cast the foreskin at the feet of *Moses*. And it seemes shee was no believer, but a meere Madianite. For shee condemned circumcision, when shee called her husband a *mand of bloudy to vs* [illegible] *of the circumcision of the child, v. 26.* and in this respect it seemes, *Moses* either put her away, or shee went away when he went downe to Egypt.

Againe, it is objected, that private persons may teach, and therefore baptize. *Answ.* Private teaching, and ministeriall teaching are distinct in kinde, as the authority of a master of a family is distinct in kinde from the authority of a Magistrate. A private person, as a father or master, when he teacheth the Word of God, he doth it by right of a master or father, and he is moved to doe it by the law of charitie: but Ministers when they teach, are moved to teach by speciall calling, and they doe it with authority, as Embassadors in the rooms and stead of Christ, *2 Cor. 5.21.* Againe, though a private man might dispense the word alone: yet doth it not follow, that he may administer both the word and the seale thereof, both which are joyned in baptisme, and joyntly administred.

The second question is, whether baptisme administred by a wicked man, or an heretike, be indeed true baptisme? *Answ.* If the said party be admitted to stand in the roome of a true Pastor or Minister, and keepe the right forme in baptizing, according to the institution, it is true baptisme. The Scribes and Pharisies the chiefest Doctors of the Jewes, were not of the tribe of Levi, but of other tribes: and they were indeed, even the best of them, but heretikes and apostataes: and consequently to bee deposed and excommunicate: nevertheless, because they were in the place of good teachers, and sate in *Moses* chaire, that is, taught sundry points of *Moses* doctrine, therefore Christ saith, *heare them, Matth. 23.1.* And to this effect was the conclusion of the Churches in Africa, against *Cyprian*.

Upon the same ground the same answer is to bee made, if it be demanded, whether baptisme administred by him that cannot preach, bee of force or no? It were indeed to bee wished that all Ministers of holy things were preachers of the word: nevertheless, if such as preach not, stand in the rooms of lawfull Pastors, and keepe the forme of baptisme, it is baptisme indeed.

The third question is, whether an intention to baptize, be necessarie in him that baptiseth? *Answ.* If the word of Institution come to the Element, it is a Sacrament whatsoever the Ministers intend. *Paul* rejoyced that Christ was preached, though many preached him of envie or contention, intending no good, *Phil. 1.16.* And the Priest in the Masse pronouncing the words of consecration, if he intend not to consecrate (in Popish learning) there is no consecration: and thus the bread elevated is meere Bread, and not the body of Christ: and consequently the people adore not Christ, but an idole. The intention also of the minde is not necessarie, so he use the Institution be observed. And the efficacy of the Sacrament depends not on the will of man, but on the will of God.

The last question is, what is the duty of the Minister

Minister in baptising? *Answ.* He stands in the roome of God: and what he doth according to the Institution, it is as much as if God himselfe had done it with his owne hand from heaven. And therefore, when the Minister applieth water, (which is the signe and pledge of grace,) to the body, he doth withall apply the Promise of remission of sinnes and life everlasting to the party baptized. And that is as much as if God should say to the partie, calling him by his name. I freely give unto thee the pardon of thy sinnes, and life everlasting, upon condition thou keepe the order set downe in baptisme, which is, to turne unto me, and to beleeve in Christ. Here wee see a ground of speciall faith: for if God for his part by the hand of the Minister apply the promise of mercy unto every particular beleever: every particular beleever is againe by a speciall faith to receive the promise. Againe, the consideration of this which God hath done for us in baptisme, must move us seriously to turne unto him according to all his lawes, and by faith of our hearts to apprehend his mercifull promises, and to rest on them. For when God shall speake unto us particularly, and as it were assure us of his mercies with his owne hand and seale, wee must needs bee much moved and affected therewith.

The second circumstance is concerning the persons to be baptized: and they are all such as be in the Covenant, in likelihood, or in the judgement of charity. For the seale may not bee denyed to them that bring the tables of the covenant. And they are of two sorts; Men of yeares, and Infants.

Men of yeares that joyne themselves to the true Church, are to be baptized: yet before their baptisme, they are to make confession of their faith, and to promise amendment of life, *Act. 2.38.* and *10.38.* And thus places of Scripture that require actuall faith, and amendment of life in them that are baptized, are to be understood of men of yeares.

Infants of beleeving parents are likewise to bee baptized. The grounds of their baptisme are these. First, the commandement of God, *Matth. 28.18. Baptise all nations, &c.* in which words, the baptisme of infants is prescribed. For the Apostles by vertue of this commission baptized whole families, *Act. 16. 15.* and *33.* Againe, circumcision of Infants was commanded by God, *Gen. 17.14.* and Baptisme in the new Testament, succeeds in the roome of Circumcision, *Col. 2.11.* therefore baptisme of infants is likewise commanded. The second ground is this: Infants of beleeving parents, are in the covenant of grace: for this is the tenour of the covenant. *I will be thy God, and the God of thy seed, Gen. 17.7.* It may bee said, that this promise was made in this sort onely to *Abraham*, because he was to be the father of the faithfull. *Answ.* It pertaines to all beleeving parents. *Exodus* 20. God promiseth *to shew mercy to thousands of them that love him. Act. 2. v. 39. Peter* saith to the Jewes that heard him preach, *The promises belong to you, and to your children, Paul* saith, *If the parents beleeve, the children are holy, 1 Cor. 7. 14.* If holy, then are they in the Covenant: now they are holy, because we are in the judgement of Christian charity, to esteeme them all as regenerate and sanctified, secret judgements (in the meane season) left to God. Now then, because infants are in the covenant, they are to be baptized. For this is the reason of Saint *Peter*: To whom the promises belong, to them belongeth baptisme: but to you and your children belong the promises: therefore you and your children are to be baptized, *Act. 2. 38. 39.*

It may be objected, that wee cannot tell, whether infants bee indeed the children of God, or no: & if they be not children of God, we may not baptize them. *Answ.* The same may be said of men of yeares: for we know not whether they bee indeed the children of God. And therefore we may by the like reason exclude them from all Sacraments. Againe, wee are to presume (in all likelihood) that infants of beleeving parents, are the children of God, because in their conception and birth, God begins to manifest his election: shewing himselfe a God, not only to the parents, but also to their seed.

Secondly, it is objected, that infants have no faith; and consequently, that baptisme is unprofitable unto them. *Answ.* Some thinke, they have faith, as they have regeneration, that is, the inclination or seed of faith. Others say, that the faith of the parents is also the faith of their children: because the parents by their faith, receive the promise of God, both for themselves and their children: and thus to be borne in the Church of beleeving parents is in stead of the profession of faith. To this second opinion I rather incline, because it is the ancient and received doctrine of the Church.

Thirdly, it is alleaged, that infants know not what is done, when they are baptised. *Answ.* For all this, baptisme hath his use in them: for it is a seale of the covenant, and a meanes to admit them into the fellowship of the visible Church, whereof for right they are members. A father makes a purchase for himselfe and his children: at the time of the sealing the children know not what is done; and yet the purchase is not made in vaine for them.

It may be demanded, whether the children of Turkes and Jewes are to be baptized? *Anf.* No: because the parents are forth of the covenant.

Secondly, it is demanded, whether the children of professed Papists, are to be baptized. *Answ.* The parents are persons baptized in the name of the Father, Sonne, and holy Ghost. And though the Papacie be not the Church

Church of God, yet is the Church of God hidden in the Papacie, and to be gathered out of it: and for this cause baptisme remaines still in the Church of Rome. For this cause I thinke, that infants of professed Papists may be baptized, two cautions observed: the first, that the foresaid parents desire this baptisme: the second, that there be sureties which ptomise the education of the children in the true faith.

Thirdly, it may bee demanded, whether the children of wicked Christians, that is, of such as hold in judgement true religion, and deny it in their lives, may be baptized? *Answ.* They may: for all without exception, that were borne of circumcised Jewes, (whereof many were wicked) were circumcised. And wee must not onely regard the next parents, but also the ancestours: of whom it is said, *If the root be holy, the branches are holy, Rom.* 11. Upon this ground, children borne in fornication may be baptized, so be it, there bee some to answer for them beside their parents. And there is no reason, that the wickednesse of the parent should prejudice the childe in things pertaining to life eternall.

Lastly, it may be demanded, whether the children of parents excommunicate, may bee baptized? *Answ.* Yea, if there be any beside the parents to answer for the childe. For the parents after excommunication remaine still (for Right) members of the Church, having still a right to the kingdome of heaven: out of which they are not cast absolutely; but with condition, unlesse they repent: and in part; that is, in respect of communion, or use of their liberty, but not in respect of right or title: even as a free man of a corporation imprisoned, remaines a free man, though for the time he hath no use of his liberty.

The third circumstance concernes the time. Here one question may bee moved: How oft baptisme is to be administred? *Ans.* But once: for the efficacy of baptisme extends it selfe to the whole life of man: and we are but once borne againe, and once ingrafted into Christ. Here let it be observed, that the gift of regeneration is never utterly extinguished: for if a man bee the second time borne againe, he must be baptized againe and againe: because baptisme is the Sacrament of initiation. It may be said, that a man may remaine still ingrafted into Christ, and by his owne wickednesse make himselfe a dead member. I answer, that all the members of the mysticall body of Christ, are living members. *The spirituall temple, is made of living stones,* 1 *Pet.* 2. 5. And marke what *Paul* saith, *All the body of Christ increaseth with the increasing of God, Col.* 2. 19. and *Eph.* 2. 21. Beleevers are of the bone and flesh of Christ: now there is no part of the bone and flesh of Christ that dieth.

The last circumstance is touching the place: and that is, the publike assembly or congregation of the people of God. Because baptisme is a part of the publike ministery, and a dependance upon the preaching of the word of God. Secondly, the whole congregation is to make profit by the exercise of the institution of baptisme: and Lastly, the said congregation is by prayer to present the infant baptized unto God, and to intreat for the salvation thereof, the prayer of many being most effectuall.

The Eighth and last point followes, concerning the use of baptisme. And first of all, our baptisme must put us in minde, that wee are admitted and received into the family of God: and consequently, that we must carry our selves as the servants of God. And that wee may doe so indeed, wee must divide our lives into two parts; the life past, and life to come. Touching the life that is past, we must performe three things. The first is *Examination*, whereby we must call our selves to an account for all our sinnes, even from the cradle: the second is *Confession*, whereby we must with sorrowfull hearts bewaile and acknowledge the same sinnes in the presence of God, accusing and condemning our selves for them. The third is *Deprecation*, whereby we are to intreat the Lord in the name of Christ, and that most instantly from day to day till we receive a comfortable answer, in the peace of conscience and joy of the holy Ghost.

And for the life to come, there must bee two things in us: the first is, the purpose of not sinning: and it must be a lively and distinct purpose daily renewed in us, even as we renew our dayes: for as wee may say, if wee sinne it is against our purpose and resolution. The second is, an endevour to performe new obedience according to all the commandements of God. These things if wee doe, wee shall shew our selves to bee the servants of God. And of all these things, baptisme must bee (as it were) a daily sermon unto us: and so oft to thinke on them, as oft as we thinke or speake of our names given us in baptisme. This is the doctrine *Paul*, who teacheth us that we must be conformable to the death and resurrection of Christ, because we have beene baptized, *Rom.* 6. 3, 4.

Againe, our baptisme into the name of the Father, &c. must teach us, that we must learne to know and acknowledge God aright; that is, to acknowledge him to be our God, and father in Christ: to acknowledge his presence and therfore to walke before him; to acknowledge his providence, and therefore to cast our care on him; to acknowledge his goodnesse and mercy, in the pardon and free forgivenesse of our sinnes.

Thirdly, our baptisme must be unto us a store-house of all comfort in the time of our need. If thou bee tempted by the Devill, oppose against him thy baptisme, in which God hath promised and sealed unto thee the pardon of thy sinnes, and life everlasting.

If

If thou be troubled with doubtings and weakenesse of faith, consider that God hath given thee an earnest and pledge of his loving kindnesse to thee. We use often to looke upon the wils of our fathers and grand-fathers, that we may be resolved in matters of doubt: and so, often looke upon the will of thy heavenly father, sealed and delivered to thee in thy baptisme, and thou shalt the better bee resolved in the middest of all thy doubts. If thou lye under any crosse or calamity, have recourse to thy baptisme, in which God promised to be thy God, and of this promise hee will not faile thee.

Lastly, if a man would bee a Student in Divinity, let him learne and practise his baptisme. Commentaries are needfull to the study of the Scriptures: and the best commentary to a mans owne selfe is his owne baptisme. For if a man have learned to know ought, and to practise his owne baptisme, he shall the better bee able to understand the whole: and without this helpe, the Scriptures themselves shall be as a riddle unto us.

The fourth point whereby the gift of adoption is described, is the ground thereof, in these words, *To have put on Christ: and all are one in Christ.* The phrase which *Paul* useth is borrowed from the custome of them that were baptized in the Apostles dayes, who put off their garments, when they were to be baptized, and put on new garments after baptisme. To put on a garment, is to apply it to the body, and to use or weare it. And to put on Christ, is to be joyned neerely to Christ, and to have spirituall fellowship with him. Here then the foundation of our adoption is in two things, our union with Christ, and our communion with him. Of which we are somewhat to bee advertised, for the better understanding of the text.

The union with Christ is a worke of God whereby all beleevers are made one with Christ. Here two questions are to be demanded. The first, in what respect, or for what cause are they said to bee one with Christ? *Answer.* They are not one with him in conceit or imagination: for this conjunction is in truth a reall conjunction, *Ioh.* 17. vers. 22. Christ prayes, *That all beleevers may bee one with him, as he is one with the Father.* Secondly, they are not one barely by consent of heart and affection: for thus all families and friends are one: and they of Jerusalem are said thus to be *of one heart and minde, Act.* 4. 32. Thirdly, they are not one in substance, for so many beleevers as there are, so many distinct persons are there: and every one of them distinct from the person of Christ: and the substance of the Godhead of Christ is incommunicable: and the flesh of Christ is in heaven, and shall there abide untill the last judgement: whereupon it cannot be mixed or compounded with our substances. Lastly, beleevers are not one with Christ by transfusion of the properties and qualities of the Godhead or manhood unto us. It may be said, how then are they one with him? I answer, by one and the same spirit dwelling in Christ and in all the members of Christ, 1 *Cor.* 6. 17 *He that cleaveth to the Lord, is one spirit. Paul* saith in this sense, *Eph.* 2. 14. that Christ maketh the two distinct nations of Jewes and Gentiles *one new man.* Saint *Iohn* saith, that *Christ dwels in us, and we in him by the spirit,* 1 *Iohn* 3. v. 24. For the better conceiving of this, suppose a man whose head lies in Italy, his armes in Germany and in Spaine, his feet in England: suppose further, that one and the same soule extends it selfe to all the foresaid parts, and quickens them all: they are all now become one, in respect of one and the same soule, and all concurre as members to one and the same body: even so, all the Saints in heaven, and all beleevers upon earth, having one and the same spirit of Christ dwelling in them, are all one in Christ.

The second question is, how are all beleevers made one with Christ? *Ans.* By a donation on Gods part, whereby Christ is given unto us, and by a receiving on our part. The donation is whereby Christ is made ours for right, so as a man may say truly, Christ is mine with all his benefits. Of this donation 4. things are to bee observed. The first is, that Christ himselfe and whole Christ is given to us: for here we are said to put on Christ. Here a distinction must be observed: the Godhead of Christ is given to us, not in respect of substance which is incommunicable, but only in respect of operation. But the very flesh or manhood of Christ is really given to the beleeving heart, *Ioh.* 6. 54, 56. By it we receive eternall life from the Godhead, and by it God is joyned to man, and man to God. The 2. is, that Christ gives his merit and satisfaction to them that beleeve. And this satisfaction imputed, is the cover whereby our sins are covered, *Psal.* 32. 1. and the white robes dipped in the bloud of Christ, *Rev.* 7. 14. Thirdly, Christ gives the efficacy of his spirit to make us conformable to himselfe in holinesse and newnesse of life: and thus *he makes us put off the old man, and put on the new man, created after God in righteousnesse and holinesse, Eph.* 4. 24. The 4. is, that the Word preached and the Sacraments are (as it were) the hand of God, whereby he exhibits and gives Christ unto us with all his benefits.

Of our receiving of Christ given by God, two things must be observed: one is, that we must there receive Christ, where God offers and gives him, that is, in the Word and Sacraments. The second is, that faith is our hand, whereby wee receive Christ, and this receiving is done by a supernaturall act of the mind, whereby we beleeve Christ with his benefits to be ours, *Ioh.* 1. 12. Thus we see how we are one with Christ, and Christ with us.

Communion with Christ is, when we have,

possesse, and enjoy Christ and his benefits: and that is partly in this life, and fully in the life to come. Of this communion speakes *Salomon* at large in the Song of Songs, and *David*, *Psal.* 45.

The use. In that we are to put on Christ, we are put in minde to consider our fearefull nakednesse. What is that? *Answ.* There is a nakednes of creation, and a nakednesse following the fall. The nakednes of creation is when the body (without all covering) is in health, full of glory and majesty in respect of other creatures. Nakednesse arising of the fall of man, is either inward, or outward. Inward, is the want of the Image of God, the want of innocency, of good conscience, of the favour of God, and affiance in him. For these are (as it were) the coverings of the soule. Outward nakednesse is, when the body being uncovered, is full of deformity and shame. Now that inward nakednesse of heart is noted as a speciall evil, *Gen.* 3.7. *Exod.* 32.25 *Pro.* 29.18. *Rev.* 3.17. we must labour to see and feele this nakednesse in our selves: for by it we are deformed and odious in the eye of God.

Secondly, we are here put in minde to have a speciall care of the trimming and garnishing of our soule. And for this cause wee must *put on the Lord Iesus*, *Rom.* 13.14. And that is done two wayes: First, by uncovering our nakednesse before God, and by praying him to cover it. To uncover our shame, is the way to cover it, *Psalme* 32.1,2,3. The second way is to subject our selves to the word and spirit of God, and to bee conformable to Christ both in his life and death. It stands us in hand thus to put on Christ. For the King of heaven hath long invited us to the marriage of his Sonne: wee have yeelded our selves to be his guests: and there is a time when the King will take a survey of all his guests, whether they have the wedding garment, which is Christ himselfe: and they which are not glad with this robe, shall bee cast into utter darknesse. Wee are as naked infants expoted to death, *Ezech.* 16. 7. The merit and obedience of Christ is as swadling cloathes and swadling bands. If wee would then live, wee must lap and unfold our selves in them. The rather I speake this, because in these dayes men and women are intoxicated with a spirituall drunkennesse, or rather madnesse, whereby they are alwaies tampering and trifling about their bodies, and let their soules lie naked. It may be said, we have all put on Christ in baptisme. I answer: wee have had in England peace and prosperity these 43. yeares; and wee have lived all this while, as it were in the warme sunne-shine: and therefore many of us (no doubt) have worne this garment very loosely.

Thirdly, there is a great temptation arising upon the consideration of our owne indignity. For when our sinnes come to our remembrance, they drive us from the presence of God, and make us that wee dare not pray. Now the remedy is this. We must come cloathed with Christ into the presence of God: we may not come in our owne names, but we must come in his name, and present the merit of Christ unto the Father, even as if wee were one and the same person with him: thus shall we be accepted.

Fourthly, it may bee demanded, what wee must doe for our selves in the time of plague, famine, sword? Wee must put on Christ, then shall wee walke in safety in all dangers. This garment serves not onely for a covering of our shame, but also for protection, *Isa.* 4.6. And if wee bee taken away in any common judgement, being cloathed with Christ, there is no more hurt done to us than to him: and he carrieth us in his breast, as if wee were part of his bowels.

Lastly, though we be cloathed with Christ in baptisme, yet wee must further desire to be cloathed upon, 2 *Cor.* 5.4. In this life wee are clad with the justice of Christ, 1 *Corin.* 1.30. this is one garment. In the life to come, wee shall be clad with immortality. This is the second garment to be upon the former.

Verse 28. *There is neither Iew nor Grecian, &c.* These words (as I have said) containe an answer to an objection, which is this: If all beleevers among the Gentiles bee children of God, and all put on Christ, then there is no difference betweene Jew and Gentile, and the prerogative of the Jew is nothing. *Paul* answers thus: there bee sundry differences of men in respect of nation, condition, sex: yet in respect of Christ, all are one. Moreover, I have shewed, that these words containe the ground of the adoption of the Galatians, which is an union with Christ, whereby all beleevers are made one with him. There remaine other things to be added.

By occasion of this text, two questions are moved, the answer whereof, serves much to cleare the meaning of *Paul*. The first is, whether Magistracy and government be necessary in the societies of Christians? *Answ.* Yea, *Kings and Queenes shall be nursing fathers and nursing mothers to the Church of God* (saith the Prophet *Esay* 49.23.) *Paul* bidsus *pray for Kings, and all in authority, that wee may live in peace and godlinesse*, 1 *Tim.* 2.1. The fifth Commaundement, *Honour thy Father, &c.* requires subjection to authority: and this Commandement is eternall.

Obiect. I. All beleevers are one in Christ: therefore there is no subjection among them. *Answ.* Beleevers are under a twofold estate or regiment: the first is, the regiment of this world, in civill society: the second is, the regiment of the kingdome of heaven, which stands in *iustice, peace & conscience, joy in the holy Ghost.* In the first estate there are sundry differences of persons that beleeve: some fathers and mothers, some children, some masters, and servants, some magistrates and subjects. In the second estate, there are no outward differences of men, but all are members of Christ, and all one in him. Thus must the text bee understood.

Obiect. II. Beleevers are governed by Gods spirit, and therefore outward government by magistrates is needlesse. *Answer.* In the visible Church hypocrites are mingled with true beleevers, and they are not governed by Gods spirit, but by the spirit of the devill: and therefore in respect of them, civill authority is requisite. Againe, true beleevers are but in part governed by the spirit, for the time of this life. And for this cause, civill government is requisite, for the ordering of the outward man, and for the protection of the Church.

Obiect. III. They that are in Christ, are freed from sinne, and consequently from subjection which followes upon sinne. *Ans.* Subjection is either politike, or servile. Politike is, when men are subject for their owne good: and this was before the fall, yeelded by *Eve* to *Adam*. Servile subjection, when they are subject for the good of their masters: and this only comes of sin. Againe, subjection with joy was before the fall: subjection joyned with paine and misery, followes upon sin, *Gen.* 3.16.

The second question is, whether bondage, in which some are Lords, others bond-men, or slaves, may stand with Christian religion? *Answer.* It may, in the Countries where it is established by positive lawes, if it be used with mercy and moderation. Righteous *Abraham* had in his owne house bond slaves, *Genesis* 17.13. God did permit the Jewes to buy the children of the Canaanites, *Leviticus* 25. 45. *Paul* saith, *If any man bee called being a servant or bond-man, let him not care for it*, 1 *Cor.* 7.21.

Obiect. I. Bee not servants of men, 1 *Cor.* 7. 23. *Ans.* That is, in respect of conscience, the subjection whereof must be reserved to God.

Obiect. II. Christians have liberty by Christ: and where liberty is, there may bee no bondage. *Answer.* Christians obtaine by Christ spirituall liberty in this life, and bodily liberty in the life to come.

Obiect. III. Bondage is against the Law of nature. *Ans.* Against the law of pure nature created in innocency, not against the Law of corrupt nature, the fruit whereof is bondage.

Obiect. IV. All are one in Christ: therefore the difference of bond-men and free men must cease. *Ans.* All are one in respect of the inward man, or in respect of faith and fellowship with Christ: but all are not one in respect of the outward man, and in regard of civill order.

The sense then of the text is this. There are distinction of men in respect of Nation, some Jewes, some Gentiles: in respect of condition, some bond, some free, some rich, some poore, some in authority, some in subjection, &c. In respect of sex, some men, some women: yet in Christ Jesus, all are even as one man.

The use. By this Text we may expound another, 1 *Tim.* 2.4. *God would have all men to be saved*; that is, not all particular persons upon earth, but all kindes. For here *Paul* saith, *all are one in Christ*: that is, men of all nations, of all conditions, and of all sexes.

Againe, the name [*Iew*] opposed to Gentiles, signifies not onely men of the tribe of Juda, but all circumcised persons of all tribes, *Num.* 1.28. and thus it is all one with an Israelite. And thus wee see how to expound the place of Scripture, 2 *Chron.* 21.2. where *Iehosaphat* King of Juda is called *King of Israel*. The words *Juda* and *Israel*, are sometime opposed, *Juda* signifying the kingdome of the two Tribes, *Juda* and *Benjamin*: and *Israel* signifying the ten Tribes. Sometimes againe, they are *Synonima*, and are put one for another, as *Psal.* 114.1,2. and in this Text. And Juda at this time was indeed the true Israel of God, and *Iehosaphat* without any fault in the text (as some suppose) is truly called *King of Israel*.

Thirdly, they which are of great birth, and of high condition, must be put in minde not to bee high minded, nor to despise them that are of low degree, for all are one in Christ: the obscure and base person hath as good part in Christ, as the greatest men that bee. Therefore wee may not swell in pride for outward things, *the king must not lift up his heart against his brethren*, *Deut.* 17.20. *Rich men* (saith *Paul*) *must not be high minded*, 1 *Tim.* 6.17. *Iob* would not despise the cause of his handmaid, *Iob* 31. 13. *Naaman* a great man, respected the counsell of his servants, 2 *King.* 5.13.

Fourthly, all beleevers must be of one heart, and minde, 1 *Corin.* 1.10. In the kingdome of Christ the Wolfe and the Lambe dwell together, *Esa.* 11 6. And good reason: for all are one in Christ. And wee have great cause to bee humbled, when schismes, contentions, and differences arise in points of religion. For thus shewes that hypocrites are mingled with true beleevers, and that wee are but in part (as yet) united to Christ.

Lastly, hence wee learne not to hate any man, but alwayes to carry in minde a purpose to do good to all, by thought, word, and deed; and to doe good to men in respect of their names, their goods, their lives. And this holy minde and purpose must alwayes beare sway in us. *There is no hurt in the mount of the Lord*, *Esa.* 11.9. Men turne their swords and speares into mattockes and sythes, that are of the kingdome of Christ, *Esa.* 2.4. because they are one with Christ by the bond of one spirit.

Verse 29. *And if yee be Christs, then are yee Abrahams seed and heires by promise.*

Before, *Paul* had taught, *vers.* 28. 29. that all beleeving Gentiles were the children of *Abraham*, and not the Jewes onely. Here hee returnes to the same point againe, and proveth it by a new Argument, thus: Christ is the seed of *Abraham*, ver. 16. and all Gentiles

beleeving in Christ, are parts of him, and one with him, therefore they also are children of *Abraham*, and heires of all the blessings of God.

The intent of *Paul* in these words is to establish and confirme an argument which before he had urged in this Chapter against patrons of workes in the case of our justification: it may be framed thus: As *Abraham* was justified, so are all they that beleeve in Christ, justified: for they are *Abrahams* children, and succeeded him, verse 29 but *Abraham* was justified by faith without workes: therefore al beleevers in Christ are so justified. Let the argument be observed: for it makes against the Papist, who if he study till his head and heart ake, shall never answer it.

In this verse, *Paul* sets downe the fruit and benefit that comes by the gift of Adoption, to them that beleeve. And that is, to be children of *Abraham*, and heires of all the blessings of God. And therefore learne here one golden lesson, namely, that the baseſt person that is, if hee beleeve in Christ, is in the place of *Abraham*, and succeeds him in the inheritance of the kingdome of heaven. Some man may say; Oh this is excellent comfort, if I might know that I were in the case of *Abraham*. *Answ.* Thou maist know it certainly, if thou wilt doe as *Abraham* did; namely, follow the calling of God, and obey the Gospell, that is, subject thy heart to the Commandements of God, which bid thee repent and beleeve in Christ: for then all the good things revealed in the Gospell shall bee thine.

The use. Beleevers in this world must bee content with any estate that God shal lay upon them. For they are heires with *Abraham* of heaven and earth. In this regard *Abraham* was content to forsake his country, and his Fathers house, and as a pilgrime to dwell in tents to the death, *Heb.*11.8.9.

Secondly, they that beleeve in Christ must moderate their worldly cares, and not live as drudges of the world. For they are heires of God, & have a title or right to all good things promised in the covenant. Therefore they shall never want any good thing that is needfull for them. He that hath made them heires, will carefully provide for them. Therefore our care must bee to doe the duties that belong unto us: and all other cares we must cast upon God. They in this world, that are borne to land and living, are content to live sparingly, and oftentimes very barely with a little, upon hope of further inlargement, after the deceaſe of some friends.

Lastly, our speciall care must bee for heaven: for the things of this world are but trifles in respect. The city of God in heaven is thy portion of childes part. Seeke for the assurance of that above all things. Thus did *Abraham*, *Heb.*11.15,16.

CHAP. IIII.

1. And I say that the heire, as long as he is a childe, differeth nothing from a servant, though he be Lord of all.

2. But is under tutors and governours till the time appointed of the Father.

3. Even so we, when we were children, were in bondage under the rudiments of the world.

4. But when the fulnesse of time was come, God sent forth his sonne made of a woman, and made under the law.

5. That hee might redeeme them that were under the law, that we might receive the adoption of sonnes.

6. And because yee are sonnes, God hath sent forth the spirit of his son into your hearts, which crieth, Abba, father.

7. Wherefore thou art no more a servant, but a sonne: and if thou bee a sonne, thou are also an heire of God through Christ.

THese words depend on the former Chapter, as an answer to an objection, which may bee framed on this manner: *Paul*, thou saist that the Jewes before Christ *were under the Law as under a schoole-master*, Chapter 3. Verse 24. and that *wee are free from the same Schoole-master*, verse 25. *being children of God and heires by Christ*, verse 29. but wee for our parts thinke our selves servants under the Law, as well as the ancient Jewes, and that they are as well the children of God, as wee. To this objection *Paul* maketh answer in these seven verses, as the very first words import. *And I say*, that is, whatsoever you suppose, I say thus. And then hee propounds the reason of his answer, which may bee framed thus: If the time of our bondage bee ended, and the full time of our liberty come, then are wee sonnes, and not servants: but the time of our bondage is ended, and the full time of our liberty is come: therefore we are not servants, but sonnes.

The *Maior* is omitted, because it is manifest. The *Minor* is in the six first verses: the *conclusion* is expressed in the seventh verse.

Againe, the *Minor* [*the time of our bondage is ended, and the time of our liberty is come*] is first of all declared by a similitude, and then confirmed. The similitude is borrowed from the Civill Law; and it may bee framed thus: Heires in their Minority live in subjection to Tutors and Governours; but when they are of riper yeares, at the appointment of their parents, they are at their owne liberty. Even so, the people of God before Christ were in their infancy under the Law, as under a Tutor: but when the fulnesse of time was come, which God had appointed, they entred into the fruition of their liberty. The first part of the similitude is expressed in

in the two first verses, and the second, in the third and fourth.

Againe, the *minor* is confirmed by two reasons. The first is this: Your liberty is procured by Christ: therefore the time of your liberty is come. This reason is in the 4. and 5. verses. The second reason is taken from the signe, *You have received the Spirit of adoption*, therefore the time of your liberty is come: verse 5. Of these points in order.

First, where he signifies, that the father hath authority to dispose of his childe; this is the law of nature, and the law of Nations. *Paul* saith, *Col.*3.10. that *children must obey their parents in all things*. When the devill had obtained liberty to afflict *Job* in all things that belonged to him, save his person, hee destroyed his children, *Job* 1.12.18. And this shewes, that the children in respect of their bodies, are the goods of their parents. In this respect the Jewes are permitted to sell their children, *Exod.* 21.7. And so sacred a thing was the authority of the parent, that hee which rebelliously despised the same, was put to death, *Deut.*21.21.

This authority shewes it selfe, specially in two things: in the marriage, and in the calling of the child. In the marriage of the childe the parent is the principall agent, and the disposer thereof, *Deuter.*7.3. *Exod.*34.16. 1 *Cor.* 7.38. Where observe, that the Commandement touching the marriage of the childe, is given, not to the childe, but to the parent: and the parent hath authority by the said commandement to give and bestow his childe, and to take wives to his sonnes. Thus *Abraham* tooke a wife for *Isaac*, and *Isaac* suffered himselfe to bee disposed at the appointment of his father. For a more full declaration of this authority, I propound these three questions.

The first is, whether the father may command his childe to marry? *Answ.* Presuppose two things; one, that the commandement is without compulsion: the second, that the father knows what is for the good of the childe: then I answer, that hee may command his childe to marry, and to marry a person thus or thus qualified. Thus *Isaac* commanded *Iacob* to marry in the house of *Laban*, *Genesis* 28.1, 2. And *Iacob* obeyed. Now whether a father may command his childe to marry this or that person, I doubt, and therefore suspend.

The second question is, whether parents may make voyd the contract secretly made by their children, without or against their consent? *Answ.* The Scripture giveth them authority either to ratifie such contracts, or to make them void, *Num.*30.6. the father may make voyd the vow of the childe pertaining to Gods worship: much more a matrimoniall promise. If a young man defloure a maid, and this be found, in equity hee is to be compelled to marry her, *Deuteron.*22.28. yet by Gods law this may not be, except the father consent, *Exod.*22.17.

The third question is, whether a marriage made without and against the consent of parents, be a marriage or no? *Answ.* It may be called a politike or civill marriage, because it is ratified in the courts of men, according to humane lawes, and by this meanes the issue is freed from bastardy. Nevertheleſſe it is not a divine or spirituall conjunction, or marriage (as it ought to be) because it is flat against the commandement of God.

Touching the callings of children, they are to bee ordered and appointed at the discretion of parents. For if the parent may order the vow and the marriage of the child, then much more the calling.

Here take notice of the impiety of the Romane religion. There are three speciall estates whereby man liveth in society with man: the Church, the commonwealth, the family. In the Church, that religion sets up another head beside Christ: in the commonwealth it sets up an authority that serveth to curbe and restrain the Supremacy of Princes in causes ecclesiasticall. In the family, it puts downe the authority of the father: for it ratifieth clandestine contracts, and it gives liberty to children past 12. or 14. yeares of age, to enter into any order of Religion against the consent of their parents.

Against, parents must bee put in minde to know their authority, to maintaine it, and to use it aright, for the good of their children, specially for their salvation. And children must be warned in all things honest and lawfull, to yeeld subjection to their parents: and in this subjection shall they finde the blessing of God.

Against, here is set downe the office of parents, and that is, to provide meet Overseers and Tutors for their children after their departure. When Christ upon the crosse had the pangs of death upon him, hee commends his mother to the tuition of *John*, *Joh.*19.26. When widowes and orphanes are wronged, God himselfe takes upon him the office of a Tutor in their behalfe, *Exod.* 22.22. And this shews that it is a necessary duty to be thought upon.

Thirdly, here the duty of children is set downe, and that is, that they must be subject to their Tutors and Governours, as to their owne fathers and mothers. *Ruth loved Naomi, and clave unto her as to her owne mother*, *Ruth* 1.16. Christ was subject to *Ioseph*, who was but a reputed father, *Luke* 2. last. The sonnes of the Prophets obey their masters as their owne fathers, 2 *King.*2.12. and so doe the servants to their master, 2 *King.*5.23.

Now I come to the second part of the similitude, verse 3. *Even so we*] that is, the Jewes, and all the people of God in the Old Testament. *Were children*] were as children in respect of the Christian Church, in the New Testament.

Were in bondage] The Iewes are said to be in bondage in respect of us, because they were subiect to more lawes than wee are, and they wanted fruition of the liberty which wee enioy. They had the right of sonnes: but they enioyed not their right as wee doe: and this is their bondage. For otherwise liberty in conscience from hell, death, and sinne, they had even as we now have.

Rudiments of the world] that is, the Law or ministery of *Moses*, and it is so called, in respect of a more full and plentifull doctrine, in the ministery of the new Testament. And it is called *the Rudiments of the world*, because Iewry was as it were a little schoole set up in a corner of the world, the law of *Moses* was as it were an *a, b, c*, or *Primar*, in which Christ was revealed to the world, in darke and obscure manner, specially to the Iewes.

The use. Here we see, that the people of the old Testament were (for right) heires as well as wee, and therefore they had right to all the blessings of God. The difference betweene us and them, is onely in the manner, which God used in dispensing the fore-said blessings to us.

Againe, the fathers of the Old Testament before Christ were but as children in respect of us now. Thus much saith *Paul* in expresse words. And they were so two wayes. First, in respect of the Mosaicall regiment, because they were kept in subiection to more lawes than wee. Secondly, they were so in respect of revelation, because God hath revealed more to us than to them. Reade *Luke* 10.24. It may be said, we now are (the best of us) but children to *Abraham* and the Prophets, whether we respect knowledge, or faith. *Answ.* It is so if we compare person and person: but it is otherwise, if we compare body with body, and compare the Christian Church with the Church of the Iewes before Christ: then wee exceed them, and they are but children to us. This must teach us all to be careful to increase in knowledge, and in the grace of God, that wee may be answerable to our condition. For to live in ignorance (as the most doe) is the shame of us all. For in respect of the time, wee should all bee teachers, *Hebr.* 5.12. and yet God knowes, the most are very babes. For aske a man how he lookes to be saved, he will answer, by serving God, and by dealing truly. Now his serving of God, is his saying of his praiers: and his praiers are the Beleefe and the ten Commandements. This is a poore serving of God, fitter for babes than for men of yeares. It is further to be observed, that *Paul* saith, the fathers of the old Testament *were in bondage under the law*, after the manner of servants, specially by reason of rites and ceremonies. And hence it followes, that the observation of a religion, in which are manifold bodily rites and figures, is a kinde of bondage, and pertaines to the Church, for the time of her infancie or minority. Let this bee remembred against the Romish religion: for it is like to that of the Iewes in the old Testament, standing (for the greatest part) in bodily rites, differences of times, places, garments, in exercises, and afflictions of the body, in locall succession, in the collation of grace by the worke done, and such like. This is manifest to them which know the *masse*, which indeed is nothing but a *masse* of ceremonies. Therefore the Romane religion is a childish and babish religion: and if it were of God, yet is it not fit for the Church of the new Testament, that is come forth of her minority. Religion that stands in the afflicting of the body, is but a shadow, and an appearance of humility, *Col.* 2.23. and *the true worshippers of God* in the new Testament, *worship him in spirit and truth*, *Ioh.* 4.v.24.

The fulnesse of time, or *the full time*, is that time in which the captivity of the Church endeth, and her liberty beginnes. This time was ended 4000. yeares from the creation; and it is called *a full time*, because it was designed and appointed by the will and providence of the heavenly Father. For hee is Lord of time, and all seasons are in his hand: and his will or providence makes times fit or unfit. Marke then, that is the onely full and fit time for the enioying of any blessing of God, which he by his providence appointeth. This must teach us, when by prayer wee aske any good thing at Gods hand, not to prescribe any time unto God, but to leave it to his providence. Againe, if thou live in any misery, wait on the Lord, and be content. For that is the fit and best time of thy deliverance, which God hath appointed. Lastly, thou must bee admonished to pray to God for grace and mercy, and to turne to him this day before to morrow. For this is the time which God hath appointed for these duties: *This is the day of grace*, and therefore the onely fit time, *Heb.* 3.7. *Psal.* 32.6.

Thus much of the similitude; now I come to the first reason, whereby *Paul* confirmes his maine argument. Christ hath purchased and procured your liberty: therefore the time thereof is come and past. For the better clearing of this reason, *Paul* sets downe the way and order which was used in procuring this liberty. And it containes five degrees. The first is, the sending of the sonne; the second, his incarnation; the third, his subiection to the law; the fourth, our redemption from the law; the fifth, the fruition of our adoption, *verse* 4,5.

The first, the sending of the Sonne is in these words, *In the fulnesse of time God sent forth his son.* That we may attaine to the sense of this great Mystery, six questions are to be propounded.

The first is, what is meant by God? *Answ.* The father, the first person, *Ephes.* 1.3. *Blessed bee God the Father of our Lord Iesus Christ*, 2 *Cor.* 1.3. and *Iohn* 20.17. And hee is called *God*,

God, not because hee partakes more of the Godhead than the sonne, or the holy Ghost: but because he is the first in order of the three divine persons: and hee is the beginning of the sonne and the holy Ghost, and hath no beginning of his owne person; because he doth not receive the Godhead by communication from any other. In this respect hee is called *God* more commonly than the sonne, or the holy Ghost.

The second question is, How the father sends the sonne? *Ans.* By his counsell and eternall decree, whereby the sonne was designed to the office of a Mediator, and consequently to become man, *Act.* 2.23. And thus is he said to be *sealed of the father*, *Ioh.* 6.27. and to be *sanctified and sent into the world*, *Ioh.* 10.36. And therefore this sending implies no alteration or change of place.

The third question is, whether the sonne was sent with his owne consent or no? *Answ.* Yea, the decree of the father in the decree of the sonne and the holy Ghost: because as they are all one in nature, so are they all one in will. All the persons then have a stroke in this sending, yet for orders sake, the father is said to send, because he is first.

The fourth question is, how the father can send the sonne, considering they are both one? *Ans.* In the doctrine touching the Trinitie, *Nature* and *Person* must be distinguished. *Nature* is a substance common to many, as the godhead. A *Person* is that which subsisteth of it selfe, and hath a proper manner of subsisting, as the father begetting, the sonne begotten, the holy Ghost proceeding. Now the father and the sonne are one indeed for nature or Godhead, but they are not one for person. Nay thus they are really distinct. The father is not the sonne, nor the sonne the father. And thus doth the father send the sonne.

The fifth question is, why the sonne is so called? *Ans.* Because he was begotten of the father, by a perfect and eternall generation, not to be uttered of man, or conceived. And we must be warned, not to conceive it in any carnall or humane manner. For an earthly father is in time before the sonne, and the sonne after: but God the father and the sonne are coeternall, and not one before or after the other for time. An earthly father is forth of the sonne, and the sonne forth of the father: but God the father is in the sonne, and the sonne in the father. An earthly childe is from his father by propagation, but the sonne is from the heavenly father not by propagation, but by communication of substance. Lastly, the heavenly father begets the sonne by communication of his whole substance, and so doth no earthly father.

The last question is, whether the sonne be God? For it is here said, *God sent his sonne. Ans.* He is God. For he that is sent forth from God, was before he was sent forth. And the sonne is said to be sent forth, because *he was with God the father before all worlds*, *Ioh.* 1.1. and because *he came from the bosome of his father*, v. 18.

Obiect. I. The sonne is sent of the father: and he that is sent, is inferiour to the father; and he that is inferiour to God, is not God. *Answ.* Two equals by common consent may send each other: and therefore sending alwaies implies not inequality. Againe, inferiority is of two sorts, inferiority or nature, and inferiority of condition. The first doth not befall Christ, because for nature hee is one and the same with the father. The second agrees unto him, because of his owne voluntarie accord he abased himselfe, and tooke upon him the shape of a man, *Phil.* 2.5.

Obiect. II. God hath his beginning of none: the sonne hath his beginning of the father: therefore he is not God. *Ans.* The sonne in respect of his person is of the father: but in respect of his godhead he is of none. The Son of God considered as hee is a sonne, is of the father, *God of very God*. But considered as he is God, hee is God of himselfe, because the godhead of the sonne is not begotten more than the godhead of the father.

Obiect. III. The sonne was made Lord in time, *Act.* 2.36. therefore no God. *Ans.* Christ as he is the sonne of God, was not made Lord in time, but is by nature an eternall Lord, as the father. And he is said to be *made Lord* in respect of his condition as hee is God-man, and that in time, in respect of both his natures. In respect of his manhood, because it is received into the unity of the second person, and exalted to the right hand of God in heaven. In respect of his godhead, the majestie and Lordship whereof, he declared and made manifest in the flesh after his resurrection. Thus was hee made Lord by declaring himselfe to be so indeed, *Rom.* 1.4. 1 *Tim.* 3.v.16.

Thus we see how God sent forth his sonne: The use followes. This act of God in sending, declares his infinite love: for this sending was for their sakes that were the enemies of God. And it further signifies unto us the most free love of God. For nothing in us moved him to send, but his owne goodnesse. This love of God must move us to love God againe, and to be thankfull.

The sonne of God takes not to himselfe the office of a Mediator, but he is called and sent forth of the father: whereby two things are signified; one, that the office of a Mediator was appointed of the father: the other, that the sonne was designed to this office in the eternall counsell of the blessed Trinitie. And so, that wee may please God in our callings and places, we must have a double assurance in our consciences: one, that the offices and callings which we performe are good, pleasing unto God: the second, that wee are designed and called of God to the said offices and callings. By this must we stay our minds in all our miseries.

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The sonne is *sent forth*, that is, hee comes from his father, laies aside his majestie, and takes on him the condition of a servant. The same minde must bee in us, to humble and abase our selves before God, to thinke better of others than of our selves, to be content with our condition, to bee well pleased when we are despised and contemned, because wee are worthy of it. This is to conforme our selves to Christ.

That the sonne of God himselfe must bee sent forth from the bosome of his father, this shewes the greatnesse of our sin and misery, which was the occasion of this sending. And this must teach us with bitternesse to hate and detest our sinnes, which fetched the sonne of God from heaven, and to humble our selves with *David* even to the deeps, and thence to pray to God for his mercy, *Psal.* 130. 1.

The second point, namely the Incarnation of the Sonne, is expressed in these words, *Made of a woman*, that is, made man, or made flesh of a woman. *The word was made flesh, Ioh.* 1. 14. Here three questions are to be handled. The first is, why the Sonne was made flesh? *Ans.* There be two speciall causes hereof. First, the order of divine justice requires that Gods wrath should be appeased, and a satisfaction made, in the same nature in which his majestie was offended. Now the offence was in mans nature: and therefore in it must satisfaction to God bee performed. Secondly, the Mediator betweene God and man must bee both for nature and condition in the meane betweene God and man, that is, both God and man: and thus the Sonne of God is a perfect Mediator.

The second question is, how farre forth the Sonne of God was made flesh? I answer three things. The first, that he tooke unto him the whole and perfect nature of man in respect of essence, namely, the intire substance of a reasonable soule, and humane body. Here remember, that quantitie, that is, length, bredth, and thicknesse, is not an accident which may passe and repasse, but it is of the substance of every body, and therefore of the body of Christ. And for this cause it is impossible that the body of Christ in his quantitie, being foure or five foot in length, should be included in the compasse of a peece of bread that is but two or three inches in quantitie. The second is, that the sonne of God tooke unto him the properties of mans nature, the powers of life, sense, motion, the faculties of reason, will, and affection. The third is, that he tooke to him the infirmities and miseries of mans nature. Here two caveats must bee remembred. The first, that hee tooke to him onely such infirmities as are meere infirmities, and no sinnes. For example, upon the words of Christ, *Let this cuppasse, Matth.* 26. some say, that there was oblivion in Christ: but this may not be said. For oblivion is a sin, namely, a forgetting of that which a man ought to remember: and there may bee in Christ or other men, a suspending of the memorie, by some externall and violent cause, without oblivion. The second caveat is, that the sonne of God tooke to him the infirmities which pertaine to the nature of man, and not such as pertaine to the persons of men, as dropsies, gouts, consumptions, and such like. For he tooke not the person of any man, but the nature of all men, with all the appurtenances thereof, except sinne.

The third question is, How was he made flesh? *Answ.* The flesh or manhood of Christ was first framed, then sanctified, and then united to the godhead of the Sonne. And thus was he made man. Remember here that the forming of the flesh of Christ, the sanctifying of it, and the personall Union are all together for time: and I distinguish them in this sort, onely for doctrines sake.

In the framing of the manhood, I consider the matter, and the manner. The matter was the substance of the Virgin, signified in these words, *Made of woman*: by this Christ is distinguished from all men in the world: from *Adam*, because he was neither of man nor woman, but of red clay. From *Eve*, because shee was made of man, and not of woman. From all that come of *Adam* and *Eve*, for they are both of man and woman; whereas Christ is of woman, and not of man. Againe, *Paul* addes these words, *made of a woman*] to note the accomplishment of the promise, *The seed of the woman shall bruise the serpents head, Gen.* 3. 15.

The manner of framing is expressed, when *Paul* saith, *made*, not begotten of a woman. The manhood then of Christ was framed without naturall generation, by an extraordinary worke of the holy Ghost. Here a doubt is answered. Some man may say, if hee were made of a woman, he comes of *Adam*, and consequently he is a sinner. *Answ.* The order set downe by God with *Adam* in the creation is, that whatsoever he loseth, all his posteritie shall lose that comes of him by generation. Upon this order all that are begotten of *Adam*, with the nature of man, receive the sin and corruption of nature. And so should Christ have done, if he had descended of *Adam* by generation. But considering his flesh was made of the substance of a woman, and not begotten of any man, therefore he takes the nature of man, and not the corruption of nature.

The sanctifying of the manhood of Christ is a worke of divine power, whereby at the time of the framing thereof, it was filled with the gift of the holy Ghost above measure, that he might in both natures bee a perfect Saviour. Here observe, that Christ by the actions of his life did not merit for himselfe glorie and eternall happinesse, because he was most worthy of al glory and honour at the very first moment of his conception. Againe, observe

observe that Christ in his manhood increased in grace, as in age and stature, *Luke* 2. And this increase was without all imperfection: for in his infancy Christ received a full measure of grace fit for that age: when hee was twelve yeares old, he received a further measure fit for that age: and so when hee was thirty yeares old. And thus increase of grace, and the perfection thereof, stand both together. And this increase is not onely in respect of experience, and the manifestation of grace before God and men, but also in respect of the habit or gift: though the *Schooles* for 400. yeares have taught the contrary, ever since the dayes of *Lumbard*.

The third thing is, the uniting of flesh to the godhead of the Sonne: and that is done, when the Sonne of God makes the flesh or nature of man a part of himselfe, and communicates unto it his owne subsistence. The like example to this is not to bee found againe in the world: yet have we some resemblance of this mystery in the plant called *Misselto*, which hath no root of his owne, but growes in a tree of another kind, and thence receives his sap. And so the manhood of the Sonne hath no personality or personall subsistence, but is received into the unity of the second person, and is sustained of it. It must bee observed, that there is a difference betweene the manhood of Christ and all other men. *Peter* is a person subsisting of himselfe, and so is *Paul*, and every particular man: but so is not the manhood of Christ: and therefore it is to be termed a nature, and not a person. And it is no disgrace, but an exaltation to the nature of man, that it subsists by the uncreated subsistence of the second.

It may be objected, that all beleevers are joyned to the Sonne of God, as well as the flesh of Christ: I answer, they are so, but in another kind, and in a lower degree, by communication of grace, and not by communication of personall subsistence.

Thus we see how the Sonne was made flesh: The use followes. Hence wee learne to use all meanes, that we may become new creatures, and bee borne of God. God becomes man, that we men might be partakers of the divine nature. Christ is made bone of our bone, and flesh of our flesh by his incarnation, that we might be made bone of his bone, and flesh of his flesh by regeneration. The Sonne of God was made the Sonne of man, that we which are the sonnes of men might bee made the Sonnes of God.

To be made flesh, is the abasement of the Sonne: in this abasement he goes on, till hee become even *as a worme of the earth, Psal.* 22. 7. so must we abase our selves, till we be annihilated and brought to nothing: then shall we be like to Christ, and filled with the good things of God.

Our sinnes are a wall of partition betweene God and us; so as we are farre from God, and God from us, *Isa.* 59. 2. and this partition is of our owne making: and by this meanes wee have no accesse to God of our selves, though we pray unto him, and fill heaven and earth with our cries. Now the Sonne of God made man is *Immanuel*, that is *God with us, Isa.* 7. 14. and his incarnation is a meanes whereby we have accesse to God, *and he is neere unto us when we pray unto him in truth, 2 Chron.* 15. 2. This must teach us to draw neere to God in the hearing and obeying of his Word, in prayer, and in the use of the holy Sacraments. If this be not done, great is our wickednesse, and great shall be the punishment, *Iob* 21. 14. *Psal.* 73. 27.

The incarnation of Christ is the foundation of all our comfort, and all good things which we enjoy. By it God comforts *Adam*, *The seed of the woman shall bruise the serpents head. Iacob* is comforted by the vision of a ladder reaching from heaven to earth: and this ladder is the Sonne of God made man, *Iob.* 1. 51. *Iob* comforts himselfe in this, *that his Redeemer of his owne flesh* (as the word signifieth) *liveth, Iob* 19. 25. In the old Testament, they which sought unto God, came to the Arke or Propitiatory, and there were they heard, and received the blessings of God. Now Christ, God and man, is in stead of the Arke, *Rom.* 3. 25. and therefore we must come to him, if we would receive any good thing of God. The godhead is the fountaine of all good things, and the flesh or manhood is a pipe or conduit to convey the same unto us. If we would then receive true comfort, we must hunger and thirst in our hearts after Christ, and by our faith eat his flesh and drinke his bloud, *Ioh.* 6. 54. 56.

The third point or degree is, the subjection of the Sonne of God to the law, expressed in these words, *made under the Law*.

Here two questions are to bee answered. The first is, who is made subject to the law? The Sonne of God. And this may not seeme strange, that hee which is Lord of the law, should be subject to the law: for hee must be considered as hee is our pledge and suretie, *Heb.* 7. 22. and as one that stands in our place, roome, and head; and before God represents the person of all the elect: and in this respect is he subject to the law, not by nature, but by voluntary abasement and condition of will.

The second question is, how the Sonne of God was subject to the law? *Ans.* By a twofold obedience, namely, by the obedience of his passion, and by his obedience in fulfilling the law. The obedience of his passion stands before God as a satisfaction for the breach of the law. In it consider two things; the foundation of the passion, and the passion it selfe. The foundation is, that *the Sonne of God was made sin for us, 2 Cor.* 5. 21. that is, all the sinnes of all the Elect were imputed to him, and he in our roome and place was accounted a sinner.

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The passion it selfe is the curse of the law, laid on the Sonne of God, namely, the first death, and the paines of the second death, which is in effect and substance, the paines of hell, as I have shewed in the 3. chap. vers. 13. of this Epistle.

By the second Obedience in fulfilling the law, the Sonne of God performed for us, all things contained therein, that we might have right to life everlasting, and that according to the tenour of the law, *Levit.* 18.5. *Doe these things and live.* Of this obedience two questions are demanded. The first is, whether it be necessary for the justification of a sinner? *Ans.* It is: The summe of the law is, *Love God with all thy heart, and thy neighbour as thy selfe:* now every jot and tittle of the law must necessarily be fulfilled, *Matth.* 5.18. Much more then the summe and substance of the law. And it cannot be fulfilled by us being sinners: therefore there must needs be a translation of the law from our persons, to the person of the Mediator, who is to accomplish every jot of the law for us. Againe, *He that doth not all things contained in the law, is accursed, Gal.* 3.13. He therefore that would eschew the curse of the law, and come to life everlasting, must by himselfe accomplish all things contained in the law: and if this cannot bee done, the law and all the contents thereof, must needs bee accomplished in the person of the Mediator: otherwise the curse cannot be avoided. Lastly, wee owe unto God a double debt or tribute. The first is, homage or subjection to be performed with all the powers of the soule, and with all the strength of all the powers, and that from the first conception. The second is, a satisfaction by death for the breach of the law. And the law is the bond that binds us to the paiment of this double debt. And till the justice of God in the law be answered to the full, this bond cannot be cancelled. Therefore the Sonne of God the Mediator, must not onely die for us, but also performe homage for us to God, according to the tenour of the law. Therefore he saith, that *hee must perform all righteousnesse, Matth.* 3.v.15. And *Paul*, that *Christ is the end of the law for righteousnesse, Rom.* 10.4.

It is alleaged, that Christ as man fulfilled the law for himselfe: and therefore not for us. *Ans.* The flesh or manhood of Christ considered by it selfe apart from the godhead of the Sonne, is a creature that owes homage unto God. Yet if it be considered as it is received into the unity of the second person, and is become a part thereof, it is exempted from the common condition of all other men, and is not bound to performe subjection in all respects. For if *the Sonne of man bee Lord of the Sabbath*, then also is hee Lord of the whole law. And *Paul* here saith, that the Sonne of God is not borne, but *made under the law.*

Againe, it is alleaged, *that the blood of Christ taketh away all sin, 1 Iob.* 1.7. and when all sinne is taken away, the law is fulfilled, and the person justified. *Answ.* When Saint *Iohn* saith, *the blood of Christ purgeth us from all sin*, he excludes the blood of beasts, and all meritorious meanes of salvation in man out of Christ, and hee excludes not the obedience which the Mediator yeelded to the Father in all his sufferings. Againe, it is not true that a sinner is justified when all sinne is abolished, unlesse justice bee added. For justification is an alteration of a sinner from one contrarie to another, from evill to good, from life to death: and therefore sinne must depart, and justice come in the roome thereof. That a darke house may bee inlightned, darknesse must first be abolished, and light must come in the stead thereof. And that a man may bee justified, sinne must bee covered, and righteousnesse imputed.

The second question is, how the Sonne of God performed this obedience? *Ans.* He was obedient to his Father to the death, and that according to all the duties of love in the first table: and for the second table, he loved his enemy as himselfe; yea more than himselfe, because hee gave his life for man. Marke then, he did all things contained in the law, and more too, in respect of the duties of the second Table. For the law bindes us to love our neighbours as our selves, and not more than our selves. This obedience therefore is truly to bee termed *a worke of supererogation*: and there is none in the world beside.

The use. That the Sonne of God was conformable to the law, it argues the goodnesse, perfection, and excellency thereof. Here againe marke the difference betweene the man Christ, and all other men. Hee was not borne subject to the law, but made subject; not subject by nature, but by will and by voluntary abasement. All other men are subject, not by will, but by nature: not made, but borne subject. Therefore *Paul* saith, *the Gentiles doe by nature the things of the law.* The remainder of the law since the fall are naturall in all men: therefore the whole law was naturall before the fall. Man was at the first created in righteousnesse and holinesse, *Eph.* 4.24. and therefore in a perfect subjection and conformity to the law. It is a naturall property of a reasonable creature, to doe homage to the Creator. It is an error then in the Papist to teach, that the Image of God in our first parents was supernaturall.

The fourth point or degree is, the Redemption of man from under the law, in these words: [*that he might redeeme them which were under the law.*] Here five things are to be considered. The first is, what is meant by being under the law? *Ans.* The law must be considered two wayes: first, as the Rule of life. Thus Angels are under the law, and *Adam* before his fall, and the Saints now in heaven. And none yeeld more subjection to the law than they

they: and this subjection is their liberty. Againe, the law must be considered as a grievous yoke which none can beare. Is is a yoke three waies: first, because it did binde the Church of the old Testament to the observation of many, and that very costly ceremonies, for the maintenance of the clergie at Ierusalem was a matter of great charges. Secondly, it is a yoke because it bindes every offender to everlasting death, *Gen.* 2.17. *Gal.* 3.13. Thirdly, it is a yoke as it increaseth sinne, and as it is the strength of it, *1 Cor.* 15. 56. *Rom.* 5. 20. and 7. 8. And it increaseth sinne, not as a cause, but as an occasion: For the wicked nature of man is, the more to doe a thing, the more he is forbidden. The Israelites are bidden to goe on to Canaan, when they like Ægypt well. They are forbidden to goe to Canaan, and commanded to stay in the wildernesse: but then they will needs goe to Canaan. Circumcision commanded, was loathed of all nations: when it was abolished, then men of sundry nations imbraced it as needfull to salvation. To bee under the law then, is to be in subjection to it, as it is a burden and yoke in the three former respects, specially to bee subject to the curse of the law.

The second point is, who are under the law. *Answer.* The Jewes before the comming of Christ were under the law in respect of ceremonies: and all men naturally are under the law in respect of the malediction and curse thereof, all being borne children of wrath, *Eph.* 2. 3. Here comes a lamentable matter to be considered. Very few in respect, know themselves to be in bondage to the curse of the law. For they thinke it an easie matter to observe the law: and it is used for a forme of prayer whereby men use to bleese themselves morning and evening. Learne therefore this one lesson, that thou are by nature in thy selfe under the curse of the law, and for thine offences by it bound over to everlasting death. If thou shouldest be proclaimed an out-law, or a writ of rebellion should be served on thee, it would make thee an hy wit send. Now behold, the law proclaimes thee a traitor and rebell against God, thorow heaven and earth. The law shuts heaven against thee: it sets hell and death wide open for thee, and it armes all the creatures of God against thee. Therefore it stands thee in hand to looke about thee, and to flie from the sentence of the law, to the throne of grace for mercy and forgivenesse. It hath bin the fashion of all holy men to acquaint themselves with this one lesson, that they were by nature under the law, specially then when they were to humble themselves in the presence of God. *Daniel* in his prayer ascribes shame and confusion to himselfe, *Dan.* 9. according to the voice and true of the law: and the prodigall sonne confesseth, that he had sinned against his father, and against heaven, and that he was unworthy to be accounted a child of God, according to the law, judging and condemning himselfe.

The third point is, what is the price where by men are bought or redeemed from under the law? *Answ.* The obedience of the Sonne, whereby he stood in subjection to the law for us: as *Paul* signifies in the words immediately going before. It may bee said, how can the obedience of one man bee a price of redemption for another? I answer, wee must consider Christ not as a mere man, but as God-man, and by this meanes his obedience is of infinite merit and efficacy. Againe, wee must consider him not as a private, but as a publike person, representing all the elect in his obedience to his Father. And by this meanes his obedience serves for all that believe in him. Againe, it may be alleaged, that the law saith, *Thou shalt love thine neighbour as thy selfe, &c.* And *The soule that sinneth, it shall die, Ezech.* 18.20. And, *A murtherer shall not redeeme the life of his brother, Psal.* 49.7. *Answ.* The law requires that every man performe obedience and make satisfaction in his owne person, and the law knowes no other obedience. But this must be considered, that the law is but one part of the revealed will of God: and that the Gospell is another distinct part, revealing more than the law ever knew. And the Gospell teacheth a translation of the law in respect of obedience, from the persons to the person of the Mediator: and thereby admits an exception to the Law.

The fourth point is, who are partakers of this Redemption? *Ans.* They which see, and feele, and bewaile their condition, that they are under the Law, and flye from the sentence thereof to the throne of grace for mercy. *Christ came to save sinners, Mat.* 9. that is, such as are convicted by the Law, and know themselves to be sinners. He offers ease *to them that travell and are heavy laden, Matth.* 11.28. *He preacheth deliverance to captives Luke* 4.18. Here wee are to bewaile the misery of our people, that know not themselves to bee under the Law: nay they love and delight to bee under it. For they alleage for themselves, that they say their prayers duly and truly, that they meane well to God ward, and deale truly with men: and therefore they thinke God will have mercy on them, and have them excused for all their offences.

The last point is, what benefits arise of this deliverance from under the law? *Answ.* They which turne to God, and believe in Christ, reape foure benefits hereby. The first is, that no sinne shall have dominion over them, *Rom.* 6.14. Here marke by the way, that they which are in Christ, cannot wholly fall from grace. For they which wholly fall away, are under the dominion of sinne.

The second is, that God will accept the indevour to obey, for obedience, because they are freed from the rigor of the Law. Reade *Malac.* 3.17.

The third is, that they have libertie to live and serve God without feare of damnation, or any other evill, *Luke* 1.74.

The last is, that afflictions cease to bee curses, and are turned to blessings: and for this cause they are delayed and qualified for the good of them which are afflicted, *Psal.*89.32. *I will correct them that offend with a rod, but I will not take my mercy from them. Prov.* 3.11. *Grieve not for the correction of the Lord: for he loveth whom he correcteth, Ierem.* 10.24. *Correct us in iudgement: and powre forth thy wrath upon the nations that have not knowne thee.* This must teach men that professe or teach Christ, not to be discouraged when they be abused, railed on, slandered, or cursed. For if they be from under the law, and so from under the sting of a guilty conscience, nothing shall hurt them. They must bee content for a while to suffer the snatches and bitings of the Devill: for in the end his head shall bee bruised in peeces.

To end this point, it may bee said, if wee that beleeve be not under the law, then wee may live and die as we list. *Answ.* We are free from the law, as a yoke, but not free from it, as it is the rule of obedience and good life. And because we are freed from the bondage of the law, therefore we must be a law to our selves: we must be *Voluntaries, Psal.* 110.4. without constraine, freely yeelding subjection to the will of God, and not for feare of hell, and the last judgement.

The third and last degree, is the Fruition of adoption, in these words [*That we might receive the adoption of sonnes*] Here two questions are to bee considered. The first is, How the Church of the new Testament is said to receive the adoption which was before received in the old Testament? *Answ.* In Scripture a thing is often said to be done, when it is done more fully and plentifully. Christ telleth *Nathaniel*, that *he shall see heaven open, Ioh.* 1. 51. that is, more plainly opened. For it was not shut in the old Testament. And, *the holy Ghost was not yet, Ioh.* 7.39. that is, in the full measure. And, *The way into the Holiest, was not open while the Tabernacle was standing, Heb.* 9. 8. that is, plainly made manifest. And in this place, Beleevers of the new Testament *receive the adoption*: because they receive it in a more full and plentifull manner, in that the spirit of children is powred forth upon them in larger measure, whether wee regard Illumination, or the gifts of Regeneration. This must teach us that live in these latter dayes, to put on the condition of sonnes and daughters of GOD, in reverence, obedience, and thankfulnesse. But alas, among the multitude, it is farre otherwise. For the most live even as Atheists in ignorance, according to the lusts of their owne hearts. The faith and repentance which they professe, is but Ceremoniall faith and Repentance.

The second question is, whence springs our adoption? the answer is plaine in the words: from the obedience of the sonne, whereby he stood in subjection to the law. Here the question of all questions is answered, namely, what is that thing by which and for which a sinner is justified before God, and saved? *Answ.* The obedience of the Sonne of God made man, and made under the law for us. For this is it that frees us from under the law, and gives us the adoption of sonnes. And this alone is it, whereby we stand before the tribunall seat of God, which also wee are to oppose to the judgement of God, to hell, death, and condemnation.

Therefore our common people erre, that looke to be saved by their good deeds, that is, by their good meaning and dealing. They thus tread the blood of Christ under their owne feet, and become Iesuites or Saviours to themselves.

Secondly, they erre, that teach justification by the effinciall justice of the Godhead of the Sonne: for that is incommunicable: and they which are justified by it, are also deified.

Thirdly, the Papist erreth, which teacheth justification, partly by remission of sins, and partly by that which we call inward sanctification: which is imperfect and mixed in this life with our corruption, and therefore unfit to acquit and absolve us before God.

It may be said, what must we doe that wee may be justified and saved by this obedience of the Mediator? *Answ.* In the old Testament, when a man had sinned, he brought a sheepe or an oxe to the doore of the Tabernacle, and when the Priest cut the throat of it, the party laid his hand upon the head of it, *Exodus* 29.10. And hereby he signified, that the beast had done no hurt, and that hee as a guilty malefactor had deserved death. Now all this was done in figure: and it teacheth us, that we miserable sinners must come to God; that we must bring our sacrifice with us, namely, the Lambe of God, which is the Son of God, made man, and made under the law: that we must present this Lambe and the oblation thereof, to the Father for us, laying our hands on the head of it: that is, confessing our guiltinesse, and that wee have justly deserved death and perdition from the presence of God. In the last place, wee must intreat the Lord to accept the bloud of the Lambe for us, and the whole obedience of the Mediator. Thus shall wee bee justified and saved. Thou wilt say: I will therefore doe this, when I am dying. I say againe, let it be thy daily exercise to the very death. Thou wast seven yeares in learning of thy trade; thinke not therefore in an houre or two to worke thy reconciliation wih God. If thou set many yeares in learning such things as are done by the strength of nature, thinke not to attaine to things above nature, when and how thou wilt. It is a rule received of all men, that they must bleese themselves: now the

the right way to bleese thy selfe, is to pleade guilty before God, and to intreat him to accept the obedience of the Mediatour for thee.

Verse 6. [*Sonnes*] that is, such as enjoy the liberty of sonnes. *Sent forth* is a speech borrowed from Embassadors, which are sent forth with instructions, what they shall say or doe: & it signifies that the Spirit reveales nothing but that which is the will of the Father and Sonne, *Ioh.*16.14. *Crying*] making us to cry, *Rom.*8.26. For if the words be taken properly, the Spirit must pray to it selfe. *Abba*] the next word is the exposition, *Father.*

The sense. The Father hath sent forth the Spirit of his Sonne unto you: this Spirit sent forth, dwels in your hearts, dwelling in your hearts, it maketh you pray to God as to a father: and all this it doth, because you are indeed sonnes of God.

The scope. The question is, whether beleevers of the new Testament, bee servants to the law, or children? *Paul* answers, No: and he gives two reasons. The first, was in the former verse: the second in this. And it is drawn from the signe, thus. Yee have received the *spirit*, crying, Abba, father: therefore yee are sonnes indeed.

In the words I consider five things: the person sent forth, *the spirit of the Sonne*: the person sending, *God*: the manner of sending: the place, whither the spirit is sent, *your hearts*: the office of the spirit, *crying, Abba.*

Of the first: *the spirit of the sonne* it is, who is sent forth. He is so called, first, because he proceeds by communication of substance, or godhead, not onely from the Father, but also from the Sonne. Secondly, because in his manhood he is annoynted and filled with the holy Ghost above measure: Thirdly, because by his death, hee hath merited the giving and sending the holy Ghost unto us.

Moreover, *the Spirit of the Sonne* is here described. First, he is a person subsisting of himselfe, in that he is said to bee sent forth: secondly, he is a divine person and no creature, because hee dwels in the hearts of all beleevers: thirdly, hee proceeds from the Father, and the Sonne; from the Father, because hee is sent of him; from the Sonne, because hee is the Spirit of the Sonne.

The Vse. By this we learne, that the intercession of Christ, is of force with God. For he prayed for the sending of the Spirit, and it is accomplished. Reade *Iohn* 14. 16.

And it is a superfluous doctrine, to teach the Real presence of the flesh of Christ in the Sacrament. For Christ is departed from us in respect of his manhood: because the Spirit is sent. *Iohn* 16.7.

Thirdly, that which the Spirit inwardly teacheth, is the same with that which the Sonne hath revealed by the ministery of the Prophets, and Apostles, because the Spirit is the Spirit of the Sonne. Reade *Iohn* 16. 14.

Doctrines, then concerning salvation, that contradict, or contrary to the Scriptures (as a great part of the Romish religion is) are not revealed by the Spirit of God, but are the fictions of the Devill.

The person sending is *God*, that is, the Father, in these words, *God sent forth the Spirit of his Sonne.* Where marke the distinction of the persons in Trinity. There is the Father, the Sonne, and the spirit of the Sonne. And here remember, that this action of sending forth, argues not superiority in the person sending, nor inferiority in the person sent: (for equals may send each other by common consent) but it argues Order, and a distinction of persons in respect of their beginning. For the Father is of none, the Sonne is of the Father, and the holy Ghost is of both: and hence it is that he is sent of both.

The manner of this sending forth, was on this sort. Wee may not imagine that in this sending there was any change of place, for the holy Ghost is every where. But he is said to be sent forth, when he manifests his presence by his divine operation, or by special & supernaturall gifts in the hearts of beleevers, as by the gift of illumination, faith, regeneration, life, sense & motion, are the gifts of the spirit, & so are civill vertues, but the sending of the spirit is onely in respect of such gifts as are bestowed in the Church, in the receiving of which, the spirit is acknowledged.

The place or mansion of the spirit is the heart, that is, the mind, will, & affection. The heart is the very sinke of sinne; yet that doth the Spirit chuse for his aboade. Hence wee learne:

1. That the beginning of our new birth is in the heart, when a new light is put into the minde, a new and heavenly disposition into the will and affection.

2. The most principall part of our change or renovation, is in the heart, where the spirit abides. The end of all teaching is, *love out of a pure heart, good conscience, and faith unfeined, 1 Tim.*1.5.

3. The beginning and principall part of Gods worship is in the heart. He that serves God in the righteousnesse of his heart, in peace, and joy in the holy Ghost, is accepted, *Rom.*14.17.

4. In our hearts no wicked or carnall thought, will, desire or lust must raigne, but onely Gods word and spirit. For thy heart is the house where the spirit dwels, and he must be Lord of his owne house.

5. Above all things keepe watch and ward about thy heart: and fill it with all good cogitations and desires, that it may be a fit place of entertainment for the Spirit, who is (as it were) an Embassadour sent from the great GOD unto thee.

The last thing is, the office of the Spirit, which is to make beleevers cry *Abba.* Here I consider foure things: 1. The meanes

whereby this Crie is caused. 2. The nature of it. 3. To whom it is directed. 4. The manner of direction.

For the first, in the effecting or causing of this Cry, there are foure workes of the Spirit. The first is *Conviction*, when a man in his judgement and conscience is convicted, that the Scriptures of the Prophets and Apostles are indeed the Word of God. To this purpose there are many arguments which now I omit. This conviction is a common worke of the spirit, yet necessary, because much Atheisme lies lurking in our hearts, which maketh us call into question every part of the Word of God.

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The second worke is *Subjection*, whereby a B
man is convicted, that the Scripture, and every part of it is the Word of God, subjects himselfe in his heart to the commandement of God, which bids him turne to God and beleeve in Christ. And this second, is a worke of the spirit of grace proper to the Elect.

The third is, the *Certificate* or testimony of the spirit, which is a divine manner of reasoning framed in the mindes of them that beleeve and repent on this manner:

Hee that beleeves and repents, is Gods Childe.
Thou saith the Gospell.
But I beleeve in Christ, and repent: At the least I subjecte my will to the commandement which bids me repent and beleeve: I detest mine unbeliefe, and all my sinnes: and desire the Lord to increase my faith.
Therefore I am the Childe of God.

This is the practicall syllogisme of the holy Ghost. It is the testimony of the spirit, that we are the sonnes of God: it is the earnest of the spirit, and the seale whereby we are sealed to the day of our redemption: and it containes the certainty of speciall faith.

The fourth thing that followes upon this Testimony, is peace of conscience, joy, and affiance of God. And from this affiance comes the crying here mentioned, whereby every true beleever with open throat (as it were) cries unto God the Father. This doctrine is of great worth, it is the hinge upon which the gate of heaven turnes: and therefore to be remembred.

The Use. By this we see a manifest errour in the Popish Religion, which teacheth that wee can have no other salvation in this life, but that which is probable or conjecturall, that is, a certaintie joyned with feare, suspition and some doubting. Certaintie in respect of God, that promiseth: feare and doubting, in respect of our owne indisposition. But this doctrine is false. For they which are Gods children receive the spirit crying *Abba*: and this crying argues affiance or confidence in God. By faith we have confidence in God, and entrance with boldnesse, *Ephes.* 3.12. and boldnesse is opposite to feare, and excludes doubting in respect of our selves.

Againe, by this doctrine wee see it is ordinarie, and possible, for all that beleeve and repent, to be certainly assured that they are the children of God. For if they have the spirit of God crying in them (as all Gods children have) they cannot but perceive this cry, and withall they have the testimony of the spirit in their soules, which is the ground of this cry: *Rom.* 8.16. And seeing this is so, we must bee admonished to use all meanes, that wee may be assured that wee are the children of God: 2 *Pet.* 1.10. *Give all diligence to make your election sure. Paul* bids *rich men lay up a good foundation against the time to come*, 1 *Tim.* 6.19. And this foundation must bee laid, not in heaven, but in the conscience. God of his mercie, hath made a covenant of bargaine, with us that beleeve and repent: in this bargaine he hath promised to us pardon of our sinnes, and life everlasting: let us then never be at rest till we have received earnest from the hand of God, and have his promise sealed unto us by the spirit in our hearts. You will say, what shall I doe to be assured that I am Gods childe? *Ans.* Thou must examine thy selfe of two things. The first is, whether thou art convicted in thy judgement, that the Scripture is indeed the word of God: if thou art not yet convicted, then inquire and use meanes that thou maist indeed be convicted: otherwise all is in vaine. Secondly, inquire whether thou doest indeed, and in good earnest, submit and subject thy will to the commandement of God, C
which bids thee beleeve in Christ, and turne unto God. For if thou canst say, that thou dost will to beleeve, & will to repent, if thou shew this will indeed in the use of good meanes, if thou condemne and detest thine unbeliefe and all other thy sinnes, thou hast received the earnest of the spirit, and thou are indeed the childe of God. And this assurance shall be unto thee of great use. For it will make thee rejoyce in afflictions: and it will worke patience, experience, hope, *Rom.* 5.5. It will make thee despise this world, it will take away the feare of death, and kindle in thy heart a desire to be with Christ.

II. Touching the nature of this Cry, it D
stands in the desires and groanes of the heart, directed unto God. And these desires may be distinguished from all carnall desires by three properties. First of all they are in the hearts of them that are turned to God, or at the least begin to turne unto him. For God heareth no sinners. Secondly, they are conceived in the minde, according to the revealed will of God, *Rom.* 8.27. 2 *John* 5.14. Thirdly, they are divine and spirituall, touching things which concerne the kingdome of God. *Rom.* 8.5.

Desires thus qualified, have the force of a lowd cry in the eares of God, *Psalm.* 10.17. *God heareth the desire of the poore. Psalme* 38.9. *All my desire is before thee. Psalme* 145.19. *Hee fulfilleth the desire of them that feare him. Esay* 65.24. *Before they cry I will answere*: that is, so soone as a desire of my helpe is conceived,

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ceived, and before it be uttered, I will answer.

That the desires of our hearts are cryes, it is by meanes of the intercession of Christ. This Intercession is not a *vocall*, but a *vertual* prayer, in that the Sonne of God presents his manhood and his merits before the Father in heaven, willing as GOD, and desiring as man, that the Father should accept the said merits for us. Now this will and desire of the Sonne is of great force with the Father. It is a Crie in which the Father is well pleased: & by it the desires of our hearts are cries in the eares of God.

Of these desires there bee two speciall examples in the Scriptures. The first is, when wee are touched in our hearts for our sinnes to flie to the throne of grace, and to desire, B
reconciliation with God in Christ. When *David* did but desire the pardon of his sins, and therefore purposed in his heart to humble himselfe, he received pardon, *Psalme* 32.5 *I said I will confesse my wickednesse against my selfe unto the Lord, and thou forgavest the punishment of my sinne.* When the Prodigall sonne conceived a desire to be reconciled to his father, with a purpose to confesse his offence, before he had uttered his desire, hee is received to mercy, *Luke* 15.21.

The second example is a desire of Gods presence and protection in common judgements. When *Moses* stood at the red sea, in great danger, having the sea before him, and *Pharaohs* Chariots behind him, no doubt hee C
lifted up his heart unto God, but wee reade not of any thing that hee said, and yet the Lord saith, *Why cryest thou to me, Exod.* 14.15. When *Jehosaphat* was in great distresse by reason of the army of the Ammonites, confounded in himselfe, he saith, *O Lord, we know not what to do, but our eies are towards thee*, 2 *Chron.* 20. *verse* 12. and hereupon hee obtained deliverance.

The Use. By this we learne to lay aside formall praying and lip labour, and to learne to lift up our hearts to God in heavenly sighes and desires: for that is indeed to pray. It is the very first thing, that the Childe of GOD D
doth, inwardly to sigh and desire reconciliation with God in Christ: and he which cannot doe this, is not as yet borne of God.

Againe, many are cast down in themselves, because they see their mindes full of ignorance, their wills full of rebellion, and subject to many temptations; and they finde little goodnes in themselves, but they must bee comforted by this: if they can but groane and sigh unto God in their hearts for mercy and forgiveneſse, they have the Spirit of God crying in them *Abba*; and they have received the first fruits of the spirit. The desires & cries of our hearts are fruits of the intercession, or cry of the Sonne of God in heaven for us.

Others are grieved, because they have prayed long, and they finde not the fruit of their prayers: but if they can pray, sighing & A
groaning in their hearts for grace and mercy, let him be content, for it is the spirit of grace and prayer, that makes them sigh and groane. And every sigh of a contrite heart, hath a lowd crie in the eares of God.

It fals out often, that men in extremitie of danger confounded in themselves, know not what in the world to say, or doe. *Ezechias* in his sicknesse could not say any thing, but chatter in his throat, and mourne like a dove, *Isa.* 38.14. Some lie under the sword of the enemy, others in a tempest are cast over shipboard into the sea. Now this must bee their comfort, if they can lift up their hearts unto God, if they can but sigh and groane for his presence and assistance, the Lord will heare the petitions of their hearts: for the inward sobs, groanes, and sighs of repentant sinners, are lowd and strong cryes in the eares of God the Father.

The third point is, that the crie of the spirit is directed to God; because *it makes us crie Abba, father.* Here first observe, that Prayer to Saints and Angels, is carnall prayer. For the prayer which is caused by the Spirit, is directed to the Father. And good reason: for it is the property of God to heare the cry of the heart, *Rom.* 8.27 Some say, that the Saints in heaven are with GOD, and that in him they see the desires of our hearts; but it is false which they say. For the Scripture saith, that *God alone searcheth the heart*, 1 *Kings* 8.29. None knowes what is in man but God, and the spirit of man, 1 *Corimb.* 2.11. Though *Abraham* had the sight of God, yet it is said, *Thou art our father, and Abraham knowes us not. Esay.* 63.16. And for this cause Invocation of Saints, whether it be called *Latria*, or *Dulia*, is flat Idolatry.

Againe, Prayer is to be made to God as he hath revealed himselfe in the Word; that is, to God, who is the Father of Christ, and in him our father, who also sends his spirit into our hearts, crying *Abba*. It is an heathenish practice (which is also the practice of many among us) to pray to an absolute god, that is to God out of the Father, Sonne, and holy Spirit.

Thirdly, here we see that true and spirituall Invocation of God, is a marke of the childe of God: because it is a fruit of the spirit of God in them that are the children of God. And by this the people of GOD are noted, *Act.* 9.14. 1 *Cor.* 1.2. and on the contrary, it is the marke of an Atheist not to pray, *Psalme* 14 *verse* 4.

The last point is, the manner of directing our cries to God. First of all, they are to bee directed to him with reverence, as being present with us: for to crie *Abba*, is not to speake words into the ayre, but to direct our hearts to one that is present with us in all dutifull and childe-like manner. Thus did *David Psal.* 119.58 and *Paul*, *Ephes.* 3.14. Secondly, our cryes are to be directed to God, with

subiection to his will. Reade the example of Christ, *Mark.* 14.36. and of *David*, 2 *Sam.* 15. 26. This condemnes the practice of many men. *Balaam* desired to die the death of the righteous, but without subiection to God: for hee would not live the life of the righteous. And many among us have often good motions and desires in their minds, but there is no soundnes in them: because they are not ioyned with a change and conversiō of heart and life. Thirdly, our desires are to bee directed unto God with importunity and instancie. For the spirit makes us cry *Abba*, Father: that is, My father, and thy father. God requires this importunity of us, *Luke* 18.1. It is practised by *David*, *Psal.* 69.4 by the woman of Canaan, *Matth.* 15. Wee must doe as *Iacob* did, wrastle with God, and give him no rest till he fulfill the desires of our hearts, and give us the blessing. And our constant desires and groanes to heaven for mercy, shall never boe in vaine. For if we aske any thing according to his will, hee heareth us indeed, 1 *Iohn* 5. *verse* 14.

Verse 7. These words, are the conclusion of the former doctrine of *Paul*. The time of your liberty is come, in that your liberty is procured and purchased by Christ, and yee have received the spirit of sonnes, crying *Abba*: therefore ye are not servants to the Law, but sonnes of God. And from this conclusion *Paul* derives a second, which is the summe and substance of the whole disputation, from the beginning of the third chapter, to this place, namely, that they which are soonnes, are also heires, not by the Law, and the works thereof, but by Christ.

This verse is a repetition of the 26. and 29. verses of the third chapter: therefore I will not stand any longer in the handling of it.

One thing is to be observed, namely, the change of the number. *Paul* said before, *Yee are sonnes*, here he saith, *Thou art a sonne*. And this hee doth to teach us, that they which turne to God, and beleeve in Christ, must bee assured that they are the sonnes and heires of God. *Paul* hath set downe immediately before, the infallible signe, whereby a man may know himselfe to be the child of God: therefore in the next words he saith; therfore thou art the sonne of God S. *Iohn* saith, *These things we write unto you that beleeve, that ye may know that ye have life everlasting*, 1 *Iohn* 5.13. Thus must every beleever apply the Gospell, and the benefits thereof to himselfe.

The meditation of this point serves greatly to sweeten all the crosses unto us: for if we know that we be Gods children, that is comfort enough: and wee may then assure our selves that in every crosse, God comes unto us as a father. Againe, this meditation workes a contentation in every losse. For if thou bee the childe of God, thou canst have no great losse. *For all things are thine, thou Christs, and Christ Gods*, 1 *Cor.* 3. 22. Lastly, this meditation must stirre up in us, a care to leade a heavenly & spirituall life 1 *Iohn* 3.3. that we may be like our eldest brother Christ Iesus.

Verse 8. *But even then when ye knew not God, ye did service unto them, which by nature are not Gods.*

Verse 9. *But now seeing yee know God, or rather are knowne of God, how turne yee againe unto impotent and beggarly rudiments, whereunto as from the beginning, yee will bee in bondage againe.*

Verse 10. *Ye observe dayes and moneths, and times, and yeares.*

Verse 11. *I am in feare of you, lest I have bestowed labour in on you vaine.*

Here *Paul* returnes againe to the principall conclusion of the whole Epistle, which is on this manner. If I *Paul* be called to teach, and my doctrine be true: ye have done evill to revolt from it to another Gospell: But I am called to teach, & my doctrine is true: this *Paul* proved in the first, second, and third chapters. Therefore ye have done evill to revolt from my doctrine. This conclusion he propounded before, and here againe he repeates it, and withal amplifies it two waies. Fitst, by setting downe the particular matter of the revolt and apostasie of the Galatians, verse 9, 10. *Ye returne to impotent rudiments: Ye observe dayes, and times.* Secondly, he sets downe the greatnesse of their revolt: first, by comparison, thus: Once yee served false gods: but there is some excuse of that offence: because ye did not know God: but that yee have returned to the Rudiments of the world, there is no excuse of it: for ye then knew God, or rather were knowne of God. Againe, hee sets forth the greatnesse of their revolt, by the effect, verse 11. It makes mee feare lest I have lost my labour among you.

Here *Paul* sets downe a threefold estate of the Galatians: their estate in Gentilisme before their conversion, their estate in their conversion, and their estate in the Apostasie.

Their estate in Gentilisme stands in two things: Ignorance of God [*Then yee knew not God*] Idolatry or superstition, *ye served them which are not gods by nature.*

Touching their ignorance of God, it may be demanded, how they can bee said not to know God, whereas *Paul* saith, *That which may be knowne of God is made manifest unto the Gentiles?* Rom. 1.20. And *thus God did not leave himselfe without witnesse?* Acts 14.17. *Answ.* Knowledge of God is twofold, *Naturall*, or *revealed knowledge*. *Naturall* is, that which all mē have in their minds by the light of nature, which also they may gather by the view and observation of the creatures. This knowledge hath two properties. The first, it is imperfect: because by it we know some few and generall things of God: as namely, that there is a God: and that he is to be worshipped, &c. In this respect, this knowledge is like the ruines of a Princely Pallace. Againe, it

it is weake: because it serves onely to cut off excuse, and it is not sufficient to direct us in the worship of God. Nay when by it we begin to set down the worship of God, we then run headlong into superstition, and vanity. *Revealed knowledge* is, that which is set downe in the written word, whereby wee may know what God is in himselfe, & what he is to us: namely, a father in Christ, giving pardon of sinne & life everlasting. This knowledge the Gentiles altogether want: nay, by reason of the blindnes and impotency of their minds, they iudge it foolishnesse. Thus then in effect, though the Gentiles by nature know some things of God, yet doe they not know God as he will be knowne of us.

Againe, it may be demanded, whether this ignorance be a sinne in the Galatians? *Ans.* Yea. For all men are bound to know God by the first commandement. And this ignorance is a want of the Image of God in the minde, *Col.* 3.10. and every defect of the Image of God, is a branch of originall sinne. And vengeance is the punishment of this sin, 2 *Thess.* 1.8.

It may bee obiected, that *Paul* here excuseth the Galatians by their ignorance. *Answ.* It excuseth *à tanto, non à toto*, that is, the degree and measure of the sinne, and not the sinne it selfe, *Luke* 12.48.

Againe, it may be said, that this their ignorance is invincible, because as the Gentiles do not know God, so they cannot know him. *Answ.* That they cannot know him, it is not Gods fault, but the fault of their first Parents, and consequently their fault: and this ignorance spreads it selfe over all mankinde; as a punishment of the first offence.

The third point is, that this ignorance is a great and grievous sin: for here *Paul* makes it *the mother of superstition* and Idolatry. This must teach us all to detest this ignorance of God and his will, and to seeke by all meanes to know God. God hath a controverse with men, because they know him not, *Hosea* 4. *verse* 1.6.

Againe, this serves to warne all Ministers of the word, to be carefull to roote out ignorance out of the mindes of the people, and to plant the knowledge of God. And by this we see, it is falle which the Papist teacheth, that *Ignorance is the mother of Devotion.*

The second sinne of the Galatians is, that *they served them, which are not gods by nature*, that is, false gods, nor gods indeede, but gods in opinion.

It may be obiected, that the wisest of the Gentiles worshipped the true God, Creatour of heaven and earth. *Ans.* False gods are set up two waies. The first is, when that which is not God, is placed and worshipped in the roome of the true God; as when the Sunne, Moone, and Starres are worshipped, &c. and this is the grossest kinde of Idolatry. The second is, when men acknowledge the true God, but doe not conceive him, as hee will be conceived, and as he hath revealed himselfe in the Word. In this respect the Ephesians are said to bee *without God*, *Ephes.* 3.12, and the Samaritans to worship *they know not what*; *Iohn* 4.22. For they conceived the true God in a false manner, because they conceived him forth of the Father, Sonne, and holy Ghost: and therefore they set up a false god unto themselves. False worship given to God, presupposeth a false opinion of God: and a false opinion of God, sets up an Idol or false god in the roome of the true God. For it is not sufficient to conceive some true things of God, but we must precisely conceive him, as hee hath revealed himselfe, without addition or detraction. And thus did the wisest of the Galatians worship false gods.

This Idolatry is a common sin, and bred (as it were) in the bone. The Turkes at this day worship a false and fained god. For they conceive and worship a god creatour of heaven and earth, that is neither father, sonne, nor holy Ghost: and the Iewes worship God out of Christ: and so a fained god. For *Hee which hath not the Sonne, hath not the Father*, 1 *Iohn.* 2.23. Likewise the religion of the Papist teacheth and maintaineth the worship of false gods. For it gives to Angels and Saints a faculty or power to know the desires of our hearts, to heare, and help us in all places, at all times: and hereupon prayer is made to them: but all this is indeed the prerogative and priviledge of the true God: and in as much as it is given to Angels and Saints departed, they are set up in the roome of the true God.

Again, that religion teacheth men to worship God, in, at, and before Images. And this worship presupposeth an Opinion or imagination that there is a God that will bee present to heare and helpe us, in, at, and before Images: now this god is a god devised by the braine of man. Papists alledge, that their intention is to worship the true God, the Father, Sonne, & holy Ghost. And I say againe, that the true God hath revealed his will, that he doth detest this manner of worship: and therefore the worship is directed either to the Images themselves, or to the god devised in the braine.

Thirdly, they of the Popish religion worship a fained Christ of their owne devising: namely, a Christ that sits at the right hand of the Father in heaven, and is withall in the hands of every priest, after the words of consecration. And they worship a god set up by themselves, namely, a god that will be appeased by humane satisfactions, and at whose hands a sinfull man may merit everlasting life, that is to say, a God all of mercy, and little or no iustice.

Though our Religion teach no Idolatry, yet certaine it is, that many among us practise a spirituall Idolatry in their hearts. For looke what a man loves most, and cares most

for, and delights moſt in, that is his God; ſome therefore have their riches for their god, ſome their pleaſures, ſome their beaſtly luſts. For where thy heart is, there is thy god. Againe, the ignorant multitude worſhip a god of their owne coyning, which is a god made of all mercy, and no juſtice. For they perſwade themſelves that there is mercy with God, though they repent not, but goe on in their ſinnes; whereas the true God is infinite, not onely in mercy, but alſo in iuſtice, *Exod.* 34.

That this ſinne of Idolatry may be rooted out of the mindes of men, there muſt be firſt an *Illumination* of the minde, with the knowledge of the true God and his will: and there muſt alſo be a *renovation* of the heart and affections, that they ſet not up ſomething elſe in the roome of God.

The eſtate of the Galatians after their converſion is in theſe words, *Te know God, or rather are knowne of God.*

The knowledge whereby men know God, is either *literall knowledge*, or *ſpirituall knowledge: literall*, is when the doctrine of God, and his will is known, without reformation of life. *Spirituall* knowledge is, when the minde is inlightned by the ſpirit of God, with the knowledge of God, by the word, and according to the word; ſo as thereupon men are transformed into the Image of God, 2 *Cor.* 3.18. And this kinde of knowledge is here meant, when *Paul* ſaith, *Te know God.*

The foundation of this knowledge is, that GOD is to be knowne in Chriſt: for in him God hath manifeſted his infinite wiſedome, iuſtice, mercy. Therefore he is called *The ingraven image of the perſon of the father*, Heb. 1.2 And *Paul* ſaith, *That We have the knowledge of the glory of God, in the face of Ieſus Chriſt*, 2 Cor. 4.6.

The properties of this knowledge are three. The firſt is, that it muſt bee a Special knowledge, whereby wee muſt acknowledge God to be our God in Chriſt. The firſt commandement of the law requires, that we take the true God for our God. The commandement of Chriſt is, *Beleeve the Goſpel.* Now the ſtipulation of the covenant of grace (which alſo is the ſubſtance of the Goſpel) is this, *I am thy God, Ier.* 31.33. this therefore muſt we beleeve: and to this knowledge is the promiſe of life everlaſting annexed, *Iob.* 17.3. *Iſ.* 53.11.

The ſecond property is, that this knowledge muſt not bee confuſed, but diſtinct. Firſt, we muſt acknowledge the true God in reſpect of his preſence with us in all places. Thus *Moſes* is ſaid to *know the inviſible*, Hebr. 11 27 Secondly, we muſt know and acknowledge God in reſpect of his particular providence over us. Thus *David* knew God, when he ſaid, that *he numbred his ſtattings, and put his teares into his bottle*, *Pſalme* 56.8. Thirdly, we muſt know God in reſpect of his will, in all things to be done, and to be ſuffered: and

A this is the right knowledge of God, to have regard to his will, *Rom.* 12.2. *Eph.* 5.17. *David* ſaith, *All thy lawes are before me*, 2 *Sam.* 22. *verſ.* 23. and when *Shimei* reviled, hee ſpake thus, *Heeraileth becauſe God bids him raile*, 2 *Samuel* 16.10. Laſtly, we muſt know and acknowledge God in the power which hee ſhewed in the death & reſurrection of Chriſt. Reade and conſider, *Epheſ.* 1.17. where *Paul* placeth the knowledge of God in two things: in the knowledge of the riches of eternall life, and in an experimentall knowledge of the vertue of the reſurrection of Chriſt in our ſelves.

The third property is, that this knowledge muſt bee an effectuall and lively knowledge, working in us new affections and inclinations, *He that ſaith he knowes God, and keepes not his commandements, makes him a lyar*, 1 *Iohn* 2.4. and 3.6. 1 *it.* 2. verſe laſt.

The Vſe. Seeing the converſion of a ſinner ſtands in the ſpirituall knowledge of God, we muſt be ſtirred up to ſeeke to know God according as he will be knowne of us. Wee deſire to ſerve God: and we cannot ſerve him, unleſs we know him; nay, ſo long as we know him not, we doe nothing but ſerve the falſe gods of our owne hearts. Againe, we deſire life eternall: and this is life, in right manner to acknowledge God, *Iohn* 17. 3. And the whole matter of our boaſting, muſt bee the knowledge of God, *Ierem.* 9.24. God himſelfe miniſtreth unto mee a further argument to move you to this deſire: namely, by the mooving of the earth yeſterday. For though Philoſophers aſcribe all to nature, yet the truth is, that the trembling and the ſhogging of the earth, is a ſigne of the great and extraordinary anger of God. The cauſe of this anger is, that we know not God, neither doe we for the moſt part care to know him. Wee have had the Goſpel long, but we bring forth but ſmall fruits. For this cauſe the earth in his trembling doth, as it were groane to bee diſburdened of ſo rebellious a Nation, and it doth after a ſort crave leave of God; that it may devoure a ſinfull people, as it once devoured *Dathan*, and the company of *Abiram*. Now our duty is, in this iudgement of God to acknowledge his Maieſty, his anger, and his iuſtice: and with feare and trembling to humble our ſelves for our ſinnes paſt, thereby to prevent his anger to come. The earth a bruite and dumbe creature in his kinde, is become a preacher unto us: and his trembling muſt teach us to tremble in our hearts, and to ſinne no more.

Againe, if we muſt know God, wee muſt remember God and Chriſt: and as wee muſt know God, ſo muſt we remember him. Now wee muſt not know Chriſt according to the fleſh, 2 *Corinth.* 5.17. and therefore we may not remember Chriſt according to the fleſh, that is, in any worldly and carnall manner. This therefore is not to keepe a Memory of Chriſt

Chriſt, to ſpend twelve dayes in revell and riot, in masking and mumming, in carding and dieing (as many doe:) this is rather to bury the memory of Chriſt, and to doe homage to the god of pleaſure. Of them that ſaid, *Let us eate, drinke, and ſleepe*, *Paul* ſaith thus; *Awake and doe righteouſly: for ſome of you doe not know God*, 1 *Cor.* 15.34.

Paul ſaith further, *But rather ye are knowne of God.* The knowledge whereby God knows men, ſtands in two things: His Election of them to his ſpeciall love, 2 *Tim.* 1.19. and the execution of Election, whereby he makes men his peculiar people, by calling, iuſtifying, and ſanctifying of them, *Tit.* 2.14.

Hence obſerve: firſt, that Gods Election is B the root of all the gifts of God in us. Wee know God, becauſe he firſt knowes us. *Paul* ſaith, that *we were elected that we might be holy Eph.* 1.4. Therefore wee are not elected (as ſome teach) either for our faith, or according to our faith, but to our faith, that is, elected that we might beleeve.

Secondly, hence we learne, that we can neither thinke, will, or doe that which is good, unleſſe God prevent us with his grace. God muſt firſt vouchſafe to acknowledge us, before wee can acknaowledge him. *Iohn* 10. 14. Preventing grace is two-fold. The firſt, and the ſecond. The firſt, when God in our firſt converſion takes away the ſtony heart, and puts a fleſhy heart in the roome. The ſecond C is, after we are regenerate: for then God ſtill prevents us with good motions and deſires. Or both reade *Ezek.* 36.26. Some teach, that if we do that which we can, God will give us his grace: but this is falſe: for then we ſhould prevent God.

Thirdly, by this we ſee, that the workes of grace in God imprint their image in the hearts of them that belong to God. And this is worth the marking. There is a knowledge in God whereby he knowes who are his: and this knowledge brings forth another knowledge in us, whereby we know God for our God. There is an election in God which workes in the Elect another election, where- D by they chuſe God for their God. The love, whereby God loves us, workes in us another love whereby we love God, 1 *Iob.* 4.19. Chriſt firſt apprehends us: and this apprehenſion of his, workes in us the apprehenſion of faith, whereby we lay hold upon him, *Phil.* 3. 12. When Chriſt makes intercceſſion for us in heaven, there is another intercceſſion wrought in our hearts by the ſpirit, *whereby we cry Abba father, Rom.* 8. 26. The death of Chriſt hath a vertue in it to worke in us the death of ſinne. Thus doth the Spirit of God ſeale us to the day of our redemption. By this may we know that we belong to God, if we finde any impreſſion of the grace of God in us. The ſunne by his light ſhines upon us, and by the ſame light we view and behold the ſunne.

Laſtly, here is the foundation of true com- A fort. Our faith doth not ſave us, becauſe it is a perfect vertue; but becauſe it apprehends a perfect obiect; namely, the perfect obedience of Chriſt. So then, if our faith erre not in his obiect, but be rightely fixed on the true cauſes of our ſalvation, though it bee but a weake faith, and doe no more but cauſe us to will, deſire, & indeavor to apprehend Chriſt, it is true faith, and iuſtifieth: the weakneſſe of it ſhall not hinder our ſalvation, which ſtands not in this, that we doe know God, but in this, that God knowes us, whoſe knowledge is perfect, and cannot faile. Againe, our ſalvation ſtands not in our apprehenſion of Chriſt, but in Chriſts apprehending of us, *Phil.* 3.12.

This knowledge of God whereby he knows us, hath two properties. Firſt, it is ſpeciall, whereby hee knowes all the Elect even by name, *Exod.* 33.17. Againe, it is a perpetuall and unchangeable knowledge. For whom God once knowes, hee never forgets, *Iſay* 49.15.

The third eſtate of the Galatians is their eſtate in their revolt or Apoſtaſie, in theſe words: *How turne ye againe to impotent and beggarly rudiments, whereunto as from the beginning ye will be in bondage againe?* or thus, *to which ye will doe ſervice againe as from the beginning?*

The words carie this ſenſe: *How turne ye againe?* that is, it is an intolerable offence in C you, having knowne God, to returne againe to the rudiments of the law. By *rudiments* we are to underſtand circumciſion, the Iewiſh ſacrifices, and all the ceremonies of the law of *Moſes*. And it may not ſeeme ſtrange, that they are called impotent and beggarly rudiments. For they muſt bee conſidered three waies; with Chriſt, without Chriſt, & againſt Chriſt. With Chriſt, when they are cõſidered as types and figures of Chriſt to come, and as ſignes of grace by divine inſtitution for the time of the old Teſtament. Without Chriſt, when they are uſed onely for cuſtome, whether before or after the death of Chriſt. Againſt Chriſt, when they are eſteemed as meritorious cauſes of ſalvation, and the iuſtification of a ſinner is placed in them, either in whole or in part: as though Chriſt alone were not ſufficient. In this reſpect *Paul* calls them impotent and beggarly rudiments.

And, *Paul* having ſaid, that the Galatians returned againe to the rudiments of the law, in the next words he ſhewes how they doe it: namely, by *ſerving them againe.* They ſerved, or yeelded obedience to them three waies: In opinion, becauſe they iudged them to be neceſſary parts of Gods worſhip, and meanes of their ſalvation. In conſcience, becauſe they ſubiected their conſciences to them. In affection, becauſe they placed part of their affiance in them for their iuſtification and ſalvation.

It may be demanded, how the Galatians can be ſaid to returne againe to the rudiments

of the law, and serve them againe, that were never used to them before? *Ans.* In the speech of *Paul* there is that which is called *Catechresis*, that is, a kinde of speaking somewhat improper in respect of finenesse and elegancie. The like we have, *Ruth* 1.22. when *Ruth* is said to returne to *Iuda* with *Naomi*, and yet shee was never there before. Nevertheless, the speech in sense is most significant and proper. For *Paul* (no doubt) signifies hereby, that when the Galatians subiected themselves to the rudiments of the Law, and placed their salvation in part even in them, they did in effect and in truth as much as returne againe to their old superstitions, and serve againe their false gods.

Here then we have a description of the Apostasie of the Galatians. It is a voluntary sin (for *Paul* saith, *ye will serve*) after the knowledge of the truth, in which they returne again to the rudiments of the law, by yeelding subiection and service to them: which act of theirs is indeed as much as if they had served againe their false gods. Here some may say, if this be so, then they sinned against the Holy Ghost. *Answer.* The sinne against the Holy Ghost, is indeed a voluntary sinne: but that is by reason of the obstinacy and malice of the will: and this offence in the Galatians was voluntary onely by infirmity. Againe, the sinne against the holy Ghost is an universall Apostasie, in respect of all the Articles of religion: for that sin makes men crucifie Christ crucified, *Heb.* 6.6 and to tread under foot the sonne of God: the Apostasie of the Galatians was particular, onely in the Article of Iustification.

The Vse. In that the ceremonies of the law set up against Christ, in the cause of our iustification and salvation, are called impotent and beggarly rudiments, *Paul* teacheth a waighty conclusion: that Christ stands alone in the worke of redemption, without collegue or partner, without deputy, or substitute, whether we respect the whole worke of redemption, or the least part of it. Againe, that all the workes of mediation stand alone by themselves, and admit nothing to be added and adioyned to them, *There is no other name whereby we can be saved beside the name of Christ, Act.* 4.12. *Christ saves them perfectly that come unto him. Heb.* 7.25. *In him we are complete. Col.* 2.10. *He alone treades the wine-presse of Gods wrath, and none with him, Isa.* 63.3. If Christ be a Saviour, he must be a perfect Saviour, considering he is God and man: and being a perfect Saviour in himselfe, hee needs no partner, and because hee is every where at all times, therefore he needs no deputy in his stead. Againe, every worke of redemption is acted by whole Christ, according to both his natures: and as there are in him two natures, so are there two operations of the said natures, and as both natures concurre to make the compound worke of a mediatour, which is an admirable worke, not meerly humane, but *Theandricke*, that is, *humane-divine*. For this cause no action pertaining to redemption, can be performed by a meere creature, whether man or Angell.

Obiect. 1. Iohn 20.23. The Apostles have the power to remit and retaine sinnes: therefore it is not proper to Christ. *Answ.* To remit by meriting and by efficacie in the conferring of pardon, is proper to the Mediatour. The Apostles and other Ministers remit by preaching and by declaring remission. The Ministers of the Word doe not procure our reconciliation with God as Christ doth, but they exhort men to be reconciled to GOD, 2 *Cor.* 5.20.

Obiect. 11. 1 Pet. 3.18. *Baptisme saveth*: therefore not Christ alone. *Answ.* Baptisme saveth by signifying and by sealing unto us the grace and mercy of God: and the effecting of our salvation is in the same place ascribed to Christ and his resurrection.

The conclusion then of *Paul* is to be remembred: for it serves as an engine to overturne the maine grounds of Popery. The primacy of the Pope is a certaine estate, in which hee is substituted into the place and roome of Christ: for he takes upon him to make lawes, that properly & truly bind conscience, even as the lawes of God. Againe, he takes unto him a proper and iudiciall power, to remit or retaine the sinnes of men. Now these actions indeed, are the proper actions of God and Christ, no meere creature is capable of them. In this respect the primacy of the Pope is an impotent and beggarly invention. Againe, the Romish religion, beside the al-sufficient oblation of Christ upon the Crosse, sets up the Sacrifice of the Masse for the sinnes of the quicke and the dead: besides the intercession of Christ, it sets up the intercession of Saints and Angels: beside the perfect satisfaction of Christ, it sets up humane satisfactions: beside the infinite merite of Christ, it maintaines and magnifies the merit of humane workes. But all these are but impotent and beggarly devices of men. For Christ in his Sacrifice, Satisfaction, Intercession, Merit, admits no corrivall or associate. All actions of his are perfect in their kinde, and need no supply.

This againe must teach us, to content our selves with Christ alone, and not to set up any thing with him or against him. This is the safest and the surest course. A certaine Papist writeth to this effect, that wee Protestants in our iustification, cleave onely to the body of the tree, and that the Papists cleave both to the body and the branches. And I say againe, it is the safest with both the hands to cleave to the body of the tree: and he that with one hand layes hold upon the body of the tree, and with the other stayes himselfe upon the branches, is in great danger of falling.

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The second conclusion of *Paul* is, that to set up any thing out of Christ, as a meritorious cause of salvation, and to place our justification in it, either in whole, or in part, is indeed the service of idolls. And the reason is plaine. For this is to set up something in the place and roome of Christ: and men put a confidence in that which they make a cause of their owne salvation.

The doctrine then of Iustification by workes, is a doctrine that maintaines idolatrie; for if they iustifie, we may put our trust in them: and if we put our confidence in them, we make idols of them. That workes may merit at Gods hand, they must not onely be sanctified, but also deified.

The distinction used by the Papists, of *Latria*, and *Dulia*, that is, of *worship*, and *service*, falls to the ground. They say they give *worship* to God, and *service* to Angells and Saints. It is a toy. For here *Paul* condemnes the *very service* to heathen gods: and the service of the rudiments of the law, is the Apostasie of the Galatians. And to give service or worship to any thing, are all one.

The third conclusion of *Paul* is, that they which have given their names to God, and Christ, must not returne to any thing, that they have forsaken, or ought to forsake. Hee that puts his hand to the plough, must not looke backe: he that goes to the land of Canaan, must not looke backe to Egypt. We in England have beene long deliyered from the superstition of Popery, and wee must not so much as dreame of any returne. It is a common fault among us, that in outward profession we cleave to Christ, and yet in affection and practice we cleave to the world, and walk after the lusts of our owne hearts. This is in shew to goe forward, but indeed to turne backe againe. But our duty is, in thought, conscience, will, affection, word, and deed, to goe on forward, and no way to goe backe.

Ver. 10. In the former verse, *Paul* sets down the Apostasie of the Galatians in generall termes, saying, *How turne ye againe to the Elements of the world?* In the 10. verse, he shewes what these elements be, *Ye observe dayes, and moneths, and times, and yeares.* By *dayes*, are meant Iewish Sabbaths: by *moneths*, the feasts observed every moneth in the day of the new Moone. By *times*, some understand the feast of the Passeover, the feast of Pentecost, and the feast of Tabernacles. But the word (καιρὸς) signifies seasons, or fit times, for the doing of this or that businesse. So is it translated, *Acts* 1.7. *It is not for you to know the times and seasons.* It was the manner of the Gentiles to make difference of times in respect of good or bad successe, and that according to the signes of heaven. And it is very likely, that the Galatians observed dayes not onely in the Iewish, but also in the heathenish manner. By *yeares*, are meant every seventh yeare, and the Iubilie yeares, which the Galatians observed after the fashion of the Iewes.

Againe, there is a fourefold kinde of observation of dayes; one *naturall*, the other *civill*, the third *Ecclesiasticall*, the fourth *superstitious*. *Naturall* is, when daies are observed according to the course of the Sunne and Moone, *Gen.* 1.14. thus day followes night, and night followes day, and every yeare hath foure seasons, Spring, Summer, Autumne, Winter. And the observation of these times is according to the law of nature. *Civill observation* is, when set times are observed for husbandry, in planting, setting, reaping, sowing: for houshold affaires, and for the affaires of the common-wealth, in keeping of faires, and markets, &c. And thus to observe daies, is not unlawfull. *Ecclesiasticall observation* of times is, when set dayes are observed for orders sake, that men may come together to worship God: these dayes, are either dayes of thanksgiving, or dayes of humiliation. Of daies of thanksgiving, take the example of the Iewes, *Hest.* 9.26. who observed yeerely the feast of *Purim*, for a memory of their deliverance. In like manner they appointed and observed the feast of *Dedication*: and it seemes that Christ was present at Ierusalem, as an observer of this feast, *Iohn* 10.22. And thus, for orders sake, to observe certaine dayes of solemnitie, is not forbidden. *Superstitious observation* of daies, is twofold, *Iewish*, or *heathenish*. *Iewish*, when set daies are observed with an opinion that we are bound in conscience to observe them, and when the worship of God is placed in the observing of this or that time. *Heathenish*, when dayes are observed in respect of good or bad successe. Now then, to come to the point, the intent of *Paul* is onely to condemne the Iewish manner of observing of dayes, in these words, *Ye observe daies, moneths, yeeres*: and the *heathenish* manner, in these words, *ye observe seasons.*

Against this interpretation, the place of *Paul* may be obiected, *Rom.* 14.6. *He that observes the day, observes it to the Lord. Ans.* Indeed *Paul* in these words excuseth the Romanes that observed dayes, & saith, that their intention was to observe them to the honour of God: and this he saith, because as yet they were not fully instructed touching Christian liberty: but withall let it be remembred, that in milde sort he notes this to bee a fault in them, when hee saith, that *they were weake in faith.* Now the case was otherwise with the Galatians: because they observed dayes after they had beene informed touching their liberty in Christ: and withall they placed their salvation, in part, in the observation of dayes: and thus they mixed the Gospell with the law. And therefore they were iustly to bee blamed.

Againe, it may be obiected, that now in the time of the new Testament, wee in religious maner observe *the Lords day. Answ.* Some men both godly and learned are of opinion, that

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the Lords day was appointed by the Apostles for orders sake: and that it is in the liberty of the Church to appoint the Sabbath upon any other day in the weeke, because they say, all dayes without exception are equall: and they add further, that when the publike worship of God is ended, men may then returne to their labours, or give themselves to recreation, on the Lords day. But this doctrine seemes not to stand with the fourth Commandement.

It seemes to bee a truth more probable, that every seventh day in the weeke must be set apart in holy rest unto God: for this is the substance of the fourth Commandement. And it is also very probable, that the Sabbath of the new Testament is limited and determined by our Saviour Christ to *the Lords day*. For *Paul* and the rest of the Apostles observed the first day of the weeke for a Sabbath day, *Act.* 20.7. and he saith, *Whatsoever ye have heard, and what ye have seene in me, that do, Phil* 4.9. Againe, it was the decree or constitution of *Paul*, that the collection for the poore should be *the first day of the weeke* at Corinth: now this collection in the Primitive Church, followed preaching, prayer, Sacraments, and it was the conclusion of all other exercises in the assembly, 1 *Cor.* 16.2. And this first day of the weeke is called *the Lords day*, *Apoc.* 1.11. and it is so called, because it was dedicated and consecrated to the honour of Christ our Lord. And who is the author of this dedication but Christ himselfe the Lord of the Sabbath? It is alledged, that the Sabbath, and the commandement touching the Sabbath, is ceremoniall: & upon this ground they take libertie, and keepe no Sabbath at all. But the truth is, that the commandement touching the Sabbath is not wholly ceremoniall. It may bee, the first words, *Remember the Sabbath day to sanctifie it*, and the words, *In it thou shalt doe no manner of worke, &c.* are spoken of the Iewes Sabbath: but the words, *Six dayes shalt thou labour, and the seventh day is the Sabbath of the Lord thy God*, are morall, and containe a perpetuall truth. Therefore the words of *Paul* must be conceived with an exception of the Sabbath day, which is the seventh day in every weeke; which day Christ hath limited by his Apostles to *the Lords day*.

The Vse. This text of *Paul* discovers unto us a great part of the superstition of the Popish Church, in the observation of holy daies. First, beside *the Lords day*, they appoint many other Sabbaths: whereas it is the privilege of God to appoint an ordinary day of rest, & to sanctifie it to his owne honour. Secondly, they binde mens consciences to the observation of their holy dayes, which *Paul* here forbids, and *Col.* 2.16. Thirdly, they place the worship of God in the observation of their holy dayes: but God is worshipped in vaine by mens precepts, *Matth.* 15. Fourthly, they place a great holinesse in their festivall daies, more than in other daies. Fiftly, they dedicate many of their holy dayes to the honour of Saints and Angels: whereas the dedication of ordinary and set dayes, is a part of divine or religious worship. Lastly, their holy daies for number are more than the festivall dayes of the Iewes: and thus they bring people into their old bondage, nay to a greater bondage than ever the Iewes endured, in respect of daies & times. It may be said that the Church of the Protestants observes holy daies. *Answ.* Some Churches doe not: because the Church in the Apostles dayes had no holy day, beside the Lords day: and the 4. commandement injoynes the labour of sixe dayes. Indeed the Church of England observeth holy dayes, but the Popish superstition is cut off. For we are not bound in conscience to the observation of these daies: neither do we place holines, or the worship of God in them: but we keep them onely for orders sake, that men may come to the Church to heare Gods word. And though wee retaine the names of Saints daies, yet we give no worship to Saints, but to God alone. And such dayes as contained nothing in them but superstition, as the conception, and assumption of the virgin *Mary*, wee have cut off. Thus doth the Church with us observe holy dayes, and no otherwise. Indeed the ignorant multitude among us faile greatly in the observing of dayes. For they greatly solemnize the time of the birth of Christ: and then they keepe few or no markes: but *the Lords day* is not accordingly respected: and men will not be disswaded from following of fayres on that day.

Againe, to observe dayes of good and bad successe, according to the constellations of the heavens, is an heathenish fashion to be avoyded. For it is here condemned in the Galatians. Here therefore wee must bee put in minde, not to observe the planetary houres: for men suppose that the houres of the day are ruled by the planets, and hereupon, that some houres are good, and lucky, (as they say) and some unlucky: that men are taken with planets, and borne under unlucky planets. But these are heathenish conceits. Neither must wee respect our *Horoscope*, or the time of our birth, and the constellation of the heavens then, as though wee could hereby know, what should befall us to the end of our dayes. And wee must not put difference of dayes, as though some were lucky unto us, and some unlucky, according to the course of the starres. The like I say of the Criticall daies, that is, the 7. and the 14. day after that a man begins to be sicke. For they are grounded upon the aspects of the moone, which are not to bee regarded. And the *Climatericall* yeares are not to bee observed as dangerous and dismall. The observation of the signes, is of the same nature. For the 12. signes are nothing else, but 12. parts of the first moveable, which is but a supposed heaven. Therefore there

there is no danger in the thing, but in our conceit. We are to feare God, and not to feare the starres: neither are we to make differences of dayes in respect of them, as though the affaires we take in hand, should prosper the better or the worse, in respect of their different operation. Gods commandement is, *Feare not the signes of heaven, Ieremy* 10.2. And good reason. For no man can by learning know the operation of the Starres: because their lights and operations are all mixed together in all places upon earth: and therefore no observation can bee made of this or that starre, more than of this or that herbe, when all herbes are mixed and compounded together. Againe, the operation of the starres is by their light, and light hath no operation but in heat or cold, moysture and drinesse. In this respect, (though we may well observe the full and change of the Moone) it is foolishnesse to ascribe the regiment of our affaires to the starres, they being matters contingent, which depend on the will & pleasure of man. Lastly, it is a great oversight to hold sundry of the starres to bee malignant and infortunate, in respect of us: whereas they are the creatures of God, and their light serves for the good of man. In a word, we are not to make difference of dayes, neither in respect of holinesse, nor in respect of good or bad successe.

Vers. 11. *I am afraid, &c.* In these words the Apostle sets down the greatnesse of the apostasie of the Galatians, by the effect thereof, which was to cause him to feare, lest hee had bestowed labour in vaine among them.

First, the occasion of the words must bee considered, and that is expressed in the former words, *Ye observe dayes and moneths*. And hereupon he saith, *I am in feare of you*. And thus *Paul* teacheth, that workes set up as causes of salvation with Christ, make void the Ministery and grace of God. It may be sayd, that is meant of ceremoniall workes, and so it is true. I answer, it is indeed spoken of ceremoniall workes, but it must be inlarged to all workes without exception. For *Paul* saith, *c.*5.v.3. *If ye be circumcised, ye are bound to fulfill the whole law*. Hence then it followes, that the doctrine of justification by workes, is an error in the foundation, and being distinctly, and obstinately maintained, there is no hope of salvation.

Againe, here wee see the fidelity of the Apostle *Paul*, and it stands in two things: the first is, his painfull and wearisome labour, to gaine the Galatians to God. The second is, his care that the foresaid labour be not in vaine. And in this example of his, we learne three things. The first, that they which are, or desire to be dispensers of the word, must doe it not for the belly, or for lucres sake, or for the praise of men, but simply for this end, that they may gaine soules to God. The Scribe that would have followed Christ for gaine, was repelled with this answer, that Christ *had not so much as a place where to lay his head*, *Mat.* 8. 20. and to preach for by-respect, is to make a merchandise of the word of GOD, 2 *Cor.* 2.17. The second is, that Ministers after the example of *Paul*, must bee labourers indeed, 2 *Cor.* 5.9. and workmen, 2 *Tim.* 2.15. And they must shew themselves to be so, by their care and industry in winning soules to God. And it is not sufficient now and then to make a discourse upon a Text. Thirdly, Ministers of the word must be watchmen, *Ezek.* 3.14. and *Heb.* 13.17. their office is not onely to guide and call men to God, but also to preserve and keepe them in Christ, which are already called.

Thirdly, here we see the condition of the Church of Galatia, and of all other visible Churches upon earth, that they are subject to Apostasie. It may be laid, how can this bee, considering true beleevers cannot fall away? *Answ.* In the visible Church on earth, there are foure kinds of beleevers. The first are they, which heare the word without zeale, & they are like the stony ground. The second are they, which heare, know, and approve the word. The third are they, which heare, know, and approve the word, and have a taste of the power thereof, and accordingly yeeld some outward obedience. The fourth are they, which heare, know, approve, and keepe the word, in that they believe it, and are framed into the obedience of it. The three first may fall quite away, the fourth cannot. And by this meanes it comes to passe, that visible Churches upon earth may fall away: because of them that professe the faith, three to one may utterly fall away.

The use. This must teach us that are members of the visible Church, to feare and to suspect our selves: and not to content our selves, because we have some good things in us: but we must labour *to be sealed up to the day of our redemption, and to lay up a good foundation against the time to come*, 1 *Tim.* 6. 18. by seeking to have in us such good things, as are proper to the Elect, as unfained faith in Christ, and conversion to God from all our sinnes.

It may be demanded, how *Pauls* labour should be in vaine? *Answ.* It was in vaine in respect of his owne desire and affection to save all the Galatians: secondly, it was in vaine, in respect of the whole body of that Church, where of many were hypocrites. It was not in vaine in respect of the elect, nor in respect of the counsell of God, *Isay* 55.11.

Againe it may be demanded, what must be done when the labours of our callings are in vaine? *Answ.* We must follow the calling and commandement of God, whether wee have good successe or no, and whatsoever come of it. *Paul* feares lest his labours is in vaine, and yet hee still labours. When *Peter* had laboured all night and caught nothing, he saith, at the commandement of Christ, *In thy*

they word will I cast out my net, Luke 5.5. And thus to doe, (whatsoever followes) is true wisedome, and the feare of God. For it must suffice us; that the workes we take in hand is pleasing unto God. And though it bee in vaine, in respect of men, it is not so before God, *Iser* 49.4. and 2 *Cor.* 2.28. This must every man remember in his place and calling, for the establishing of his minde against all events.

Verse 12. *Be you as I, for I am even as you: I beseech you brethren ye have not hurt me at all.*

The words in this verse, to the sixteenth verse, are an answer to an objection. The objection is this, We see now by these sharpe reproofes, that *Paul* hath changed his mind towards us, and that he hath turned his love into hatred. The answer is, *be as I, I am as you:* the speech is very effectuall and significant, and it is like the common proverb, *amicus, alter ego, alter idem:* that is, *A mans friend is all one with himselfe.* The sense of the words is, *be as I*, look that your mindes be not estranged from me, but render me even as your owne selves: for I *Paul* am the same that ever I was, I respect and tender you even as mine owne selfe. And lest the Galatians should say, see ye not how *Paul* commands imperiously, *be ye as I?* therefore he addes, *I beseech you brethren*, I command you not. In the next words he addes a reason of his answer, thus. Hatred presupposeth a hurt or wrong to bee done: ye have done me no hurt or wrong, therefore ye may not thinke that I hate you.

When *Paul* saith, *Be as I: I am as you:* we learne, that there must be a speciall and mutuall love betweene the teachers and the people. *Paul* saith, that he did *enlarge his heart for the Corinthians*, and hee requires the like of them, 2 *Cor.* 6. 11. 13. Teachers must shew their love, by tendering the salvation of the people by all meanes, even as their owne soules. *Paul* could have found in his heart to have beene accursed for his countrimen the Iewes, *Rom* 9.1. He desired that he might be offered up as a drinke offering upon the sacrifice of the faith of the Philippians, *Phil.* 2. 17. When the Israelites had sinned, *Moses* stands in the breach, as it were in the face of the Cannon, betweene the wrath of God and them, by his prayer to stay the judgement of God, *Psal* 106.23. Againe, the people must shew their love to their teachers; first, by praying for them, as for themselves, *Rom.* 15.30. Secondly, by having in singular price the worke of the Ministery, 1 *Thessalon.* 5.13. and that is, by wholsome doctrine to repaire the image of God, and to erect the kingdome of God in the hearts of men. When this thing is loved and desired, then are Ministers loved. This mutuall love is of great use, it encourageth people to obey, and the Preachers of the word to labour in teaching.

When *Paul* saith, *I beseech you brethren*, hee shewes what moderation is to be used in all reproofes. He tells the Galatians his minde plainly to the full, and withall he endeavours to shew his owne love to them, and to keepe theirs.

It may be asked, how *Paul* can say, *Ye have done me no hurt at all.* For when a beleever in Corinth committed incest, *Paul* tooke it for a wrong to himselfe? 2 *Cor.* 2. 10. And no doubt to call the doctrine of the Apostle into question, was a great wrong unto him? I answer, the wrong was no wrong in his estimation and affection, who was content to put up and to forgive the wrong. Here we see the meeknesse of *Paul*, in that he quietly beares the crosses and wrongs laid upon him. The like was in *Moses*, who 40. yeares together indured the bad manners of the Israelites, *Act.* 13. 18. but the perfect example of this vertue, is in Christ, who saved them that crucified him. We likewise are to exercise our selves in this vertue. And that we may indeed so doe, we must first of all have a sense of our spirituall poverty, and a faith in the mercy, presence, and protection of God.

Againe, marke the mind of the Apostle, that he may winne soules to God, he is content to suffer any wrong. The Priests and Iesuits among us in England, are content to venture life and limme that they may winne Proselytes to the Church of Rome: much more then must the true Ministers of the Gospell be content with any condition, so they may gaine men to God. In this case, hurts and abuses must be no hurts nor abuses.

13. *And ye know how through the infirmity of the flesh, I preached the Gospell unto you at the first:*

14. *And the tryall of mee which was in my flesh ye despised not, neither abhorred: but received me as an Angell of God, yea as Christ Iesus.*

15. *What then was your felicity? for I beare you record, that if it had beene possible, you would have plucked out your eyes to have given them to mee.*

16. *Am I therefore become your enemy, because I tell you the truth?*

The answer to the objection in the former verse was this; *Be as I: I am as you.* And the reason was this: hatred presupposeth an offence: ye have done me no offence or hurt: therefore ye may not thinke that I hate you. The *minor* is in the 12. v. the *conclusion* in the 16. verse.

Againe, the *minor* [*ye have done me no hurt*] is confirmed in the 13, 14, 15. verses. The sum of the argument is this: Though my outward condition was subject to contempt; yet did the Galatians shew love and reverence to me: therefore ye did me no hurt. Againe, *Paul* sets forth both the parts of his argument. And first of all he describes his owne condition, by three things; that he preached *in weakenesse of the flesh*: that he preached *the first?* that hee preached *having the tryall of himselfe in his owne flesh.* Secondly, the love and reverence of the Galatians is set out by three signes, or effects: *They despised him not; they received him as an Angel, or as Christ himselfe: they would have plucked out their eyes to have done him good.*

The first thing in *Pauls* condition, is, that *he published the Gospell in the infirmitie of his flesh*, that is, in a meane and base estate, without the shew of humane wisedome, and authority and subject to many miseries. In this sense *Paul* opposeth *infirmitie* to the excellencie of humane wisedome, 2 *Cor.* 2. 1. 3. and under it hee comprehends all the calamities and troubles that befell him, 2 *Cor.* 12. 10.

This was the condition of the rest of the Apostles. For they were but fishers and preached the word in their fisher-like simplicitie. Nay, this was the condition of Christ himselfe. For he hid the Majesty of his Godhead under the veile of his flesh: and his outward man was subject to reproach and contempt, *Esa.* 53 3. And this is the order of God. The word must be dispensed in the infirmity of mans flesh for sundry causes. First, that wee might not exalt our teachers above their condition, who are no more but instruments of grace. When the men of Derbe and Listra would have offered sacrifice to *Paul*, and *Barnabas*, *Paul* forbids them saying, *that they were men subject to the same passions with themselves*, *Acts* 14. 15. The second cause is, that we might ascribe the whole worke of our conversion, not to men, but to God alone, 2 *Cor.* 4. 7. The third is, that God might by this meanes confound the wisedome of the world, and cause men that would be wise, to become fooles, that they might be wise, 1 *Cor* 3. 18. The last is, that we might be assured that the doctrine of the Apostles is of God: because it prevailes in the world without the strength and policy of man.

And as the word is preached in weakenesse, so it is beleeved of men; and the grace of God is conferred to us, and continued in us, in the weakenesse of the flesh. Gods love is shed abroad in the hearts of men: but when? Even then when we were in the middest of manifold afflictions. *Rom.* 5. 2 5. *Paul* bears *about him the mortification of our Lord Iesus*, not for his damnation, but that *the life of GOD, might be manifest in his mortall flesh*, 2 *Cor.* 4. 10. And the faith plainly, that the grace of God is made *perfect through weakenesse*, 2 *Cor* 12. 9. By this we are taught a high point in Religion, and that is, not onely to be content with the miseries and troubles of this life, but to rejoyce therein: because when we are weakest, we are strongest: and when we thinke our selves forsaken of God in the time of distresse, we are not forsaken indeed, but have his speciall favour and protection, 2 *Cor* 12. 10. Let this bee thought upon: for the workes of God in the cause of mans salvation, are in, and by their contraries. This is the manner of Gods dealing.

The second thing is, that *Paul* preached the Gospell to the Galatians *at the first*, as it were breaking the ice, where none had preached before. In this he claimes his priviledge, that hee was to be esteemed as a master-builder, that laid the foundation of the Church of Galatia: and withall, hee gives a close *item* to the false apostles, who did not plant Churches, but onely corrupt them after they were planted. Againe, *Paul* here notes the condition of Gods Church, or Kingdome: in which first comes the husbandman and sowes good seed, and then after comes the Devill with his tares, *Mathew* 13.24. and all this is evident in the Church of Galatia, first planted by *Paul*, and then seduced by false teachers.

The third thing is, that *Paul* preached, *bearing about him the tryall of God.* This *tryall* is a worke of God whereby he discovers unto us, and to the world, either the grace or the corruption of our hearts. Thus God tried *Abraham*, *Heb.* 11. 17. the Israelites, *Deuteronomy* 6.1. and *Ezechias*, 2 *Chron.* 32, 31. and *Paul* in this place.

The Vse. We must not thinke it strange, when we are afflicted any way. Nay, we must looke for trials, and bee content when they come, 1 *Pet.* 4 v. 12. *Iames* 1 2. We are either gold indeed, or gold in shew: if in deed, we must be cast into the furnace, that we may be purged; if we be gold in appearance, we must againe into the furnace, that we may be knowne what wee are. The best Vine in the Vineyard must be lopped and cut off with the pruning knife, that it may beare the more fruit, *John* 15.2.

Againe, we must take heed least there be any hidden corruptions reigning in our hearts: and we must labour to be indeed that which we appeare to bee. For wee must be tried by God: and then that which now lies hid, shall be discovered to our shame.

Lastly, wee must looke to it, that there bee soundnesse of grace in us, that we may be able to beare the trials of God, and shew forth some measure of faith, patience, obedience.

The 1. signe of reverence in the Galatians is, *that they did not despise Paul* in his base condition. This is a matter of commendation in them, & it is to be followed of us. And he is a blessed man that is not offended at Christ.

The second signe of reverence is, *that they received Paul as an Angel of God, or as Christ Iesus.* Here first we must distinguish betweene *Pauls* person, and his doctrine or ministerie. And he is said *to be received as an Angel*, or *as Christ*; because his doctrine was received even as if an Angel, or Christ had delivered it. Secondly, wee must put a difference betweene an Apostle, and all ordinary Pastors & teachers. And to be received as an Angel, or as Christ, properly and simply concernes *Paul*, and the rest of the Apostles. For to them it was said, *It is not you that speake, but the spirit* Mat. 11. 6.

*of the father in you, Mat.*10.20. Againe, *He that heareth you, heareth mee, he that despiseth you, despiseth me, Luk.*10. 16. The Apostles were called of God immediatly, taught & inspired immediately, & immediately governed by the spirit, both in preaching & writing, so as they could not erre in the things which they delivered to the Church; and therfore they were to be heard even as Christ himselfe.

As for other ordinary Teachers, they are in part, and in the second place to be heard as Angels, and as Christ, so farre forth as they follow the doctrine of the Apostles. Thus are they also called *the Angels of the Lord of hostes, Mal.*2.7. And *Embassadours in the stead of Christ,* 2 *Cor.*5.21.

Here *Paul* notably expresseth the Authority and honour of an Apostle, which is to be heard even as Christ himselfe: because in preaching, he is the mouth, and in writing, the hand of God. This authority is to bee maintained: and the consideration of it is of great use. The Papists say, we know the Scripture to be the word of God, by the testimony of the Church: but indeed the principall meanes whereby we are assured touching the truth of Scripture, is, that the bookes of Scripture were penned by men, whose writings, and sayings, we are to receive, even as from Christ himselfe, because they had either prophetical or apostolicall authority, and were immediatly taught and inspired in writing: & all this may bee discerned, by the matter, forme, & circumstances of the foresaid bookes.

Secondly, they are to be blamed that call the Pope, *the spouse of the Church,* and *Christ by annoyntment* (as *Bernard* did) for thus is hee more then an Apostle.

De consid. ad Eugen.

Thirdly, here we see the goodnes of God, that doth not speake to us in his Majestie, but appoints men in his stead, who are his Embassadours to beseech us to be reconciled unto him.

Fourthly, there must bee fidelity in teachers, because they stand in teaching, in the stead of Christ: and therefore must onely deliver that which they know to be the will of Christ.

Fiftly, they must have a speciall care of holinesse of life, because they speake in the name and roome of God, Reade *Levit* 10.2.

Sixtly, the people are to heare their Teachers with all reverence, even as they would heare the very Angels of God, or Christ himselfe.

Seventhly, the comfort of the Ministery, is as sure and certaine, as if an Angell came downe from heaven, or Christ himselfe to comfort us, so be it we doe indeed truly turne to God, and repent.

Vers. 15. *What was your felicity?* (that is, you esteemed it to bee your felicity, that you received me and my doctrine, *To would have plucked out your eyes, and have given them to me*) a proverbiall speech, signifying the speciall

A love of the Galatians to *Paul*, so as nothing which they had could be too deare for him: *If it had bin possible*:) this he saith, because no man can pluck out his eie to doe another man good: or thus, no man can possibly give his eye and the sight thereof to another.

In these words *Paul* sets downe the third signe of the love & reverence which the Galatians shewed to him, and that is, that they thought themselves happy by reason of *Pauls* ministerie, and would have parted with their owne eyes for his good.

Hence wee learne, that there is a felicitie in the time of this life, and that is, to receive and embrace the doctrine of the Gospell. So saith Christ elsewhere, *Luke* 8.13. and 11. 28. *Math.*7.26. True happinesse stands in our reconciliation with God in Christ. And this
B reconciliatiō is offered and given us on Gods part by his word and promise, and it is received of us, when we turne to God, and by faith rest on the said promise. To be in Gods kingdome is happinesse: and this is the kingdome of God, when we resigne our selves in subjection to his will and word. The preaching of the word is the key of this kingdome, *Mat.* 16.19 and when it is received into our hearts by faith, heaven is set open unto us even in this life, *John.*1.51.

The Philosophers therefore have erred, that place our happinesse in honours, riches, pleasures, or in civill vertue.

C Secondly, our common people are deceived, who thinke because they deale truly and justly before men, that they are in as good a case, as they that heare all the sermons in the world: as though true happinesse stood in civill conversation.

Thirdly, this doctrine serves to beare down a point of naturall Atheisme in the heate of man, which makes many thinke it a vaine thing to serve God, and to heare his word, *Iob* 21.15. *Malac.*3.14. *David* was troubled with this corruption, *Psalme* 73.15. Many of them which professe the name of Christ, will not be brought to keep the Sabbath day: and in their dealings they use fraud, and lying, as other men doe: and all is because they thinke
D they cannot live by their religion.

Fourthly, the only way to establish a kingdome or cōmon-wealth, is to place the Gospell there: for this makes an happy people. And this is the maine cause of our happinesse and successe in this Church and Land. And the obedience of the Gospel is it that makes every man in his trade, office, and calling whatsoever it be, to prosper. Reade *Psal.*1.3.

5. On the contrary, they are wretched and miserable that live without the Gospel, *Prov.* 29.18. 2 *Cor.*4.3. 2 *Tim.*3.7.

6. To receive the doctrine of the Apostles, is an unfallible marke of the Church of God, for this is it that makes a people blessed and happy.

7. Wee may not despise the preaching of the

the word, 1 *Thes.*5.20. If we doe, we despise A our owne happinesse. If it be said, Preachers sometime are deceived: *Answ.* Marke the addition of *Paul, Prove all things, hold that which is good,* 1 *Thes.*5.21.

Touching the speciall love of the Galatians to *Paul*, first it may bee demanded what was the cause of it? *Ans.* The very Ministerie of the Apostle, whose office it was to make Disciples, *Mat.*28.19. and so to plant the Church of the new Testament. And for this cause, he had a priviledge to preach the truth, so as he could not erre in things which he delivered to the Church. 2. Hee preached with authority, as having power to correct rebellious offenders, 2 *Cor.*10.6. 1 *Cor.*4.20. 3. He preached with unspeakeable diligence. B Reade *Act.*20.31. 4. He had a prerogative (as the rest of the Apostles had) after he had made Disciples, by imposition of hands to give unto them the extraordinary gifts of the Holy Ghost, *Acts* 8.17. And these are the meanes whereby this speciall love was procured.

Secondly, it may be demanded whether the Galatians did not more then keepe the law, when they would have plucked out their owne eyes, and have given them to *Paul*? for thus they love him more then their owne selves. *Answ.* The commandement, [*Thou shalt love thy neighbour as thy selfe*] doth not prescribe that wee must in the first place love our selves, and then in the second love our C neighbour: but it sets downe the right maner of loving our neighbor, & that is, to love him as heartily, & unfeinedly, as our owne selves.

The measure of love is expressed when Christ saith, *We must love one another, as Christ loved us*, *John* 13 34.

There is a certaine case in which we must consider our neighbour, not onely as a neighbour, but also as a speciall instrument of God: and thus are we in some respects to love, and to preferre him before our selves. Thus a subject is more to love the life of the Prince then his owne life. Thus *Paul* was content to be accursed for the Israelites, *Rom.*9. 1. And the Galatians would have given their eyes to *Paul*, that was so worthy an instrument of the grace of God.

In their example we are taught to bee willing to forsake the dearest things in the world for the Gospel of Christ, even our eies, hands, feete, yea and our life.

Verse 16. *Because I tell you the truth*] Wee must after *Pauls* example speake the truth to all men, *Eph.*4.25. *Am I therefore your enemy*] the conclusion of the Apostles argument. Here we see a corruption of nature, which makes us that we cannot abide to heare the truth in things that are against us. We hate them that speake the truth; selfe love makes us conceive the best things of our selves. Here then learne,

1. To search thy heart and life, that thou mayest know the very worst by thy selfe: If

thou wilt not know it now, thou shalt know it to thy shame in the day of judgement.

2. Be vile and base in thine owne opinion, *Iob* 39.37.38.

17. *They are jealous over you amisse: yea they would exclude you, that you should altogether love them.*

18. *But it is good to love earnestly alwaies in a good cause; and not onely when I am present with you.*

The word *Zeale* hath many significations; here it is fitly translated Iealousie: *They are jealous*] hereby much is signified; that there is a spirituall marriage betweene Christ and his Church: that the Church is the Bride, Christ the Bridegroome, or Husband; the Gospell an instrument drawne touching the marriage: the Sacraments as seales, the graces of the spirit as love-tokens, the Ministers of Christ, as friends of the Bridegroome, and suters for him. In this respect they put on the affection of Christ, and are zealous for him. This Iealousie is two-fold, *pretended jealousie*, and *true jealousie. Pretended jealousie* is, when men falsely pretend the love of the Church for Christs sake. Thus *Paul* saith, *They are jealous*, that is, they pretended a love unto you for Christs sake, but indeed they doe it *amisse*. And the reason followes, *They would exclude you*, namely, from loving of me. Others reade the words thus; they would exclude *ipsos us*: the difference in the originall is onely in one letter, and the sense is the same, that the false apostles would exclude *Paul* from the love of the Galatians, that they onely might bee honoured and loved.

It is good] These words may be understood either of the Galatians, or of *Paul*. I rather chuse to apply them to *Paul*, that for jealousie he may make an opposition betweene himselfe, and the false teachers. The sense is this: that jealousie is a good thing, if it be in a good cause, that is, if it be indeed for Christs sake, and be alwayes the same. And *Paul* addeth further, that this kinde of jealousie is in him selfe: because hee is jealous over the Galatians, not onely when he is present with them, but also when hee is absent: and this he further confirmes in the two next verses.

D The scope. In these words *Paul* meets with a conceit of the Galatians: for they might happily say, that their new Teachers loved them exceedingly, and were zealous for their salvation. *Paul* therefore answers by a comparison, thus they are jealous over you, but it is amisse: my jealousie for you is good. The first part of the comparison is in the 17. verse, the second in the 18.

The Vse. When *Paul* saith, that the false Apostles were jealous over the Galatians amisse, he sets out the fashion of men in the world, which is to do things which are good in their kinde, but to doe them for wrong ends. It is an excellent office to preach the word, but some doe it of envy & contention,

Phil. 1.15. others made merchandise of the word. It is an excellent thing to embrace the Gospell; and yet many men doe it amisse, for feare, or for honour, or for profit, or for other sinister respect; and not for the Gospels sake. This temporall life is an excellent thing, yet few there are that know the end of this life. For men commonly spend not their time to seeke the kingdome of heaven, and to serve God in serving men, but with all their might, they ayme at honours, profits, pleasures: and thus they live amisse, not for the honour of GOD, but for themselves. This must teach us, not onely to doe good, but to doe it well, & to propound good ends to our selves: and to seeke to be upright in the Statutes of God, *Psalme* 119. 80. To this end, three things must be done. First, we must set before us the will and commandement of God, and this must move us to doe the good we doe. Secondly, the outward action must be conformable to the inward motions of the inward man: and they must both goe together. Thirdly, we must directly intend to obey God in the things we doe, & to approve our hearts and doings to him.

In that the false apostles are said to bee *jealous*, or *zealous*, we see how nature can counterfeit the grace of God: and that which the childe of God doth by grace, that the naturall man doth by nature. Thus *Pharaoh* fained repentance, *Exodus* 9. 27. and *Ahab*, that *sold himselfe to worke wickednesse*, 1 *Kings* 21.27. and *Judas* in the midst of his despaire is said *to repent*, *Mat.* 27.1. Daily experience shewes the like in such persons, who in their extremity, with teares use to bewaile their lives past, and with many vowes, and protestations promise amendment: and yet afterward when they are on foot againe, they returne to their old bias. In a word, there is nothing that the godly man doth by the spirit of God spiritually, but an hypocrite may doe the like carnally. Nature can play the part of the Ape in imitating good things. Therefore it stands us in hand to pray, and examine our hearts, lest we be deceived in our selves. For there may lye a depth of deceit and falshood lurking in the heart. And that we bee not deceived, two things must be observed. One is, that we must cherish in our hearts an universall hatred of all and every sinne; first in our selves, and then in others. The second is, that we must be changed and renewed in our mindes, consciences, and affections.

Thirdly, here wee see the property of envy, and ambition, in these false teachers. *Paul* must be excluded from the love of the Galatians, that they alone may be loved. Thus *Iosua* would have excluded *Eldad* and *Medad* from prophecying, and he would have *Moses* to be the onely Prophet, but *Moses* saith, *I would to God all the people could prophesie*, *Numb.* 11.29. *Iohns* Disciples would have excluded Christ from baptizing; but *Iohn* saith, *He must increase, and I must decrease*, *Iohn* 3.30. The Disciples of Christ would have excluded one that cast out Devils in the name of Christ, but did not follow him; and Christ forbad them, *Luke* 9.49.

Lastly, wee here see the property of deceivers is to make a division between the Pastor and the people.

Beside the former pretended jealousie, there is a good jealousie, which the Apostle takes to himselfe, and elsewhere hee cals it *the jealousie of God*, 2 *Cor.* 11.2.

This jealousie presupposeth the office of the Apostles and all Ministers, which stands in three things. The first, *is*, to become suiters to the Church, or to the soules of men, in the name of Christ, and to make the offer or motion in his name, of a spirituall marriage: and this is done in the Ministerie; and dispensation of the Gospell. The second is, to make the Contract betweene mens soules and Christ. Now to the making of a Contract, the consent of both the parties (at the least) is required: Christ gives his consent in the word, *Ose.* 2. 20. and we give our consent to him, and choose him to be our head, when we turne to God, and beleeve in Christ. And the ministery of the word serves to signifie the will of Christ unto us, and to stirre up our hearts to an holy consent. The third is, after the contract, to preserve them in true faith, and good life, that they may be fit to be presented to Christ in the day of judgement, and so be married to him eternally: for then, and not before, is the marriage of the Lambe: These duties are all noted by *Paul*, when hee saith, *That he prepared the Corinthians, that hee might present them as a pure Virgine unto Christ*, 2 *Cor.* 11.2. And because this charge and office is laid upon the Apostles and Ministers: therefore they are said to be *jealous*.

This Jealousie stands in three things. The first is, to love the Church, in deed and truth, for Christs sake. The second is, to feare lest by reason of weaknesse, and by meanes of the temptation of the Devill, the Church and they that beleeve should fall away frō Christ. The third is, after the fall of the Church, to be angry with holy anger and indignation, for Christs sake. Thus *Moses* was jealous, when the Israelites worshipped the golden Calfe; and *Elias* with like zeale slue the priests of *Baal*. Thus is *Paul* said to be jealous in this place, and *Acts* 14.14.

If the Apostle be thus jealous, how much more then is Christ himselfe jealous, who hath espoused himselfe to his Church? This plainely shewes, that he cannot brooke, either partner, or deputy. And therefore his sacrifice on the crosse must stand without the sacrifice of the Masse, his intercession without the intercession of the Saints, his merits without the merit of workes, his satisfaction without any satisfaction of ours. Hee will have the heart alone, and all the heart, or nothing

thing: and he will not give any part of his honour to any other.

This Iealousie in the Ministers must teach all faithfull servants of God, that they keepe themselves as pure virgins for Christ, and set their hearts on nothing in the world, but on him. Therefore they must hunger after Christ: they must account all things dung for him: they must have their conversation in heaven with him: and love his comming unto them by death, *Psal.* 45. 10. Contrariwise, they that set their heart on any other thing, beside him, are said *to goe a whoring from him*, and therefore they are accursed, *Psalme* 73.27. Thus many Protestants doe in their practice, whatsoever they professe. Thus doth the Church of Rome both in word and deed. For beside Christ she hath many other lovers: and shee goes a whoring after them when shee worships Angels, and Saints, the Images of God, and Christ, with religious worship.

Againe, by this wee are put in minde to yeelde an universall subjection to Christ: for this is the duty of the espoused wife to her husband.

Lastly, that good things may be well done, good ends must bee propounded: and wee must bee constant in the good which wee doe. And thus *Paul* saith, *It is a good thing to be jealous.*

19. *My little children of whom I travell in birth againe, till Christ be formed in you.*

20. *I would I were now with you, that I might change my voyce: for I am in feare of you.*

Paul hath said before, that *his jelousie over the Galatians was good*: because it was in a good cause, and it was constant, not only in his presence, but even in his absence: and this he declares here by two signes: his love now in his absence, in the 16. verse, and his desire in the 20. verse.

The word, *ωδινω*, translated, *I travell in birth*, signifies not onely, the travell of the woman at the birth of the child, but also the painfull bearing thereof, before the birth. And the words have this sense, O ye Galatians, once heretofore I bare and brought you forth, when I first preached Christ unto you: and because now yee are revolted from my doctrine, I am constrained once againe to beare you, and to travell with you in my ministery, till by the operation of the holy Ghost, the right knowledge, & the true Image of Christ defaced by the false Apostles, be once againe reformed, and restored.

In these words (*My little children*) *Paul* takes to him the condition of a mother, and hee signifies his most tender and motherly affection to the Galatians. It is the fashion of mothers, when their children prosper and doe well, to rejoyce: when they are sicke or dye, to mourne exceedingly, and to bee moved with pity and compassion. The Galatians deserved no love at *Paules* hand: for their apostasie was very foule: yet because there were some good things remaining in them, and there was hope of recovery, hee inlargeth his bowels towards them, and shewes his love with compassion. If this bee the case with *Paul*, then great is the love and compassion of God to his children. If the childe be sicke and froward, the mother doth not cast it forth of the doores, when shee tenders it, and carefully lookes unto it: much more then will the Lord have pity and compassion. Here then a maine comfort is to be remembred: if we be of the number of them that beleeve in Christ, hating vice, and having a care to please God, our weaknesses and falls of weaknesse, doe not abolish the mercy of God, but are occasions to illustrate the same. The weaknesse of the childe stirres up compassion in the mother: and *David* saith, *As the father hath compassion on his children, so hath the Lord compassion on them that feare him*: and marke the reason, *for hee knowes our frame, and that wee are but dust*, *Psal.* 103.14.

When *Paul* saith, *I travell*, he signifies the measure of his ministeriall paines, that they were as the travell of a woman with childe: and this he shewes plainely in the particulars, 2 *Cor.* 11.23. *Elias* that was sent in his time to restore Religion, was at length so wearied in this businesse, that he desired the Lord to take him out of the world, 1 *King.* 19 4. The paines of the Prophet *Esay*, made him crie *My leanenesse, my leanenesse*: and *Jeremie* cryeth, *My belly, my belly*: signifying that his griefes and his paines in the Ministery, were as the paine of the *Colike*. By this wee see, that they have much to answere for before God, that are in this calling, and yet take little or no paines therein. And that they which take the most paines, come farre short of their duty.

Againe, when he saith, *I travell*, he signifies the dignity of the Ministery, that it is an instrument appointed of God for the worke of regeneration: for *Paul* compares himselfe to a woman in travell, and the worke of his ministery, to the travell it selfe, whereby children are borne to God. This serves very well to stoppe their mouthes, that condemne the vocall and externall ministery.

When he saith, *I travell againe*, hee teacheth, that if men fall after their first initiall repentance, there is still a possibility of mercy, and a place for a second repentance. We must *forgive till seventy times seven times*. *Mat.* 18.22. Much more will God doe it. The Parable of the prodigall sonne shewes, that they which fall from God after their calling and first conversion, may againe by new repentance be recovered.

An objection: *Pauls* second travell presupposeth a second regeneration in the Galatians: and if they were borne againe the second time, then in their apostasie they fell wholly

from God, *Answ.* When *Paul* saith *I travell againe*, hee doth not presupposе any second spirituall generation: for the childe of God is but once begotten to the Lord; and *Paul* here calls the Galatians, *little children*, because even in the time of their fall, the seed of God still remained in their hearts. And because the Image of Christ was againe to bee reformed and restored in the Galatians, in this respect he saith, *I travell againe of you.*

The end of *Pauls* Ministery is expressed in the words, *till Christ be formed in you*: that is, till (as it were) the counterfeit or Image of Christ be stamped and imprinted in your hearts. This Image hath two parts. The first is, a right knowledge of Christ in respect of his natures and offices, as they are set forth in the word. This knowledge was defaced in the Galatians, when they joyned workes with Christ, for then they made him to be an imperfect Saviour. The second part of this Image, is a conformity with Christ, *Rom.* 8. 29. It is twofold, *conformity in quality*, and *conformity in practice.*

Conformity in quality is againe twofold. The first is, *conformity to the death of Christ*, when the vertue thereof works in us a death of sin, and when we suffer as Christ suffered, in silence, contentation, obedience, subjecting our selves to the will of God. The second is a *conformity to the resurrection or life of Christ*, and that is, when we live not onely a naturall, but also a spirituall life, which is, to submit our selves to be ruled by the word and spirit of Christ.

Conformity in practice is, when we carry our selves as Prophets in the confession of the name of Christ, in teaching, exhorting, and admonishing one another; as Priests to offer our bodies and soules in sacrifice to GOD: as spirituall Kings, bearing sway over the lusts and corruptions of our owne hearts. And thus is Christ to bee framed in the hearts of men.

The Vse. Here we see the end of all preaching, is to make sinfull men to become new creatures, like unto Christ; this is the drift of the Ministery: and the doctrine that tends to this purpose, is sound and wholesome. Again here we see, that in the new Testament, there is but one rule and order of all men, and that is the rule of Christ, *Take up thy crosse, and follow me*: and for this cause the Ministery serves to frame Christ in the hearts of all beleevers. Therefore the severall rules and orders of Monkes and Friars in the church of Rome, are meere superstitions.

Furthermore, *Paul* here makes two degrees of Gods children; one is, when they are begotten of God, and Christ is formed in them. The second, when they are begotten of God, yet so, as they are yet unformed. Such were the Apostles when they confessed Christ to be the Sonne of the living GOD, *Matth.* 16. for then they knew not the article of Christs death, resurrection, ascension, at that time, nor the manner of his kingdome. Of this sort was *Rahab* when she received the spies, *Hebr.* 11. for then she was not informed in the religiō of the Iewes, but only acknowledged the God of Israel to be the true God, and had a resolution to joyne her selfe to the people of God. Of this sort were the Corinthians at the first. For they were carnall more then spirituall, even babes in Christ, 1 *Cor.* 3. 3. This must teach us where we see any good thing in men to cherish it. For though as yet they be not Christians formed, yet they may be Christians in forming.

When *Paul* saith, *until Christ bee formed*, he shewes that the conversion of a sinner, is not wrought in one moment, but by little and little, in processe of time. In the generation of infants, first the braine, heart, and liver are framed: then the bones, veines, arteries, nerves, membrances: and after this, flesh is added. And the infant first begins to live the life of a plant, by growing & nourishing; then it lives the life of a beast, by sense and motion; & thirdly, the life of a man, by the use of reason. Even so God outwardly prevents us with his word, and inwardly he puts into us knowledge of his wil, with the beginnings or seeds of faith & repentance, as if it were a brain and a heart: from these beginnings of faith and repentance, arise heavenly desires; from these desires follows asking, seeking, knocking: and thus the beginnings of faith are increased, and men goe on from grace to grace, till they be tall men in Christ. And for this cause, we must with constancy use the good meanes in hearing, reading, praying.

Lastly, we are all here put in minde to study, and to use all good meanes that wee may be like to Christ, specially in the disposition of the inward man. There is a spirituall madnesse in the minds of many men: they thinke of nothing but of the fashion of their apparell, and of the trimming of their bodies: but let us thinke how to imprint the gracious Image of Christ in our hearts: thus shall wee be lovely, and have favour in the eyes of God.

Thus much of *Pauls* love: now followes his desire in the 20. verse. In which I consider three things: the desire it selfe, *I would I were with you now*: the end of his desire, *that I might change my voyce*: the occasion thereof, *for I am in doubt of you.*

When *Paul* saith, *I would I were with you now*, he shewes, that the presence of Pastours with their people, is a thing most necessary. And there are two reasons thereof. One is, to prevent spirituall dangers, which are manifold and continuall, in that *the devill seekes continually whom hee may devoure*: 1 Pet. 5. 8. and *wrastles against principalities & powers in heavenly things*, Ephes. 6. 12. In this respect Pastours are called *Watchmen* and *Overseers*. Secondly, the presence of Pastours with their people, serves to redresse things

things amisse, and to recover them that be in apostasie: as *Paul* saith in this place. Therefore it were to be wished, that this minde of *Paul* were in all Pastors, that with one consent they might say to their people, *I would I were with you now.*

In the words [*that I might change my voice*] *Paul* continues the allusion (which he made in the former verse) to a woman with childe: and hereby he signifies two things. The first is, that he will leave further disputing with the Galatians, and fall to lamenting and crying, as mothers doe in the time of their travell, by reason of their paine. This is to change the voice. It was the manner of *Paul* to abase himselfe, and to mourne for the sins of others, 2 *Cor.* 12. 24. and he reproves the Corinthians, that they were puffed up, & did not mourne for the incestuous person. Like was the practice of *David*, *Psalm.* 119. 136. of *Lot*, 2 *Pet.* 2. 7. of *Ieremy*, *Lament.* 2. 11. of the friends of *Iob*, *Iob* 2. last. of the godly in the dayes of *Ezekiel*, c. 9. 4. of Christ in respect of Ierusalem, *Luke* 19. 41. And it hath beene alwayes the practice of holy men, when there was no helpe, with teares to commend the case to God.

If sorrow for other mens offences make *Paul* change his voice, much more are men to doe it for their owne. *Peter*, in his repentance left his presumptuous speaking, and fell to bitter and secret teares: and so did the woman that stood at the feet of Christ weeping, and washed his feet with her teares, *Luke* 7. 38. The like ought we to do for our offences and sinnes. The earth-quake this winter past must stirre us up to this duty. For it is a matter full of terrour, 1 *Sam.* 14. 15. and the sicknes which hath taken hold of thousands, as a gentle warning must bee respected. And it must be considered, that the changes of the great world bring with them like changes in the little world, that is, in the bodies of men.

Againe, to *change the voice*, is to conferre with the Galatians, and upon conference to temper his voice to their manners and conditions, as nourses stammer and lisp with children. For some are with pitty to bee recovered: and some with terrour, *Iude* 22, 23. Hence I gather.

That the conference of Pastours and people, is a thing very necessary. *Paul* here ascribes more to it than to his Epistle. It is the life of preaching. For by it the teachers know better what to teach, and the people better to conceive things that are taught. Here then we see a common fault. Men are content to heare, but they will not confer with their teachers: and in the time of sickness, the first person that is conferred with, is the Physitian, and the Minister is last sent for: whereas on the contrary, the cure of the soule is the cure of the body, *Iob* 33. 23, 25.

Againe, here is set downe the way to attaine all good learning: and that is, that learners be present with their teachers: and the teachers againe temper their voyces to the capacity of the learners. Thus *Samuel* was with *Eli* at the doore of the Tabernacle: thus Christ was in the Temple among the Doctors, hearing them and asking them questions, *Luke* 2. 44.

Thirdly, *Paul* here sets downe the way to make a pacification for Religion in these last dayes: and the way is, that the Pastors of the Church be assembled together by the authority of Princes: and being assembled, they temper their voyces one to another according to the written Word. Thus may they that lye now under the Apostasie of Antichrist, be recovered, *Act.* 15. 6. And the promise of God is, that *when two or three come together in his name, he will be with them*, *Mat.* 18. 18.

Lastly, the Ministers (as here we see) are to temper their gifts and speech to the condition of their hearers. The Corinthians were babes in Christ, and *Paul* feeds them with milke, 1 *Cor.* 3. 3. To the Iew he became a Iew, to the Gentile a Gentile, that he might winne some, 1 *Cor.* 9. 18. For this cause it were to bee wished, that Catechising were more used than it is of our Ministers. For our people are for the most part rude and uncatechised: and therefore they profit little or nothing by Sermons. A Sermon to such persons is like a great loafe set before a child. And it is no disgrace for learned Ministers, in plaine and familiar manner to catechise: for this is to lay the foundation, without which all labour in building is in vaine. Againe, our ignorant people should bee content even in their old age to learne the catechisme: for by reason of their ignorance, they lye as a prey to the Atheist and Papist: and in much hearing they learne little; because they know not the grounds of doctrine that are usually in all sermons. And it is a fault in many, that they love to heare Sermons which are beyond their reach, in which they stand and wonder at the Preacher: and plaine preaching is little respected of such.

The occasion of *Pauls* desire is in these words, *I doubt of you*; or thus, *I am in perplexity for you*: and this *Paul* speakes as a mother in some dangerous extremity, in the time of her travell, as *Rachel* was in the birth of *Benjamin*, *Gen.* 35. And the words carie this sense, I am troubled for your recovery, and I feare it will never be.

Here we learne, how dangerous a thing it is to fall from grace, though it be but in part. For a man cannot recover himselfe when hee will. Wee doe not the good wee can, unlesse God makes us doe it, *Ezech.* 36. 27. *Cant.* 1. verse 4. *Ierem.* 31. verse 19. Therefore it is an errour to thinke that we may repent and turne to God when wee will, as many suppose. And this must bee a warning unto us to preserve the good things that God hath

put into us, and not to quench the Spirit.

And though *Paul* doubt of the recovery of the Galadans, yet he spares not to send his Epistle to them, and to use meanes. And thus in desperat cases, we must use the best meanes, and leave the successe to God. Thus the Israelites when there was no other helpe, went into the sea, as into their death-bed, or grave, by faith staying themselves on the promise of God, *Heb.* 11.29. 2 *Chron.* 20.12.

That which *Paul* here saith, may be said of many among us in whom Christ is not yet framed, whether we respect knowledge, or good life: for they give just occasion of doubting whether they will ever turne to GOD or no.

21. *Tell me ye that will be under the law, doe ye not heare the law?*

22. *For it is written, that Abraham had two sonnes, one by a servant, and another by a free woman.*

23. *But hee which was of the servant, was borne after the flesh: and he which was of the free woman, by promise.*

From the 8. verse of this Chapter, to the 20. verse, *Paul* hath handled the conclusion of the principall argument of this Epistle, touching the apostasie of the Galatians: and here he returnes again to his former doctrine touching the justification of a sinner by faith without the workes of the law: and he confirmes it by another Argument, the summe and substance whereof is this: Your libertie from the law was prefigured in the family of *Abraham*: therefore yee are not bondmen to the law, but free-men.

The argument is at large propounded, and it hath foure parts: a preface in the 21. verse: an history of *Abraham* and his family, verse 22, 23. the application of the history from the 24. verse to the 30. the conclusion, verse 31.

And first of the Preface. *Law*] the word *law* in the first place, is taken properly for the morall and ceremoniall law of *Moses*: and in the second place, for the bookes of *Moses*, and namely, for the booke of Genesis. And in this sense the word is taken, when Christ is said *to expound the Law and the Prophets*. *Luke* 24. And sometimes it signifies all the bookes of the old Testament, *John* 15.25.

Under the Law] to be under the law, is to hold our selves bound to the fulfilling of the law, and to looke for life eternall thereby.

Doe ye not heare the law? that is, yee reede and heare indeed, but yee understand not the scope and drift of that which you reade.

In this Preface, first *Paul* meets with the pride of mans nature, whereby the Galatians went about to establish their owne righteousnesse by the law, when he saith, *ye that will be under the law*, &c. with this pride were the Jewes tainted, *Rom.* 10 3. and the young Prince that came to Christ and said, *Good master, what must I doe to be saved?* And the Papists of our time, who will not bee subject to the justice of God, but set up their owne justice in the keeping of the law. The like doe the ignorant people among us, who hold that they are able to fulfill the law, and that they are to be saved thereby. And when they say, they looke to be saved by their faith, they understand thereby their fidelity, that is, their good dealing.

Againe, *Paul* here notes the servile disposition of men that love rather to bee in bondage under the law, than to be in perfect liberty under the grace of God. This we see in daily experience. All professe Christ among us: yet it is even a death to the most, to forsake the bondage of the flesh. Christ we professe, yet so as we take libertie to live after the lusts of our owne hearts.

When *Paul* saith, *doe ye not heare the law?* he notes the cause of out spirituall pride, and of the servile disposition before named, namely, ignorance in mistaking and misconceiving the true scope of the law: for the Galatians did not consider that Christ was the scope of the law, but they supposed that the very observation of the Law even since the fall of man, did give life and justifie. This ignorance was to the Jewes as a veile before their eyes in the reading of the law, 2 *Cor.* 3. 14. And this ignorance hath blinded the Papists to this day: for he supposeth that the Gospell is nothing else but the law of *Moses*, and that Christ indeed is but an instrument to make us keepers of the law, and consequently saviours of our selves.

In the history of *Abraham* I consider three things; the fact of *Abraham* in taking two wives; the event upon this fact, hee had two sonnes by them; the condition of these sonnes.

Touching the fact of *Abraham*, it may bee demanded, what is to bee judged thereof? The ground to the answer shall be this: that *marriage is the indivisible conjunction of one man and one woman onely*. This Christ of purpose teacheth, *Mat.* 16. where he saith that *God created them at the first man and woman*, and not women, v. 4. *that a man must forsake father and mother, and cleave to his wife*, not to his wives, v. 5. that *they twaine shall be one flesh*, v. 6. And in all this Christ makes no new law, but onely revives the first institution of mariage made in Paradise. And *Moses* having let downe this divine institution, addes withall, that *Lamech* was the first that brake it, by taking many wives.

Now then, the answer to the question is twofold. Some say, that *Abraham* and the rest of the Patriarchs had a dispensation from God to marry many wives, and therefore that it was no sinne in them. Of this minde are sundry learned men, both Protestants and Papists. But the answer is onely conjecturall, and hath no evidence in Scripture.

The second answer is, that God did not approve

approve the polygamy of the Fathers, or commend it, but did onely tolerate it, as a lesser evill, for the preventing of a greater. This toleration appeares, in that God commanded, *That the King must not multiply his wives*, *Deut.* 17.17. and that the childe of the hated wife, (though she be the second wife) if it be first borne, shall be the heyre, *Deut.* 21 15. The occasions of this toleration were two. One was a desire in the Patriarches to multiply their posterity, that if it were possible, the Messias might descend of their line. The second was, the common custome of men in the east Countries, who made no matter of it to marry many wives: and common custome bred a common error, and a common error bred common ignorance, whereby that which was indeed a sinne, was esteemed no sinne.

It may be objected, if the having of many wives were an offence, that *Abraham* and the rest of the holy Patriarches lived and dyed in a sinne without repentance: because we finde nothing in Scripture teaching their repentance for this sinne. *Answ.* Knowne sins require particular repentance: but if sinnes bee unknowne, or unconsidered, by reason that men are caried away with a sway of the times (as the Patriarches were) a generall repentance sufficeth, *Psal.* 19.12.

Againe, it may bee alledged, that *Abraham* tooke *Agar* by the consent of *Sara*. *Answer.* That sufficeth not to make a full excuse for *Abraham*. For if mariage were a meere civill contract, as it is made by the consent of men and women, so it might bee dissolved by like consent: But it is more than a civill contract: because in the making of it, beside the consent of the parties, the authority of God is interposed: and therefore *Saraes* consent (in giving *Agar* to *Abraham*) is nothing without the allowance of God; and wee may not thinke that God will allow of that which is directly against his owne ordinance.

Thirdly, it may bee alledged, that if the having of many wives be a fault, then *Abraham* and the rest were adulterers. *Ans.* Not so, the polygamy of the fathers is to bee placed in the middle, betweene adultery and holy wedlocke. They tooke not wives of a lewd minde, for the satisfying of their lust, but of a conscience not rightly informed in this point.

The event upon the fact of *Abraham* was, that his two wives bare him two sonnes. He had indeed more sonnes by *Ketura*, *Genesis* 25. 2. but these two, *Ismael* and *Isaac* are only here mentioned, because by the speciall appointment of God, they were ordained as types of true beleevers, and hypocrites: reade *Rom.* 9.7, 8.

The condition of the two children is set forth by a double difference. The first is, that *one was borne of a bond-woman*, and therefore a bondman; *the other of a free woman*, and therefore a free man, and the heyre. Here it may be demanded, how the same person can bee both a wife and a bond woman? *Answer.* Among the heathen (as also among the Iewes) there were two sorts of wives. Of the first kinde were they that were joynt governours of the family with the husband, and they were called mistresses of the house. Of the second sort were they, that served onely for propagation, and were in all other respects as servants or strangers. Of the first kinde was *Sara*; and of the second, *Hagar*, and *Ketura*. Vxor mater familias. Vxor usuaria.

The second difference of the children was this: one, that is *Ismael, was borne after the flesh*, that is, by the strength of nature, and according to the fleshly counsell of *Sara*, who did substitute *Hagar* into her owne roome. The other, namely *Isaac, was borne by the promise*, that is, according to the order of nature, yet not by the strength of nature, but by the vertue of the promise of God.

In the birth of *Ismael*, *Saraes* desire was good, that the promise of God might be accomplished: but the meanes was carnall, the substitution of her handmaid. This is the condition of the godly: they entend and desire the best things, but they faile in the manner of doing. The spirit stirreth up good motions, and the flesh corrupteth them. *Paul* sayth, *That to will was present with him, but he could not doe that which was good, as hee ought.* This must cause us alwayes to humble our selves for our best workes.

Againe, wee are here taught not to make haste to accomplish our desires, but when God promiseth any thing, to wait his leisure, and in the mean season to live in subjection. *Sara* with all her haste could not prevent Gods providence. She hath her desire in the birth of *Ismael*, but yet he is borne according to the flesh, in bondage, and hee is not the promised seed.

In the birth of *Isaac* wee see the vertue of the promise of God, when it is mixed with our faith: for then it makes things possible, that are otherwise impossible, *Malph.* 17.20. If then wee desire any good things at the hands of God, our duty is in silence and patience to rest on the promises of God, and then our desires shall indeed bee accomplished.

24. *By the which things another thing is meant. For these mothers are the two Testaments, the one (which is Agar) of mount Sina, which gendreth to bondage.*

25. *For Agar, or Sina, is a mountaine in Arabia, and it answereth to Jerusalem which now is, and she is in bondage with her children.*

The application of the former history here beginneth: and the sense of the words is, *Another thing is meant*] the words are thus: *These things are spoken by an allegory*: that is, one thing is said, and another thing is meant.

Two mothers] *Agar* and *Sara*. *Are two*] they represent or signifie the two Testaments. *Est* is put for *significat*. Of the two Testaments I will speake afterward.

The one] the one Testament, which is the covenant of workes [*which is Agar*] which Testament is figured by *Agar* [*is of Mount Sina*] came from mount Sina, where the law was delivered to the Israelites. *And gendreth to bondage*] that is, it makes all men bondmen that looke to bee justified and saved by the workes of the law.

For Agar or Sina] Here the Translators are deceived, supposing that Mount Sina had two names, *Agar* and *Sina*: but this opinion of theirs hath no ground, and the words are thus to be read, *Agar is Sina*. Here *Agar* signifies not so much the person of *Abrahams* handmaid, as that which is said in the former history of *Agar*. For the words are τὸ Ἄγαρ. And Sina must bee considered as a place, where it pleased God to publish the law. And the words thus considered, have this sense, *Agar is Sina*, that is, *Agar* figures Sina, two wayes: First, in condition: for as *Agar* was a bond woman, so Sina in respect of the law, was a place of bondage: and in this respect also it is called Sina of *Arabia*, which was a desert out of the land of Canaan. Secondly, in effect: for as *Agar* bare *Ismael* a bondman to *Abraham*; so Sina or the law, makes bond men. *And it answereth*] Sina answereth to Ierusalem, that is, as *Agar* figures Sina; so *Agar* figures Ierusalem: and by this meanes, Sina and Ierusalem are like, and stand both in one order. Now *Agar* figures Ierusalem two wayes, in condition, and effect. In condition: for as *Agar* was a bond woman, so Ierusalem, or the nation of the Iewes refusing Christ: and looking to be saved by the law, are in spirituall bondage. In effect: for as *Agar* brings forth *Ismael* a bond man; so Ierusalem by teaching the law makes bond men. Therefore *Paul* saith in the last place, of Ierusalem, *and she is in bondage with her children*.

The use. *These things are said by allegory*] Here the Papists make a double sense of Scripture, one *literall*, the other *spirituall*. *Literall* is twofold. *Proper*, when the words are taken in their proper signification. *Figurative*, when the holy Ghost signifies his meaning in borrowed termes.

Spirituall sense they make three. One *allegorical*, when things in the old Testament are applyed to signifie things in the new Testament. The second is *Tropologicall*, when Scripture signifies something touching manners. The third is *Analogicall*, when things are in Scripture applyed to signifie the estate of everlasting life. Thus Ierusalem properly is a City: by allegory, the Church of the new Testament: in a tropologicall sense, a State well ordered: in an analogicall sense, the estate of eternall life. Their senses they use to apply to most places of the Scripture, specially to the history. But I say to the contrary, that there is but one full and intire sense of every place of Scripture, and that is also the literall sense, sometimes expressed in proper, and sometimes in borrowed or figurative speeches. To make many senses of Scripture, is to overturne all sense, and to make nothing certaine. As for the three spirituall senses (so called) they are not senses, but applications or uses of Scripture. It may bee said that the history of *Abrahams* family here propounded, hath beside his proper and literall sense, a spirituall or mysticall sense. I answer, they are not two senses, but two parts of one full and intire sense. For not only the bare history, but also that which is thereby signified, is the full sense of the holy Ghost.

Againe, here we see the Scripture is not onely penned in proper tearmes, but also in sundry divine figures and allegories. The Song of *Salomon* is an allegory borrowed from the fellowship of man and wife, to signifie the communion betweene Christ and his Church: and so is the 45. *Psal.* The booke of *Daniel*, and the Revelation, in an allegoricall history. The Parables of the old and new Testaments, are figures or allegories. When *David* saith. *Psal.* 45.4. *Ride on upon the word of truth, meeknesse, and justice*, hee describes a Princes Chariot by allegory. The Guide is the Word; the horses that draw it, are three, truth, meeknesse, and justice. And thus the throne of God is described by like allegory, *Psalme* 89.v.14. the foundation of the throne are righteousnesse and equity: the maine bearers to goe before the throne, are mercy and truth.

If may be demanded, when doth the Scripture speake properly, and when by figure? *Answ.* If the proper signification of the words be against common reason, or against the analogy of faith, or against good manners, they are not then to be taken properly, but by figure. The words of Christ, *Joh.* 15.1. *I am the true vine, and my Father is an Husbandman*; If they be taken properly, they are absurd in common reason: therefore the words are figurative: and the sense is this: *I am as the true Vine, and my Father as an Husbandman*. The words of Christ, *Take, eate, this is my body*, 1 *Cor* 11.24. taken properly, are against the articles of faith, *He ascended into heaven, and sits at the right hand of God*. And they are against the first Commandement, *Thou shalt not kill*. And therefore they must bee expounded by figure, thus, *This bread is a signe of my body*. The like is to bee said of other places: they must be taken properly, if it bee possible: if not, by figure.

Here then they are to be blamed, that make the use of Rhetoricke in the Bible, to bee a meere foppery. For to this purpose there is a booke in English heretofore published. As also they of the Family of Love are justly to be

be condemned, who in another extremity, turne all the Bible to an Allegory, yea even that which is said of *Adam*, and of Christ.

They are two Testaments] *they are*, that is, they significant so *Agar is Sina a mountaine in Arabia*, that is, signifies Sina. Thus *the Rocke in the wildernesse is Christ*, 1 *Cor.* 10.4. that is, figures Christ. Like to this is the sacramentall phrase, *This is my body*, that is to say, *this bread signifies my bodie*. Great is the madnesse of men that hence gather transubstantiation, or the reall conversion of bread into the body of Christ. They might as well gather hence the conversion of *Agar* into mount Sina.

The two Testaments are the Covenant of workes, and the Covenant of grace, one promising life eternall to him that doth all things contained in the law: the other to him that turnes and beleeves in Christ. And it must be observed, that *Paul* saith, *they are two*, that is, two in substance, or kinde. And they are two, sundry wayes. The law, or covenant of workes, propounds the bare justice of God, without mercy: the covenant of grace, or the Gospell, reveales both the justice and mercy of God, or the justice of God giving place to his mercy. Secondly, the law requires of us inward and perfect righteousnesse, both for nature, and action: the Gospell propounds unto us an imputed justice resident in the person of the Mediatour. Thirdly, the law promiseth life upon condition of workes: the Gospell promiseth remission of sinnes and life everlasting, upon condition that wee rest our selves on Christ by faith. Fourthly, the law was written in Tables of stone, the Gospell in the fleshy tables of our heart, *Jerem.* 31. 33. 2 *Cor.* 3.3. Fifthly, the law was in nature by creation: the Gospell is above nature, and was revealed after the fall. Sixtly, the Law hath *Moses* for the Mediatour, *Deut.* 5.ver. 27. but Christ is the Mediatour of the new Testament, *Heb.* 8.6. Lastly, the law was dedicated by the blood of beasts, *Exo.* 24.5. and the new Testament by the blood of Christ, *Heb.* 9.12.

Here then falls to the ground a maine pillar in Popish religion, which is, that the law of *Moses*, and the Gospel, are all one law for substance: and that the difference lies in this, that the law of *Moses* is darke and imperfect, and the Gospell, or the Law of Christ more perfect: because he hath (as they say) added counsels to precepts. Againe, the Law (they say) without the spirit, is the law properly, and with the spirit, it is the Gospell. But all this is false which they teach. For the two Testaments, the Law and the Gospell, are one in nature, substance, or kinde: and the difference lyes not in the presence or absence of the Spirit.

And whereas the Papists make two justifications, the first meerly by grace, the second by workes: besides the two Testaments, they must establish a third Testament compounded of both: and it must be partly legall, and partly Evangelicall; otherwise the twofold justification cannot stand. For the Law propounds onely one way of justification, and the Gospell a second. The doctrine therefore that propounds both, is compounded of both.

God did not approve the polygamy of *Abraham*, yet doth hee use it to signifie the greatest mystery of our Religion. Here we see a great point of the divine providence of God, who ordereth and useth well the things which hee doth not approve. This is the foundation of our patience, and a meanes of true comfort. *Joseph* thus comforts himselfe and his brethren, that God ordered and disposed their bad enterprise, to his and their good, *Gen.* 45.6.7.

Here againe *Paul* sets downe two properties of the Testament of works, or of the law. The first is, that it *comes from mount Sina*. And here lies the difference betweene the law and the Gospell: the Law is from Sina, the Gospel from Sion or Ierusalem. For there it was first to be preached, and from thence conveyed to all nations, *Micb.* 4.1. *Exech* 47.1.

The second property of the Law is, that it gendreth to bondage: because it maketh them bondmen, that look to be saved and justified thereby. And this it doth, by revealing sinne and the punishment thereof, which is everlasting death, and by convincing all men of their sins, and of their deserved condemnation. In this respect, it is called *the ministery of death*, 2 *Cor.* 3.6. and *Paul* saith, that after he knew his sinnes by the law, he dyed, and the law was the meanes of death unto him, *Rom.* 7.10. Here is another difference betweene the law and the Gospell. The law gendets to bondage: the Gospell gendets to life. For it is an instrument of the Spirit for the beginning and confirming of our regeneration and salvation: and so is not the Law, which is no cause, but onely an occasion of the grace of God in us.

Whereas Ierusalem that now is, is said *to be in bondage, as Sina and Agar*; it is to be observed, that there is no Church in the world, nor people, which is not subject to apostasie. For God had made great and large promises to Ierusalem, *Psal.* 122. and 132. and yet for all this, Ierusalem by refusing Christ, and by establishing the justice of the law, is come into bondage, and deprives her selfe of the inheritance of eternall life. Therefore it is a falsehood which the Papists teach, that the infallible assistance of the Spirit is tyed to the Chaire, and Consistory of the Pope, so as he, and consequently the Church of Rome cannot erre. Here againe, we see what may be the future condition of England. For it may bee said of it hereafter, England that now is, is not that which it hath bin, namely, a maintainer of the Gospel of Christ. Therefore wee must not be high minded, but feare, and now take

heed

heed of the first beginning of apostasie. The Holy Ghost, *Hebr.* 3.12, 13. sets downe the degrees thereof, and they are five in number. The first is, *the deceit of sinne*: the second is, *the hardning of the heart* after men are deceived by sinne: the third is, *an evill heart*, which grows upon hardnesse of heart: the fourth is, *unbeleefe*, whereby the word of God is called in question, and the truth thereof: and after unbeleefe followes *a departure from God and Christ*. That this may not be, we must carefully avoid all the deceits of sinne, as namely, covetousnesse, ambition, lust, &c.

Againe, as *Agar* signifies the law, so doth *Ismael* all Justiciaries, that looke to bee saved by the law. Here then we see the condition of the world the greatest part whereof are Ismaelites. For the Turke, and the Iew, looke at this day to be saved by their workes. The Papist ascribes his conversion not wholly to grace, but partly to grace, & partly to nature, or the strength of man will helped by grace. And thus are they borne after the flesh, as *Ismael* was. And our common people, though in shew thy professe reformed Religion, yet in deed a great part of them are Ismaelites. For they looke to be saved by their good serving of God, and by their good deeds: and they little thinke on Christ and his merits. And thus they deprive themselves of all title to eternall life. Therefore it stands them in hand to condemne nature and the strength thereof, and to renounce their owne workes, and to rest onely on the promise of mercy for eternall salvation: thus shall they bee the Children of the promise, and Heyres of God.

A Lastly, in That Ierusalem is in bondage like *Agar* or mount Sina, wee see how vaine are the pilgrimages to the holy Land, and how needlesse were the wars made for the recoverie thereof.

B 26. *But Ierusalem which is above, is free: which is the mother of us all.*

Here *Paul* shewes what is figured by *Sara*, namely, the new Ierusalem, which is the Catholike Church, *Hebr.* 12, 22, 23. *Revel* 21.2. And it is here so termed, because Ierusalem was a type thereof in sixe respects. First, God chose Ierusalem above all other places to dwell in, *Psal.* 132. 13. And the Catholike Church is the company of predestinate, chosen to be a peculiar people to God. Secondly, Ierusalem is a City compact in it selfe, by reason of the bond of love and order among the Citizens, *Psal.* 122.3. In like sort the members of the Catholike Church are linked together by the bond of one spirit. Thirdly, in Ierusalem was the Sanctuary, a place of Gods presence, and of his worship, where also the promise of the seed of the woman was preserved till the comming of the Messias: and now the Catholike Church is in the roome of the sanctuary: in it we must seeke the presence of God, and the word of life: therefore it is called *the pillar and ground of truth*; 1 *Tim.* 3. 15. Fourthly, in Ierusalem was the throne of *David*, *Psal.* 122.5. and in the Catholike Church is the throne or scepter of Christ, figured by the kingdome of *David*, *Rev.* 3.7. Fifthly, the commendation of a City (as Ierusalem) is the subjection and obedience of the Citizens: now in the Catholike Church all beleevers are Citizens, *Eph.* 2.19. and yeeld voluntary obedience and subjection to Christ their King, *Psalme* 110.2. *Esay* 2. 5. Lastly, as in Ierusalem the names of the Citizens were inrolled in a Register; so the names of all the members of the Catholike Church, are inrolled in the booke of life, *Revel.* 20. 15. *Heb.* 12. 23.

C Againe, the Catholike Church dwelling here below, is said to bee *above in heaven* for two causes. First, in respect of her beginning, which is from the election and grace of God, and from Christ the Mediatour, of whose flesh and bone we are that beleeve, *Eph.* 5. 30. The justice whereby we are justified is in Christ; our holinesse and life, flowes from the holines and life of Christ, as from a root. Secondly, the Church is said to *be above*, because it dwels by faith in heaven with Christ; for the property of faith is to make us present after a sort, when we are absent, *Heb.* 11.1.

The use. This being so, we are admonished to live in this world as pilgrimes & strangers, 1 *Pet.* 2.11. and therefore we must not set our love upon any earthly thing, but our mindes must be upon the countrey to which we are travelling. And whatsoever is an hinderance to us in our journey, we must cast it from us, that we may goe lightly: and if we have any wrong done us either in goods or good name we must the rather bee content, because wee are out of our country in a strange place: and hereupon wee must take occasion to make haste to our journies end, that is, to our owne city, and last abode. Thus did the Patriarchs, *Heb.* 11.13, 15.

D Secondly, we must carie our selves as Burgesses of heaven, *Phil.* 3.20. And this we shall doe by minding, seeking, & affecting of heavenly things, by *speaking the language of Canaan*, which is, to invocate and praise the name of God. Lastly, by leading a spirituall life, that may beseeme the Citizens of heaven. Many faile in this point, when they come to the Lords Table, they professe themselves to bee Citizens of the city of God, but in their common dealings in the world, they play the starke rebels against God and his word, and live according to the lusts of their blinde and unrepentant hearts.

Thirdly, when *Paul* saith, that *Ierusalem which is above is free, &c.* hee shewes that the Catholike Church is one in number, and no more: *Cant.* 6.8. *My dove is alone, and the onely daughter of her mother. John* 10.11. *One sheepefold. There bee many members, but one bodie*, 1 *Cor.* 12, 12.

Fourthly,

A Fourthly, hence we gather, that the Catholike Church is invisible. For the company of them that dwell in heaven by their faith, cannot be discerned by the eye. *John* saw the heavenly Ierusalem descending from heaven, yet not with the bodily eye, but in *spirit*. *Rev.* 21.10. The things which make the catholike church to bee the Church, namely, election, vocation, justification, glorification, are invisible, the Papist therefore erreth, when hee teacheth, that the Catholike church is a visible company under one Pastour, namely the Pope. And the places which they bring to proove the visibility of the universall church, concerne either particular churches, or the churches that were in the dayes of the Apostles; or agains, they speake of the inward glory, and the beauty of the Church.

B *Free*] that is, redeemed from the bondage of death and sinne: and so from the curse of the law. Of this freedome I will speake more afterward.

The mother of us all] she is called *a mother*, because the word of God is committed to the keeping of the Church, which word is *seede*, 1 *Pet.* 1.23. and *milke*, 1 *Corint.* 3. 2. and *strong meat*, *Heb.* 5.14. And the Church is a mother, which by the ministery of the said word, brings forth children to God, and after they are borne and brought forth, shee feeds them with milke out of their owne breasts, which are the Scriptures of the old and new Testament.

C Here a great question is to bee propounded, namely, where we shall finde this our Mother? for it is the duty of all children to have recourse unto their mother, and to live under her wing. The advocates of the Popish church, Priests and Iesuites say, wee must bee reconciled to the church and See of Rome, if we would be of the catholike church. To this purpose they use many motives, I will here propound seven of them: because heretofore they have beene scattered abroad among us.

The first motive. The church of Rome hath meanes of sure and certaine interpretation, tradition, councils, fathers: wee have nothing but the private interpretation of *Luther*, *Melanthon*, *Calvin*, &c. *Answ.* Scripture is both the glosse and the text. And the principall meanes of the interpretation of Scripture, is Scripture it selfe. And it is a meanes, when places of Scripture are expounded by the Analogy of faith, by the words, scope, and circumstances of the place. And the interpretation which is fitable to all these, is sure, certaine, and publike: for it is the interpretation of God. Contrariwise the interpretation which is not agreeable to these, though it be from church, fathers, and councils, is uncertaine, and it is private interpretation. Now this kinde of interpretation wee allow: and therefore it is false, that wee have only private interpretations, and that all interpretations of the church of Rome are publike.

D Secondly, I answer, that we are able to justifie our interpretation of Scripture for the maine points of Religion, by the consent of fathers, and councils, as well as they of the church of Rome.

The second motive. We have no divine and infallible authoritie to rest on in matter of religion but they of the church of Rome have. *Answ.* In the canonicall Scriptures of the Prophets and Apostles, there is divine and infallible authority: for they are now in the new testament, in stead of the lively voyce of God. And this authority we in our church acknowledge. Secondly, I answer, that the church hath no divine and infallible authority distinct from the authority of Scriptures (as the Papist teach) but onely a Ministery, which is to speake in the name of God, according to the written word.

The third motive. Wee have no limitations of opinion, and affection, but they of the church of Rome have. I answer, first: wee suffer our selves to be limited for opinion, by the analogy of faith, and by the written word, and so doth not the Papist, which addes tradition to the Scripture. And for affection wee suffer our selves to bee limited by the doctrine of repentance, and new obedience. Secondly, I answer, that the church of Rome useth false meanes of Limitation. For it teacheth, that for opinion, wee must captivate our senses to the determination of the church, by beleeving as the church beleeveth, though it be not known what the church beleeveth. And it limits affection, by auricular confession, and by canonicall satisfaction, meere inventions of men.

The fourth motive. The Romane religion drawes the multitude. *Answ.* It drawes them indeed, because it is a naturall religion, but it doth not turne them from darknes to light, from death to life. Secondly, I answer, that Antichrist in his comming shall draw the multitude. 2 *Thess.* 2.9.

The fifth motive. There were never but two alterations of religion. One in the dayes of *Elias*; the other in the dayes of *John* the Baptist. *Answ.* I will shew a third. *Paul* saith, that before the end, there shall bee a departure, 2 *Thess.* 2. and this departure is generall in all Nations, *Revel.* 13.16. and after a thousand yeares there shall be the first resurrection, *Revel.* 20. 5. and this resurrection is the reviving and the restoring of the Gospell after long ignorance and superstition.

The sixt motive. The church of Rome hath a Iudge to end controversies: we have none. *Answ. Christ* is our Iudge: and the Scripture is the voyce of this Iudge, determining all things pertaining to salvation, fully, and plainly to the contentation of any conscience.

The seventh motive. The Roman religion is futable to auncient Tradition. *Answer.* It

is contrary. For it aboliſheth the ſecond commandement touching images, and the tenth, touching luſt. And it overturneth ſundry Articles of faith. For it aboliſheth one of the natures of Chriſt by the reall preſence, and his three offices, by joyning partners, and aſſociates with him.

To theſe ſeven I adde three other. *The eighth motive* then is this: Our Miniſters (they ſay) tooke unto themſelves new callings: and conſequently that wee are but ſchiſmaticks. *Anſw.* The offices of the firſt reſtorers of the Goſpell were ordinary: and their vocation to the ſaid offices was ordinary; for they were all either Prieſts, or Schoole-doctours. It may bee ſaid, that they departed onely from the common abuſe of their callings, which they reſtored to their right uſe.

The ninth Motive. The church of Rome hath true baptiſme, and therefore it is a true church. *Anſw.* Baptiſme in the Papacy, pertaines not to it but to another hidden church in the middeſt of the Papacy: as the light in the Lanthorne, pertaines not to it, but to the paſſenger. Secondly, though the church of Rome hold the outward Baptiſme, yet doth it overturne the inward, which ſtands in the juſtification of a ſinner, by imputation of the obedience of Chriſt. Thirdly, baptiſme ſevered from the preaching of the Goſpell, is no marke of a church. Circumciſion was uſed in Samaria, and yet they were no people of God. *Hoſ.* 1.9.

The tenth motive. The church of Rome hath antiquity and ſucceſſion from the Apoſtles. *Anſwer.* They are no markes of the church, unleſſe they bee joyned with propheticall and Apoſtolicall doctrine. The kingdome of darkneſſe, hath alſo antiquitie, ſucceſſion, univerſality, and unity.

Now then wee are to hold the church of Rome as a ſtepmother, nay, as a profeſſed harlot: ſhee is no mother of ours. For the Lord ſaith, *Come out of her my people, Rev.* 18. Let us therefore come to the true anſwer.

The Catholike Church, our Mother, is to be ſought for, and to be found in the true viſible churches, the certaine markes whereof are three. The preaching of the word of GOD, out of the writings of the Prophets and Apoſtles with obedience, *Iohn* 10.28. *Eph.* 2.20. True invocation of God the Father, in the only name of Chriſt by the aſſiſtance of the Spirit, *Act* 9.14. 1 *Cor* 1.2. The right uſe of the Sacraments, Baptiſme, and the Lords Supper, *Mat.* 28.18. And by theſe ſhall we finde the true Church of God in England, Ireland, Scotland, Germany, France, &c.

Againe, in that the church is called our *Mother*, the Papiſt gathereth, that her commandements muſt be obeyed, *Pro.* 1.8. and therefore in their catechiſmes, beſide the commandements of God, they propound the commandements of the church. But I anſwer, that the precepts of the father and the mother muſt be one: and then the mother muſt be obeyed.

The church is called *the mother of us all*, that is, of all true beleevers. Hence it followes, that wicked men are not members of the catholike church (as Popiſh Doctours erroniouſly teach); for then the church ſhall bee a mother, not onely to the children of God, but alſo to the children of the devill.

Laſtly, in that the church is our mother, wee are taught that we muſt deſpiſe our firſt birth, and ſeeke to be borne againe unto God, and ſucke the breaſt of our mother, feeding on the milke of the word, *Pſal.* 45.11. & *Peter* 2.2. Thus, to be borne a member of the new Jeruſalem, is a great priviledge. *Pſalme* 87.5. *Rev.* 3.12.

27. *For it is written, Rejoyce thou barren that beareſt no children, breake forth and cry thou that travelleſt not: for the deſolate hath many more children then ſhe which hath an huſband.*

Theſe words are the teſtimony of the Prophet *Eſay*, cap. 54.1. and they are brought to proove that which *Paul* ſaid in the former verſe, that *the Catholike Church is the mother of us all*, that is, not onely of the Iewes, but alſo of all beleeving Gentiles.

In the words I conſider the preface to the Teſtimony, and the Teſtimony it ſelfe. The preface, *It is written*: where two points are to be conſidered. The firſt is, who ſaith, *It is written? Anſ.* The Apoſtle *Paul*, whoſe authority was divine and infallible, becauſe he was led into all truth by the Spirit of God, ſo as hee could not erre in delivering doctrine to the church. And yet for all this hee followes the rule of the written word. And his manner was ſo to doe, *Act.* 26.22. This ſhewes the ſhamelеſſe impudency of the church of Rome, which takes to it ſelfe an abſolute power of judgement in all matters without, and beſide the Scripture, yea, a power to judge of the Scripture it ſelfe, and of the ſenſe thereof, without the helpe of Scripture, upon a ſuppoſed infallible aſſiſtance of the Spirit.

The ſecond point is, In what queſtion ſaith *Paul, It is written: Anſw.* In a controverſie between him and the falſe Apoſtles, touching the juſtification of a ſinner. This ſhewes that the Scripture it ſelfe is the meanes to determine and decide controverſies. There was for this purpoſe in the old Teſtament, the lively voyce of God uttered in the Oracle at the mercy ſeate: but in the new Teſtament, there is no ſuch voyce of God; but the written word is in the ſtead thereof, to the end of the world. And therefore *Paul* ſaith, *It is written.*

In the teſtimony I conſider three things; the condition of the two churches, the change of the condition, the joy that is upon the change.

The condition of the church of the new Teſtament, in theſe words, *Barren thou that beareſt no children: thou that travelleſt not: the deſolate.*

Barren] The Chriſtian Church is ſo called, becauſe by the vertue and ſtrength of nature it beares no children to God, no more than *Sara* did to *Abraham*, *Iohn* 1.13. 1 *Cor.* 3.7. Secondly, it is ſo called in reſpect of the beginning thereof, when the Iewiſh church was yet ſtanding, till the ſpirit of God was powred forth upon all fleſh, after the aſcenſion of Chriſt, and before this, the number of them which were converted to GOD, was very ſmall: and therefore Chriſt himſelfe complained, that *he ſpent his ſtrength in vaine, Eſa.* 49.4. Thirdly, it is ſo called in reſpect of the latter times of the Church, in which Chriſt ſhall ſcarce find faith upon the earth, *Luk.* 18.8. Further that the Church is barren, it is declared by the ſigne, becauſe ſhee neither brings forth child, nor beares.

Deſolate] that is, without husband in appearance, by reaſon of the croſſe and affliction: and without children, becauſe at the firſt the chriſtian Church was conſtrained to hide her ſelfe in the wilderneſſe, *Rev.* 12.14. It may bee demanded how the Catholike Church ſhould be deſolate? *Anſ.* The eſtate of the Church is twofold; inward or outward. The inward eſtate ſtands in the true knowledge of God in Chriſt, in comfort touching remiſſion of ſinne, and life everlaſting, in the hearing of our prayers, in protection and deliverance from all ſpirituall enemies, in the gifts of the ſpirit, faith, hope, love, &c. In reſpect of this eſtate, the Church is all glorious within, & never deſolate, *Pſal.* 45.13. The outward eſtate of the Catholike Church, ſtands in viſible aſſemblies, in the publike Miniſtery of the Word and Sacraments, in a government according to the word of God. In reſpect of this ſecond eſtate, the Church may be in deſolation. This was the condition of the church in Paradiſe upon the fall of our firſt Parents, of the Iſraelites at Mount *Horeb*, when they worſhipped the golden calfe, and in the dayes of *Elias*, *Rom* 11.3. and afterward, 2 *Chron* 15.3. When Chriſt ſuffered, the ſhepheard was ſmitten, and the ſheep were ſcattered. After Chriſts aſcenſion all the earth worſhipped the beaſt, *Rev.* 13.12.

Hence it followes, that the Catholike Church is not a viſible eſtate or company of men under one viſible head: becauſe in reſpect of her outward eſtate ſhe may bee for a time in deſolation. And as this is the eſtate of the Church, ſo is it alſo the eſtate of the members thereof. *They ſhall be hated of all men; Luk.* 21.17. *Men ſhall thinke they doe God good ſervice, when they kill them, Iob.* 16.2. And Chriſt himſelf was a man *without forme or beauty, Iſa.* 53.2

Having an huſband] in theſe words the condition of the Iewiſh Church is ſet forth, that ſhee is married or eſpouſed to GOD, who is her husband, *Ezek.* 16.8,9. The like may bee ſaid of any other church, and namely of the Church of England.

The Vſe. This muſt teach us to dedicate our bodies and ſoules to God, and Chriſt, and to give the maine affections of our hearts unto him, as our love, and joy, &c.

Secondly, we muſt adorne and trimme our ſelves with grace, that we may pleaſe our husband, *Pſal.* 45.12.

Thirdly, wee muſt bee the glory of Chriſt, as the wife is to her husband, 1 *Cor.* 11.7. and that is, by ſubjecting our ſelves to Chriſt and his lawes.

Againe, if we betroth our ſelves to Chriſt indeed, we may aſſure our ſelves that Chriſt is our Chriſt, and that he hath given himſelfe unto us, and conſequently, that hee will ſanctifie us, *Ezec.* 16.9. proteſt us as an husband doth his wife, *Gen.* 20.16. and indowe us with all things needfull for this life, and the life to come, *Ezec.* 16.10,11.

The ſecond point is the change of the Church of the new Teſtament, becauſe ſhee ſhall ceaſe to be barren, and bring forth many children. This is the promiſe of God: and hereupon *Paul* concludes, that the Church is a mother of all beleevers, both Iewes and Gentiles. Obſerve, that the promiſe of God is of infinite vertue in this time and place. In the beginning God ſaid, *let there bee this or that, and it was ſo.* Of like vertue is Gods promiſe, if we can waite his leiſure. God promiſed that after 430. yeares, the Iſraelites ſhould be delivered out of Egypt, preſently when the time was expired, nothing could hinder the promiſe. Reade *Exodus* 12.41. Therefore our duty is, to reſt on Gods promiſes in all times, both in life and death.

The third point is the joy upon the change. *Rejoyce]* Here are two things to be conſidered. The firſt, who muſt rejoyce? *Anſ.* The Church. Gods kingdome is the place of joy, *Rom.* 14.17. Rejoycing belongs to the people of God, *Pſalm.* 68.3. and 106.5. The muſicke of the Temple was cypicall, and figured the joy of the Catholike Church, where is the aſſurance of remiſſion of ſinnes, and life eternall.

The ſecond point is, in what muſt the Church rejoyce? *Anſwer.* In the redemption of Chriſt, and the fruit therof, the converſion of ſinners to God. For the Prophet had ſhewed at large the paſſion and ſufferings of Chriſt, *Iſa.* 53. and hereupon he ſaith, *Rejoyce thou barren.* The Iſraelites were commanded to feaſt, and to bee merry *before the Lord, Leviticus* 23. *verſe* 40. 1 *Chronicles* 29.22. that is, before the Lords Arke, which was the pledge of his preſence. Now this Arke was a figure of Chriſt: and the myrrh before the Arke, ſignified, that the foundation of all our joy, lies in our Reconciliation with God in Chriſt. The Angels in heaven greatly rejoyce at the converſion of a ſinner: and at the returne of the prodigall ſonne; the fat calfe is killed.

The Vſe. It is falſe, that Religion breeds Melancholy, and cuts off all mirth. It doth not

abolish mirth, but rectifie it: nay, it brings men to true and perfect joy.

Our first and principall joy must be, that we are in Gods favour, reconciled to God by Christ, *Luke* 10.20. In *David*, the head of his joy, was the good estate of the Church, *Psalm.*137.6. And all other petty joyes must flow from this, and be suitable to it.

Breake forth] this signifies, that the Church upon earth is (as it were) pent in with present griefe. Our joy in this life is mixed with sorrow. The Paschall Lambe was eaten *with sowre herbs*, to signifie, that wee feele no sweetnesse in the blood of Christ, till we feele the smart of our sinnes. We here must rejoyce in trembling. *Psal.*2.11. *Joy is sowne for them that are upright in heart. Psal.*97.11.

Cry] in our earthly joyes, we must bee moderate and sparing: we must not eate too much hony lest wee surfet. Yet in spirituall joyes the measure is to rejoyce without measure, if we be ravished with joy in Christ, that we cry againe, it is the best of all.

28 *Therefore brethren, we are after the maner of Isaac, children of the promise.*

Here *Paul* shewes, that as *Sara* figured the Catholike Church, so *Isaac* was a figure of all true beleevers the children of God.

Therefore] or thus, *And we brethren.*

We] not only the Iewes, but also beleeving Gentiles.

Promise] the promise made to *Abraham*, *I will be thy God, and the God of thy seed*: Or the promise made to the Church, that being barren she shall beare many children.

Children of promise] beleevers are so called, not because they beleeve the promise (though that be a truth) but because they are made children of God, by the vertue of Gods promise. For thus was *Isaac* the child of promise, in that he was borne to *Abraham*, not by the strength of nature, but by Gods promise. And *Paul* opposeth the children of the promise, to the children of the flesh, which were borne by naturall strength, *Rom.*9.8.

Hence it followes, that the meere grace of God, is the cause of our election and adoption, and not any thing in us. For the promise of God makes us Gods children: and the promise is of the meere grace of God: and therefore we are Gods children by the meere grace of God. For the cause of the cause, is the cause of the thing caused. Therefore *Paul* saith, that *the Ephesians were predestinate to adoption, Ephes.*1 5. And he saith, the 7000. that never bowed knee to Baal, *were reserved by the election of grace, Rom.* 11.5. And it is a false position, to teach, that Election and Adoption are according to Gods foreknowledge of our faith and obedience. For thus shall we elect our selves, and be children, not of Gods promise, but of our owne free will, and faith. Moreover, God forcsees our future faith and obedience, because hee first decreed to give the grace of faith unto us: because the foreknowledge of things, which are to come to passe, depends upon a precedent will in God.

Marke further, the children of God are called the children of the Promise, and this promise is absolute and effectuall. Here a question may be resolved: and that is, whether the child of God in his conversion have a libertie and power to resist the inward calling of God? *Ans.* No. The absolute will of God cannot bee resisted: now the promise whereby men are made the children of God, is the absolute will of God. Againe, with this promise is joyned the infinite power of God, which without all resistance bringeth that to passe which GOD hath promised. For hee makes men to doe that which he commands, *Ezech.*36.26. he gives the will and the deed, *Phil.*2.13. so as men effectually called, cannot but come, *John* 6.45.

It may be said, that this is to abolish all freedome of will. *Ans.* It sufficeth to the liberty of the will, that it be free from compulsion: for constraint takes away the liberty of the will, and not necessity. Secondly, the determination of mans will, by the will of God, is the liberty of the will, and not the bondage thereof: for this is perfect libertie, when mans will is conformable to the will of God.

29. *But as he which was borne according to the flesh, persecuted him that was borne after the spirit, so it is now.*

These words are an answer to an Objection, on this manner: wee are hated of the Iewes; and therefore we are not the children of promise. The answer is twofold. One in this verse, thus; No marvaile: this is the olde fashion: it was thus in *Abrahams* family. For *Ismael* (borne after the flesh) persecuted *Isaac* (borne after the spirit) and so it is at this day.

Observe that there is a perpetuall enmitie and opposition betweene true beleevers and hypocrites. *God put enmitie betweene the seede of the Serpent, and the seed of the woman, Genes.* 3.15. The world hates them that are chosen out of the world, *John* 15.19. Carnall men cannot abide that their opinions and doings, should be judged and condemned of others, *John* 3.20. And hence comes the opposition that is betweene beleevers, and hypocrites, who cannot abide such as are not like themselves.

This hatred and opposition, shewes it selfe in persecution: of which, three things are to be considered.

The first is, who persecures? *Ans.* Carnall Ismaelites, such as are of the same Religion and family with *Isaac*. Thus the Iewes persecuted their owne Prophets, and the Thessalonians were persecuted of their owne Prophets, *1 Thessal.*2.14. Thus Priests and Iesuites that have beene heretofore borne, baptized and brought up among us, are the causes of many seditions, conspiracies, and secke the subversion of Church and Land.

The

The second is, who are persecuted? *Ans.* Spirituall men, the Children of the promise. They suffer wrong, but they doe none: *In the mount of the Lord there is no hurt done, Esay* 11. 9. *they turne their speares and swords into mattockes and sithes, Esay* 2.4. And they which doe no wrong, but are content to suffer wrong (and that for a good cause) are in this respect blessed, *Mat.*5.10.

The third point is, touching the kinde of persecution: and that was scorning or mocking. *Gen.*21.9. It may be demanded, how mocking can be persecution? *Ans.* Mocking and derision, which riseth of the hatred and contempt of our brother is a degree of murder: *Hee that saith Raca to his brother, is guilty of a Councill, Mat.* 5.22. Here *Raca* signifieth all signes & gestures which expresse contempt, as *snuffing, tushing, leering, grinning, &c. Cain* is rebuked of God even for the casting downe of his countenance, *Gen.*4.6.

Againe, the mocking wherewith *Ismael* mocked *Isaac*, proceeded from a contempt & hatred of the grace of God in *Isaac*: which *Paul* notes when he saith, *that he was persecuted which was borne after the spirit.* This hatred of Gods grace in men, is the beginning of all persecution, and the deriding of the grace of GOD, is as much as the spoyling of our goods, and the seeking of our lives. Thus *Cain* hated his brother, by reason of the grace of God, *Because his deeds were good, 1 Joh.*3.12. A great part of the sufferings of Christ, stood in this, that he was mocked for his confidence in God. *Psalm.* 22.8. *Matth.* 27.43. The Children of Bethel mocke *Elizeus*: first for his person, calling him *Baldepate*: secondly, for the favour of God shewed upon *Elias* his master, in saying, *Ascend, bald pate*: that is, *ascend not to Bethel, but ascend to heaven as Elias did*, and this prophane scorning hee cursed in the name of God, 2 *Kin.*2.23. The like scorning is used among us at this day. For the practice of that religion which stands by the Law of God, & the good lawes of this land, is nicke-named with termes of *Precisenesse*, & *Purity*. A thing much to be lamented: for this bewraies that there is a great want of the grace of God among us. Therefore take heed of it.

30. *But what saith the Scripture: put out the bond-woman, and her sonne: for the sonne of the bond woman shall not be heire with the sonne of the free-woman.*

The second answer to the former objection, is in these words, that they which hate the children of promise, shall at length bee cast out of the house of God.

Object 1. These words, *Cast out the bond-woman*, are the words of *Sara* to *Abraham*: therefore they are not the words of Scripture. *Answ.* The words were uttered by *Sara*, but they were afterward approved by GOD, *Genesis* 21.12. and thus they are the voyce of Scripture.

Object. 2 I. Sara is commended for her subjection to *Abraham*, *1 Pet.*3.6. yet here she speakes imperiously. *Cast out the bondwoman. Answ.* Shee speakes this not as a private woman, but as the voyce and mouth of God. And that (no doubt) by instinct from God. And therefore the words she uttereth, are to bee esteemed as the commandement of God. This her case is extraordinary, and not to be followed.

The Vse. I. All carnall hypocrites, mockers of the grace of God, shall be cast forth of Gods family, though for a time they beare a sway therein. This is the sentence of God. Let us therefore repent of our mocking, and hereafter become lovers of the grace of God as Christ was, *Marke* 10.21.

II. Consolation: the persecution of the people of God shall not bee perpetuall. For the persecuting bondwoman, and her sonne must be cast out. *The rod of the wicked shall not rest upon the lot of the righteous, Psalme* 125.3. This is our comfort.

III. All justiciary people, and persons that looke to bee saved and justified before God by the Law, and the workes of the law, either in whole, or in part, are cast out of the Church of God, and have no part in the kingdome of heaven. The casting out of *Agar* and *Ismael*, is a figure of the rejection of all such. Behold here the voyce of God casting downe from heaven the greatest part of the earth; the Turk, the Iew, the obstinate Papist, with the stepmother, the Romish church.

31. *Then brethren, we are not children of the servant, but of the free woman.*

The conclusion of the whole Argument following directly from the 27. verse. If wee be children of the promise, then are we children of the free woman, and not of the bond-woman, and consequently we are justified and saved without works of the law, by the meere grace of God, causing us by faith to rest on the promise of God, whose substance and foundation is Christ.

CHAP. V.

1 *Stand fast therefore in the liberty wherewith Christ hath made us free, and be not intangled againe with the yoke of bondage.*

These words are a repetition of the principall conclusion of the whole Epistle. Which was on this manner: I *Paul* am called to teach, and my doctrine is true: therefore ye did evill to depart from it, and your duty was to have stood unto it.

Further, they are collected and inferred upon the conclusion of the last argument used in the last Chapter, thus: Yee are children of the free woman: and therefore ye are free: and therefore yee should hold fast your liberty.

In

In the words 2. maine points of doctrine A are propounded. The first is, that by nature we are all intangled with the yoake of bondage. For the better conceiving of this, I will handle three points, the nature of this bondage, the signe of it, and the use.

Touching the nature of it. Our spirituall bondage stands in three things. The first, in bondage under sinne, which *Paul* teacheth when he saith, *I am carnall, sold under sinne, Rom.7.14.* Remember that by sinne is meant originall sinne, which hath two parts: Guiltinesse in the first offence of *Adam*, which is imputed to all mankinde; and the disposition of all the powers of the soule to all manner of evill whatsoever. And this rebellious disposition is like a leprosie infecting the whole man: and it reignes like a tyrant over the soule of man, by tempting, inticing, and drawing him from one actuall sinne to another, so as he can doe nothing but sin, *Iam.* 1. 14.

The second thing is obligation or subjection to all punishment both temporall and eternall. And it hath three parts. The first is, Bondage under Satan, who keepes unrepentant sinners *in his snare according to his own will, 2 Tim.*2. 26. hee rules in their hearts like a God, 2 *Cor.* 4. 4. and hath power to blinde them, and to harden their hearts; till hee have brought them to eternall death, *Hebr.* 2. 14. The second is bondage under an evill conscience, which fits in the hearts of offenders as an accuser, and a terrible Iudge, and lies like a wilde beast at a mans doore, ready ever & anon to pluck out his throat, *Gen.* 4. 7. The third is, bondage under the wrath of God, and the feare of eternall death, *Heb.* 2. 15.

The third part of this bondage, is the obligation to the ceremoniall law. I pertaines not to all mankinde, but only concernes the Iewes, to whom it was a yoake of bondage, *Acts* 15.

The signe of this bondage, whereby it may be discerned, is to keepe a course or practice in sinning, *John* 8. 34 *Hee that commits sinne, is a servant of sinne:* or againe, a life led according to the custome and fashion of this world in the lust of the flesh, or the lust of the eye (which is covetousnesse,) or in the pride D of life, *Ephes.* 2. 2. 1 *John* 2. 16.

The Vse. Wee must learne to see, feele, acknowledge and bewaile this bondage in our selves Deliverance belongs only to such captives, as know themselves to be captives, *Luk.* 4. 18. and labour under this bondage, *Matth.* 11. 28. Thus did *Paul* when he saith, *I am sold under sinne:* and, *O miserable man! who shall deliver me from this body of death?* To feele this bondage, is a step out of it: and not to feele it, is to be plunged into it.

Secondly, wee must pray earnestly for deliverance. The dumbe creatures sigh and travell till they be delivered from their bondage, much more then must we doe it, *Rom.* 8. 22.

Thirdly, we must learne to detest whatsoever is of our selves: because it wholly tends to bondage.

Lastly, we must be content with any affliction that God layes on us, though it bee lingring sicknesse, poverty, imprisonment, banishment. For God might worthily lay on us all shame and confusion: because we are by nature slaves of sinne and Satan.

The second maine doctrine is, that by grace there is a liberty pertaining to the people of God. Here I consider foure things: first, what this liberty is: secondly, the author of it: thirdly, the person to whom it belongs: fourthly, our duty touching this liberty.

For the first, Christian liberty is called, *the good or commodity of Christians, Rom.* 14. 16.

It is a spirituall right or condition, lost by Adam, and restored by Christ. I say, *Spirituall* because it pertaines to the conscience. The use indeed of our liberty is in outward things, as meate, drinke, apparell, &c. but the liberty it selfe is in the conscience. And thus it differs from *civill* liberty, which stands in the moving of the body, in the choyce of bodily actions, and in the free use of our goods.

Christian liberty hath two parts, *Deliverance from misery*, and *Freedome in good things.*

Deliverance hath foure parts. The first is a Deliverance from the curse of the Law for the breach thereof, *Rom.* 8. 1. *There is no condemnation to them that are in Christ.* And this comes to passe, because there is a translation made of the curse from our persons to the person of Christ, *Gal.* 3. 13.

The second deliverance is from the obligation of the law, whereby it binds us to bring perfect righteousnesse in our owne persons for the attainment of everlasting life, according to the tenour thereof, *Doe this, and live.* And this deliverance is procured, because there is a translation made of the fulfilling of the Law, from our persons to the person of our Saviour Christ.

From these two deliverances ariseth the pacification of the conscience, partly for our justification, and partly for our conversation.

Touching Iustification. A sinner in his humiliation and conversion hath by this doctrine a Liberty without respect to his owne workes, or to his owne fulfilling of the Law, to rest on the meere mercy of God for the forgivenesse of his sinnes, and the salvation of his soule, and to appeale from the throne of Divine Iustice, to the throne of Grace, and to oppose the merit of Christ against the wrath and iudgement of God. And this hath beene alwaies the helpe of the godly in their distresse, read 2 *Chron.* 33. 12. *Ezra* 9. *Dan.* 9 *Psal.* 32. 51. 130. 143. Consider the example of the Publicane, and the Prodigall sonne, who condemne themselves, and make their appeale to the court of mercy and grace.

Here

Here some man may say, how shall I know A that I am freed from the rigour of the Law, and from the curse thereof? *Ans.* Thou must first set thy selfe at the barre of Gods iudgement, and there thou must arraigne, accuse, and condemne thy selfe: this done, thou must use thy liberty, and make thine appeale to Gods mercy and grace for pardon, by asking, seeking, knocking: and thus at length shalt thou bee resolved touching thy deliverance.

Moreover, touching conversation, our consciences are setled thus: in that they are freed from the rigour of the Law, God in mercy accepts the will and indeavour to beleeve, repent, and obey, for faith, repentance, obedience. He spares them that feare him, as a father spares his childe when he endeavours to doe that which he can, *Mal.* 3. 17. The law requires perfect obedience at our hands: yet God of his mercy lookes more at the will to obey, than the perfection of obedience. This must be a stay to our mindes, when wee see more corruption than grace in our selves, and our obedience tainted with many spots of disobedience.

The third deliverance, is from the observation of the Ceremoniall law of *Moses, Col.* 2. 15. And hence ariseth another deliverance from the bondage of humane Traditions, as *Paul* saith, *If ye be dead with Christ from the Elements of the world, why are ye burdened with traditions? Col.* 2. 20. C

The fourth deliverance, is from under the tyranny and dominion of sinne. *Rom.* 6 v. 14. *Let not sinne have dominion over you. For ye are not under the law, but under grace.* In the first conversion of a sinner, originall sin receives his deadly wound, and the dominion thereof is diminished according to the measure of grace received.

The second part of Christian liberty, is *a Freedome* in good things: and it is fourefold. The first, is a freedome in the voluntary service of God. *Luke* 1. 74 *We are delivered from our enemies, that we may serve God in righteousnesse and holinesse before him all the dayes of our lives without feare. Paul* saith, *that the law is not given to the righteous man,* 1 *Tim.* 1. 9. because he is a law to himselfe, and freely does good duties, as if there were no law to binde him. The cause of this freedome, is the gift and donation of the free Spirit of God. Therefore *David* prayes, *Stablish me with thy free Spirit, Psal.* 51. And *Paul* saith, *Where the Spirit is, there is liberty,* 2 *Cor.* 4. 17. And, *The Spirit of life which is in Christ* (is a law to us, and) *frees us from the power of sin, and death.* D

It may be objected, that this freedome in the voluntary service of God, is bondage. For Christ saith, *Matthew* 11. 29. *Take my yoke unto you.* And we are straitly bound to the obedience of the law of God, as *Adam* was by creation, my more straitly, by reason of our redemption by Christ. *Ans.* The more we A are bound to obedience, the freer we are: because the service of God is not bondage, but perfect liberty.

The second freedome is in the free use of all the creatures of God. *Titus* 1. 15. *To the pure, all things are pure, Rom.* 14. 14. And the reason is, because the dominion over the creatures, lost by *Adam*, is restored by Christ, 1 *Cor.* 3. 22. And hence it is, that the Apostle calls the forbidding of mariage, and of meates, with obligation of conscience, *doctrine of devils,* 1 *Tim.* 4. 1.

The third freedome, *is* a liberty to come unto God the Father in the name of Christ, and in prayer to be heard, *Rom.* 5. 2. *Ephes.* 3. 12. Whereas according to our naturall condition, our sinnes are a wall of partition betweene us and God, and cause us to fly from the presence of God: and though we cry unto God, and fill heaven and earth with our cryes, so long as we are in our sinnes, we are not heard of him. B

The fourth freedome, is a liberty to enter into heaven in the day of our death: Christ by his blood having made a way, *Heb.* 10 19.

Thus we see what Christian libertie is. The use followes. The Anabaptists gather hence, that among Christians there must be no Magistrates, for if there must be magistrates, they must have power to make lawes beside the Lawes of God: but this power they have not, because Christians have a free use of all creatures of God by Christian liberty. *Answ.* We must distinguish betweene the liberty it selfe, and the use of it. And the Magistrates authority deales not with the liberty which is in the conscience, but with the use of it: and he doth neither diminish nor abolish the use of any of the creatures, but restraines the abuse, and moderates the over-common use for the common good. Thus Magistracy and Christian liberty may stand together: and the rather, because liberty is in conscience, and the Magistrates authority pertaines to the body. C

Here is further comfort for all the godly: for even by Christian liberty, their consciences are exempted from the power of all creatures, men, and Angells. 1 *Cor.* 7 23. *Yee are bought with a price, be not servants of men:* that is, let not your hearts and consciences stand in subjection to the will of any man.

Here then falls to the ground the opinion of the Papists, namely, that the Lawes and traditions of the Church binde conscience as truly and certainly as the word of God. This doctrine is not of God, because it is against Christian liberty.

Object. 1. *Rom.* 13. 5. *Be subject to the higher powers for conscience. Answer.* Conscience here is not in respect of the lawes of the Magistrates, but in respect of the Law of God, that bids us in conscience to obey the law of the Magistrate.

Object. 11. *Heb.* 13. 17. *Obey them that have the oversight of you, and be subject. Ans.* We must

be subiect to them: because as Ministers of God, they deliver the word of God in the name of God unto us, and that word bindes conscience. Againe, the lawes which they make touching order and comelinesse in the service of God, are to be obeyed for the avoiding of scandall and contempt.

Obiect: III. A thing indifferent, upon the commandement of the Magistrate, becomes necessary. *Answ.* It is true. But it must be observed, that necessity is twofold; Externall, internall. And the Law of the Magistrate makes a thing indifferent to bee necessary, onely in respect of externall necessity, for the avoyding of the contempt of authority, and for the avoyding of scandall. Otherwise the thing in it selfe is not necessary, but remaines still indifferent, and may be used, or not used, if contempt and scandall be avoided. The Apostles made a law, that the Gentiles should abstain from strangled and blood, and things offered to idolls, *Act.* 15.28. yet *Paul* saith, afterward to the *Corinthians*, *All things are lawfull*, 1 *Cor.* 10 23. and *whatsoever is sold in the shambles, eate and make no question for conscience sake*, v. 25. because their intent was not, that the law should simply binde, but onely in the case of offence: and therfore where there was no offence to be feared, they leave all men to their liberty.

Againe, here is another comfort to all that believe in Christ, that nothing can hurt them, and that no evill can befall them, *Psal* 91.10. nay all things shall in the end turne to their good, though in reason and sense, they seeme hurtfull. To believe this one thing, is a ground of all true comfort.

The consideration of this benefit of Christian liberty, teacheth three things. The first is, from our hearts to embrace, love, and maintaine Christian Religion, because it is the meanes of this liberty. The second is, carefully to search the Scriptures: for they are as it were the Charter in which our liberties are contained. Thirdly, our Christian libertie puts us in mind to become unfained servants of God in the duties of faith, repentance, new obedience, *Rom* 6.22. For this service is our liberty.

The second point is, touching the Author of this liberty, in these words, *Wherewith Christ hath made us free* Christ then is the worker of this liberty, *Iohn* 8.36. he dissolves the workes of the devill, 1 *Iohn* 3.8. he binds the strong man, and casts him out of his hold, *Matth.* 12.29.

He procures this liberty by two meanes: by his merit, and by the efficacy of his Spirit. The merit of his death procures deliverance from death, and it purchaseth a right to life everlasting. The efficacy of his Spirit assures us of our adoption, and withall abates by little and little the strength and power of sinne.

The Vse. Hence we learne the greatnesse and grievousnesse of our spirituall bondage, because there was none that could deliver us from it, but Christ by his death and passion. Hence therefore wee are to take occasion to acknowledge and bewaile this our most miserable condition in our selves.

Secondly, the price that was payd for the procurement of our liberty, namely, the precious blood of the immaculate Lambe of God, shewes that the liberty it selfe is a thing most precious and excellent, and so to be esteemed.

Thirdly, for this liberty we are to give all praise and thankes to God. This did *Paul* at the remembrance of it, *Rom.* 7.25. 1 *Cor.* 15. 57. And not to be thankfull is an height of wickednesse.

The third point is, concerning the persons to whom this liberty belongs; and they are noted in these words, *Stand ye fast; he hath made us free.* Whereby *Paul* signifies himselfe and the Galatians that believed in Christ. Beleevers then are the persons to whom this liberty belongs, *Iohn* 1.12. 1 *Tim.* 4.3. And true beleevers are thus to be discerned. They use the ordinary meanes of grace and salvation, the word, and sacraments: in the use of the meanes, they exercise themselves in the spirituall exercises of invocation and repentance: & in these exercises they bewaile their unbeleefe, and strive by all meanes to beleeve in Christ. As for them that conceive a perswasion of Gods mercy without the meanes of salvation, and without the exercises of invocation and repentance, they are not true beleevers, but hypocrites.

When *Paul* saith, *Christ hath made us free*, that is, me *Paul*, and you the Galatians, he teacheth that every beleever must by his faith apply unto himselfe the benefit of Christian liberty. But to doe this well, is a matter of great difficulty. The Papists in their writings report our doctrine to bee this: that a man must conceive a perswasion that he is in the favour of God, the adopted child of God; and that upon this perswasion hee hath the pardon of his sinnes, and the benefit of Christian liberty. But they abuse us in this as in many other things. But wee teach that the application of Christ and his benefits, is to be made by certaine degrees. The first is, to use the meanes of salvation, the word, prayer, sacraments: the second is, to consider and to grow to some feeling of our spirituall bondage: the third is, to will and desire to beleeve in Christ, and to testifie this desire by asking, seeking, knocking: the fourth is, a certain perswasion, or a certainty conceived in minde of the mercy of God by meanes of the former desire according to the promise of God, *Aske, and it shall be given unto you.* The fifth is an experience of the goodnesse of God after long use of the meanes of salvation: and then upon this experience followes the full perswasion of mercy and forgivenesse.

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The fourth point, concernes the office of beleevers, and that is, to stand fast in their Christian liberty, and in the doctrine of the Gospel, which reveales this liberty. And by this, we in England are admonished to stand fast to the religion which is now by law established among us, and not to returne under the yoake of Popish bondage. For the Popish religion is flat against Christian liberty, two wayes. For our liberty which we have in Christ, frees us from the Law three wayes, in respect of *condemnation*, in respect of *compulsion* to obedience, and in respect of *justification*. (as *Paul* shewes at large in this Epistle:) and yet the Popish doctrine is, that we are to bee justified by the workes of the Law. Againe, Christian liberty frees our consciences from the Traditions of men, *Col.* 2. 20. and yet the Popish Religion bindes us in conscience to the Traditions of men: nay, it is nothing else but an heape of Traditions.

Here two things are to be considered, the manner of standing, and the time. The manner is signified in the very words. For *to stand fast*, is to hold and maintaine our liberty with courage and constancy, whatsoever comes of it, as the souldier keepes his standing, though it cost him his life. We are ready to defend the liberty of our country even with the hazard of our lives: much more are we to defend Christian liberty with the losse of all that we enjoy: sinne must be resisted even unto blood, *Heb.* 12.4. If men be fearefull, they must pray to God for the spirit of boldnesse and courage: and if God vouchsafe not this gift when opportunity is offered, they may withdraw themselves, and by flying preserve their liberty.

The time of standing, is *the evill day*, that is, the day of tryall, *Ephes* 6.13. And then to stand fast, is matter of great difficulty. And for this cause wee are before-hand to prepare our selves by observing these rules following. First, we must labour that religion be not only in minde, and memory, but also be rooted in the affection of our harts, so as we love it, rejoyce in it, and esteem it above all things. Secondly, we must not onely bee hearers of the word of God, but also doers of it in the exercises of faith, repentance, new obedience. Thirdly, we must joine with our religion, the soundnesse of good conscience: for if conscience faile, we cannot be found in our Religion. Lastly, we must pray to God with all manner of prayer and supplication for all things needfull, *Eph* 6.18.

2. *Behold, I Paul say unto you that if ye be circumcised, Christ shall profit you nothing.*

These words are a reason of the former conclusion, thus: If ye be circumcised, and goe backe from your Christian profession, Christ shall profit you nothing: therefore stand fast.

In the words, I consider a sentence, and the proofe of it. The sentence, *If ye be circumcised, &c.* the proof, *I Paul say unto you.* For the better understanding of the sentence, Circumcision must here bee considered according to the circumstance of time, three waies. Before Christ it was a sacrament, and a seale of the righteousnesse of faith, *Rom.* 4. 11. after the death of Christ, till the destruction of the Temple, it was a dead ceremony, yet sometime used as a thing indifferent. After the destruction of the Temple, when the Church of the new Testament was planted among the Gentiles, it was a deadly ceremony, and ceased to be indifferent: and in this last respect *Paul* saith, *If ye be circumcised, &c.* Againe, circumcision must bee considered according to the opinion which the false Apostles had of it: now they put their confidence in it, and made it a meritorious cause of their salvation, and joyned it with Christ. The words therefore carie this sense: If ye will be circumcised, with this opinion, that circumcision shall be unto you a meritorious cause of your salvation, *Christ shall profit you nothing.* The use. Hence it followes, that the doctrine of justification by workes, is an errour overturning the foundation of Religion, which whosoever obstinately maintaineth, cannot be saved. It will be said, this is true of ceremoniall workes, but not of morall workes. *Answ.* Yea even of morall. For that which *Paul* saith here of circumcision, he speaks generally of the whole law: v. 4. *Te are abolished from Christ whosoever are justified by the Law.* And circumcision must bee considered as an obligation to the obedience of the whole law. Againe, it may be said, this is true of the workes of nature, but not of the workes of grace. *Answ.* Yea even of workes of grace: for the Galatians were regenerate, and therefore looked not to be justified, and saved, by the workes of nature, but by workes of grace.

Secondly, hence we gather, that to adde any thing to the passion, as a meritorious cause of our justification, and salvation, is to make Christ unprofitable. For he must bee a perfect Saviour, or no Saviour: hee admits neither partner, nor deputy in the worke of our redemption. And the grace of God admits no mixture or composition with any thing. Grace is no grace, unlesse it be freely given every way. Therefore the Popish Religion is a damnable religion: because with the merit and satisfaction of Christ, it joynes humane merits and satisfactions, in the case of our justification. It may be alledged, that the Popish Religion maintaines all the Articles concerning Christ, as we doe. *Answ.* It doth so in word: but withall it addes to the foresaid articles the doctrine of humane merits and satisfactions, which make voyd the death of Christ. Againe, Papists alledge that it is the glory of Christ, that hee merits for us, and withall makes us to merit for our selves; as it is the glory of an Emperour to make other kings under him. *Answer.* It is not

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the glory of the Emperour to make Kings as partners with him, in his kingdome. And workes set up as meritorious causes of salvation, dishonour Christ, for they make him unprofitable, as *Paul* here teacheth.

Popish Religion therefore is in no wise in any place to be tolerated, where it may be abolished: but it is to be wished that it were banished forth of towne and countrey: and students are to bee warned with great circumspection to reade Popish writers. For no good can be looked for of that religion that makes Christ unprofitable.

Lastly, we are here taught to content our selves with Christ alone, and with his works, merits, and satisfaction: For *in him we are complete, Col.*2.10.

The confirmation of the sentence followeth, *I Paul say it*: therefore it is so. This kinde of reasoning may not seeme strange: for the Apostles in writing and preaching, had the divine and infallible assistance of the Spirit, so as they could not erre. This must be held as a principle in Religion: and being denyed, there is no certainty of the Bible.

3. *For I testifie againe to every man that is circumcised, that hee is bound to keepe the whole Law.*

4. *Ye are abolished from Christ, whosoever are justified by the law, ye are fallen from grace.*

The meaning. *Paul* saith, *I testifie againe*: because he hath spoken thus much in effect before, *Gal.*3.10.

That is circumcised] who is of opinion of the false Apostles, that will bee circumcised, and looke for justification thereby.

Bound to the whole law] that is, to the whole ceremoniall law, to the judiciall law, and to the whole morall law. And further, bound in respect of justification, and life, to doe all things in the law. For he that will be justified by one act of the Law, is bound to performe the rest for his justification.

Abolished from Christ] that is, Christ is become an idle and empty Christ unto you.

Whosoever are justified by the law] that is, are of opinion that they are to be justified by the workes of the Law. For indeed a sinner cannot be justified by the Law, but onely in his owne false opinion.

Grace] that is, the love, and favour of God.

The resolution. The 3. verse is a confirmation of the reason in the 2. verse, and it may be framed thus: He which is bound to keepe the whole Law, hath no part in Christ: hee which is circumcised, is bound to keepe the whole law: therefore he which is circumcised hath no part in Christ. The 4. verse is a repetition of the 2. verse, with a declaration thereof: for he shewes what he meanes by circumcision, namely, justification by circumcision, & consequently by the whole law. And therfore when he said, *If yee be circumcised*, hee changeth his speech, saying, *Whosoever is justified by the law*. Againe, lest men might thinke it a small matter to be abolished from Christ, he shewes that it is indeed to fall from grace.

The use. These verses are as it were a thunderbolt against all Popery. And first of all, I urge the argument of *Paul* against the Popish Church, and against the Popish Religion: If ye be justified by the law, yee are abolished from Christ, and fallen from Christ. Answer is made, that the words are to be understood of such workes of the law, as are from nature, and goe before faith; and not of such workes as are from grace, and follow faith: for such workes (they say) are from Christ, and stand with him. Ianswer, the words of *Paul* are to be understood of all workes of the law, whether they be from nature or from grace. For This Epistle of *Paul* was written about six yeares after the conversion of the Galatians: therefore they were and had beene long regenerate persons: now men regenerate look not to be justified by works of nature, but by good workes, which are workes of grace. And *Paul* saith, *Eph.*2.10. *We are not saved by works which God hath ordained, that we should walke in*: and these are the best workes that are or can bee. Againe, *Tit.*3.5. *Of his mercy he saved us, and not of workes of righteousnesse.*

By this text we further see, that we and the Papists differ not about circumstances: unlesse Grace and Christ be circumstances. Againe, we see that the Church of Rome is indeed no Church: because by maintaining justification by workes, it is abolished from Christ, and fallen from grace.

Againe, I urge *Pauls* argument against them, on this manner: He which is debtor to the whole law, hath no part in Christ: hee which is justified by workes, is debtor to the whole law: therefore he which is justified by workes, hath no part in Christ. Let them answer, if they can.

Iturne the same argument another way, thus: He which is justified by works, is bound to keepe the whole law: but no man can keep the whole law: therefore no man can be justified by workes.

They answer to the *minor*, by making a double fulfilling of the law, one for this life, the other for the life to come: and both in their kinde perfect. The fulfilling of the law for the time of this life (they say) it is to love God above all creatures in truth: and that he which doth thus much, fulfils the law, and is no offender. Hereupon they infer, that works may be answerable to the law, and bee opposed to the judgement of God. And for this doctrine they alledge S. *Augustine*. Ianswer againe, that *Paul* in this place takes it for a confessed truth, that no man can fulfill the law: and he urgeth it as a great inconvenience, that any man should be bound to keepe the whole law. And before he had said, *Hee which is of the workes of the law, is cursed, Gal.*3.10. which could not be, if there were a fulfilling of the law for the time of this life. As for

for *Augustine*, it is true he makes two fulfillings of the law, and one of them for the time of this life: but this he saith is imperfect: and this imperfection he makes to be sin, where, as the Papists of our time teach, that even they fulfill the law for the time of this life without sinne.

Where *Paul* saith, *If yee be circumcised*: marke how the false Apostles abuse circumcision. It is by divine institution a seale of the righteousnesse of faith, and they make it a meritorious cause of salvation. It is indeed rather Gods worke than our worke: and they make it their owne worke, and that meritorious before God. Like doe the Papists at this day. Baptisme is a signe and seale of Gods mercy, by divine institution: and they turne it into a physicall cause which containes and conferres grace. In like sort they turne the workes of the Spirit, almes, prayer, fasting, contrition, yea their owne traditions, confession, satisfaction, and such like, into meritorious causes of justification, and life. And this is the fashion of deceivers, to retaine the names of holy things, but not to retaine the right use of them.

As here we see Circumcision was an obligation to the keeping of the whole law in the old Testament: so is Baptisme in the new, an obligation or bond, whereby we have bound our selves to live according to all the lawes of God, *Matth.*28.19.20. This discovers the Atheisme and unbeleefe of persons baptised in these our dayes: for few there be that thinke upon, and performe this obligation.

Wee are further to observe the condition of the Law: *It is wholly copulative*. All the parts of it are linked one to another. Hee that is bound to one commandement, is bound to all: he that keepes one indeed, keepes all: he that breakes one, in respect of the disposition of his heart, is a breaker of all, *Iam.*2.10. hee that makes no conscience to keepe some one commandement, if occasion be offered, will breake any. Hence it followes, that true regeneration is that which is a reformation and change according to the whole law of God, and containes in it the seeds of all good duties. Christ saith, *He that is washed is all cleane, Iohn* 13. verse 10. *Iosias turned to God according to the whole law. Zachary* and *Elizabeth* walked *in all the commandements of God without reproofe, Luke* 1. *David* saith, *He shall not be confounded, when he hath respect to all the commandements of God, Psal.*119.6. On the contrary, he which hath many excellent things in him, if he live in the manifest breach of some one commandement, is found in none, nay indeed hee is guilty of all. *Herod* did many good things; and yet all was nothing: because hee lived in incest, *Marke* 6. 20. The Devill is able to bring a man to perdition as well by one sinne, as by many.

Whereas *Paul* saith, *If ye be justified by the law, ye are abolished from Christ*: First, I gather, that the Law and the Gospell are not one in substance of doctrine, as the Papists teach: for they say the Gospell is nothing but the law made more plaine, and plaine: which if it were true, a man might be justified both by Christ and the law, which *Paul* saith cannot be. Secondly, I gather hence, that it is a meere devise of mans wit, to say, that Christ by his death and passion merited, that wee should merit by our owne workes our justification and salvation. For if this were true, that the merit of our workes, were the fruit of Christs passion; *Paul* would not have said, that justification by the law, should abolish Christ unto us. For the cause and the effect, both stand together: whereas Christs merit, and the merit of our workes, agree even as fire and water. And no marveile. For the reason why Christ merited, is the personall union of the godhead with the manhood: which union, because it is not to bee found in any meere man, neither is there any true and proper merit to be found.

Whereas *Paul* saith, *Ye are fallen from grace*, some gather, that the children of God may fall quite from the favour of God. *Answ.* Men are said to be under grace two wayes: First, in the judgement of infallibility: and thus onely the Elect are under the grace of God. Secondly, in the judgement of Christian charity: and thus all that professe Christ, (though indeed hypocrites;) are under the grace of God. And in this sense *Paul* saith, that the whole Church of Galatia is under the grace of God. And they are said *to fall from grace*, not because all were indeed under the favour of God, and at length cast out of it: but because God makes it manifest to men, that they were never in the favour of God. Thus Christs enemies are said *to be blotted out of the booke of life, Psal.*69.28. when God makes it manifest that their names were never written there. Secondly, I answer, that *Paul* speakes this not absolutely, but upon condition, *If ye will be justified by the law*. And therefore vers. 10. he saith, that *he is perswaded better things of them*.

Lastly, here we see it is false that every man shall be saved by his Religion: for hee that is abolished from Christ, is quite out of the favour of God. And therefore no Religion, but that which is truly Christian, saveth.

5. *For we in the Spirit by faith wait for the hope of righteousnesse.*

6. *For in Iesus Christ neither circumcision nor uncircumcision availeth any thing, but faith which worketh by love.*

The meaning. *We*] I *Paul*, the rest of the Apostles, and all other Christian Churches. *In Spirit*] that is, in the powers of the soule sanctified and renewed. In this sense *Paul* saith that the true circumcision is that which is in the heart, in spirit, *Rom.*2.29. and Christ saith, that *the true worshippers of God is in spirit. Iob.*4.24. and that *spirit* is here taken in this sense, it

it is manifest, because it is opposed to circumcision which is in the flesh.

By faith we wait] Faith apprehends the promise, and thereby brings forth hope: and faith by meanes of hope makes them that beleeve to wait. *Hope of righteousnesse*] that is, salvation or life eternall, which is the fruit of righteousnesse, *Tit.* 2.13. or againe, righteousnesse hoped for. Righteousnesse indeed is imputed to them that beleeve, and that in this life, yet the fruition and the full revelation thereof is reserved to the life to come, when Christ our righteousnesse shall appeare, and when the effect of righteousnesse, namely, sanctification, shall bee accomplished in us, *Rom.* 8.23. 1 *John* 3.2.

The sense then is this: All the Apostles and Christian Churches with one consent in spirit by meanes of their faith, wait for the full revelation of their imputed righteousnes, and for everlasting life: whereas the false Apostles place their righteousnesse in circumcision of the flesh, and looke to have the fruition of it in this life.

V. 6. In Christ] that is, in the Church, kingdome, or Religion of Christ, 2 *Cor.* 5.17. *If any be in Christ*, that is, if any be a Christian, *he is a new creature.*

Uncircumcision] that is, the condition and workes of men uncircumcised.

Availeth any thing] is of no use, respect, or acceptation with God. *Faith working*] faith effectuall in duties of love.

The resolution. These words containe a second reason, where *Paul* confirmes the former conclusion, and it may bee framed thus: That thing which makes us waite for the hope of righteousnesse, that justifies: not circumcision, but faith makes us wait for the hope of righteousnesse: therefore not circumcision but faith justifies. The *proposition* is omitted, the *minor* is in the 5.v. And it is confirmed by two arguments. The first, is the consent of all Churches, *We wait.* The second is taken from the property of faith, in the sixt verse, thus: It is faith, and not circumcision that availes before God: therefore faith and not circumcision makes us wait.

Againe, in these two verses, *Paul* meets with an Objection, which may bee framed thus: If ye abolish circumcision and the ceremoniall law, ye abolish the exercises of religion. The answer is, in stead of them we have other exercises in our spirit, namely, the inward exercises of faith, hope, and love. The use. In the 5. verse, foure things are to be considered. The first is, who waits? *Paul* saith, *we wait.* Before hee hath justified his doctrine by the Scriptures, now he addes the consent of the churches. Here then we see what is the office of all faithfull dispensers of the Word, namely, to declare such doctrines as are founded in Scriptures, and approved by the cõsent of the true Church of God. *Paul* an Apostle that could not erre, respected consent, much more are all ordinary Ministers to doe it.

Againe, it is the office of all Christian people to maintain and defend all such doctrines and opinions as are founded in the Scriptures, and ratified by the consent of the true churches of God, and no other. This to doe, is to walke in the way of unity and peace: and to doe otherwise is to walke in the way of schisme and heresie.

The second point is, what is waited for? *Paul* saith, *the revelation of righteousnesse, and eternall salvation.* Here I observe, that there is no justification by the observation of the law: and I prove it thus: The righteousnesse whereby a sinner is justified, is apprehended by faith, and expected by hope: but if righteousnesse were by the law, men should have the fruition of their righteousnesse in this life, and consequently, the hope thereof should cease.

Secondly, here is comfort for the godly. They complaine of the want of sanctification: but they are to know, that in this life they shall never feele righteousnesse, as they feele sinne; here they must hunger and thirst after righteousnesse, living in some want of it. If we have the first fruits of the Spirit, the hatred of our sinne, the purpose of not sinning, the feare of God, and such like, wee must content our selves, and wait for the fruition of further grace till the life to come.

Thirdly, wee must become waiters for the mercy of God, and for life everlasting; *Gen.* 49.18. *Iude* v.21. For this cause we must doe as they doe which wait and attend for some great benefit: wee must daily stand with our supplications knocking at the mercy gate to the death: and wee must daily prepare our selves against the day of death, and it must be welcome unto us: for then is the end of all our waiting and attending.

The third point is, by what we are to wait? *Paul* saith, *We wait by faith.* Hence is followes, that faith brings with it a speciall certainty of the mercy of God, and of life everlasting. For men use not to wait for the things whereof they are uncertaine. Waiting presupposeth certainty. The Papists therefore that make speciall hope, should also make speciall faith.

The last point is, where is this waiting? *Paul* saith, *in spirit.* Here observe, that all the exercises of Christian Religion, are to bee in the spirit. *God must be worshipped in spirit, Iohn* 4.24. *Rom.* 12.9. The heart must be rent, and not the garment, *Joel* 2. The inward motions of the spirit, are of themselves the worship of God, whereas our words and deeds are not simply, but so farre forth as they are founded in the renewed motions of the heart. Men in our dayes thinke they doe God high service, if they come to Church, heare Gods word, and say some few prayers. Indeed these things are not to be condemned: yet are they not sufficient

sufficient, unlesse withall we bring unto God a renued spirit, endued with faith, hope, love.

In the 6. verse, *Paul* propounds three conclusions. The first is this: that externall & bodily privileges are of no use and moment in the kingdome of Christ. *Paul* saith, 2 *Tim.* 4.8. *Bodily exercise profiteth little*, and that *godlinesse is profitable for all things.* It was a great privilege to be familiarly acquainted with Christ, & to have eaten and drunk with him: yet is it of no use in the kingdome of Christ. For of such Christ saith, *Luke* 13.26. *Depart from me ye workers of iniquity.* It was a great priviledge to be allied to Christ in respect of blood, yet in the kingdome of Christ, it is of no use: and therefore Christ saith, *Hee that doth the will of my Father, is my brother, sister, & mother, Marke* 3.33. To conceive and beare Christ, was a great honour to the Virgin *Marie*: yet was shee not by this meanes a member of the kingdome of Christ, but by her faith in him. And if shee had not borne him in her heart, as well as shee bare him in her wombe, she had not beene saved. To prophecie or preach, and that in the name of Christ, is a great dignitie: and yet many having this prerogative shall be condemned, *Matth.* 7.22. It may bee alleaged, that some outward exercises, as Baptisme, and the Lords Supper, are of great use in the Church of Christ. I answer, the outward Baptisme is nothing without the inward. *Not the washing of the flesh, but the stipulation of a good conscience saveth*, 1 *Pet.* 3.18. *Circumcision is profitable, if thou keepe the law, Rom.* 2.25.

By this wee are taught, not to esteeme of mens religion by their riches, and externall dignities. For the fashion of the world is, if a man have riches and honour, to commend him for a wise, vertuous, and Godly man. This is foolishly *to have faith in respect of persons, Iam.* 2.1.

Secondly, by this we are taught to moderate our affections in respect of all outward things, neither sorrowing too much for them, nor joying too much in them, 1 *Corinth.* 7. *verse* 30.

The second conclusion. Faith is of great use and acceptation in the kingdome of Christ. By it, first our persons, and then our actions please God: and without it, nothing pleaseth God. It is the first and the greatest honour we can doe to God, to give credence to his word: and from this flowes all other obedience, to all other commandements. Hence we learne.

First, that wee must labour to conceive faith aright in our hearts, by the use of the right meanes, the word, prayer, sacraments: as also in, and by the exercises of spirituall invocation, and repentance. This being done, wee must rest upon the bare word and testimony of God, without, and against sense and feeling, and quiet our hearts therein, both in life and death.

Secondly, faith in Christ must reigne and beare sway in our hearts, and have the command over reason, will, affection, lust. And by it what soever wee doe or suffer, specially the maine actions of our lives, are to be ordered and disposed.

Lastly, it is a thing to be bewailed, that the common faith of our dayes is but a temporall faith, conceived without the ordinary meanes, and severed from the exercises of invocation and repentance.

The third conclusion is, that true faith workes by love. Hence the Papists gather, that love is the forme and life of faith, not because it makes faith to bee faith, but because it makes it to bee a true faith, a good faith, a lively faith. But this their doctrine is false and erroneous. For faith is the cause of love, and love is the fruit of faith, 1 *Tim.* 1.5. *Love out of a pure heart, good conscience, and faith unfained* Now every cause, as it is a cause hath his force and efficacy in it selfe, and receives no force or efficacie from his effect. Secondly, true faith is lively and effectuall in it selfe, and hath a peculiar forme of his owne, and that is a certaine power to apprehend Christ in the promise. For in faith, there are two things, *knowledge*, and *apprehension*, which some call application, or *speciall affiance*; which affiance, because the Papists cut off: they are constrained to make a supply by love. Thirdly, the operation of faith (according to the doctrine of the Papist) is to prepare and dispose a sinner to his future justification. Now, if this operation bee from love, then love is before justification; and that cannot bee: because (as they teach) justification stands in love. Love therefore is not the forme of faith. They alleadge for themselves this very text in hand, where it is said, *faith worketh by love*: or (as they translate it) *faith is acted and moved by love. Answer.* The meaning of the text is, that faith is effectuall in it selfe: and that it shewes and puts forth his efficacy by love, as by the fruit thereof. And it cannot hence be gathered, that faith is acted and moved by love, as by a formall cause.

Againe, they alleadge, *Iam.* 2.26. *As the body is dead without the spirit, so is faith without worker. Answer.* 1. The soule of man is not the forme of his body, but the whole man. 2. *Spirit* may as well signifie breath, or breathing, as the soule. And so it carries a fit sense, for as the body without breath is dead, & it shewes it selfe to be alive by breathing: so faith that is without workes, is dead, and it shewes it selfe to bee alive by workes. 3. There is a false composition of the words to be considered: *Faith that is without workes is dead*, is true: but to say, *Faith is dead without workes* (as though workes gave life to faith) is false; and not the meaning of Saint *Iames*, but the former onely.

Againe, the Papists hence gather, that faith and love are joynt causes in the justification of a sinner, and that faith worketh by love in justifying men before God. But this Interpretation is against the whole scope of this Epistle, in which *Paul* proves that there is no justification by the law, chap. 2. vers. 4. and therefore no justification by love. Again, *Paul* saith, *Romans* 1. 17. that *righteousnesse is revealed without the law*: and therefore without love. And againe, that *wee are made the righteousnesse of Christ, as Christ is made our sinne*, namely, by imputation, and therefore not by infusion of love, 2 *Cor.* 5. 21. Thirdly, faith justifies by apprehending Christ in the promise, and therefore not by love. The consequent I prove thus: Faith and love are two hands of the soule. Faith is an hand that layes hold of Christ, and it doth (as it were) pull him & his benefits into our soules. But love is an hand of another kinde, for it serves not to receive in, but to give out the good it hath, and to communicate it selfe unto others. Therefore faith cannot justifie by love. Lastly, love in order of nature followes justification, and therefore it doth not justifie. For first of all, faith layes hold on Christ: then followes justification: upon justification followes sanctification, and love is a part of sanctification.

They urge for themselves the words of *Paul*, that *faith workes by love*. *Answer.* *Paul* doth not shew in this verse, what justifieth, but what are the exercises of godlinesse in which Christians must be occupied. And he doth not shew how faith justifieth, but how it may be discerned to be true faith, namely, by love.

Secondly, they object, that faith and love are alwaies joyned, and therfore joyntly work in justification. *Answ.* They are joyned in one person or subject: and they are joyned in the exercise of Christian life: but they are not joyned in the act of justification.

Thirdly, they urge the 2. of Saint *Iames*, where it is said, that *a man is justified not onely by faith, but also by workes*, verse 24. *Ans.* Faith in Saint *Iames*, is put for an historicall knowledge of religion; or for the bare confession and profession of faith. Againe, *justification*, is two fold: one of the *person*, the other *of the faith of the person*. *Justification of the person* is, when a sinner is absolved of his sinnes, and accepted to life everlasting, for the merit of Christ. *Justification of the faith of the person* is, when faith is approved and found to bee true faith: and a beleever justifies himselfe to be a true beleever. Of this second justification speakes Saint *Iames*; and it is not onely by faith, but also by workes.

Lastly, it may be objected, that love is of no use, if it doe not justifie. *Ans.* Justification, and sanctification, are two distinct benefits, 1 *Cor.* 1. 30. and 6. 11. Justification ministers unto us deliverance from hell, and a right to life everlasting. Sanctification is a fruit of the former, and serves to make us thankfull to God for our justification: and love serves for the same use, because it is a special part of Sanctification.

Thus much of the depravation of the text by the Papists. Hence further I gather, that many falsely in these last dayes boast of faith: because it is not joyned with profiting in knowledge, with true conversion unto God, with fruits of love to God and man: whereas all true faith is fruitfull in good workes.

7. Ye did runne well: who did let you, that ye should not obey the truth?

The meaning. *Ye did runne well.* In these words *Paul* alludes to the games of running used among the heathen. And he compares the word and precepts of God, to a way or race, beleevers to runners, life eternall to the price, God to the Vmpire or Iudge, the lookers on are men and Angels, good and bad; and the Exercise of religion, is the running of this race. Reade of this, 1 *Corinth.* 9. 24. *Phil.* 3. 13, 14.

Who] the interrogation hath in it the force of a reproofe or complaint. And the sense is this: they did evill, which turned you forth of the way, and you have done evill that you obeyed not the truth. The like is, *Psal.* 2. *Why doe the heathen rage*, that is, it is great wickednesse for them to rage.

Let] stop, intercept your course, turne you out of the way.

That you should not obey] that you should not give credence to the doctrine of *Paul*, and not obey it.

The scope. These words are a repetition of the principall conclusion of the whole Epistle. And this repetition is not in vaine. For it serves to bring the Galatians to a consideration of their offence, and to amendment of life. Hence I obserue, that the often and serious consideration of our sins and lives past, is a meanes to worke in us a detestation of our sinnes, and a reformation of life. Thus *David* saith, that upon consideration of his wayes, *he turned his feet to Gods commandements*, *Psal.* 119. 59. And the cause why there is so little amendment among us, is, because wee never so much as thinke what we have done.

In these words, *Paul* sets downe three duties of Christian people. The first is, that they must be runners in the race of God. Indeed the Sabbath of the Iewes figured a rest which is contrary to running: but this rest is from sinne, and not from good duties. This duty of running teacheth us foure things. The first is, that we must make haste without delay to keepe the commandements of God, specially the commandements of faith, repentance, new obedience, *Psal.* 119. 32. 60. Contrariwise, it is a great fault for youth, and others, to deferre amendment till old age, or till the last and deadly sicknesse. For that is the time to end our running, and not to begin.

The second is, that wee are to increase and profit in all good duties, specially in knowledge, faith, repentance. But wee in this age doe otherwise. For either we stand at a stay, or goe backe, and very few of us proceed forward in good duties. And there are two causes of this. One is blindnesse of minde, which makes us that wee see not how little our faith and repentance is, and how great in the masse of our corruption: the second is our unbeliefe in the Article of life everlasting.

The third duty is, that wee must neither looke to the right or left hand, or looke to things behind us, to set our affection on them, but we must presse on forward to the price of eternall life. *Phil.* 3. 13. *Luke* 9. 62. Here comes a common fault to bee considered: we in respect of profession goe forward: yet we looke backe in our course, and minde earthly things.

Lastly, we must not bee moved with the speeches of men, which are given of us either to or fro: they are lookers on, and must have their speeches, and our care must bee not to heed them, but to looke to our course.

The second duty of Christian people is, that they must not onely be runners, but they must runne well: and this is done by beleeving, and by obeying the true religion, or as *Paul* saith, by *having faith and good conscience*, 1 *Timothy* 1. 18 These are as it were the two feete by which we runne to life everlasting. Vnder faith we care to comprehend the true acknowledgement of God, affiance in him, and invocation, &c. Vnder good conscience, is comprised the purpose of not sinning, and the care to obey God in all his Commandements. To apply this to our selves: runners we are, but alas, few of us are good runners. We have one good foote, & that is our faith or religion which is sound and good: but wee halt on the other foote; our care to keepe conscience is not suitable to our religion. And three things cause a lamenesse or feeblenesse in this foot, the lust of the eye, that is, covetousnesse: the lust of the flesh, and pride of life.

The third duty is, that we must runne the race from the beginning to the end, and finish our course, so as we may apprehend life everlasting, 2 *Timothy* 6. 12. 2 *Timothy* 4. 7. 1 *Cor.* 9. 24. And for this cause we must cherish in our hearts a love and fervent desire of eternall life, and by his meanes we shall bee drawne on through all miseries, and enabled to runne the end. Secondly, wee must build and maintaine a constant and daily purpose of new sinnings: and where we are too weake, at least we must current-ly endeavour to be strongest. And this shall well be confirmed by the doctrine

8. *The perswasion of him that calleth you*

The meaning. This opinion of justification by the workes of the law, is not from God, who hath called you from bondage to liberty.

The scope. *Paul* here meetes with a conceit of the Galatians, which was this: Why doest thou so often and so sharply reprove us? for we hold nothing against conscience, but are perswaded of the thing which we say. To this *Paul* answers here: *this perswasion is not of God*, because it is against the calling of God, for he cals you to liberty; and this your opinion drawes you into bondage.

Here wee see the cause of mens declining from God and his word, and that is this; Men deny credence to Gods word, and listen to plausible perswasions, and to fall away. Thus *Eve* fell in the estate of innocency by listening to the false perswasions of the devill. The Papists nuzzle themselves in their superstitions, by the presumption that the Church cannot erre, and that God will not leave his Church destitute of the assistance of his Spirit. Our common people boulster themselves in their blinde wayes by a presumption that God is all of mercy, and that if they doe their true intent, serve God, say their prayers, deale justly, and doe as they would be done unto, they shall certainly bee saved. Tradesmen often use many practices of fraud and injustice, and that upon a perswasion, that they have a charge and family which must bee maintained. If men now adayes will not blaspheme, drinke, and rior, as souldiers doe, they shall be charged with precisenesse: and that comes upon a perswasion, that it sufficeth to avoid the outward and notorious crimes which are mentioned and condemned in the law. Thus the whole world is misled by blind perswasions.

Secondly, hence we learne to close up our eyes (as it were) and absolutely to follow the calling of God, and to subiect all our powers of our soules unto it. Thus did *Abraham* when he was called to goe he knew not whither, and *Paul* without using consultation, went and preached in Arabia at the calling of Christ.

Thirdly, *Paul* here sets downe a meane to discerne of false doctrines and opinions in religion. If they be suitable to the calling of God, they are good: if they bee against the calling of God, they are naught. This is *Pauls* rule. God calls us to liberty: therefore the doctrine of justification by the workes of the law is naught: for it drawes us into bondage. In like sort, God cals us to free justification, and therefore the doctrine of humane satisfactions, and of the merit of workes is naught. Againe, God calls us to an utter denialll of our selves; and therefore the Popish doctrine of preparation, and of freedome of will in the conversion of a sinner, is naught.

him that calleth you] for the same cause, because *Paul* saith in the verse precedent, *before the which I tell you*] for the same cause, because God commands and call

the Galatians, even after their fall, in which they fell away to another Gospel, and as much as in them lay, abolished themselves from Christ. This shewes Gods patience: and that there is a possibility of mercy after great and grievous fals.

It may bee said, how long doth God continue to call men unto him? *Answ.* So long as hee vouchsafeth them the benefit of the publike Ministerie. Thus then more than forty yeares hath God called us in England. And for this cause it is our part to pray to God for hearing eares, to be pierced in our hearts: and we must answer the calling of God, *Psal.* 27.8 at the least in the desires and groanes of our hearts. And lastly, we must in life and conversation be futable to the calling of God.

9. *A little leaven leaveneth the whole lumpe.*

The sense. As a little leaven leaveneth and savoureth the whole lumpe of dowe: even so one errour or point of corrupt doctrine, corrupteth the whole body of Christian religion: because all the points of religion are linked and compounded together, so as if one bee corrupt, the rest cannot remaine sound and incorrupt.

The scope. The objection of the Galatians, is: Put case, that we erre in joyning Circumcision and Christ: yet there is no cause why thou shouldest so sharply reprove us: for it is no great errour to joyne workes and Christ in the cause of our Iustification. *Paul* answers to this objection by a proverbe, saying, that *a little leaven of false doctrine, corrupts the whole body of religion*: and one error, though it seeme to bee of small moment at the first, may at length bring with it the corruption and depravation of many other points.

The use. In the example of the Galatians, wee see what is the common fashion of men, namely, to extenuate their faults, and to make small matters of great offences. The Pharisees taught, that sundry of Gods commandements, were *small* and *little commandements*, *Matth* 5.19. To them that make no conscience of sinne, great sinnes are little sinnes, and little sinnes are no sinnes. Pride is cleanlinesse, covetousnesse is nothing but worldlinesse, drunkennesse good fellowship, fornication a tricke of youth. Thus men put visards upon their ugly sinnes. The Politician that is of no religion, saith, that wee and the Papists differ not in substance, but in small circumstances: and that if they erre, it is but in small points. But on the contrary, wee are to esteeme every sinne for a great sinne, to humble our selves for the least sinnes, and to bring our selves in subjection to God in the least of our actions.

Here we are taught by all meanes to maintaine the purity of found religion, whatsoever betall us. And for this cause wee are to resist and withstand every erroneous opinion that shall be broched. For it is the policy of the devill, by fosting in some one errour, to deprave and confound the whole body of truth. It may be said, how may wee discerne errour from found doctrine, considering oftentimes they are like, as leaven is like dowe? *Ans.* Leaven is discerned from dowe, not by colour, but by taste: even so they which are spirituall, and have the gift of discerning, directed by the analogy of faith, discerne truth from falsehood. For whatsoever is against one Article of faith, or against any of the commandements of the decalogue, is not sound doctrine, but leaven.

Againe, that which is said of false doctrine, may bee said proportionally of bad manners. Here therefore we must be put in minde of three duties. The first, to resist and withstand every particular sinne. For even one sinne is able to defile the whole life of man. One flie is sufficient to marre a whole boxe of sweete ointment. One offence in our first parents, brought corruption upon them and all mankinde, yea, upon heaven and earth. Hee that makes no conscience of some one sinne, is guilty of the whole law, *Iam.* 2.

Secondly, we must doe our indeavour to the uttermost, to cut off every bad example in the societies of men. For one bad example is sufficient to corrupt a whole family, a whole towne, a whole countrey. The example of one incestuous man, was sufficient to corrupt all *Corinth.* Therefore *Paul* saith, *Purge out the old leaven*, 1 *Cor.* 5.6. The law of God is, that blasphemers, murderers, adulterers, &c. shall be put to death: the reason is, *that evill may be taken away out of Israel*: that is, the evill of wicked example, which being suffered, spreads abroad, and doth much hurt. The barren figtree must be cut down, lest it make the whole ground barren, *Luke* 13.7.

Thirdly, we are to withstand and cut off the first beginnings and the occasions of every sinne. We lay of a trand theeves, that first they begin to practise their wickednesse in pinnes and points. For this cause idlenesse, fulnesse of bread in excessive eating, drinking, and swilling, riot, and vanity in apparell, are to be suppressed in every society, as the breeders of many vices.

On the contrary, no one point of evill doctrine brings with it many other: so any one little grace of God, brings many other with it. *The entrance into Gods word, gives light, Psal.* 119.130. In this respect Christ saith, *The kingdome of heaven is like to a mans child in three pookes of meale*, &c. Gods kingdome is first up in the heart in the first ponorery small beginnings, *Matth.* 13.33. This must teach us to use the meanes of our salvation, and not to breed discouragement, though wee have in us but some small beginnings of Gods grace.

10. *I have an affiance of you in the Lord, that ye will bee none other wise minded: but hee that troubleth you, shall beare his judgement, whosoever he bee.*

The sense. *I trust Lord*, by the gracious assistance of God, who no doubt will give ability and sufficiency to my Ministery, you shall not be *Nonotherwise minded*: that is, thinke not otherwise then I have taught you. *He that troubleth you*: the Church is troubled three wayes: 1. by false doctrine, thus *Achab troubled Israel*, 1 *King.* 18.18. and the false Apostles troubled Galatia. 2. By wicked examples thus *Achan troubled Israel*, *Iosua* 7.25. 3. By force and cruelty, thus tyrants and persecutors trouble the Church.

Shall beare: shall have his due and deserved punishment, partly in this life, and partly in eternall death. See this verified in the end of the booke of English Martyrs, in the desperate, horrible, and stinking ends of persecutors. But yet this threat must bee understood with the Exception of repentance.

The scope. The words are an answer to an Objection, which may be framed thus: It seemes by your former proverbe of leaven, that you hold us to bee a people corrupted, and unsavoury unto God. To this *Paul* answers by a distinction: I hope better things of you: but the false Apostles for troubling the Church, shall surely be punished.

The Vse. When *Paul* saith, *I have an affiance in you*, hee teacheth in his owne example, that we are to hope the best of men so long as they are curable. It may bee said, they that hope the best are sometimes deceived. *Answ.* They are only deceived in their judgement, and that in things whereof they have no certain knowledge, and they are not deceived in practice. For it is a duty of love to hope the best. And they which use to suspect the worst are often deceived. Againe, it may be said, that we must judge of things as they are indeed. *Answ.* Iudgement of things, and judgement of persons must bee distinguished. Of things, upright judgment is to judge of them as they are: and if they bee doubtfull to suspend. Now our judgement of the persons of men, must be to take things in the better part as muchas possibly may bee. Lastly, it may be alleadged, that *we must love our neighbor as our selves*: and that we despaire in respect of our selves. *Ans.* We are to despaire in respect of our selves, because we are privy to our own estate; but wee are not privy to the estate of any other man: and therefore we are to hope the best of them. This shewes the fault of our times: if any professing the Gospell fall upon frailty, there are numbers of men that will make no bones of it to condemne them to the pit of hell, for hypocrites: but such persons are not carried by the spirit of *Paul*, who hopes the best of them that fall.

Againe, here we see how wee are to put affiance in men. Wee are to put affiance in God for all things whatsoever, whether concerning body or soule: but our affiance in men, must bee onely for such things as they

are able to performe. Secondly, wee must put affiance in God absolutely for himselfe, and therefore wee say, *I beleeve in God*, &c. but all our affiance in men whatsoever, must be in *the Lord*. When *Paul* saith, that he had *affiance of them in the Lord*, he shewes that renewed repentance is the gift of God. And there are two graces required unto it, helping grace, and exciting grace. Helping grace preserves and confirmes the first and initiall repentance. Exciting grace gives the will and the deed: and without these graces the child of God, if hee fall, cannot repent and recover himselfe. They therefore are deceived, who thinke that they may have repentance at command, and that they may repent when they will.

I may be demanded, why *Paul* useth milde rearmes, and doth not excommunicate the Galatians? *Ans.* So long as men are curable, meanes must be used to recover them. The sheep or oxe that goes astray, must be brought home againe, *Exod.* 23.4. much more thy neighbour. Christ himselfe brings home againe the lost sheepe, and so must every shepheard. *Ezech.* 34.4. Now the Galatians were in all likelihood persons curable: and therefore not to be cut off. For the censure of Excommunication pertaines to them alone, of whose recovery there is no hope.

Some there be that mislike the preaching used in these dayes, because we use not severity, and personall reproofes, after the manner of *Iohn* Baptist. But these men are deceived. We have not the like calling that hee had, nor like gifts: neither are we in the like times. For *Iohn* the Baptist was in the very time of the change betweene the old and the new Testament. Christ did not follow him in the same manner of teaching, neither doth the Apostle in this place, when hee saith of the Galatians in apostasie, that *hee hoped better things of them*.

In the last place, the commination which the Apostle useth, is to be observed, that troublers of the Church shall beare their judgement. Hence I gather,

1. That God watcheth over his Church with a speciall providence. Wee in England have found this by experience: and we are to be thankfull for it.

2. That the doctrine of the Apostles is of infallible certainty: because the oppugners of it are plagued by the just judgement of God.

3. On the contrary, our duty is, to pray for the good estate of the Church of God, and for the kingdomes where the Church is planted, and for the countenance of the Gospel specially in England. For what will all the things we have doe us good, if we be forth of Gods kingdome, and lose our soules?

11. *And brethren, if I yet preach Circumcision, why doe I yet suffer persecution? Then is the*

scandall of the crosse abolished.

12. *Would to God they were cut off that trouble you.*

The sense. *Yet preach*] now while I am an Apostle. Here *Paul* takes it for granted, that when he was a Pharisee he taught and maintained Circumcision; but he denies that he ever taught it after his conversion in his Apostleship. *The crosse*] The Gospel which is a doctrine teaching deliverance from hell, & life everlasting, to bee obtained by the death and passion of Christ crucified, 1 *Cor.*1.18.23.

More plainely, the words are thus much in effect: It is reported, that I *Paul* an Apostle, preach circumcision: but the truth is, there is no such matter: For if I taught circumcision, the Iewes, maintainers of circumcision, would not persecute me as they doe: neither would they take offence at the preaching of Christ crucified, If I joyned circumcision with Christ.

The drift. *Paul* here answers a new objection, which is on this manner: There is no cause, *Paul*, why thou shouldest thus reproove us, for thou thy selfe art a teacher of circumcision. To this *Paul* makes a double answer. First, hee denies the report, and prooves his deniall by a double reason; one is, because the Iewes still persecured him; the other is, because they tooke offence still at his preaching of Christ crucified. Secondly, *Paul* answers by pronouncing a curse upon the false Apostles.

The Vse. In the words I consider two thing, the report given forth of *Paul*, and his Apologie. The report was that *Paul* preached circumcision. In this we see what is the condition of the Ministers of the Word, namely, to be subject to slander and defamation, not onely in respect of their lives, but also in respect of their Ministery and doctrine, as if they were heretickes. Thus the Papists at this day reproach the Ministery of the Church of England, charging it with sundry foule heresies, and many amongst us spare not to charge it with the heresie of *Puritanisme*. And I doubt not to avouch it, that some are condemned for hereticks in the history of the Church, who (if all were known) should bee found to bee good servants of God.

1. This verifies the saying of Ecclesiastes, c.8.v.14. *There are righteous men to whom it befals according to the worke of the wicked.*

2. Ministers must hence bee put in minde to use circumspection both of the matter and the manner of their preaching.

3. Being defamed, and that wrongfully, they must hence take occasion to bee more carefull to please God, as *David* did in the like case. *Psalme* 119.69.

But how came this report of *Paul*? *Answ.* Sometime hee tolerated circumcision, as a thing indifferent for a time: and hereupon circumcised *Timothy*. And upon this occasion a report is raised that *Paul* preached circumcision. In this we see the fashion of the world, which is to raise fames, reports, and slanders of all persons, specially upon Magistrates and Ministers, and that upon every light and unjust occasion. But good men will take no such occasions of raising reports, *Psal.*15.3.

But how did *Paul* take this report? *Answ.* He did not requite evill for evill (as the manner of men is,) but he returnes love and goodnes for evill: and for this cause (no doubt of purpose) he beginnes his speech on this manner, *Brethren, if I yet preach circumcision.*

The apology and defence followes. And first hee denies the report. And his proofe is this: because for his preaching he is persecuted of the Iewes. Here observe, that they which are called to teach, must preach the Gospell, what trouble or danger soever follow, as *Paul* did. It may be demanded, whether a Minister may not in teaching conceale any part of the truth at any time without sin? *Answ.* In the case of Confession when a man is called to give an account of his faith, no truth, no not the least truth may be concealed. Againe, when the soules of men are to bee relieved, and saved, all concealments are damnable. Yet in the planting or in the restoring of the Church, doctrines most necessary may be concealed. *Paul* was about two yeares at *Ephesus*, and spake nothing against *Diana*, but in generall tearmes. If he had, he had planted no Church at *Ephesus*. Againe, when people be uncapable of doctrine, it may bee concealed till they be prepared for it. Christ told his Disciples, that *hee had many things to tell them, which they could not then learn.* Some beleevers must have no strong meate, but milke onely. Thirdly, when the teaching of a lesser truth hinders the teaching of a fundamentall truth, the lesser truth may be concealed, that the fundamentall truth may bee taught, and take place.

Here we see the fidelity of *Paul*: if he had sought himselfe, his honour, profit, and pleasure, he would not have taught any doctrine that should have caused persecution. The like minde must be in all teachers, nay, in all beleevers, who are to receive the Gospel for it selfe, without respect to honour, profit, or pleasure.

Paul addes further in way of defence, that the scandall of the crosse was not abolished. Hence it followes, that the Gospell must be preached though all men bee offended. God must not be displeased, though all men bee displeased, *Act.* 5.29. Indeed Christ pronounceth a woe against them by whom offences come: but that is meant of offences given, and not of offences taken: of which Christ hath another rule, *Matth.* 15.14. *Let them alone, they are the blind leaders of the blind.*

Againe, by the offence of the Iewes, wee see the minde of men, who cannot be content with

with the death and passion of Christ, unlesse they may adde workes, or something else of their owne, for their justification and salvation. This doe the Papists at this day: and the like doe many of the ignorant people among us, that will be saved by their owne good dealing, and their good serving of God.

Touching the imprecation in the 12. verse three questions are to bee propounded. The first is, whether *Paul* did well thus to curse his enemies? I answer, yea: for first we must put a difference betweene the private cause of man, and the cause of God. Now *Paul* accuseth the false Apostles, not in respect of his owne cause, but in respect of the cause of God; and not as his owne enemies, but as the enemies of God. Secondly, wee must distinguish the persons of evill men. Some are curable, and some again are incurable, of whose salvation there is no hope. Now *Paul* directs his imprecation against persons incurable. And how knew them to bee incurable by some extraordinary inspiration or instinct, (as the Prophets and the rest of the Apostles did in sundry cases) and hereupon he curseth sometime even particular persons, as *Alexander the coppersmith*, 2 *Tim.*4.14. Thirdly, wee must distinguish the affections of men. Some are carnall, as rash anger, hatred, desire of revenge &c. some againe are more spirituall and divine, as a zeale of Gods glory, and of the safety of Gods Church. Now *Paul* in pronouncing the curse, is not caried with a carnall affection, but with a pure zeale of Gods glory, and with the same spirit by which he penned this Epistle.

The second question is, whether we may not curse our enemies as *Paul* did? *Answ.* No: for we have not the like spirite to discerne the persons of men what they are: and our zeale of Gods glory is mixed with many corrupt affections, and therefore to be suspected. We in our ordinary dealings have another rule to follow, *Mat.*5. *Blesse, and curse not.* If wee dare goe beyond the limits of this rule, wee must heare the speech of Christ, *Ye know not of what spirit ye are, Luke* 9 55.

The third question is, how we should use the imprecations that are in the Psalmes of *David*: as *Ps.*109. and in other places of Scripture? *Answer.* They are to be directed generally against the kingdome of the devill: and they are further to bee used as Prophesies of the holy Ghost comforting his church, and procuring a finall sentence upon the enemies of God.

The word which is translated *disquiet*, is to be considered, for it signifies to put men out of their estate, and to drive them out of house and home, as enemies doe when they sacke and spoile a towne.

By this we see that the doctrine of justification by works or by the law, is a doctrine full of danger and perill, because it puts men out of their estate, in Christ, and bereaves them of their salvation in heaven. Therefore behold then the folly of the Papists, that think they should fare the better for their workes or Merits, when they should provide well for themselves and their posterity, and place themselves in a good estate, must take this course. They must consider that there is a way of God in heaven, the graces and subjections of the upon earth in the assemblies of the Church: that this city hath many mansions and habitations, and many liberties; that the law whereby this citie is ruled, is the word of God, specially the doctrine of the Gospell. In this way is all happinesse, and out of it there is nothing but woe and misery. Enter therefore into the suburbes of this Citie of God: as yee professe the Gospell, so labour in your mindes and consciences, and all your affections to it; and bee doers of it in the exercise of faith, repentance, new obedience. Thus shall you have a good estate in Christ, and joyfull habitation in heaven.

13. *For brethren, ye have been called to liberty: onely use not your liberty as an occasion to the flesh, but by love serve one another.*

The first part of the Epistle touching the faith of the Galatians is ended: and here begins the second part touching good life, and it continues from this verse to the 11. verse of the sixt chapter. Into *Paul* doth 2. things: first he propounds the summe of his doctrine, and then after makes a particular declaration of it. The summe of all is propounded in this 13. verse, in which *Paul* first sets downe the ground of all good duties, and then two maine rules of good life. The ground is in these words, *Brethren, ye have beene called to liberty.* And it must bee noted, that as these words are the foundation of that which follows, so are they also the reason of that which goes before, and therefore *Paul* saith, *for brethren &c.* The two rules are in the words following: One in these, *Use not your liberty as an occasion to the flesh*: the other in these, *Do service one to another by love.*

In the ground of all good duties, namely, the calling to liberty, 4 things are to be considered. 1. who calls. 2. who are called. 3. what is the calling of God. 4. why it is here mentioned by *Paul.*

To the first, who calls: I answer, God the Father in Christ by the Spirit, for he is absolute Lord of all his creatures: and therefore he may call out of the kingdome of darkness into his owne kingdome, whom he will. And it is God alone that *calleth the things that are not, as though they were, Rom.*4.17.

The second is, who are called? *Answ.* All they that any way answer the calling of God, for *Paul* saith indifferently of all the Galatians, that *they were called.* Now men answer the calling of God, some in profession, some in heart, and some in both. And all these are

called to be called, yet with some difference. The calling of God is first of all and principally to the elect: and then in the second place, it pertaines to them which are not elect, because they are mixed inseparably with the elect. And hence ariseth the distinction of the calling of God: sometimes it is operative, because God signifies and withall workes his will in the elect: sometimes again in respect of others it is only significative, when God reveales his will and mind, but spares to worke it for just causes known to himselfe.

The third point is, what is the calling to liberty? *Answ.* An action of God translating men from the kingdome of darknesse to his own kingdome. Which two parts, Invitement & admission. Invitement is, when God offers remission of sins and life everlasting to them that beleeve, outwardly by the preaching of the Gospell, inwardly by the inspiration of heavenly desires. Admission is, when men are entred into the kingdome of grace. And it is either outward or inward. Outward admission is, when men are taken out of old *Adam*, and by faith ingrafted into Christ: for by this insition into Christ, men are made reall members of Gods kingdome.

The last question is, why *Paul* mentions the calling to liberty in this place? *Answ.* It is the ground of all comfort, by it *Paul* comforts the Corinthians, 1 *Cor.* 1. 9. Againe, it is the ground of good life. Therefore *Peter* saith, *Be ye holy, as he that hath called you is holy*, 1 *Pet.* 1. 15. And *Paul*, *Walke worthy the calling wherewith he hath called you*, *Ephes.* 4. 1. If the calling of God doe not move us to amendment of life, nothing will doe it.

We in England have heard the calling of God more than forty yeares: and yet very few of us are moved to change and amend our lives. This shewes our Atheisme and unbeleefe: here is almost nothing but heaving, shoving, and sifting for the world. Some are held captives of their covetousnesse, some of their pride, some of their damnable and fleshly lusts: and all this shewes that few or none, so much as dreame of a calling to spirituall libertie.

The first rule follows: *Onely use not your liberty, as an occasion to the flesh.*

The sense. *Flesh*] hereby the Papists understand sensuality or carnall appetites: but hereby is meant the corruption of all the powers of the soule, even of reason and conscience. *Paul* saith, that *the wisedome or understanding of the flesh is enmity to God*, *Rom.* 8. 7. fleshlinesse therefore pertaines to the understanding. Againe, he saith of some, that *they are puffed up in the minde of the flesh*, *Col.* 2. 18. and he wills the Ephesians, *to be renewed in the spirit of their minds*, *Eph.* 4. 23.

The meaning then of the rule is this, use not the benefit of spirituall liberty as an occasion to the flesh to live according to the flesh. Here I consider three things; what is the abuse of liberty? where is this abuse to be found? and what is the right use thereof?

The first question is, what is the abuse of Christian liberty? *Answ.* To use it as an occasion of fleshly and carnall liberty: and that, in done three waies. The first is when men make those things indifferent than God ever made. Thus the Corinthians used fornication as a thing indifferent, 1 *Cor.* 6. To many in these dayes drunkennesse and surfetting is but a thing indifferent. Men use not to distinguish a thing indifferent, and the use of it: but they commonly thinke that if the thing be indifferentin it selfe, then also the use of it is indifferent. Thus all abuses of meat, drinke, apparell, all rioting and gaming, dicing and carding, &c. are excused by the names of things indifferent.

Secondly, our liberty is abused by an immoderate use of the gifts of God. The use of them is immoderate three waies; first in respect of time, as when *Dives fared deliciously, and was arrayed in rich attire every day*. Thus many Gentlemen and others offend, when they turne recreation into an occupation. Secondly, the gifts of God are immoderately used, in respect of themselves; as when men exceed in eating & drinking, as the Prophet saith, *Deut.* 29. 19. *Adding drunkennes to thirst*.

Thirdly, in respect of the callings and conditions of men: for every man is to use the gifts of God according to his place and condition. They then offend, that being but meane persons, and living by trades, yet for their diet and apparell, are as great gentlemen and gentlewomen.

Thirdly, liberty is abused when the blessings of God are made instruments, and (as it were) flagges and banners to display our riot, vanity, ostentation, pride; for this cause sundry things, whereof some are indifferent in themselves, are condemned, *Isay* 3. 16.

The second question is, Where is this abuse? *Answer.* Even among us in England. It is the fashion of men to take unto themselves a toleration of sinning, some upon the patience of God, others upon the doctrine of the gracious election of God, saying, that they will live as they list, because if they be elected to salvation, they shall certainly bee saved whatsoever they doe. And some there be that take occasion to continue in their sinnes, upon the mercy of God in the death and passion of Christ. A certaine dweller in this Towne of Cambridge made away himselfe. In his bosome was found a writing to this effect, that God did shew mercy on great, grievous, and desperate sinners: and therefore he said that he hoped for mercy though hee hanged himselfe. Of this minde are many ignorant persons, who persevering in their sinnes, yet perswade themselves of mercy: because they have heard that Christ dyed for mankinde. And thus the death of Christ is as it were a licence

licence or letters patents to commit sinne. Againe, great is the abuse of meate, drinke, and apparell. To *Elias* there came an Angell, and said, *Arise and eate*, 1 *King.* 19. 7. but to the men of our dayes, there had needs come an Angel and say, Cease to eate, cease to drinke, cease to game.

The third question is, what is the right use of Christian liberty? *Answ.* It stands in two things: first of all wee our selves must bee renewed and sanctified, *To the pure all things are pure*, *Tit.* 1. 15. The person must first please God, before the action can please him. The second is, that beside the lawfull use of the creatures, we must have a spirituall and holy use of them. The lawfull use of the creature I call the politicke use thereof, commonly allowed, and taken up among men. The spirituall use is whereby we receive and use the creature, as from the hand of God the Father in Christ according to his will and word. And the godly are not to separate the one use from the other, but are bound by vertue of the third commandement to take up an holy use of every gift of God. When *Noe* came out of the Arke, so soone as hee set foot upon the earth, he built an Altar, offered sacrifice, and called on the name of God: not onely for this end to worship God, but also to sanctifie the earth, and all the creatures of God unto his use. The like did *Abraham* when he came into the land of Canaan. And to this end wee must observe 5. rules. The first, that the creatures of God must be sanctified by the word and prayer, 1 *Tim.* 4. The word must shew us, what we may doe: and prayer obtaines the doing of it. The 2. rule, wee must bee circumspect lest we sinne in the use of the creatures. In this respect *Iob* tends for his children, after they had feasted togethers: and hee sanctifies them, *Iob* 1. 5. The 3. rule: We must use the gifts of God with thanksgiving, *Rom.* 14. 6. Commonly in these dayes there is no feasting or rejoycing unleisse all memory of God be buried: for that is said to breed melancholy. The 4. rule; We must suffer our selves to be limited and moderated in the use of our liberty, partly by the law of the Magistrate, and partly by the law of charity, in the case of offence. I say in the use: because liberty it selfe is inwardly in the conscience: and the use of it is often in the outward action: and therefore under the order of humane law. The 5. rule: Our liberty must be used for right ends, as namely the glory of God, 1 *Cor.* 10. 31. the preservation of nature, and not the pampering of the flesh, *Rom.* 13. 13. the good of our neighbour.

Make conscience to observe this rule, and the rather, because the holy and spirituall use of Christian liberty, is a signe and token that thou art in the kingdome of God, and a true member thereof: as on the contrary, the abuse of Gods blessings shewes thee to be still in the kingdome of darknesse. When men sell

things of great worth for a little value, and then afterwards give themselves to rioting and spending, we commonly say that they are thewes, and no right owners of the goods which they sold. The like may bee said of them that abuse spirituall liberty, that they are but usurpers, and no right owners of it.

Lastly, it must be observed, that this rule hath two branches. The first is, that wee must not minister to the flesh any occasion of sinning. The second is, that we must give no occasion of sinning by meanes of Christian liberty.

The second maine rule follows, *Serve one another by love.* For the right conceiving of it, I will propound three questions. The first is, why is this rule propounded in this place? *Ans.* It sets downe the end of all Apostolike doctrine, as *Paul* teacheth, 1 *Tim.* 1. 5. *The end of the commandement is love out of a pure heart, good conscience, faith unfained.* Here men commonly understand by the commandement, the morall law. That is indeed a truth, but it is not the meaning of the place. In the third verse *Paul* lets downe a commandement or denunciation to *Timothy*, that he and the Pastours of Ephesus, teach no other doctrine but the doctrine of the Apostles: then in the 5. verse hee propounds the summe and substance or the end of the aforesaid commandement: in the 18. verse after a long *antepodosis* he injoynes *Timothy* to observe it carefully. So then the end of all sound doctrine is love out of a pure heart: and all our preaching must tend to this.

The second question is, what is the love of our neighbour, specified in this rule? *Ans.* *It is an affection renewed, whereby we are moved to to wish well to our neighbour in the Lord.* I say, *an affection* to confute *Lumbard*, who saith that love is not an habit in us, (as other vertues are,) but the holy Ghost. I say; it is an affection *renewed*, to confute the Papist, who teacheth, that we have the true love of God and our neighbour by nature, and that wee want nothing but the second act, or the exercise of love, which they say is from grace. Further, I adde, that love *inclines us to wish well to our neighbour*: for this is the formall and proper effect of love, and all this is done when we thinke well, speake and doe well, and that in respect not onely of the body, but also in respect of the soule of our neighbour. Lastly, I say, that love to our neighbour must be *in the Lord*. Because we are to love him in respect that hee is a creature of God, and beares his image: and not in respect of honour, profit, or pleasure, which we receive from him. Love for such ends, is selfe love.

The third question is, what is the use of love? *Ans.* It serves to make us serviceable to our neighbour. *Love stoopes not her owne things*, 1 *Cor.* 13. Christ was servant to his enemies in bearing their sinnes upon the crosse. *Paul that was free from all, became a servant to all, to*

misme some, 1 *Cor.* 9. 19. To Christ we are to doe service: and he hath put our neighbour in his stead, so as that which is done to our neighbour, shall be done to him: our neighbour therefore must bee served of us. And this is not against our liberty. For we are free inwardly in conscience, yet in the outward use of our liberty, we must bee servants to men.

The Vse. If we examine our lives by this rule, we shall finde that there is very little power of religion among men. There are six sorts of men that live in the breach of this rule. The first are usurers, who lend for advantage, when they should lend freely to them that are in need; these serve themselves and make a prey of all. The second sort are ingrossers, who gather in commodities to inrich themselves. The third sort are idle persons of what degree soever, that spend their time in eating, drinking, sleeping, gaming: such are but unprofitable burdens of the earth. To this sort I referre beggars and vagabonds. The fourth sort are riotous persons that use to goe from alehouse to alehouse, from taverne to taverne, and misspend that whereby they should maintain their families, and be serviceable to their country. The fift sort are Tradesmen, who in their dealing use lying, dissembling, fraud, injustice. They seeke nothing but their private advantage. And this kinde of men abounds in the world. The last sort are drowsie and carnall Protestants, who onely seeke the things of this world, and never so much as give good example to servants or children, or any good counsell. Beside all this, it is the common fault of the world, for men to serve themselves, according to the common saying, *Every man for himselfe, and God for us all.* And the best men that are, if they examine themselves, shall finde that they faile many wayes, and come short in the duties of love to men with whom they live.

This being so, we are to acknowledge before God this maine offence of ours: and to intreat for the pardon of it for Christs sake. And ever hereafter to change our lives, and to reforme them according to this rule. And that is done on this manner. Every man hath or ought to have 2. callings, a generall, and a particular. The generall is, whereby we are called to be Christians. In this calling we are to doe good to all men, by teaching, admonishing, exhorting, and by example of good life. A particular calling is, whereby men are called to some estate of life in the family, Church, or common-wealth. And according to the severall conditions of particular callings, must every man in his place, doe the good he can. The Magistrate must use his office, first for the maintenance of the Gospell, and then for the execution of justice. The Minister must preach sound Religion in love of the soules of men. The Master of the family must cause his houshold to imbrace the Gospell, and frequent the exercises of religion. Lastly, every man that is in a trade or office, must apply himselfe to the uttermost of his power to doe all he can for the good of his country: and he must so deale that he may be helpfull to all with whom he deales, and hurtfull to none. We are, or should be, *trees of righteousnesse*: our fruit must bee meat for others, and our leaves for medicines. Wee must be as candles that spend themselves to give light to others.

14. *For all the law is fulfilled in one word, which is this, Thou shalt love thy neighbour as thy selfe.*

Fulfilled] comprised, *Rom.* 13. 9. *One word*] One precept: for the holy Ghost calls precepts, *words*. It may bee demanded, how the whole law should bee fulfilled in the love of our neighbour? *Answ.* The love of God, and the love of our neighbour are joyned together, as the cause and the effect: and the love of God is practised in the love of our neighbour. For God that is invisible, will be loved in the person of our neighbour, whom we see, and with whom wee converse. And the first commandement of the law, must be included in all the Commandements following, and thus the love of God is presupposed in every Commandement of the second Table: hee therefore that loves his neighbour, loves God also.

Thou shalt love] understand both the affections, and the duties of love. *Thy neighbour*] any one that is neare unto us in respect of mans nature. *Isay* 58. 7. though he bee our enemie, yet if by any occasion he be offered unto us of God, he is our neighbour.

As thy selfe] These words signifie not the measure of our love: as though wee should love our selves in the first place, and then our neighbour in the second place, for there are some cases in which we are to love our neighbour more than our selves. As for example, we are more to love the soule of our brother, than our temporall life: and a good subject is more to love the life of his Prince, than his owne life: here then the holy Ghost signifies, what must bee the manner of our love; the word [*as*] signifies not *quantity*, but *quality*: and that wee are as truly and earnestly with love to imbrace our neighbour, as our selves.

The scope. The words containe a reason of the second rule, which may bee framed thus: to serve our neighbour in duties of love: is the keeping of the whole law: therefore this service must be carefully performed.

The use. Here wee see that the end of a mans life is to serve God in serving of man, for this is the summe of the whole Law. Servants are commanded in serving their masters, to serve God, and to doe whatsoever they doe, as unto God, *Col.* 3. 23. And so every man in his place in dealing with men must so deale, as if he were to deale with God himselfe.

selfe. Therefore most men prophane their lives, when they make the scope and drift thereof, to be the getting of riches and honours. And though they have great charges, that is no excuse for the principall end of our living, here is to performe service to men: and in this service to doe homage to God: for which, homage God will give the honour and riches which he sees to be convenient for us.

Secondly, here we may observe what is true religion and godlinesse, namely, to love and serve God in serving of man. *He that saith he loves God, and hates his brother, is a lyer*, 1 *Iohn* 4. 20. And hence it followes, that to live out of all societie of men, though it be in prayer and fasting, (after Monkish fashion) is no state of perfection, but meere superstition: for that is true and perfect love of God, that is shewed in duties of love, and in the edification of our neighbour. Against the hypocrisie of sundry Protestants is here discovered. If they come to the Church, and heare Sermons, and frequent the Lords Table, they thinke they may doe afterward what they will; and many such are frequenters of tavernes and alehouses, and are given to riot and licentiousnesse. But it is not enough for thee to be holy in the Church; thou must be a Saint in the Church, & a devill at home. True religion is that which shewes it selfe in thy private house, private dealings, and in the course of thine owne life: such as thou art in thy particular calling, such art thou in deed and truth, what showes soever thou makest before men.

15. *If ye bite and devoure one another, take heed that ye be not consumed one of another.*

The sense. *If ye bite*] Here *Paul* alludes to the fashion of wild beasts, as lyons, wolves, &c. And by *biting* wee are to understand all injuries in words, as railing, cursing, slandering, backbiting, &c. *Devoure*] Here *Paul* understands all injuries in deed, or violence, even to the shedding of blood. *Take heede*] Here *Paul* signifies, that contentions and dissentions breed the destruction and desolation of the Church.

The scope. These words are a second reason of a second rule drawne from the dangerous effect of the contrary, thus: Contentions breed the desolation of the Church: therefore doe service one to another by love.

The contents. In these words *Paul* delivers 3. things. The first is, that there were grievous contentions in the Church of Galatia. The like also were in the Church of Corinth, 1 *Cor.* 3. The cause of the former contentions were differences in points of religion. Some of the Galatians (no doubt) withstanding circumcision, and the most of them standing for it. For hereupon great were the dissentions of the Churches in Iudea, *Acts* 15. 2. Observe then, that unity is not an infallible and an inseparable marke of the Church of God, Vnitie may be out of the Church, and dissention in the Church, as here we see. It may bee objected, that there is a peace in the Kingdome of God, and that there the wolfe and the lambe dwell together, *Isa.* 11. *Ans.* This is but in part verified in the kingdome of grace upon earth: and it is fully accomplished in the kingdome of glory in heaven. Againe, it may be alledged, that the Church is the company of them that truly content in one and the same faith. *Ans.* That is properly meant of the Catholike Church: but the case is otherwise in particular Churches, where true beleevers are mixed with hypocrites, whereupon ariseth much dissention. And of true beleevers, some are more carnall than spirituall: and that is another cause of dissention, 1 *Cor.* 3. 3.

The 2. point concernes the quality of these dissentions. When *Paul* saith, *If ye bite and devoure*, &c. he signifies that they were fierce and violent. And such commonly are dissentions for religion, as appeares by the persecution in Queene *Maries* dayes, the heat whereof nothing could slake, but mans blood. Againe, he signifies in them very words, that they were brutish and beastlike, more beseeming wolves, lyons, dogs, than men. This must teach us to detest railing, cursing, evill speaking, fighting, unlesse it be in the case of necessary defence, for by these actions we degenerate to the condition of beasts, and repell from us the worke of grace: for Christ of lyons, wolves, beares, hath made us his sheepe and lambs, *Isa.* 11.

The third point is touching the effect of contention, and that is the ruine & desolation of the Church. The division of the members among themselves, is the dissolution of the whole body. Differences in points of religion breed doubting; doubting hinders faith and invocation, & the free course of the Gospell: and where these be hindred, the Church goes to decay. And by reason of the dissentions that be in these last dayes, many live as Atheists, and will be of no religion.

By this we are to be admonished to study, and to use all meanes to maintaine Christian peace and concord, *Eph.* 4. 3. To this end we must remember one generall rule, *Rom.* 12. 18. *Have peace with all men.* And withall we must observe the cautions which *Paul* addes: one is, *if it may be* with good conscience, for there are some, with whom there is no peace, unlesse we sooth them in their vices, or deny our religion, either in whole, or in part. The second is, *If it lye in you*, for sometime men are accused, and must of necessity defend themselves. These two cautions observed, *peace must be had with all men.*

It may then bee demanded, why doe not the Protestants make a pacification with the Papists? *Answ.* Wee are content so to doe in respect of civill society, but not in respect of Religion. Wee have a commandement to the

the contrary, *Rev.* 18.2. *Come out of Babylon my people, and touch no uncleanly thing.* Where a pacification is made, both the parties must yeeld somewhat: but wee may not yeeld in any point of our religion, to the Papists. In an instrument of musicke, the strings out of tune are set up, or set downe, to the rest: but the strings that are in tune are not stirred: even so the Papists are to come to us, we are not to turne to them: our Religion being the doctrine of the Prophets and Apostles.

Peace is threefold; *Church peace, Civill peace, Household peace.* All these are to be maintained. Touching *Church peace*, I give three Rules. The first is, that *for the ending of differences in religion, there must be conferences in state in christian Councils*: *The spirits of the Prophets are subject to the Prophets*, 1 *Cor.* 14. 32. When there arose differences in the Churches of Judea, *The Apostles and Elders came together to inquire of the matter*, *Act.* 15.6. & this is a thing much to be desired in these dayes, specially in these Westerne parts of the world. It may be demanded, Why did not the Protestants joyne with the Papists at the Councill of Trent? *Answ.* From the first Session it was more than sixe yeares before any safe conduct was given to the Protestants: and at their appearing in the Councill, exception was taken against their letters, and they dismissed. And when they appeared the second time upon the new safe conduct, the Councill was the next day adjourned for 2. yeares. And when safe conduct was given the 3. time the Protestant Princes refused to send their Divines, because they had beene twice mocked. Moreover, the Councill was not a free Councill, because the Pope himselfe was both party, and Iudge.

The second rule, *There must be a Christian toleration one of another*, *Eph.* 4 2. Here that we mistake not, I propound two questions. One is, in what must there be a toleration? *Answ.* A toleration presupposeth an errour or defect in our brother. An errour is either in judgement, or manners. An errour in judgement, is either in the foundation of religion, or beside the foundation, in lighter matters: if the errour be in the foundation, there is no toleration of it. If it be in some lesser matter, a toleration is to bee used according to the rule of the Apostle, *If yee be otherwise minded, God will reveale it*, *Phil.* 3.15 When others see not that which we see, we must not presently condemne them, but tolerate their ignorance, till God reveale his truth unto them. Againe, errours in manners be of two sorts; some without offence, as hastinesse, frowardnesse, vaine-glorioustesse, &c. these we must tolerate, *Prov.* 19. 11. And others with open offence, and such as dishonour no toleration, 1 *Cor.* 5. 11.

The second question is, to what end must we tolerate the infirmities and ignorances of our brethren? *Ans.* Toleration must tend to the good and edification of men, *Rom.* 15.2. We must not so tolerate as that we approve of the least vice, or betray the least part of Gods truth.

It may here be demanded, Whether there may not be a toleration for Popery? *Answ.* No: The toleration of two Religions in one kingdome, is the overthrow of peace. Againe, Popery is a religion both heretical and schismaticall. It may be said, that faith and conscience is free. Answer, though faith in the heart and conference in it selfe be free in respect of mans authority: yet is not the publishing of faith, and the profession of conscience free in like sort, but it stands subject to the power of the Magistrate.

The third rule. *Every man in his place, specially Teachers, must set themselves to build the Church*, *Iude* v. 20. *Eph.* 4.12. Indeed the truth is to be defended: but marke how: The truth must be confessed when time and occasion serves, without ostentation: this done, all contentions layd aside, wee must set our selves to build the Church. And the rather Ministers of Gods word in England must remember this: because while we are striving among our selves in sundry points of difference, the Papist our common enemy gets ground.

Touching *Civill peace*, it must bee remembred, that the peace and good estate of Ierusalem stood in this, that it was made the seat of Gods sanctuary, and the throne of Iustice, *Psal.* 122. When the Arke was in the house of *Obed-Edom*, all things prospered with him. Now in the new Testament the preaching of the Gospell, invocation of Gods name, with the use of the Sacraments, come in the roome of the Sanctuary. *Civill peace* then is maintained, when men yeeld subjection to the Gospell of Christ, which brings peace to all that receive it.

Touching *Household peace*, I give two rules. One is, that *governours of families must urge and compell all under them to admit (at the least outwardly) the practice of religion in the exercises of faith, repentance, new obedience.* Thus did *Abraham*, *Gen.* 17 and *Iosh.* cap. 24. They that doe not first of all consent in Christ, cannot consent among themselves. Secondly, it must be observed, that a family is the schoole of God, in which he will exercise our faith, invocation, love, patience, long suffering, &c. And there is more vertue to bee seene in the well ordering of a family, than in the pretended holinesse of Monkish cloisters.

Thus we see how we are to maintaine the unity of the spirit in the bond of peace. For the better inforcing of this duty, *Paul* (*Eph.* 4.4.) gives 7. reasons: One body, one spirit, one hope of eternall life, one Lord, one faith, one baptisme, one Father of all. It may bee said, we are at peace, what needs all this adoe? *Answ.* The peace of many is peace in drunkennesse, (called good fellowship) peace in prophanenesse and wickednesse. This is the devills

devils peace, where he beares the sway. The peace of which I now speake is, *in the Lord*, & in the true worship of God: of which reade *Isa.* 2. where men are said humbly to goe up to the mountaine of the Lord, that they may heare his will, and joyntly obey it.

16. *Then I say, walke in the Spirit, and ye shall not fulfill the lusts of the flesh.*

The scope. Here *Paul* returnes to the first rule, verse 13. and shewes the way how it is to be observed, thus: *If ye walke in the spirit ye shall not fulfill the lusts of the flesh*: & when the lusts of the flesh are not fulfilled, there shall not occasion be given to the flesh, by the use of christian liberty,

The words containe two parts: a Rule, *walke in the spirit*: and the benefit that comes by the rule, *ye shall not fulfill the lusts of the flesh.*

In the rule I consider two things, what is the spirit, and what is walking. *The spirit is the gift of regeneration, lost by Adam, restored by Christ.* I say *it is a gift*: and this gift is ear-mered by the name of *the spirit*: because the spirit worketh it immediately in us, from the Father and the Sonne. Againe I say, it is *a gift of regeneration*, to make a distinction betweene it, and civill vertue. For there is a gift of regeneration which mortifies corruption; and a gift of restraint which serves onely to keepe in corruption. Of this second kinde, are all civill vertues, in naturall and heathen men, & not of the first. *Ioseph* is chaste, and so was *Xenocrates*: *Iosephs* chastity is a part of regeneration, and proceedes from the spirit here mentioned, but the chastity of *Xenocrates* is not so, proceeding onely from the generall providence in God, and not from the spirit of sanctification. The like I say of all other civill vertues.

More plainly. The spirit is a Divine nature, quality, or condition, whereby wee are made conformable to Christ, in righteousnesse, and holinesse.

The spirit hath five properties. The first, that it is a rich and liberall grace of God. For it containes in it the seede of all vertues, and all necessary graces of God: because it comes in the roome of originall sin, which containes in it, the seeds of all vices or sinnes.

The second is the largenesse of it, for this spirit is in all the powers of them that are regenerate, that is, in the minde, conscience, will, affections, and in the sensuall appetite, 1 *Thess.* 5.23. And he that is sanctified in one part, is sanctified in all. Hence it followes, that they which have plenty of illumination, without change of affection, and life, are indeed carnall, and not spirituall.

The third property is sincerity, for the grace of God is without falsehood or guile. *Psalme* 32.2. hence ariseth the difference betweene the godly man, and an hypocrite: betweene the works of nature, and the works of grace. There are men that in distresse desire the assistance and favour of God: and they doe it without the Spirit of God: for they doe it deceitfully, desiring Gods favour not for it selfe, but in respect of some evill, from which they would be delivered; as the Mariners in *Ionas*, and *Pharao* did. Againe, there are men that mourne for their sinnes without the Spirit of God: for there is much falsehood in their mourning: because they mourne for sinne in respect of the punishment thereof, and not in respect of the offence of God. Lastly, there are that pretend a love to God, and yet want the Spirit: for they love God in respect of his benefits: as *Saul* loved God for a Kingdome, such lovers are mercenary, and a worke of nature, whereas the love which is from the Spirit, maketh us love God for himselfe.

The fourth property is excellency, for the spirit of grace in Christians is more excellent than the grace of creation, in two respects. First, in respect of the beginning thereof. For the spirit is from Christ the second *Adam*, both God and man. The grace of creation should have beene conveyed unto us from the first *Adam*, but a mere man, if he stood. Secondly, in respect of constancy, for God gave to *Adam* the will to persevere if hee would: he giveth further to beleevers, both the will to persevere, and the deed.

The fift property is livelinesse, whereby the spirit is effectuall in operation, *Ethu* saith that the spirit compelled him, and was in him as a vessell of new wine, which must have a vent, *Iob.* 32.19. Of the operation of the spirit, I deliver three things. The first, that the spirit workes in, and by the word of God: which therefore is called *the Ministery of the spirit*, 2 *Corinth.* 3 6. The second, that the spirit worketh by certain degrees. The first degree, & the very first beginning of this divine operation, is, to make us feele in what great neede we stand of Christ, and to desire to bee reconciled and turned unto God. This is the first motion of the spirit in us; and they which want this, have nothing as yet of the grace of God in them. The third, that the whole work of the spirit may be reduced to three actions: The first is, to cast downe every thing in us, that exalts it selfe against God, 2 *Cor.* 10. as namely, to beare downe erroneous reason, and rebellious affection, and to put a man out of heart with his chiefe delights, and with his owne selfe. The second action is to kindle in our hearts a care and desire of reconciliation with God in Christ: hence the spirit is called *the spirit of grace and supplication*, *Zach.* 12. The third action is, to write the Law in our hearts, and that is done by putting a new light of knowledge into the minde, and new inclinations into the will, and affections.

Thus much of the spirit. *Walking in the spirit* is, to order our lives according to the directions and motion of the spirit. For, as the spirit renewes our nature within, so it makes us to change and renew our actions, in three

respects. First, it makes us put a further beginning to our actions, than nature can afoord, causing us to doe them in faith, whereby wee beleeve, that our persons please God in Christ, that our worke to be done pleaseth God, that the defect of the worke is pardoned. Secondly, the Spirit makes us doe our actions in a new maner, namely, in obedience to the written word. Thirdly, it makes us put a new end to our actions, that is, to intend & desire to honour God in the things that wee doe. For example. A man is wronged by his neighbour: and nature tels him that *hee must requite evill with evill*: yet he resolves to doe otherwise: for (faith he) God in Christ hath forgiven me many sinnes: therefore must I forgive my neighbour. And he remembreth B that *vengeance is Gods*: and that he is taught *so to aske pardon, as he forgives others*. And hereupon hee sets himselfe to requite evill with goodnesse. This is to live in the spirit.

The Vse. By this rule we see that most of us faile in our duties. For many of us professing Christ, live not according to the lawes of nature, in our common dealings. Wee minde earthly things, and therefore wee are carnall. It is a principle with many, that if wee keepe the Church, observe the Kings lawes (which are indeed to be observed) and avoide open and grosse sinnes, we doe al that God requires at our hands. Hereupon to walke in the spirit, is thought to bee a worke of precisenesse, more than needs. And they which deeme it to be a worke of precisenesse, walke not in the spirit: and indeed they which have received the greatest measure of the spirit, must say with *Paul* that they are *carnall, sold under sinne, Rom.7.14.* C

Secondly, this rule teacheth us, that we must become spirituall men, such as make conscience of every sinne, and doe things lawfull in spirituall manner, in faith and obedience, and not as carnall men doe them carnally. It may be said, that Ministers of the word must bee spirituall men. I answer, if thou, whatsoever thou art, be not spirituall, thou hast no part in Christ, *Rom.*8. And the rather, thou must be spirituall; because a naturall man may doe the outward duties of religion in a carnal sort. D

Thirdly, we must not iudge any mans estate, before God, by any one, or some few actions, either good or bad: but by the walking, or by the course of his life, which, if it be carnall, it shewes the partie to be carnall: if it be spirituall, it shewes him to be spirituall.

The benefit that ariseth by the keeping of the rule followes, in these words, *Yee shall not fulfill the lusts of the flesh.*

Flesh] the corruption of nature, the roote of all sinnes.

Lusts] inordinate motions of the minde, will, and affections. Thus largely is lust taken in the tenth Commandement, which condemneth the first motions to evill.

Fulfill] fulfilling is not a simple doing of evill, but the accomplishing of lust with love, pleasure, and full consent of will: as also perseverance in evill, by adding sinne to sinne.

A question. How farre doth the childe of God proceed in the lust of the flesh? *Answ.* He is assaulted by the lusts of the flesh: but he doth not accomplish them. More plainely: there are five degrees of lust, *Suggestion, delight, consent, the act, perseverance in the act. Suggestion*, and *delight*, whereby the minde is drawne away, are incident to the childe of God. *Consent* is not ordinarily: and if at any time the childe of God consent to the lusts of his flesh, it is but in part, against his purpose, because he is overcarried. Likewise the *act* or *execution of lust*, is not ordinarily and usually in the childe of God: if at any time he fall, he may say with *Paul, I doe that which I hate*. Lastly, perseverance in evill doth not befall the childe of God: because upon his fall he recovers himselfe by new repentance. In this sense Saint *John* saith, *He that is borne of God sinneth not, 1 John 3.9.*

The Vse. Hence it followes, that the lust of the flesh is in the childe of God to the death: and consequently they doe not fulfill the law, neither can they be justified thereby, as Popish doctrine is.

Secondly, our duty is, not to accomplish the lusts of the flesh, but to resist them to the uttermost, *Rom.*13.14.

Thirdly, here is comfort for the servants of God. Some man may say, I am vexed and turmoiled with wicked thoughts and desires, so as I feare I am not Gods childe. I answer againe, for all this despaire not. For, if thou hate and detest the lusts, that are in thee: if thou resist them, and wage battell against them: if being overraken at any time, thou recover thy selfe by new repentance, they shall never be laid to thy charge to condemnation, *Rom.*8.1. It is here made a prerogative of Gods child, when the lusts of the flesh are in him, not to accomplish them, or to live in subjection to them.

17. *For the flesh lusteth against the spirit, and the spirit against the flesh, and they are contrary one to another, so that yee cannot doe the things which ye would.*

These words are a reason of the former verse, thus: If ye walke in the spirit, yee shall not fulfil the lusts of the flesh; for the flesh and spirit being contrary, mutually resist & withstand one another, so as yee can neither doe the good, nor the evill which ye would.

Paul here sets forth a spirituall combate, of which sixe things are to be considered. The first is concerning the parties by whom the combate is made; namely, *the flesh, & the spirit. The flesh* signifies the corruption of the whole nature of man: and *the spirit* is the gift of regeneration, (as hath beene shewed.) It may be demanded, how these twaine being but qualities can be said to fight together? *Answ.* The flesh and the spirit are mixed together in the whole

whole man regenerate, and in all the powers of the soule of man. Fire and water are said to be mixed in compound bodies: light and darknes are mixed in the ayre at the dawning of the day. In a vessell of lukewarme water, heat and cold are mixed together: we cannot say, that the water is in one part hot, and in another cold, but the whole quantity of water is hot in part, and cold in part. Even so the man regenerate, is not in one part flesh, and in another part spirit, but the whole minde is partly flesh, and partly spirit, and so are the will and affections throughout, partly spirituall, and partly carnall. Now upon this mixture it comes to passe, that the powers of the soule are carried and disposed divers wayes: and hereupon followes the combate.

The second point concernes the meanes whereby this combate is made: and that is a twofold Concupiscence, expressed in these words, *The flesh lusteth against the spirit, and the spirit against the flesh.* The lust of the flesh shewes it selfe in two actions. The first is, to defile and represse the good motions of the spirit. In this respect *Paul* saith, *when I would doe good, evill is present*: and *the law of the flesh rebels against the law of the minde, Rom.*7.21.23 Hereupon the flesh is fitly resembled by the disease called *Ephialtes* or *the mare*, in which men in their slumber, think they feele a thing as heavy as a mountaine lying on their brests, which they can no way remove. The second action of the flesh, is, to bring forth, and to fill the mind with wicked cogitations, and rebellious inclinations. In this respect concupiscence is said to tempt, intice, and draw away the minde of man, *James* 1.14. Againe, the lust of the spirit hath two other actions. The first is, to curbe and restraine the flesh. Thus S. *John* saith, that the *seed of grace keepes the regenerate that they cannot sinne, 1 Joh.* 3 9. The second action of the Spirit is, to ingender good motions, cogitations, and inclinations, agreeable to the will of God. Thus *David* saith, that *his reines did teach him in the night season, Psal.*16. And the Prophet *Isay* saith, *Thine eare shall heare a voyce, saying, here is the way, walke in it, when thou turnest to the right hand or to the left*, cap.30.v.21. And this voyce, (no doubt) is not onely the voyce of such as be teachers, but also the inward voyce of the Spirit of God in us. And thus by the concurrence of these contrary actions in one and the same man, is the combate made.

The third point is, concerning the cause of this combate; in these words [*and these are contrary one to another.*] The contrarietie of the flesh and spirit, makes the combate. And the contrariety is very great, for the spirit is the gift of righteousnes: and the flesh stands in a double opposition to it; for the first of all, the want of righteousnesse, and secondly, a proneness to all unrighteousnesse: that is to say, not a single, but a double privation or want of the grace or gift of God. Hence I gather that man hath no freedome of will in good duties, before his conversion, because he is then wholly flesh, and wants the Spirit of God: and the flesh is flat contrary to the Spirit: and one contrary hath no power at all to bring forth the effect of his contrary. And hence it followeth, that there are no such works, whereby a man may prepare himselfe to his own justification, for though the mind be enlightned with a generall faith, yet man before he be justified, is nothing but flesh: and flesh being in nature opposite to the spirit, can make no preparation for the spirit, no more than darknesse can make preparation for the entrance of light.

The fourth point is, concerning the persons in whom this combate is to bee found. And they are beleevers. (not unbeleevers or wicked men:) such as the Galatians were, to whom this combate is said to belong. It may bee alledged, that naturall men have a combate in them. For they can say, *I see and approve that which is good, but I doe that which is naught. Answ.* This combate is betweene the naturall conscience, and rebellious affection, and it is incident to all men that have in them any conscience, or light of reason. But the combate of the flesh and the spirit, is of another kind, for in it the minde is carried against it selfe, the will against it selfe, and the affections against themselves by reason they are partly spirituall, and partly carnall. Secondly, not all beleevers have this combate in them, but onely such as be of yeares: for infants, though they have the seede of grace in them, yet doe they want the act or exercise thereof, and therefore they feele not this combate, because it stands in action. Thirdly, this combate is in the godly for the time of this life onely, because in death the flesh is abolished, and consequently the combat it selfe.

The first point is, in what things doth this combate shew it selfe? *Ans.* In all the actions of men regenerate, which *Paul* signifies, when he saith, *ye cannot doe the things which ye would.* For example; in prayer, sometime we feele fervent desires, and sometime againe deadnesse of spirit; sometimes faith, sometimes doubting. This combate is in all the actions of the godly, specially in good actions. Thus much *Paul* teacheth, when he saith, *I finde by the law of God, that when I would do good, evill is present, Rom.*7.21. And, *I doe not the good which I would but the evill which I would not, that doe I*, v.19. And that we mistake not, it must be remembred, that *Paul* speakes all this of himselfe, as being regenerate; that he speaks it not of this or that action, but of the course of his life, in which he willed and indeavoured to doe that which was good, and acceptable to God. And that appeares by the very words, which hee saith, *to will is present with me.* And, *I would doe good, but I doe it not.* Marke further, while *Paul* wils & indeavors to do that which is good, if he faile & do amisse, he may well say, *It is not I*

that doe is, but the flesh that dwels in me. And ungodly men for the covering of their wickednes, if they say (as they doe) that *it is their flesh that sinneth, and not they*, they abuse the holy doctrine, and example of *Paul*.

The last point, concernes the effect of the combate, which is to hinder the godly, that they cannot doe that which they would, and that three wayes. First, it makes them that they cannot sinne, that is, live in practise of any one sin, 1 *Iohn* 3.9. Secondly, if at any time they fall, it stayes and keepes them, that they sinne not with full consent of will. For they say when they sin, *The evill which I hate, that doe I.* Thirdly, though in the ordinary course of their lives they doe that which is good, yet by reason of this combate, they faile in the doing of it, *Rom.* 7.18. *To will is present with me, but I finde no meanes to fulfill or accomplish that which is good.* Even as a sick man that is in recovery, for his affection, thinks he is able to walke a mile or twaine, and yet by reason of faintnesse and weaknesse he is scarce able to walke once or twice about his chamber: So the regenerate man, for affection, inclines to the best things; and yet by reason of the flesh, failes in the doing of them.

Thus much of the combate, the use followes. Hence I gather, that concupiscence or lust after baptisme, in the regenerate, is a sinne. For the lust of the spirit, is the thing that God requireth and approveth: now the lust of the flesh is directly contrary to it, as a defect or privation thereof: and therefore the lust of the flesh is properly a sin, whether consent of will goe with it, or no.

Againe, hence it followes, that workes of the regenerate, are mixed workes, that is, good workes indeed, yet not perfectly good, but partly evill, for such as the cause is, such is the effect: now the mind and will of man, are the cause of his workes, and the minde is, partly carnall, and partly spirituall: so also is the will: and therefore the workes that proceed from them, are partly spirituall, and in part carnall. Vpon this ground it followes, that all the workes of regenerate men, are sinfull, and in the rigour of justice deserve damnation. *Objection.* Sinne is the transgression of the law: good workes are no transgression of the law: therefore good workes are no sinnes. I answer to the *minor*. The transgression of the law is two fold: One, which is directly gainst the law, both for matter, and manner: the second is, when that is done which the law requires, but not in that manner it should be done. And thus good workes become sinfull. The duty which the law requires, is done, but it is not done perfectly as it ought to be done, by reason of the flesh. Secondly, it is alleadged, that good workes are from the Spirit of God: and that nothing proceeding from the Spirit of God is sinne. *Answ.* Things proceeding from the Spirit of God alone, or from the Spirit immediately are no sinnes: now good workes proceed not onely from the spirit, but also from the minde and will of man, as instruments of the spirit. And when an effect proceedes from sundry causes that are subordinate, it takes unto it the nature of the second cause; hereupō works are partly spirituall, and partly carnall, as the minde and will of the doer is. Thirdly, it is alleadged, that good workes please God; & that things pleasing God, are no sinnes. *Anſ.* They please God; because the doer is in Christ, and so pleaseth God. Againe, they please not God before, or without pardon: for they are accepted, because God approves his owne worke in us, and pardons the defect thereof. Lastly, some object on this manner: No sinnes are to be done: good workes are sinnes: therefore not to be done. *Anſ.* They are not simply sinnes, but onely by accident. For as God commands them they are good; and as godly men doe them, they are good in part. Now the reason holds onely thus; that which is sin, so farre forth as it is a sin, or if it be simply a sinne, is not to bee done. Now then upon this doctrine it followes, that there is no justification by works, nor no fulfilling of the law, for the time of this life.

Thirdly, hence it followes, that the grace of God for the time of this life, is mixed with his contrary, the corruption of the flesh. This mixture the godly feele in themselves, to the great griefe of their hearts. When they would beleeve, their mindes are oppressed with unbeliefe. They see more ignorance in themselves, then light of knowledge. There are a number amongst us, that say, they know as much as all the world can teach them, that they doe perfectly beleeve in Christ, and ever did, that they love God with all their hearts, and did never so much as doubt of the mercy of God. But these men are voide of the grace of God; they are like empty barrels that make a great sound: they never knew what is meant by the combate of the flesh and spirit.

Fourthly, we are hereto be admonished, in all duties of religion to use industry, & paines, by willing, striving, and indeavouring to the uttermost, to doe that which we ought to do. We must use *asking, seeking, knocking. Mat.* 7.7. We must with *Paul* use *wrastling in our prayers to God. Rom.* 15.30. They that would have knowledge in the booke of God, must doe more then heare a Sermon: they must strive against their ignorance, and blindnesse, and laboriously exercise their senses in the discerning of good and evill. They that would beleeve, must strive against their naturall unbeliefe, and endeavour to beleeve. *Blessed* (saith *Salomon, Prov.* 28.) *is the man that feares himselfe*, or *inures himselfe to feare. Paul* saith of himselfe, that *hee laboured and tooke paines to keepe a good conscience, Act.* 24.16.

Lastly, by reason of this combate, wee are put in minde to use sobriety, and watchfulnesse over our owne corruptions, with much and

and instant prayer, lest we fall into temptation, *Matth.* 26.41. We should practise these more then wee doe: for beside the enemies without, we have an enemy within that seeks our perdition.

18. *And if yee be lead by the spirit, ye are not under the law.*

In the 13. verse *Paul* propounds a maine rule of good life, *Give no occasion to the flesh*; and for the better keeping of this, hee gives a second rule, vers. 16. *Walke in the spirit.* Of this second rule he gives two reasons. The first is taken from the contrariety of the flesh and the spirit v. 17. The second is in these words: *They that walke according to the spirit, are freed from the curse of the law.*

In these words, *Paul* sets down three things. The first is the office of the Spirit, which is first of all, to regenerate & renew all the powers of the soule; and secondly, to guide and conduct them that are regenerate, *Psal.* 143.10. In this guidance or conduction, there are foure actions of the spirit. The first is, *Preservation*, whereby the holy Ghost maintaines the gifts of regeneration in them that are regenerate. The second is, *Cooperation*, whereby the will of God, as the first cause, workes together with the regenerate will of man, as the second cause. And without this cooperation mans will brings forth no good action; no more then the tree which is apt to bring forth fruite, yeelds fruit indeed, till it have the presence and cooperation of the Sunne, & that in the season of the yeare. The third, is *Direction*, whereby Gods spirit ordereth and establisheth the minde, will, and affections in good duties, 2 *Thes.* 3.5. The last, is *Excitation*, whereby the spirit stirres and still moves the will and minde, after they are regenerate: because for the time of this life, the grace of God is hindered and oppressed by the flesh. Hereupon after regeneration, there must still be new *inclining*, *Psal.* 119.36. new *drawing Cant.* 1.3. new *working* of the will and the deed, *Phil.* 2.13.

Hence it followes, that beside the antecedent, and first grace, there is necessary a subsequent, or second grace. For we doe not that good which we can doe, unlesse God by a second grace make vs doe it, as he made us able to doe it by the first grace.

The second thing is, the office of all true beleevers: and that is, to resigne themselves in subiection to the worke of Gods Spirit. Now Gods Spirit workes in and by the word of God. And hereupon this subjection hath two parts. The first is, to make triall, inquiry, & examinatiō, what is the good will of God, in every thing *Rom.* 12.2. Thus did *David*, *Psal.* 119.49 *I am thine, save me, for I seeke thy commandements.* The second part is, to deny our selves, and to conforme our mindes, consciences, wils, affections, in all things, to the foresaid will of God, *Rom.* 12. verse 2. Let all such as desire to be spirituall, remember and make conscience to practise this.

The third is the priviledge of beleevers, in the last words, *Ye are not under the law.* Understand this, in respect of the curse and condemnation of the law, for otherwise, we are al under the law, as it is the rule of good life. The priviledge then is, that God doth not impute the defects of obedience to such as truly beleeve and repent, but he accepts their imperfect obedience, as perfect and absolute. This serves to comfort them that grieve, because they feele the want of sanctification in themselves. For if they can, and doe will that which is good, & endeavor themselves in the course of their lives according to their will, let them not feare over much, when their obedience is defective: because they are not under the rigour of the law: & therefore God accepts the will and endeavour to obey, for obedience. And the consideration of Gods mercifull acceptation, must stirre us up to an earnest care and conscience of all good duties.

19. *Moreover, the workes of the flesh are manifest, which are adultery, fornication, uncleanes, wantonnesse.*

20. *Idolatry, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies.*

21. *Envy, murthers, drunkennesse, gluttony, and such like: whereof I tell you before (as I also have told you before) that they which doe such things shall not inherit the kingdome of God.*

Paul before delivered this rule in generall termes, *Give no occasion to the flesh*, and *fulfill not the lust of the flesh.* Now hee proceeds further in way of declaration, to make a Catalogue or rehearsall of the particular workes of the flesh, which were in use, and knowne to the Galatians. And this hee doth for weighty cause. For we are full of blindnesse, and see not our corruption: and we are full of hypocrisie: and therefore ready to esteeme our selves spirituall, when wee are carnall. And therefore this Catalogue serves fitly as a table or glasse to discover the corruption of mans heart, by the fruits thereof.

After *Pauls* example every man shall doe well to make a Catalogue of the sinnes of his whole life. By this meanes shall wee better know our selves, and take a manifest view of our sinfull condition.

In this Catalogue I consider three things: the condition of the workes of the flesh: the kindes of them: and the punishment thereof. The condition is, that the workes of the flesh are said to be *manifest*, not onely to God, but even to men that have the light of reason, and natural conscience. Hence it follows, that there is a matter sufficient for the condemnation of them, that never knew the Gospell. For though the flesh it selfe be secret and hidden, yet the workes of the flesh are manifest to the naturall man. And this must further admonish us, never to hide or excuse our sinnes, but freely to confesse them before God, and before men also, when need requires.

Whether we confesse them or no, they are manifest, and the ingenuous confessing or uncovering of them, is the way to cover them, *Psal.* 32.1.4.

Touching the kinds of sorts of the workes of the flesh, they are in number seventeene: and I may reduce them to foure heads. The first sort are against chastity, the second against religion, the third against charity, the last against temperance.

The workes of the flesh against chastitie, are foure: and they are placed in the first ranke for just cause: for by them, men are brought to reprobate minded, *Rom* 1.28. and to bee without sense or feeling, *Eph.*4.19. and the body which should be the temple of the holy Ghost, is made a stable and a stie for the devill.

Adultery] *it is the incontinency of persons married, or of persons whereof one at the least is married, or betrothed.* I say betrothed: because one and the same punishment is designed to married and betrothed persons: and therefore the sinne is like in both.

Deut.22.22,23,24.

If adultery, which is the breach of wedlocke, be a worke of the flesh, then damnable is the decree of Pope *Syricius*, that mariage it selfe was the pollution of the flesh. It may be objected, that young widowes by marying *have damnation, and breake the faith of baptisme*, 1 *Tim.* 5.12. *Answ.* They are not said to breake the faith of baptisme, because they may: but because they waxe wanton against Christ, and to marry: that is, cast off the reines of obedience, by committing fornication, and then for to cover their offence, they marry. This I take to be the right sense of that place.

Adultery is named in the first place, and that for speciall cause. For as it is a common, so it is also a great sinne. For it is the breach of the covenant of mariage, made in the presence of God, and unto God: and therefore it is called *the covenant of God, Prov.* 2.17. It is the punishment of Idolatry; *Rom.* 1.24. It is a sinne greater then theft, *Prov.* 6.30, 32. The committers of this sinne cut off themselves from humane societie, and become men of death, and women of death, according to Gods law. And it will never be well with humane society, till adulterers bee made felons, their lives taken from them, and their goods confiscate. Lastly, this sinne bringeth the ruine of the families of adulterous persons: and it sets a fire in them, that burnes to destruction.

Fornication] *it is the incontinency of single persons.* Marke how it is made a manifest worke of the flesh. Hence it followes, that *fornication* is no light matter, or a thing indifferent, as some have taught. It may be objected, that it is numbred among things indifferent, *Act.* 15.29. for with strangled & blood, is joyned *fornication*. *Answer*. The Gentiles indeed esteemed it as a thing indifferent: and here upon it may be, it is joyned with things indifferent. But the judgement of the Church was otherwise: and this opinion of the Gentiles is confuted by *Paul*, 1 *Cor.*6. Againe, it may be objected, that the Lord commanded the Prophet *Ose* to take unto him an harlot, *Ose* 1.2. *Ans.* It was done in type or figure: and then the words of the Lord carry this sense, *Take unto thee a wife of fornication*, that is, prophesie and publish, that thou art like one that takes a wife of fornication. Againe, if the thing were done indeed, yet did not the Prophet take an harlot to live in fornication with her, but at Gods commandement, to live with her according to Gods ordinance, namely, in mariage.

Againe, hence I gather, that there is no warrant for the toleration of fornication. For it is a foule and manifest worke of the flesh. Magistrates may *not doe evill, that good may come thereof*, *Rom* 3.8. Whosoever doth evill, must feare: because the Magistrate beares the sword to punish, *Rom.*13.4. And the commandement of God was, that *there must be no whore in Israel, Deut.*23. Therefore the permissiō of the Stewes in Rome is without warrant, and the rather, because there the prohibition of mariage (in sundry orders of men) beares sway.

Vncleannesse] the incontinency against nature, as incest, the sinne of Sodome, and such like. Marke, where these sinnes were knowne, there they are named particularly by *Paul*, as among the Romanes, *Rom.*1.27, 28. and to the Corinthians, 1 *Cor.*6.9,10. but where they are not knowne, as in Galatia, there they are onely mentioned generally, lest by naming of them, he should after a sort teach them.

Wantonnesse] that is, the open profession and ostentation of incontinency: by unchast words, wanton gestures, and wanton apparell. Hence it appeares, that wee are to detest all signes of incontinency: and that we are to be chast, not only in deed, but also in our words, gestures, and behaviours.

The punishment of these sinnes is in verse 21. in these words, *They which doe these things shall not inherit the kingdome of God.* And it must be remembred, that this threat or curse must be applyed to every one of these sinnes particularly.

The Vse. There are a number of men, that live secretly in these sinnes, adultery, fornication, &c. And because they professe Christian religion, and sometime come to the Church, and to the Lords table, they thinke all is well, and they suppose there is no danger. Thus *make they a covenant with hell and death*, *Isa.*28. But they deceive themselves: for God is unchangeable, and all his threats shall bee accomplished. And no adulterer, no fornicator, no uncleane person shall enter into the kingdome of God, whatsoever men suppose or dreame.

Secondly,

Secondly, by the consideration of this threat, we are admonished to flye adultery, fornication, wantonnesse, &c. They say, these are but tricks of youth. Belike then it is but a tricke to lose the kingdome of heaven. *Salomon* saith, *Blessed is the man that feareth, or casteth himselfe to feare, Prov.*28.14. Now that shall be done, when wee terrifie our selves from these offences, by letting Gods judgements before us.

Lastly, some man may say, what shall they doe that are overtaken with these sinnes, if the doers thereof cannot enter into the kingdome of God? *Answ.* Their case is dangerous: and there is but one way to helpe them in the world, and that is to cease from adultery, fornication, uncleannesse, wantonnesse, and to doe the contrary. *Psal.* 34.14. And this will doe the deed: for the promise of God is, *He that confesseth his sinnes and forsaketh them, shall have mercy, Prov.* 28.14. And this promise of God is not contrary to his threat. For so long as men are doers of these sinnes, or any one of them, they are out of Gods kingdome, and when they cease to be doers of them, and contrariwise exercise themselves in the works of chastity, possessing their vessels, that is, their bodies, in sanctification and honour, the case is altered, and they must no more be reputed doers of these sinnes. For God accepts men, not as they have beene, but as they are.

1 Sam. 11.

In that these foure sinnes, *Adultery, fornication, &c.* are *manifest workes of the flesh*, we are taught three things. The first is, that we must stocke up the root of these sins, that is, mortifie the passion of concupiscence, *Col.* 3.5. 1 *Thess.* 4.5 which is nothing else but an inordinate inclination to these vices. And it is mortified in us, if we learne to feare God in his word, and in the commandement that forbids adultery. For the feare of God cleanseth both heart and life. *Joseph* tempted by his Mistris to folly, by this meanes eschewed the offence, saying, *Shall I doe this, and sinne against God?* Further, it must bee remembred, that without holinesse no man can see God, or have fellowship with him, *Heb.* 12.14. And while the lust of concupiscence beares the sway, there is no holinesse: and therefore no fellowship with God.

The second rule is, that all occasions of these sinnes must bee cut off, two specially, *Idlenesse*, and the *pampering of the body*. For Idlenesse, consider *David*, who when he was out of civill wars, and free from banishment, at peace in his owne house, his wandring affection caried him to commit adultery. And the Israelites when they were stored and pampered with all the blessings of God, gave themselves to the committing of these offences, *Iarom.* 5.7. 1 *Cor.*10.7. and the people of Sodom and Gomorrha, *Ezec.*16.49.

The third rule is, that all signes of these vices must be avoided and detested, that is, any speech or action, that may signifie or give

A suspition of an inconvenient disposition, as light talke, wanton behaviour, curiositie in fashion and excesse in trimming of the body, suspected company, or company that may in likelihood bee suspected. For it is Gods will, that not only the vice it selfe, but also the appearance of every vice should be avoided, 1 *Thess.*5.22.

Idolatry] The second of sinnes follow, which are against godlinesse: and they are three, *Idolatry, Witchcraft, Horesse. Idolatry* is the worship of idoll gods. An idoll is taken two wayes. First of all, a fiction, or a thing meerely devised, is an Idoll: against, when we conceive a thing that is, otherwise than it is, it is an Idoll. So likewise Idolatry is twofold. One is, when something that is not God, is set up in the roome of God: and that is done three wayes. One is, when the godhead is ascribed to a creature, as when it was said to *Herod, The voice of a god, and not of man.* The second is, when any property of the godhead is ascribed to the creature. The third is, when the affections of our hearts are given to the creature. Thus covetousnesse is called Idolatry, *Col.* 3.5. because it makes men put their affiance in riches.

Acts 12.22.

The second kinde of *Idolatry*, is to worship the true God with devised worship, as namely with, in, and at images, set up to the honor of God. This *Idolatry* is forbidden in the second Commandement, as *Moses* hath expounded the Law, *Deut* 4.16. *Thou sawest no image in the day I appeared in Mount Sinai: therefore thou shalt make no image, namely of God.* It is alledged, that the commandement onely forbiddes the making of the images of false gods. I answer, and of the true God also. *Aaron* calfe was an image of the true God, *Exo.* 32.5. And it must be observed, that *Iehu* destroyed the Idols of Baal, 2 *Kings* 10.26. and withall remained still in the sin of *Ieroboam*, v.31. which was to worship the calues in Dan and Bethel, which were images of Iehova. And for this he is discommended.

The use. By this we see that the Romish religion is a carnall religion, for it teacheth Idolatry foure wayes. First, it injoyneth men to give to the *Consecrated Host* the name and honour of God. And thus they set up unto themselves a breaden god made with mans hand. An Idol as abominable as ever was among the Gentiles. Secondly, it teacheth men to invocate Angels, and Saints departed: and thereby it gives unto them the searching of the heart, the hearing and helping of all men, at all times, and places, according to their severall necessities: and these things are the properties of the godhead: and therefore whether they call this invocation, *Latria*, or *Dontia*, it matters not: it is flat idolatrie, because the honour of God is given to the creature. Thirdly, it teacheth that wee may put confidence in workes, so it bee done in sobriety. Lastly, it adoreth God, in, at, and before images: and so it bindes the pretence,

grace, and operation of God to them, without his word. Papists alledge for themselves, that they intend to worship none in images but the true God. I answer, it is nothing that they say. Not mans intention, but Gods will makes Gods worship. Let them shew Gods will, if they can. If they cannot, then they must know that it is but an Idoll god, which they worship. For there is no such God in nature that will bee worshipped in images, but an Idoll of their owne braines. They alledge againe, that God may as well be worshipped in Images, as a Prince in the chaire of Estate. I answer, the reason is not like. The worship of Images is religious, the reverence to the chaire of Estate, is meerly civill, and in civill respect, and according to the Princes will, and so is not the bowing to Images according to Gods will. Let them prove it if they can. That God was worshipped before the Arke, wee approve of it. For it was his word and will. Let us heare the like word for images of God and Christ, and then we are ready to revoke the charge of idolatry.

Againe, by this we see that many of us are very carnall. For though wee detest *outward idolatry*, yet the *inward idolatry* of the heart abounds among us. For looke where the heart is, there is the God. Now the hearts of men are upon the world, and upon the riches, and pleasures thereof. For them we take the most care, and in them we place our chiefe delight, whereas God in Christ should have all the affections of our hearts.

Witchcraft] The word φαρμακεία, properly signifies *poysoning*, but here it is fitly translated *witchcraft*: because all poysoning is comprehended under murther which followeth. And the Magitians of Ægypt, *Exodus 7.* are called φαρμακοὶ in the translation of the Seventy, as also the wise men, *Daniel 2.* Now if they had bin but poysoners, they had not bin fit for *Pharaohs* and *Nabuchadnezzars* turne, neither would they have desired their presence and helpe.

Witchcraft signifies all curious arts, wrought by the operation of the devill. For the better conceiving of it, I will consider two things: The *ground* thereof, and the *kindes* of witchcraft.

The *ground* is a league or compact with the Devill. It is twofold: an *expresse* or *open league*, and *secret league*. The *open league* is, when men invocate the Devill in expresse words, or otherwise make any manifest covenant with him. The *secret league* is, when men use meanes, which they know have no force, but by the operation of the Devill. And the very using of such meanes in earnest, is an implicit covenanting with the Devill. If by true faith wee make a covenant with God; then a false faith, in the use of Satanicall ceremonies, makes a covenant with the devill. And without this, there is no practice of witchcraft.

There are three kindes of witchcraft. The first is, *Superstitious divination*, which serves to tell men their fortunes, or to reveale secrets by the flying of foules, by the intrailes of beasts, by the observation of starres, by consulting with familiar spirits, and such like, *Deut. 18. 11.* The second is, *juggling*, which is to worke wonders, or feares, beyond the order of nature, as did the Magitians of Ægypt. The third, is *charming* or *inchanting*, which is by the pronouncing of words, to procure speedy hurt, or speedy helpe.

The use. By this we see that we are a carnall people. For in the time of distresse upon extremity, figure-casting, and charming, are over much used. And yet both of them are full of superstition, and folly. For the revealing of things to come is Gods: and the starres are universall causes, working upon all things alike: and therefore it is not possible by them to foresee all events that are contingent, or casuall. And words have no force in them, but to signifie. And therefore when they are applyed to cure diseases, they are abused to a wrong end, and their operation is from the devill. And for this cause they are to be avoided of Christian people. It may be said, how may we discerne of charmes, that we may the better avoyd them? *Answ.* Keepe this Rule in memory alwayes. Such observations, of whose force and efficacy there is no reason or cause either in the thing done, or in the institution of God, have their operation and efficacy, from some compact and society with the devill. As for example: scratching of the suspected Witch, is said to be a meanes to cure witchcraft: but indeed it is a charme, and a practice of witchcraft. For it hath no such force from the institution of God, because it is against the first Commandement: and no naturall reason can be rendred, why drawing of blood should cure witchcrafte. The action therefore is a sacrifice to the Devill: and in way of recompence, the cure is done by him.

It may be said, What should we doe in distresse, if such helpes may not be used? *Answ.* We are to use approved & ordinary meanes: and for the rest, namely, the event, to leave it unto God, living by faith, and casting our care on God, and quieting our hearts in his will, whatsoever comes to passe. It is a want of faith thus *to make hast* for delivery before the appointed time. And whereas it is thought that some persons have the gift of God, by words presently to cure any disease, whereupon they are called *wise* or *cunning men* and *women*, it is false: it is no gift of God, but rather a curse, that leaves them to be deluded by the devill, who is the worker of these cures, when Satanicall and superstitious meanes, and that in a false faith, are used.

For the better conceiving of the sinne, it may be demanded what is a witch? *Answ. One that wittingly, and willingly, useth the assistance of the devill himselfe for the revealing of secrets, for the working of some mischiefe, or for the effecting of some strange cure.* I say *wittingly*, to put a difference betweene witches, and some superstitious persons, who use charming, and by it do many cures: perswading themselves, that the words which they use, have force in them, or that God hath given them a gift, to doe strange things. Such people in a naturall honesty, detest all knowne society with the devill; in that respect they are not the witches which the Scripture adjudgeth to death, yet are they at the next doore to them: and therefore they are to bee admonished by Magistrates and Ministers to relinquish their superstitious practices; and that upon a double ground. I. Nothing hath efficacy but by the ordinance of God. And this efficacy was either put into the thing in the creation, or since by some new institution in the word. And the efficacy of things that comes by any other meanes, is by Satanicall operation. II. Charmes, inchantments, and spels whatsoever, have no force, unlesse we beleeve that they can doe us good. Now this faith is a false faith, and the service of the devill. For wee must beleeve nothing, doe nothing, without, or against the word of God. If these two rules be observed, not only charming, but all witchcraft shall be banished out of the world.

Againe, it may be demanded, what are the signes that serve to discover a witch? *Answ.* This discovery is very hard. For witches doe their feats in close manner, not onely by foule and open cursing, but also by faire speaking, and by praising of things. And hereupon we have a fashion in England, when we praise any thing, withall to blesse it, (as to say, *It is a goodly child, God save it,*) that our speech may not be suspected of witchcraft. Nevertheless there are five speciall things that serve to discover a witch. One is, the free confession of the accused or suspected witch. The second is, the confession of the associats of the witch. The third is, Invocation of the Devill. For that is to renounce baptisme, and to make a league with the Devill. The fourth is, Evidence, that the party hath entertained a familiar spirit, in the forme or likenesse of some visible creature. The fifth is, Evidence of any action or actions, that necessarily presupposse a league made with the devill. As for example: if the party shew a mans face in a glasse: though he professe angelicall holinesse, hee is in league with the Devill, by whose meanes the feat is wrought.

There are besides these, other signes, but they are either false, or uncertaine. A man is sicke, he suspects that hee is bewitched: hee takes it on his death that such a party hath bewitched him. All this is nothing but the suspition of one man, and therfore no proofe. Likewise the testimony of some wizzard, is but the testimony of one, and it is the devills testimony, and therefore not to bee received.

Againe, neighbours fall out, threatnings are used in anger: after ward, the party threatned, is either sicke, or he dyes; hereupon the party that used threatning words, is accused of witchcraft. And this is the common course. But great circumspection must bee used, for sicknesse and death may arise of many other causes. Lastly, markes in the bodies of men and women, are uncertaine signes of witches. All this I note the rather: because if a judgement befall a man in his family, presently (according to the common fashion) he saith he is hurt by evill tongues, & challengeth some one or other, of witchcraft: whereas his owne ignorance, unbeleefe, contempt of Gods word, and Sacraments, &c. are the onely witches that hurt him, and pull downe Gods judgements upon him.

Heresies] The word heresie generally signifies any opinion, either good or bad. More specially, it signifies any errour in Religion. Thus Ecclesiasticall writers take it. For they condemne for Heretikes such as erred in small points holding the foundation, as *Vigilantius, Nouatus, &c.* And the very opinion that there are *Antipodes*, was condemned for heresie, though it be a matter of small moment. Yet most properly, Heresie may bee thus defined: *It is an errour in the foundation of Christian Religion, taught and defended with obstinacy.* Thus *Paul* saith, *Tit. 3. 11.* that *an heretike is perverted*, that is, put before the foundation: and *condemned of himselfe* in his sinne, that is to say, he erres obstinately even against his owne conscience.

I say that heresie is *an errour in religion*, to put a difference betweene an errour in Divinity, and an errour in Philosophy, which is not reatmed heresie: and againe, to put difference betweene schisme, and heresie: for heresie is in doctrine, schisme, in manners, order, regiment. Againe, I say heresie is an errour, *in the foundation of Religion*, to distinguish it from errours that are in smaller points of Divinitie. Some teach that *Abraham* was borne the 70. of *Terah*, some the 130. of *Terah*: Both cannot be true: yet neither of them are heresie. Some teach that *Daniels* weekes beginne straight after the reverse out of captivity: others teach that they must beginne 80. yeares after: both cannot be true: yet neither opinion is heresie. So there are sundry opinions touching *Ophir, Tarshish* (to which *Jonah* fled) and *Decapolis* in the Gospell: and all cannot be true: yet they are not heresies, because they concerne onely times, and places, and other circumstances of the Bible. Lastly, I say that heresie is *maintained with obstinacy*, to distinguish heresie, and a single error. For there are three things in heresie, *an errour* in the maine doctrine, *conviction* of the party touching his errour, and *obstinacy* after conviction.

The use. In that heresie, an errour in the minde or understanding, is made a worke of the flesh: hence it followes, that the word *flesh* signifies

signifies more than *sensuality*: namely, the corruption of the higher powers, even of the minde and conscience: though Papists teach otherwise.

Againe, if heresie bee a worke of the flesh, our duty is, to detest and eschew heresies: and that we may for ever preserve our selves from them, three rules must be observed.

I. We must propound unto our selves the right Principles of Religion. For as every Art hath his confessed principles, so hath Divinity: The head and chiefe Principle whereof, is this: *All Scripture of the Prophets and Apostles, is given by inspiration of God.* This is the foundation of all true faith: here is the highest stay and stoppe. This principle is the demonstration of all doctrines, and conclusions; and it hath no principle above it selfe, whereby it is to bee confirmed. As for humane reason, it is no principle of Religion. For it is imperfect and erroneous, and serves onely to make men without excuse. Indeed in the minde of man, there are certaine naturall conclusions that there is a God, and that he is to be worshipped, &c. but the certainty of these, is in the written word. Wee can by reason dispute of the creation of the world, but a full certainty we have not by reason, but by faith in the word, *Heb.* 11.3. Againe, the Papist makes the authority of the Church a principle. For that is the first ground which they lay downe, that we must captivate our sences to the authority of the Church. But this is no principle in religion. For we cannot imagine a Church without faith: and faith cannot be without the word of God. It may be said, that Scripture is the sense of the written word: and this sense must bee from the Church. *Answer.* Scripture it selfe is both *the glosse*, and *the text*. Scripture is the best interpreter of it selfe. And the sense which is agreeable to the words of the text, to the scope of the place, to other circumstances, and to the analogy of faith, in the plainer places of Scripture, is the proper and infallible sense of Scripture. Thus fetching the senses of Scripture from it selfe, wee shall keepe our selves within the limits of Scripture, and in the matter of our salvation have certainty of faith, which we shall never have, if we listen to reason, tradition, and the authority of men.

II. Reade the Scriptures: and bee a doer of them in the exercises of invocation, faith, repentance, then shalt thou never be a heretike. It is Gods promise, *John* 7.17. *If ye will obey, ye shall know whether my doctrine be of God or no. Psal.* 25. 14. *The secret of the Lord is revealed to them that feare him.* Marke them that make apostasie, and become Papists: they are such as never had a minde to love and obey the religion, in which they have beene baptized and brought up.

III. *Col.* 2.8. *Let no man spoile you through Philosophy. Paul* doth not condemne the Philosophy of the Gentiles, but he puts a caveat, that it be used with circumspection, as Merchants use the sea, to wit, in eschewing rocks, and sands, and pyrates. So Students may use the Philosophy of the Gentiles, but they must take heed, lest their minds be corrupted with the errours thereof, which are to be considered. Naturall Philosophy gives too much to nature, or to second causes; and too little to God. It puts downe principles flat against the word, as the eternity of the world, and the mortality of the soule. Morall Philosophy placeth happinesse in civill vertue out of Christ: it teacheth, that vertue is a meane or mediocrity of affection, whereas in true vertue there is not onely restraint or moderation of affections, but also the renovation of them by regeneration. It teacheth that urbanity in jesting and frumping, is a vertue; *Paul* saith no, *Eph.* 5. 4. It teacheth that Magnanimity, whereby a man thinkes himselfe worthy of great honour, is a vertue: but it is contrary to Christian humility, *Psal.* 13. 11. 2. Lastly, it teacheth that man hath a freedome of will in good actions: which doctrine apply'ed by the Schoolemen to matters of religion, is false and erroneous.

The third head of sinnes are such as are against *Charity*, and they are in number eight.

The first is *Enmity*: of it I consider three things. The first is, whether it be a sinne, or no? for somewhat may be objected to the contrary.

Object. I. Psal. 139. 21. *Doe not I hate them that hate thee? Answ. David* here speaks of the hatred, whereby he hated Gods enemies, not in respect of their persons, but in respect of their sinnes, whereby they were enemies of God. And this hatred is commendable, and not here to be understood.

Object. II. Luke 14.26. *He that will be a disciple of Christ, must hate father, and mother, and his owne soule. Answer.* This hatred is not simply commanded, but onely in a certaine respect, namely, as father, and mother, and a mans owne soule, are in comparison opposed to God, and Christ, in regard of whom they are utterly to be despised.

Object. III. Rom. 9 13. *God chose Iacob, and hated Esau:* and we must bee like unto God. *Ans.* We are to be like unto God in holinesse and the duties thereof, and not in the Soveraignty and Lordship over the creatures, whereby he either loves or hates them.

Object IV. It is the universall nature of all creatures to flee their contrary: therefore men may hate their enemies. *Answ.* Man and man are not contrary in nature, or naturall properties, but are all one flesh; the contrariety that is, is by reason of the corruption of nature.

The second point is, what is this *Enmity? Answ.* It is a perverse disposition of minde, whereby men remember injuries, discourtesies, and unkindnesses, and cary about them a purpose, and desire to doe like for like, when

which time and place shall serve. Thus did *Esau* hate *Iacob*, *Gen.* 27. 41. and *Absolom* his brother *Amnon*, 2. *Sam.* 13.

The third point, where is this *Enmity? Ans.* Every where among us. For we daily see person divided against person, family against family, and corporation against corporation. This shewes that wee are carnall: and that Gods kingdome takes no place among us as it should. For in it the lambe and the wolfe dwell quietly together, *Isa.* 11. The remedy of this enmity is, that all be of one mind, desire, and affection, in the receiving and furthering of the Gospell of Christ, 1 *Cor.* 1.11. If in the maine point there bee a concord, in lesser matters the agreement will be easie.

Debate] It is a contention in words, whereby men strive, who shall shew most courage, who shall get the victory, and who shall carie away the last word, no respect had of equity, or truth. In this respect, *crying*, or *lifting up the voice*, in reasoning, is condemned, *Eph.* 4.31.

Emulation] There is a good *emulation*, and that is when men strive to bee like to them that excell in vertue, or goe beyond them. And it is commanded by the Holy Ghost, 1 *Cor.* 14.12. and it were to be wished that it were more common than it is. Beside this, there is a *carnall emulation*, whereby men that excell in any thing, grieve that any should be equall to them, or goe beyond them.

The use. If to grieve at anothers mans excellency, be a worke of the flesh, then it is our duty to reioyce in the excellency of others. Thus did *Moses when Eldad and Medad prophecied, Numb.* 11.29. And *Iohn* the Baptist, *when Christ increased, and he decreased, Iohn* 3. 29.30. And *Paul* gave thankes as well for the graces bestowed on the Churches, as for gifts bestowed on himselfe.

Anger] Of it I consider three points. The first is, whether there bee any lawfull anger? *Answ.* Yea: Christ (in whom was no sin) was angry, *Marke* 3.5. When there is a just cause of anger, then is anger just. When there is a manifest offence of God, there is a just cause of anger: therefore anger is then just.

The second is, when is anger a sinne? *Ans.* When men are hasty to bee angry, *Eccles.* 7. 11. and are offended at every thing that goes against their mindes. Or againe, having a just cause to be angry, yet they keepe no measure in their anger.

The third point is, the Remedy. And that is here set downe. Hastinesse is a worke of the flesh, or of corrupt nature, and it barres men from the kingdome of heaven: and therefore it is to be avoided.

Contention] There are sundry kindes of lawfull contention, as contention with the enemy in just warre: contention at the barre with an adversary in a just cause: contention in disputation with an heretike: contention in Schoole disputation for exercise and trials sake.

Contention is carnall, and sinfull, in respect of matter, and manner. In matter, when men contend for things, for which they should not contend, as the Disciples for primacy, *Luke* 22. or when contention is without forgiving, forbearing, *ut supra*; and that in trifling matters, 1 *Cor.* 6.7. Contention likewise is faulty, in respect of maner, when men wilfully defend their owne private causes, no regard had, whether they be right or wrong, true or false: and by this meanes they often oppugne truth, or justice, or both. Of this kinde are the warres of the Rebels in Ireland: the warres of the Spaniard in the Low-countries: and the suits of many quarrelsome and contentious persons among us.

The use. *Doe nothing by contention, Phil.* 2.2. And therefore wee must forgive, put up, as much as may be, and yeeld of our right.

Sedition] The originall word signifies such dissentions in which men separate one from another: and that is done two wayes, either by schisme in the Church, or by faction in the Common-wealth.

Quest. Why are not wee schismatikes in England, Scotland, Germany, considering wee have dissenting and separated our selves from the Church of Rome? *Answ.* We indeed have separated our selves, but they of the Church of Rome are schismatikes: because the cause of our separation is in them: namely, their idolatry, and their manifold heresies. The case is the like: A man threatens death to his wife: hereupon shee separates. Yet not she, but he makes the separation: because the cause of separation, and the fault, is in him.

For the avoyding of schisme and sedition, remember two rules. I. So long as a Church, or people, doe not separate from Christ, wee may not separate from them. II. *Prov.* 24.21. *Feare the King, and meddle not with them that varie*, that is, make alterations against the lawes of God, and the King. Indeed subjects may signifie what is good for the State, and what is amisse: but to make any alteration in the state, either civill, or ecclesiasticall, belongs to the supreme Magistrate.

Envy] It is a compound of carnall griefe and hatred. For it makes men grieve and repine at the good things of others, and to hate the good things themselves. Thus the High Priests of envy hated Christ, and all his most excellent sayings and doings, *Matth.* 27. 18. At this day, they which have any good things in them, are commonly condemned for hypocrites, and their Religion for hypocrisie. All this is but the censure of envy.

The use. That wee may depart from Envie, wee must love them that feare God: and love the gifts and graces of God wheresoever they be: even in our enemies.

Murtherers] *Objection. I.* A plane lives, a beast lives, and man lives: the cropping of a plant,

Hypocrite.

plant, and the killing of a beast, is no sinne: why is it then a sinne to kill a man? *Answer.* God hath given liberty for the two first, and hath restrained us in the latter: so goeine, the life of a plant is but the vigour in the iuice, and the life of a beast is but the vigour in the blood, *Gen.* 9. 4. but the life of man is in spirit and spirituall substance. Thirdly, man is of the same flesh with man, and so is neither plant, nor beast.

Obiect. II. The Magistrate kills without sinne. *Ans.* The killing which is in the name of God by publike revenge, is not murther. And *Paul* onely condemnes that killing, when men rake the sword, and upon their owne wills slay and kill by private offence.

Obiect. III. *Sampson* is said to kill himselfe, *Iudges* 16. 30. and hee sinned not in so doing. *Answer.* *Sampson* was a Iudge in Israel, and tooke publike revenge of his enemies: and in this revenge hee hazarded his life, and lost his life. Though he died in the execution, yet his intent was not to kill himselfe, but onely to take revenge. Secondly, his example is speciall. For he was in his death a figure of Christ. The words, *Matth.* 2. *He shall be called a Nazarite*, are first spoken of *Sampson*, and then applyed to Christ, in whom was verified that which *Sampson* figured. For as *Sampson* conquered his enemies more in his death, than in his life: even so did Christ.

Obiect. IV. For the avoyding of some great danger, or some great sinne, as the denyall of Christ in persecution, men may make away themselves: so said the Donatists. *Ans.* Death is no remedy in this case, but faith in the promise of God: which is, that he will give an issue in every temptation, 1 *Cor.* 10. 13.

The vse. Seeing *murther* is a worke of the flesh: our duty is by all meanes to preserve both our owne and our neighbours lives. Life is a treasure. For by it we have time and liberty to glorifie God, to doe good to our neighbours, and to save our owne soules.

The sinnes of the fourth sort, are against *temperance*: and they are two; *drunkennesse*, *gluttony*. For the better conceiving of the nature of these sinnes, we are first of all to consider the right manner and measure of eating and drinking, of which I deliver two rules. I. We may use meat and drinke, not onely for necessity, but also for delight, *Psal.* 104. 15. II. That measure of meat and drinke, which in our experience makes us fit both in body and mind for the service of God, and for the duties of our callings, that measure (I say) is fit, convenient, and lawfull. This is a confessed principle in the light of nature.

Drunkennesse then is, when men drinke either in wine or strong drinke, beyond this measure: so as there followes an intoxication of the powers of the soule. And in the sinne there are two things: excessive drinking, and the distempering of the powers of the soule.

Gluttony is, when men in eating, goe beyond the measure before prescribed. This *gluttonny is that, which now adayes is called revelling, vioting, swaggering.* And it is fitly ioyned with drunkennesse. *For there are* men that use to drinke exceedingly, and will not be drunke: and for all this, they are not free from blame: because they drinke out of measure. To be given to drinking, and to love to sit by the cup, when there is no drunkennes, is a sinne, 1 *Tim.* 3. 3.

These sinnes are said to berise among us. The manner of many is, to meet together, and to fill themselves with wine or strong drinke, while their skinnes will hold. Afterward they give themselves to dicing, cardings, dancing, singing of ribauld songs: and thus they passe the day, the night, the weeke, the yeare.

But we must be put in mind, to detest and to fly these vices. Inducements to this duty are many.

I. Gods Commandement, *keepe not company with drunkards and glutronous persons, Pro.* 23. 20. *Be not drunke with wine, in which is excesse, Eph.* 5. 18.

II. The punishment of drunkennesse, is plague, pestilence, famine, captivity, *Isa.* 5. 11, 12, 13.

III. The example of the bruit beast, that in eating and drinking, keepes measure, and takes no more than will suffice nature. The horse and the asse may bee Schoolmasters to many of us.

IV. If we cannot forsake a cup of wine, or beere, which is not needfull for us, we shal never be able to forsake wife and children, house and land, for Christs sake. If we have not the command of our selves in a trifle, we may never hope for it in waighty matters.

V. There are dangerous effects of drunkennesse. First, it destroyes the body. For it inflames the blood with an unnaturall heat: and this unnaturall heat ingenders unnaturall thirst, which ingenders immoderate drinking, whence comes dropsies, consumptions, all cold diseases, and death. Secondly, it hurts the minde: for the spirits of the heart and braine (being the immediate instruments of the soule) are by drinking distempered and inflamed: and hereupon arise wicked imaginations, and disordered affections. And thus the devill in the roome of Gods image, sets up his owne image, and makes the minde a shop of all wickednesse. Thirdly, the vile imaginations and affections that are in men when they are drunke, remaine still in them when they are sober: so as being sober they are drunke in affection.

In favour of drunkennesse, it is alledged, that *Noahs* drunkennesse is remembred in Scripture, but no where condemned. *Answer.* While *Moses* sets downe the soule effects that followed *Noahs* drunkennesse, he doth indeed condemne it. Secondly, his example is noted in Scripture: as a warning to all ages following.

following. Thirdly, this sinne may be lessened, though not excused, because hee had no experience of wine.

Obiect. II. *Ioseph* and his brethren, did drinke and *were drunke together*, *Gen.* 43. verse last. *Answ.* The meaning of the text is, that they did drinke liberally, or that they dranke of the best together. For the word (*dadar*) signifies not onely to be drunke in drinking, but also to drinke liberally, or to drinke of the best drinke, *Hag.* 1. 6.

Obiect. III. Learned Physitians, as *Rasis*, *Auicenna*, and others teach, that it is greatly for health, to bee drunke once or twice in a moneth. *Ans.* As learned as they, teach the contrary. And we may not doe any evill, or sinne against God, for any good to our selves.

Obiect. IV. It is said to bee neighbourhood and good fellowship. *Answ.* It is drunken fellowship. The right fellowship is in the doctrine of the Apostles, Prayer, Sacraments, and the workes of mercy.

Thus much of the workes of the flesh. Now followes the punishment of them, of which I consider three things. First, a Premonition, in these words, *whereof I tolt you before, as I also have told you before.* Secondly, the designment of the punishment, in these words, *shall not inherit the kingdome of God.* Thirdly, the designment of the persons, in these words, *They which doe such things.*

In the premonition is set downe the office of all ministers: and that is, often to forewarne the people of the future judgements of God for their sinnes, *Mich.* 3. 8. *Isa.* 58. 1. And this may easily be done. For they may know the sinnes of men by experience, and the judgements of God due to every sinne, they may finde in the word of God.

Againe, all people are warned by this, often to meditate of the future judgements of God. Thus did *David*, *Psalme* 119 120. and *Paul*, who knowing the terrour of the Lord, was moved to doe this durie, 2 *Cor.* 5. 11. The old world never so much as dreamed of Gods judgements, before they came upon them, and so they perished. *Matth.* 24. 39.

The punishment of these sinnes is, *not to inherit Gods kingdome.* Gods kingdome sometime signifies the regiment of God, whereby he rules all things, in heaven and earth. More specially, it signifies a state or condition in heaven, whereby God and Christ is all things to all the Elect, 1 *Cor.* 15. 28. And thus it is taken in this place. And an entrance or beginning to this happy estate, is in this life, when men in their consciences and lives are ruled by Gods Word, and Spirit. It must here further be observed, that not to enjoy the kingdome of God, is to be in torment, in hell: because there are no more but two estates after this life: and therefore to bee out of heaven, is to be in hell.

The Vse. I. This must teach us above all things to seeke Gods kingdome, and to establish it in our hearts: and that we shall doe, if *we know the will of God, and yeeld subjection to it*, in the duties of repentance, faith, new obedience.

II. The kingdome of God comes by inheritance; therefore there is no merit of good workes.

The persons which are punished, are such as are doers, and practisers of the workes of the flesh. Marke the words, not such as have beene doers, but such as are doers. The word signifies a present and a continued act of doing amisse.

The Vse. Here is the difference betweene the godly man, and the ungodly. The godly man falls into the workes of the flesh, and being admonished thereof, he repents and recovers himselfe, he doth not stand in the way of sinners, though sometime he enter into it, *Psal.* 1. 1. The ungodly man, when he fals, lies still in his sinne, and heapes sinne unto sinne, and makes a practice of evill.

I. *Warning.* They which are privie to themselves of any of the former workes of the flesh, must bewaile their offences, and utterly forsake them. For if we bee found doers of any one worke of the flesh, there is no hope of salvation.

II. *Warning.* They which have turned unto God from the workes of the flesh, must be constant, and take heed of going backe, lest they lose the kingdome of God.

22. *But the fruit of the Spirit is love, joy, peace, long-suffering, gentlenesse, goodnesse, faith.*

23. *Meeknesse, temperance: against such there is no law.*

For the better observing, and the more easie understanding of the rule in the 16. vers. *Walke in the Spirit.* *Paul* here sets downe a Catalogue of the workes of the Spirit. In the Catalogue I consider three things. The propertie of the workes of the Spirit, in these words, *The fruit of the Spirit*: the kindes of workes, and they are nine: the benefit that comes by them, in these words, *Against such there is no law.*

The fruit of the Spirit] It is the propertie of the workes of Gods Spirit in us, to bee called *the fruits of the Spirit.* And by this much is signified: namely, that the Church is the garden of God, *Cant.* 4. 16. that teachers are planters and setters, 1 *Cor.* 3. 9. that beleevers are trees of righteousnesse, *Isa.* 61. 3. that the Spirit of God is the sappe and life of them: and good workes and vertues, are the fruits which they beare.

In that the workes of the Spirit, are called *fruits* thereof, hence it followes, that there are no true vertues, & good affections, without the grace of regeneration. The vertues of the heathen, how excellent so ever they seemed to be, were but shadowes of vertue, and served onely to restraine the outward man, and no other.

Againe, here wee see the efficacie of the

Spirit, which makes men fruitfull or bearing trees of righteousnesse, *Psal.* 1. 3. yea, trees that beare fruit in their old age, *Psal.* 92. 14. Here we have cause to cast downe our selves. For the most of us are barren trees, that beare no fruit, but the bad fruits of the flesh; and therefore we may justly feare the curse that God laid upon the fig-tree, *Luke* 13. 7. and looke every day to be stocked up, *Matth.* 3. 10.

Againe, good workes are made acceptable to God even by his grace, and therefore they are called *the fruits of the Spirit*: and hence it is, that they are acceptable to God, *Rom.* 15. 16. We that are by nature wild branches, must be taken out of old *Adam*, and set into Christ: and after our insition draw a new sap and life from Christ, namely his Spirit, and then our actions shall be fruits of the Spirit, and consequently acceptable to God.

Lastly, hence it followes, that free-will of it selfe is like a dead or rotten piece of wood, and that it beares no fruit, but as it is quickened by the Spirit, *Iohn* 15. 5.

Thus much of the property: now follow the kindes of the workes of the Spirit.

Love] It may be demanded, how it is a fruit of the Spirit? *Answ.* First, the Spirit God workes faith, then regeneration, then love, 1 *Tim.* 1. 5. Love followes faith, because wee must know first that wee are loved of God, before we can love God, 1 *Iohn* 4. 19. And love followes regeneration: because till the will and affection bee changed, there is no place for love. The Papists then erre, who teach, that the first act of love, that is, the inclination to love God and man aright, is in nature: and that the second act, namely, the exercise of love is from the Spirit. Again, they erre in that they teach, that charity or love is the formall righteousnesse of a Christian. For it is a fruite that followes regeneration.

The love here mentioned, is either of God or of man. The love of God is an holy affection whereby wee love God in Christ for himselfe. There are three speciall signes, whereby it is discerned. I. A desire of fellowship with God, and Christ, and the holy Spirit; and therefore to be much and frequent in the use of the word and prayer; because in the word God speakes to us, and in prayer wee speake to him. II. To love the word of God above all earthly treasure: and to tread our owne wils under foot, and to desire that Gods will may be preferred in all things, 1 *Iohn.* 2. 5. There are many houses among us, where the cards and tables are walking, but the Bible is seldome or never seene. And this argues the want of love. III. The love of them that love God and Christ.

The love of our neighbour, is to love him simply, in, and for the Lord, and for no other by-respect. The signe of this love is, to love *not in word*, but *in deed*. And this is *to love in deed*, to shew love, and to doe good (when we are wronged and abused) to them that wrong us and abuse us.

Ioy] Ioy is two fold; joy of glory after this life, and the joy of grace in this life: and it stands in three things. The first is, to rejoyce in the true acknowledgement of God, that he is our God, and reconciled to us in Christ. The second is, to rejoyce in the worke of our regeneration. The third is, to rejoyce in the hope of eternall glory.

This joy of grace hath a double fruit. First, it moderates all our sorrowes, and makes us rejoyce in the midst of our afflictions, 1 *Thess.* 5. 16. Secondly, it causeth men to rejoyce at the good of their neighbours, *Romanes* 12. 15. And this joy is here meant specially. For joy is here opposed to envy and emulation.

This fruit shewes, that we are most of us bad trees. For the joyes of the world be for the most part in iniquity, and in the workes of the flesh. And it is our common sinne not to rejoyce, but to pine away with griefe, as *Cain* did, when wee see Gods blessing upon our brother.

Peace] It is a care and desire to maintaine concord, as much as may be, if it lye in us, *Rom.* 12. 18. It is an excellent vertue. For the kingdome of God stands partly in peace, *Rom.* 14. 17. For the maintenance of peace, observe two rules. I. Neither take offence, nor give offence. *Abraham* chose rather to lose his sight, than to offend *Lot*, *Genesis* 14. and so did Christ, *Matth* 17. 27. II. Seeke to edifie one another, either doe good, or take good, *Rom.* 14 19.

Long suffering] is to moderate our anger, and desire of revenge, when manie and great wrongs are done by us. It is an excellent fruit, but it takes very hardly in these parts. For our manner is, *a word and a blow: a word and a flabbe: a word, and a writte.*

Set and sowe this plant in the furrowes of your hearts, and that the weed of revenge overgrow it not, use these remedies: I. Gods commandement forbids rash anger, *Iames* 1. 19. for it is a degree of murder. II. The example of God, who is slow to anger: and of Christ, who is meeke and lowly, *Matth.* 11. III. All wrongs done to us by men, come by Gods providence, to which wee are to subject our selves. IV. The goodnesse of God, who forgives more to us, than wee can forgive. V. There is danger of Gods anger. For unlesse we forgive, wee are not forgiven. And wee crave forgivenesse, as we forgive. VI. It is the duty of love to suffer and beare, 1 *Cor.* 13. VII. It is a point of injustice, to revenge our selves, for then wee take to our selves the honour of God; and against all equity, we are both the parties, and judge, and witnesse, and all. VIII. We are often ignorant of the mindes of men, in their actions, and of the true circumstances thereof: and so may easily be deceived.

Obiect. I. Anger is a sudden affection; therefore it cannot be ruled. *Anf.* Meanes are to be used

used before-hand, when wee are quiet: then shall we better restraine it.

Obiect. II. It is hard for flesh and blood to doe this. *Answ.* Wee are more than flesh and blood, For we have the Spirit of God, else we are but hypocrites.

Gentlenesse] Gentlenesse is to give good speech, and to shew good countenances, even to them that wrong us, and abuse us, without any minde, or desire to revenge, *Rom.* 12. 14. *Eph.* 4. 32.

The curtesie of the world, in the cap and the knee, and all the complements of humanitie, is commonly severed from good affection: and it is often the maske of enmity; and therefore it is but a worke of the flesh. Right curtesie is with an honest heart, to blesse when we are wronged.

Goodnesse] It is a vertue, whereby wee communicate to others, the good things that are in us, for their good and benefit. It is prescribed by *Paul* in other tearmes, when he saith, *Communicating to the necessities of the Saints*, *Rom.* 12. 13.

Question I. What are wee to communicate? *Answer.* The gifts of our minde, our temporall goods, yea, our lives too, if need be, 1 *Iohn* 3. 16.

Question II. Why are we so to doe? *Ans.* We are members all of one body; and wee are members one of another, *Eph.* 4. 25. And it is Gods pleasure, that men shall bee instruments of good mutually one to another.

Goodnesse respects either the bodie, or the minde. Goodnesse concerning the body, hath many actions: as to feede the hungry, to give drinke to the thirsty, to harbour the harbourlesse, to cloath the naked, to visit the sicke, and them that are in prison, *Matth.* 25. 35, 36. to bury the dead, 2 *Sam.* 21. Lastly, to lend freely and liberally to such as be decaied and impoverished, *Deut.* 15. verse 7.

Goodnesse concerning the soule, is to endeavour, partly by counsell, and partly by example, to gaine the soule of our neighbour to God: and it stands in foure actions: to admonish the untruly, to comfort the distressed, to beare with them that are weake, and to be patient towards all, 1 *Thess.* 5. 14.

Goodnesse is hard to bee found in these dayes among men. The common practice is according to the common proverbe, *Every man for himselfe, and God for us all.* The study of men is, how to gather goods, honour, riches, for themselves, and for their children: and the common good is not aymed at. Good orders hardly take places, as namely, the order for the poore; and the reason is, the want of goodnesse in us. If any professe any shew of goodnesse more than the rest, they are sure to be despised and reproached at: every hand is against them. Faith] First, we are here to understand faith towards God, which is to beleeve the remission of our sinnes, and our reconciliation with God in Christ.

This faith is common to all among us: yet is it but a false, dead, and ceremoniall faith in many men. *Reason I.* Faith comes by the hearing of the word of God preached, *Rom.* 10. 14. but this faith in many is conceived without preaching: for they say they beleeve their salvation by Christ, and withall they live in the perpetuall neglect or contempt of the publike ministery. II. True faith is joyned alwayes with the exercises of invocation, and repentance: yet in many among us, this faith is without any conversion or change of heart and life: & therefore is but a dead faith. III. True faith is mixed with contrary unbelieve, so as they that beleeve, feele in themselves a want of faith, and much unbelieve. But there are many among us that say, they perfectly beleeve, & that they never so much as doubted in all their lives. Now such a faith is a vaine perswasion. IV. Many that boast of their faith in Christ, want faith in the providence of God, touching food and raiment. And that is manifest, because they use any unlawfull meanes to helpe themselves: now if their faith faile them in a smaller point, it cannot be found in the greatest of all.

Secondly, by faith is meant faith towards men, and that stands in two things. One is, to speake the truth from the heart: the other is, to bee faithfull and just in the keeping of our honest promise and word.

This faith is a rare vertue in these dayes. For the common fashion of them that live by bargaining, is, to use gloseing, facing, soothing, lying, dissembling, and all manner of shifts. And with many it is a confessed principle, that *there is no living in the world, unlesse we lie and dissemble.* They that deale with chapmen, shall hardly know what is truth, they have so many words, and so many shifts. In this respect Christians come short of the Turkes, who are said to bee equall, open, and plain-dealing men, without fraud or deceit.

Our care therefore must be to cherish, and maintaine among us, the vertue of faith and truth. *Reasons.* I. Gods commandement, *Put away lying, and let every man speake the truth to his neighbor*, *Eph.* 4. 15. II. By *truth* we are like to God, whose wayes are all truth; who hates a lying tongue, *Prov.* 6. 17. whose Spirit is the Spirit of truth. III. Lyars beare the Image of the devill. He is the father of lyes, *Iohn* 8. 44. so of them as thou liest, thou makest thy tongue the instrument of the devill. IV. Eternall punishment is the lake that burnes with fire and brimstone, *Rev.* 22. 15. Here marke, that lyars are entertained at the same table with murderers and sheeves; and the lyar never goes unpunished, *Prov.* 19. 5. V. To speake the truth from the heart, is a marke of Gods childe, *Psal.* 15. 2. And hee whose faith

failes toward men, shall much more faile toward God.

Meekenesse] The same in effect with long suffering. The difference is, that meeknesse is more generall, & long-suffering is the highest degree of meeknesse.

Temperance] It is the moderation of lust and appetite, in the use of the gifts, and creatures of God. For the better practising of this vertue, remember these foure rules:

I. We must use moderation in meates and drinkes. This moderation is to eate and drink with perpetuall abstinence. And abstinence is to take lesse then that which nature desires, and not more. And that measure of meate and drinke, which serves to refresh nature, & to make us fit for the service of God and man, is allowed us of God, and no more.

II. Wee must use moderation in our apparell. And that is to apparell our selves according to our sexe, according to the received fashion of our country, according to our ability. Here the common fault is, to bee out of all order: for none almost know any measure. Every meane person now adayes will bee a gentleman or gentlewoman.

III. Wee must use moderation in getting of goods: and that is, to rest content, if wee have food and raiment for our selves, and them that belong unto us, 1 *Tim.*6.8. Here is our stint, we may not desire to be rich, vers.9. The King himselfe must not multiply his gold and silver, *Dent.*17.17 and yet hath he more needs of gold and silver, than any private man.

IV. There must be a moderation in the spending of our goods: contrary to the fashion of many that spend their substance in feasting and company, and keepe their wives and children bare at home.

Against such there is no law] Here *Paul* sets downe the benefit that comes by the former vertues. The words carry this sense: Against such vertues, and against persons indued with such vertues, there is no law. And that for two causes. One, there is no law to condemne such. Secondly, there is no law to compell them to obey: because they freely obey God, as if there were no law.

Make then the condition of spirituall men. They are voluntary and free people, serving God freely, without constraint. So as if Christ would not give unto them life everlasting, yet would they love him, and desire the advancement of his kingdome. On the contrary, if there were no hell, and God would not punish adultery, drunkennes, blasphemy, &c. with eternall death, yet would a Christian man abstaine from these things: because he knowes that they displease Christ, and hee is governed with another spirit, to which they are contrary.

Also these words are a reason of vers.16. *There is no law against them that doe these things, therefore walke in the spirit.*

24. *For they that are Christs, have crucified the flesh, with affections and lusts.*

The scope. In these words *Paul* proves that which he said immediately before, namely, that there is no law against spirituall men. And of this hee gives a double reason. One is, spirituall men are Christs: therefore there is no law against them. The second is this, That is crucified in spirituall men, which the law condemneth, namely, the flesh, with the affections and lusts: therefore there is no law to condemne the spirituall man.

In the words I consider three points. The first is: What is a Christian? *Ans.* A Christian is one that is Christs, (saith *Paul:*) And he is Christs five wayes. I. By the right of creation. And so are all men. II. By right of redemption, 1 *Corinth.*6.19. III. By the free gift and donation of God the Father, *John* 17.11. this donation is begun in the eternall election of God, and it is accomplished in our effectuall vocation. IV. By propagation. For all true beleevers spring out of the blood of Christ: and are of his bone, and of his flesh, as *Eve* was of the bone and flesh of *Adam*. V. By our donation in baptisme, in which we consecrate our selves to God and to Christ.

The Vse. This must teach us to resigne our selves to Christ, and to suffer him to raigne in our hearts, and to take the yoake of the Gospell upon us. But alas, it is far otherwise with many of us. For some live in the transgression of the very law of nature, so far are they from observing the Gospell. Others think it sufficient to follow the teaching of nature. If they worship God in some generall manner, if they live peaceably, and hurt no man, and meane well (as they say) then all is well: and the doing of further duties, is reputed curious preciensesse. And such persons finally reduce religion to the practice of nature. They will be saved by faith: but their faith is nothing else but fidelitie. They say they worship God, but this worship is nothing else, but their good meaning, and their good dealing. These men are content that Christ shall bee theirs: but they will not be Christs, and suffer him to have a Lordship over them.

II. If thou be Christs, then commend thy soule, and life, and all that thou hast into the hands of Christ. This was the practice of *David*, *Psal.*23. of Christ upon the crosse of *Paul* 2 *Tim.*1.12. And this practice is the onely way to obtaine safetie and protection. For Christ no doubt will keepe his owne.

III. Comfort: if thou be Christs, hee will care for thee, and nothing shall be wanting unto thee, that is for thy good, *John* 21.24. *Rom.* 8.32. Therefore remember this lesson. Never grieve overmuch, never feare overmuch, never rejoyce overmuch in the things of this world. If thou wert no other thing in the disposing and finding, it were somewhat: but there is one that cares for thee, namely Christ.

The

The second point to bee considered, is, what is the flesh? *Ans.* It is the corruption of the whole nature of man. For the right conceiving of this, wee must make a distinction of three things: Mans nature, the faculties of nature, and the corruption of both; which corruption hath two parts: the losse of the Image of God, and a pronenesse to all wickednesse. Moreover, this distinction must bee without separation of nature from faculties, or of corruption from either: so as wee may say truly, that the nature, and the powers of the soule of man are corrupted.

In the flesh are two things. *Affections*, and *Lusts*. By *affections*, understand inordinate affections, which shew themselves, and beare sway in carnall men, as anger in *Cain*, love of pleasures more than of God, in the men of the last times, 2 *Tim.* 3. 3. immoderate sorrow in *Ahab*, when he could not obtaine *Naboths* Vineyard, 1 *King.*21.4.

Lusts are inordinate and insatiable desires after the things of this world, as riches, honours, pleasures, &c. of this sort are covetousnesse, gluttony, pride, the lust of the flesh, &c.

The Vse. By this we see what a carnall man is, namely, one that is carried away with some inordinate affection, or some inordinate lust. *Herod* did many good things at the advice and motion of *John* Baptist, whom he reverenced: yet was he a carnall man. For hee was possessed with an inordinate love of his brothers wife. *Iudas* a disciple of Christ, yet a carnall man, because hee was carried away with the inordinate lust of covetousnesse.

The third point is touching the office of a Christian man; and that is to crucifie the flesh, with the affections and lusts. For the better conceiving of this, Crucifying must be distinguished, it is either the action of Christ, or our action. Crucifying, which is the action of Christ, is threefold. The first is, upon the Crosse, where Christ stood in our roome, and bare the burden of our sinnes, and made an Expiation of them. In this respect we are said to be crucified with him, *Gal.* 2.19. The second is, in us: when Christ conveies the vertue of his death into the hearts of them that are joyned to him, for the causing and effecting of the death of sinne. The third is, in baptisme, whereby Christ seales the two former to them that beleeve, *Rom.*6.3 6.

The crucifying, which is our action, is nothing else but the imitation of Christ crucified, on this manner. He was first attached: so must we bring our selves into the presence of God. He was arraigned: so must we set our selves at the barre of Gods judgment. He was accused: so must we indite & accuse our selves of our owne sins, at the barre of Gods judgement. He was condemned: and so must wee judge our selves, that we be not judged of the Lord. After judgement, wee must proceed to execution of the flesh: & that is, to use meanes to crucifie it: and they are three. The first is, by faith to apply to our selves Christ crucified: and that is to beleeve not only that Christ was crucified for us, but that wee also were crucified with him. Where this faith is one shall no more have dominion. The second is to beate downe the flesh by the Word of the spirit: and that is done by a serious application of the commandements, and the threatnings of God to our severall affections and lusts. The third is, to flie the occasions of every sin, and to cut off the first beginnings of evill.

The Vse. This doctrine serves to condemne the drowsie Protestants of our time, who professe Christ without making any change in life and conversation. For they are Saints in the Church, but in their common dealings they are worldlings.

II. Secondly, they are here reproved, that have many good gifts of God in them, and yet never proceed to a thorow reformation. For they use to cherish in themselves naughty affections, and damnable lusts. There is some one sweet sinne or other, that they cannot abide to crucifie.

III. They also are to be blamed that cannot abide to heare their owne particular sins, to be noted, and reproved. They are unmortified and unmortified persons. And the word of God is the sword of the spirit that serves to kill and destroy the flesh.

IV. In afflictions be content, and quiet. For we ought to crucifie the affections, and lusts of the flesh: and because we faile in this duty, therefore God himselfe takes the worke in hand; and he will crucifie our corruption by his chastisements.

Further, of this duty of crucifying the flesh, there are three points to bee considered. I. The time when this action must begin; namely, in our baptisme or first conversion. Therefore *Paul* saith, they that are Christs, *have crucified, &c.* II. What must be crucified? *Ans.* The whole flesh, with every inordinate affection and lust. This makes against them that flie and detest some few sinnes, and run headlong into others. III. What is crucifying? *Ans.* In it are two things, the restraint of the exercise of sinne, (which is in part in civill men,) and the killing of originall corruption, in all the parts and branches thereof. And that is done when wee doe not onely mourne for our corruptions, but also hate and detest them in our selves.

25. *If we live in the Spirit, let us also walke in the Spirit.*

In these words is contained the last reason of the rule of good life before mentioned, in the 16. vers. For the understanding whereof, two things are to be considered, what it is to live in the Spirit? and what to walke in the Spirit? Touching the first. Life is two-fold: created, or uncreated. Uncreated life, is the life of God. Created is that which pertaines to the Creature. And this is either naturall, or spiri-

spirituall. Naturall life, is lead by naturall causes and meanes, as by meate, drinke, cloathing, breathing and such like Spirituall life, is by, and from the Spirit. Of this there bee two degrees. The first is, when the Spirit of God takes up his habitation in man, and withall governeth all the powers of his soule, by putting into the minde a new light of knowledge, into the will and affections, new motions, and inclinations, whereby they are made conformable to the will of God. The second degree of spirituall life is, when the spirit dwelleth in man, and governeth the powers of the soule, and further doth sustaine the body, immediately without naturall meanes, *1 Cor. 15. 44. It riseth againe a spirituall bodie*, that is, a bodie living in the second degree of spirituall life, not being sustained by meanes, but immediatly by the eternall sustentation of the spirit. The first of these degrees is in this life; the second after this life, in, and after the last judgement, when body and soule shall be reunited. And of the former, this place is to be understood.

To walke in the Spirit, is, first, to savour the things of the Spirit, *Romanes 8. 5, 7.* And that is, to minde, wish, like, desire, and affect them; or, in a word, to subject a mans selfe to the law of God, in all the powers and faculties of the soule. For the things revealed in the law, are the things of the spirit, which spirit must at no hand be severed from the word. Secondly, to walke in the path-way of righteousnesse, without offence either of God or man, *Psalme 143. 10.* Thirdly, to walke not straglingly, but orderly by rule, by line, and by measure. For so much the word [*walke*] importeth in the originall; as if *Paul* should have said, Let us, (whilest we live in this world) not only indeavour to doe some one, or some few good actions, but in the course of our lives and callings, order our selves according to the rule and line of the word of God.

The Vse. This text in the first place, cuts off the shift and excuses of sundry persons in these daies, who professe themselves to be the children of God, and yet for their lives are much to be blamed, because they leade them not according to the spirit, but according to the flesh. And these persons whatsoever they say, doe in deed and in truth, deceive themselves, and are quite destitute of Gods Spirit. For if they lived in the Spirit, they would also walke in the Spirit; It is not an idle spirit in any, but it will shew and manifest it selfe, in a holy and orderly conversation. You will say; If such persons have not the Spirit of God, what other Spirit have they? *Answ.* If their life bee naught, they have an uncleane spirit dwelling in them: and the god of this world hath blinded their eyes, and makes them that they cannot see the right way wherein they should walke, *1 Cor. 4. 4.*

Againe, wee learne from hence, a true and a pregnant signe, whereby to discerne, whether any man hath Gods Spirit in his heart or no? The life of a man will discover and proclaime to all the world, before God, men and Angels, what himselfe is. If a mã in the course of his life and calling be godly and vertuous, leading his life according to the will & word of God in an honest and carefull endeavour, though hee faile in some particulars: what ever the world thinkes of him, he is the man that is endued with the Spirit of God.

Lastly, this teacheth, what is the office of all Christian people, namely, *to walke in the Spirit*, that is, to frame & order the whole course and tenour of their lives, according to the line and square of Gods word and Spirit. A motive to which dutie, may bee that fearefull threat pronounced upon those that turne aside, and walke in their owne crooked wayes, *Psal. 125. 5.*

26. Let us not bee desirous of vaine glorie, provoking one another, envying one another.

The scope. From this 26. verse, to the 11. verse of the chapter following, S. *Paul* handles the second rule, which hee had propounded in the 13. verse of this chapter: *By love serve one another.* In the handling whereof, he first labours to take away the impediments of love: and then he sets downe the manner, how the rule is to be observed. This 26. verse is a rule, the end whereof, is to remove the impediments of love.

In this verse foure points are especially to be considered. First, what the desire of vaine-glory is? *Answ.* It is a branch of pride, which makes men to referre all they have, or can do to their owne private glory, and advancement. For better understanding whereof, consider a little the excuses that men have, for the defence or excuse of this sinne.

I. Excuse. Vain glory in affect is no more but the seeking of mens approbation, which may lawfully be done. *Ans.* To seeke the approbation of men, is no fault, so that it bee sought in a good manner. The right manner of seeking the praise of men, is this: A man must in this life passe through three judgements; the judgement of God, of his owne conscience, and of his neighbour: and the order of going through the, is, in the first place, he must seeke for the judgement and approbation of God: in the next, his owne: and in the last, his neighbors. Now the vain-glorious man takes another course, first & principally aiming at the glory and good liking of man, having small or no regard of the two other.

II. Excuse. There is a good boasting, which *David* used, and that we may lawfully use, *Psal. 7. 8. Answ.* Boasting is either lawfull, or unlawfull. Lawfull boasting is in the Lord, when being urged and compelled, wee confesse the good things that are in us, to Gods glory. Of this reade at large, *2 Cor. 11.* Vnlawfull is, when men ascribe the gifts that they have of God, unto themselves: or having gifts, do arrogate more unto themselves, than indeed they have: or in a word, doe so esteeme of their gifts, as if they had not received them from God. And this is a damnable boasting.

III. Excuse. Gods blessings we may seeke for: and what are glory and honour, but the blessings and gifts of God? *Answ.* There are two degrees of honour. The first is, the honour that every man hath in his place and calling. For every calling ordained by God, hath a glory annexed unto it: which being the gift of God, it may bee both sought for, and enjoyed. The other degree, is that which is above a mans place and calling, and that ought not to be sought for. Every person must content himselfe with the honour which is sorted unto his calling. Nevertheless, if God give greater honour, hee may accept it, but where God gives it not, there it must not bee desired. It remaineth therefore, that vaine glory is a branch of pride, wherein men principally referre all their studies, counsels, endeavours, and gifts, to the honouring and advancing of themselves.

The next point to be considered, is, why he admonisheth the Galatians of vain-glory? *Answer.* The Galatians were men of understanding and knowledge, and were adorned with many excellent gifts. Now, they that have received good gifts of God, many times are most vaine glorious, *2 Cor. 12. 7. Matth. 6. 5.* And whereas all other vices feed upon that which is evill, this vice of vaine-glory, feeds upon good things. For a man sometimes will be proud, even because he is not proud.

A third point to be considered, is, where vaine glory is to be found? *Ans.* It is no rare matter: for it is a common vice, and spreads it selfe farre and wide. Some there are, which never lift up heart nor hand unto God at home, and yet the same persons in the publike assemblies, will make as though they prayed with great devotion. And what is the reason hereof but this, that they are caried with a spirit of pride and arrogancy, seeking the commendation of men that behold them, rather than to approve their hearts and consciences unto God. Of another sort are those, that have beene old and ancient hearers of the word, who notwithstanding doe little, or not at all profit, either in knowledge, or in good life: and the cause is not in the Gospell, or in the dispensers of it, but in themselves: because they receive not the Gospell for it selfe, but for the praise and commendation of men, and for the credit and account they are in, by reason of Christian profession.

The last thing, is the remedie of pride and vain-glory; which is the rather to be thought upon, because it is a great impediment of Christian love. This remedy consists partly in *meditation*, and partly in *practice*.

Remedies in *meditation*, are these, *1.* God resisteth all proud persons, and gives grace to the humble, *1 Pet. 5. 5.* the reason is, because the vaine-glorious man, seeking himselfe and not God, robs God of his honour. Thus the proud Pharisie exalting himselfe above the poore Publican, went away lesse justified, that is, not approved of God, as the Publican was. *2* It is the worke of the devill, to puffe up the minde with selfe-liking, and conceit, that thereby hee may worke mans perdition, *Gen. 3. 5.* But God worketh contrarily: for he therefore abaseth men, that hee might in his good time the more exalt them. *3.* There is no religion in that heart, that is wholly bent to seeke the praise of men, *John 5. 44.* And the man that desires to be talked of, and admired by others, doth thereby in effect give notice unto all the world, that his heart is not found in the sight of God.

Remedies consisting in *practice*, are; first, an indeavour to acknowledge the great Majesty of God, and withall our owne baseneſse and vilenesse before him. *2.* We ought to ascribe all good things we have, or can doe, to God alone, and nothing to our selves. For in all that befall us, God is the principall agent, our selves are but tooles and instruments in his hand; by right therefore the commendation belongs unto him, and not to us. *3.* In all actions and duties of religion, first wee must indeavour to approve our selves to God, and the next place is to be given to man, not contrariwise. *4.* When we are reviled wee must rest content; when we are praised to our faces or otherwise, we must take heed. For then Satan stands at our right hand to pusse us up, and consequently to overthrow us. It is a true saying, that temptations on the right hand are farre more dangerous, than those on the left. In the fift place. *Pauls* reason to dissuade from this sinne, is taken from two evill fruits of it, *Contention*, and *Envy, provoking one another, envying one another.* Men that are ambitious, if they be crossed in their courses, grow contentious, if they prosper in the world, then are they envied by others. Reade for this purpose the history of *Samuel* and *Saul*, *1 Sam. 15.* Seeing then vaine-glory hath so bad fruits issuing from it, it must reach us to abhorre and detest it with all our hearts, and on the contrary to seeke by all meanes possible to preserve and maintaine love in the whole course of our lives.

The end of the fifth Chapter.

THE SVPPLEMENT, OR, CONTINVATION OF THE COMMENTARIE VPON THE SIXTH CHAPTER.

LONDON,
Printed in the Yeare, 1631.

TO THE RIGHT WORSHIPFVLL SIR BASSINGBVRNE GAVDY, Knight.

RIght Worshipfull, having beene licensed some yeare agoe (according to the ancient laudable custome of the Vniversity) to interpret S. Pauls Epistles: and then earnestly intreated by M. Perkins his Executor, and other his friends (which had some interest in me) to supply that which was defective in his Commentary upon the Galatians: overcome at the last by their importunity, I undertooke the businesse, making triall of my simple faculty in this short Chapter, which I have here according to my poore talent, finished: Yet not daring to publish it to the view of the world, without premising somewhat in way of excuse for my boldnesse. For if Hirtius, or (as other thinke) Oppius, being importuned by his friend to continue the Commentaries which Cæsar left unfinished, durst not presume to make a supplie, without making first an Apology for himselfe, for attempting to take in hand so great a task, seeming therein to compare with him who was incomparable: Iust cause have I to excuse my selfe for this my bold attempt, in undertaking to equall him, who in the judgement of all (save such as esteeme of Writers by tale, and not by touch) is so substantiall, concise, exact, methodicall, that (as it is said of Cæsar) he hath discouraged wise men from writing. But seeing I doe not in the vaine confidence of mine owne sufficiency, or exactnesse of the worke, proclaime a challenge to all mens censures: nor yet take upon me (as [a] some have done in other Writers) so to carie the Author along, that the Reader shall not perceive but that he is still reading him, nor know where he endeth, or where I begin, (for that being impossible to attaine, were folly to attempt:) but onely to finish that which otherwise should have beene imperfect, to satisfie the request of my friends, and to helpe forward the Lords building, though not as a master builder with hewen stones, or polished Saphirs: yet as a server and under labourer, as it were with a handfull of rubbish. I hope I shall obtaine (at least) this favourable construction, to be thought as farre from vanity herein, as my conscience doth witnesse with me I did it in simplicity, and without affectation of singularity. And if it were no presumption in Gillebertus to finish Bernards Sermons upon the Canticles, nor in Clichtoveus to supply [b] foure Bookes which were wanting in Cyrills Commentaries upon Iohn, nor in Wolfius, Reuterus, and other moderne writers, to continue the Commentaries of Martyrs, Zanchius, &c. but rather workes worthy of great commendation, and deserving well of the Church of God: I trust it will not be imputed to me as a vice, which in others is accounted as a vertue. Further, if I shall seeme to any with the unskilfull limmer, to have joyned humano capiti, cervicem equinam, in that I exceed as much the other part in prolixity, as I come short of it in dexterity, I hope I shall the more easily obtaine pardon, considering it was my first draught, not having taken pensill in hand before: and seeing the worke I was to finish, was caput Veneris, the faire face of Venus, I chose rather (because

Præf. l. 8. de bello Gall.

Sanos homines à scribendo deterruit. Cic. ad Brutum. Suet. in Cæs. cap. 56.

a Michael de Montaign. in his Essayes.

b The 5, 6, 7, 8.

(because I could not hit of the just proportion which I aymed at) to exceed measure a little, than to be defective: thinking thereby to suite them the better, seeing beauty or faireneſſe (to speake more properly) consists onely in greatneſſe, as the Philosopher saith. And some perhaps may thinke that it falleth out well, in that I have given it more body, because it had leſſe spirit. But what others thinke or say (for as in other things, so in this, lookers on will have their words) it skilleth not, so I may have the approbation of the godly and well affected Reader: especially your worshipfull patronage, to whom I humbly commend it, as the first fruits of my labours, a simple flower growing in a Schollers garden: desiring it may bee suffered to grow either in the shadow or sunneshine of your protection, that so of the godly it may be better accepted, and of the caterpiller the leſſe touched; (those I meane which will correct the Verbe before they understand the Nowne, condemning that which they ought rather to commend, at least which they cannot amend.) Vouchsafe therefore Right-Worshipfull, to receive this poore present, as a pledge of my unfained love, and humble duty: and a testimony of my thankfulneſſe to God for his manifold graces, of prudence, justice, sobriety, meekneſſe, humility, liberality, bestowed upon you, especially your love of his truth, and continuall meditation in his word: which was the thing that moved me (all by-respects set aside) to offer this Commentary to your view, and to have it graced with your countenance: that by this meanes I might the more stirre up and kindle (if it were possible) your love and liking of the word, by adding fewell to the fire, and oyle to the flame. It is recorded of Theodosius the second, that he writ the New Testament over with his owne hand: and of Alphonsus king of Spaine and Naples, that he read the Bible 14. times over with the ordinary gloſſe (the best helpe he had in those dayes.) And I doubt not but that you will peruse this exposition at your leisure, and still continue to reade the holy Scripture, as hitherto you have done, and so be answerable to that which is voiced of you, and to that extraordinary commendation which your faithfull Pastor hath often given of your diligence and dexterity in that behalfe. Now let me adde this one thing, that though there be not the like efficacy in a dead letter, that is in a lively voice, yet the bare reading of the Scripture is of great and singular uſe, which may appeare by this, that it is so often commanded by precept, and so highly commended by the practice of the Saints: and so straitly forbidden, as by cruell Antiochus, so by the Roman Antichrist. Neither dare I deny but that God hath & doth use it, not onely as a meanes of edification, but also of working the conversion of many of his servants; as Augustine confesseth of himselfe, that he was converted by reading that place in Paul, Rom. 13. 14. converted (I say) not as an heretike onely which is reclaimed from his erroneous opinions, but as a lost sheepe which is reduced and brought home from the errour of his way. Notwithstanding, in reading the Scripture to goe alone is not so safe: a guide therefore is necessary, (as the Eunuch confesseth) which may be as the Mercurialis statua, to point a man to the right way. And this guide is either the outward, or the inward guide: the outward guide (I speak of reading onely) is a Commentary, especially such a one as a sanctified spirit hath much breathed upon: seeing it is the best learning the Theoricke of him which is skilfull in the Practicke. The inward guide, is the spirit of Revelation, which dwelleth onely in an humble, docible, and obedient heart, which whosoever bringeth, hath a promise that he shall know the truth, Iohn 7. 17. and understand the secrets of God, Psal. 25. 14. and without which the Scriptures are but as a Riddle or a clasped Booke. For the full and perfect knowledge of the word consisteth (as Epiphanius saith) in understanding, and feeling, that is, not in bare speculation onely swimming in the braine, but in a sensible saving knowledge sinking into the affections of the heart: and by this latter the comfortable meaning of the Scriptures is better understood, than by all the speculations of the most curious Skeptikes: as the sweetneſſe of honey is better knowne in a moment by him that tasteth it, than by thoſe that spend many houres in the contemplation and discourſe of it.

Ethic. lib. 4. cap. 3.

1 Macchab. 1. 60. Confess. l. 8. cap. 12.

Acts 8. 31.

Vid. Augustinum de doctrina Christ.

But I forget my selfe very much in taking upon me to reade a lecture to such an exercised Scholler in the booke of God. Therefore without further insinuation, either for pardon for my boldneſſe, or acceptance of my paines, I commend you to God, and to the word of his grace, which is able to build you further, and give you an inheritance among all them which are sanctified. From Emanuel Colledge, August 13. 1604.

A lover of your Worships vertues,
in all duty to command,
RODOLFE CUDWORTH.

CHAP. VI.

1. *Brethren, if a man be fallen by occasion into any fault, ye which are spirituall, restore such a one with the spirit of meekneſſe, considering thy selfe, leſt thou also be tempted.*

HE Apostle having finished the first part of *the Instruction*, touching the faith of the Galatians in the 12. verse of the 5. Chapter: in the 13. verse hee comes to the second part, touching good life, which continues to the 11. verse of the 6. Chapter, in which he first propounds the summe of his doctrine, v. 13. Secondly, he makes particular declaration thereof. In the summe of his doctrine, first, he sets downe the ground of all good duties, which is, *their calling to Christian liberty*. Secondly, two rules of good life. The first, that *we must not use our liberty as an occasion to the flesh*; which is illustrated & handled in particular, from the 16. v. to the 26. The second, that *we must serve one another in love*, which is amplified from the 26. to the 11. ver. of this Chapter. In handling whereof, he first removes the impediments of love, as vaine-glory, envy, &c verse 26. Secondly, hee prescribes the manner, how it is to be observed, and practised, by sundry speciall rules: the first whereof is contained in this 1. ver. where we may observe these two generall points: First, the duty prescribed: Secondly, the reasons to urge the performance thereof. The duty is, the restoring of our brethren: where we are to consider foure things. First, the duty it selfe, *restore*. Secondly, the persons who are to be restored, *they that are overtaken by any offence*. Thirdly, the persons that must restore, *those that are spirituall*. Fourthly, the manner how, *in the spirit of meekneſſe*.

For the first, the duty is set downe in the word *restore*, which in the Originall signifies to set a joynt, or bone that is broken; so as it may become as strong and sound as ever it was: so the word is used, Matth. 21. 16.

By this we learne sundry things. First, that it is the nature of sinne to set all things out of order. It was the sinne of Achan that *troubled the Iewes*, Ioſ. 7. 25. It was the sinne of Ahab that *troubled Israel*, 1 King. 18. 18. the sinne of false Apostles that *troubled the Galatians*, Gal. 5. 10. Nay, it drives men beside themselves, as appeares in the example of the prodigall sonne, who repenting of his sinne, is said *to have come to himselfe*, Luke 15. 17. Small sinnes are like to slips and slidings, whereby men fall and hurt themselves, but great sins are like downfalls: for as they wound, lame, disjoynt, or breake some member of the body; so these doe wound and waſt the conscience. Therefore as we are carefull for our bodies, to avoid downfals, so ought we to be as carefull, nay a thousand times more carefull for our soules, to take heed of the downfall of sinne, or falling away from grace. And as we shunne an yce or slippery place, for feare of sliding and falling: so ought we to shunne the smalleſt sinnes, and the least occasions of sinne, for feare of making a breach in conscience. Secondly, I gather hence, that sinners are not to deferre their repentance: nor those that are to admonisih, their reproofes: for sinning is the breaking of a bone, or disjoynting of a member: and reproofe, is the setting of it in order againe. Now the sooner a bone newly broken, or out of joynt, is set, the sooner it is restored to his right frame, and cured: So, the sooner a man after his fall is admonished, the sooner and more easily shall he be able to recover himselfe. Thirdly, this shewes, that it is a point of great skill, to bring a soule in order and frame againe. There is great dexterity required in setting a bone, and Chyrurgeons finde it a matter of great difficulty, to set a joynt: much more difficulty is there in the soule: and therfore as it is not for every horſe-leach to meddle with setting of bones: no more is it for unskilfull workmen to temper with mens soules. This is one speciall reason why *Paul* saith, *They that are spirituall ought to restore them that are fallen*. Fourthly, hence we are taught, not to wonder though sinners be so loath to bee reproved, and account it so painfull a thing to bee restored, and thinke those offensive unto them, and scarce their friends, which labour to reclaime them: considering the same is to be seene in the body: for hee that hath a bone broken, or out of joynt, can hardly endure to have it touched, or pointed at. Lastly, in that Saint *Paul* commands those that are spirituall to restore them that are fallen, and prescribes not how often, but speakes indefinitely: we learne that as often, as our brother falleth, wee must restore him; for as wee are not to forgive our brother once or twice, or seven times, (which *Peter* thought

thought very much) but even *seuentie times seuen times*, that is, as often as hee sinneth against us, *Matth.* 18. so wee may not restore our brother, twice, or thrice onely, but *sinies, quories*; as often as hee shall sinne against us. *Matth.* 18. *If he sinne against thee, goe and tell him of his fault, &c.* Therefore it were to bee wished, that as men have a care to restore their decayed limmes, so they would restore their brethren being fallen into any sinne, even because they are fellow members of the same mysticall body.

The second thing to be considered, is the person to be restored, and that is, every one that is prevented and overtaken, either by the sleight of Sathan, or allurement of the world, or suggestions of his owne flesh: (so he sinne not against the holy Ghost, nor openly scorne religion and discipline) as *Peter*, who fell, being overtaken with overmuch feare, and *David* with overmuch pleasure. Hence we see the subtilty of Sathan, who is alwayes tripping at the heele, labouring to supplant us; as also the deceitfulnesse of sinne, preventing and overtaking us, before we bee aware. We are therefore to be circumspect and carefull, lest we be supplanted. The Apostle admonisheth us *to take heed lest we bee hardened through the deceitfulnesse of sin, Heb.* 3 13. and, *that we walke circumspectly, not as fooles, but as wise, Eph.* 5.15. that we *walke with a right foot, Gal.* 2 14. and, *make straight steps unto our feet, lest that which is halting be turned out of the way, Heb.* 12. 12. For as those that wrastle and trie masteries, looke warily to themselves lest they be supplanted by their adversaries: so ought we much more, considering, *we wrastle not against flesh and blood, but against principalities and powers, Eph* 6.12.

Againe, whereas it is said, *if a man be overtaken by a sinne*, hee acheth, that no man is exempted from falling, or being overtaken and supplanted by sinne: for hee speakes indefinitely, *if a man*, as S. *Iohn* saith, *If any man sinne, we have an advocate, 1 Ioh* 2.1. This makes against the *Catharists* or *Puritanes*, who avouch, they neither have sinne, nor can sinne: because they are trees of righteousnesse, and *a good tree cannot bring forth evill fruit*.

Further, hence I gather, that pardon and restitution is not to be denyed to them that fall, after their conversion, as though there were no place of repentance, or hope of salvation. For *Paul* would have such to be restored, as are overtaken with any sin, except they be incorrigible, and incurable. Therefore the *Novatians* doe erre, in teaching, that sinnes committed after a mans conversion, are unpardonable, considering there is hope in store, for great & heinous sinners. For though a man in persecution deny Christ, and renounce his religion, yet hee may be restored, and repent, as *Peter* did, *Luke* 22.32. (for that saying of Christ, *Whosoever shall deny me before men, him will I deny before my father which is in* A *heaven, Matth.* 10.33. is meant, onely of a *totall and finall denniall*.) Though a man bee a grievous Idolater, and a forcerer, and given to witchcraft, yet he may be restored, and finde mercy, as *Manasses* did, 2 *Chron.* 33. Though a man be defiled and polluted with sinnes against nature, yet hee may bee cleansed and washed from them. Some among the Corinthians were fornicators, adulterers, wantons, buggerers; *but yet were washed, sanctified, justified.* 1 *Cor.* 6.9, 11. It may be said, that *it is impossible, that they which once have beene inlightned, and tasted of the heavenly gift, &c. if they fall away, should bee renewed againe by repentance, Heb.* 6.4, 5, 6. *Answ.* That text is to be understood of a universall, totall, and finall apostasie. And that text. *Heb.* 10.26. *If we sinne wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sinne*, is to be understood of a wilfull and malicious renouncing of the knowne truth, as the circumstance of the phee, and collation of it with others, doe manifestly evict. Againe if all sinne committed voluntarily and willingly were simply inexpiable, every mans case were damnable. And though the word ἑκουσίως signifie *willingly*, as *Aristotle* takes it, *Eth l.* 3. *cap.* 2. yet sometime it signifieth, *spightfully, & malicionsly*, as it is used by the Seventy, *Ex.* 21. 13, 14. *Obiect. μισοπονηρία*, or *dolus*, may be restored, not *συκοφαντία*, or *peccata*. *Ans.* They are used indifferently one for the other, as might be shewed, if it were needfull. But it is a confessed truth, avouched by *Aristotle*, and others, upon this text. Lastly, whereas the Apostle speaketh indefinitely; *If any man be overtaken, restore him* I gather, that the gifts and graces of God bestowed upon us, ought to bee used in restoring those that are fallen, without respect of persons: and herein spirituall men are debtors, to the wise, for foolish, as the Apostle saith of himselfe, *Rom.* 1.14.

The third thing to bee considered, is, the persons that are to restore their brethren, laid downe in these words, *Ye that are spirituall*.

Spirituall men are opposed to *carnall*, as 1 *Cor.* 3.1. *I could not speake unto you brethren, as unto spirituall men, but as unto carnall*: and *naturall* men. 1 *Cor.* 2.14, 15. *The naturall man perceiveth not the things of the spirit of God: but he that is spirituall discerneth all things*. Now carnall and naturall men, are of two sorts: either they are such as are altogether fleshly, destitute of grace and godlinesse, being in their pure (or rather corrupt) naturals, of whom S. *Paul* saith, *They that are of the flesh, savour the things of the flesh, Rom.* 8.5. and verse the 8. *They that are in the flesh cannot please God*, Or such as are regenerate, yet are weake, as being but babes in Christ, the flesh being farre stronger in them, than the spirit: such were most in the Church of Corinth: for *Paul* saith, *He could not speake unto them, as unto spirituall men, but as unto carnall*, 1 *Cor.* 3.1. *for yet ye are carnal: for when there is among you envying, are*

are ye not carnall? verie 4. So *Spirituall men*, opposed to carnall, are of two sorts: First, those that have received the spirit of regeneration, and doe begin to favour the things of the spirit, *Rom.* 8. Secondly, those that have received a greater portion of the Spirit, and a greater measure of spirituall graces, of whom *Paul* speakes, 1 *Cor.* 14. 37. *If any think himselfe to be a Prophet or spirituall*. Of the latter, the words are to be understood, and by them he meaneth those, whom hee called *perfect men, Phil.* 3.15. *Heb.* 5. 4. Now spirituall men are more fit to restore those that are fallen, than any other. First, because they are lesse tainted with sinne than others, and so may more freely reprove. Secondly, because they have more knowledge and love, both knowing how to restore, and willing to doe it with greater compassion, & fellow-feeling. He that must speake in season a word to the weary, must *have an ongue of the learned, Is.* 50.4. *When Peter is converted, he must strengthen his brethren, Luk.* 22.32. Hence it follows, the more excellent gifts any man hath received, the more he is bound to bee serviceable unto others. For if spirituall men must restore them that are fallen, the more a man is indued with spirituall graces, the more he ought to restore. For the Apostle saith, *As every man hath received a gift, so let him minister it unto others, 1 Pet.* 4.10. This duty was practised by our Saviour Christ, *Iohn* 13.12. And it meets with the sinne of many, who having received great gifts and graces of the Spirit, are so farre from restoring those that sinne against them, that they scorne and disdaine to speake unto them: for if they be at variance with any, the common saying is, *I am as good a man as hee, why should I goe to him? let him come to me, &c.* These men are farre unlike *Abraham*, who though he exceeded *Lot*, as well in outward gifts, as in inward graces; yet stood not upon his priviledge, but was the first man in making the league of unity, *Genesis* 13.8. Further, in that spirituall men must restore their brethren, wee learne that we have not the gifts of God bestowed upon us, for our selves alone, but for the good of others: the possession of them belongs to us, the use of them to others. Lastly, in that spirituall men, especially the holy men of God, and Ministers of his word, are the Lords Surgeons, to bind up the broken, and raise those that are fallen: as also his Physitians, to restore those that are in a spirituall consumption of grace; we ought to make great account of them, and *have them in singular love, for their worke sake, 1 Thes.* 5.13. For if we must honour the bodily Physitian (as *Syracides* saith) *Eccl.* 38.1. who cureth but the diseases of the body: how much more ought we to honour spirituall physicians, which cure the spirituall maladies of our soules?

The fourth and last point is, the manner how we must restore, laide downe in these

A words, *in the spirit of meeknesse*.

Meeknesse is the setling or quieting of the minde, freeing it from perturbation, especially in repressing the revengefull affection. *A meeke and quiet spirit* are joyned together, 1 *Pet.* 3.4. A notable example hereof we have in *Moses*, who being provoked, in stead of anger, shewed meeknesse. To further makes a man to yeeld of his right, and not to prosecute the matter in rigour and extremitie, and so it is opposed to *severity*; 2 *Cor.* 4.21. *Shall I come unto you with a rod, or in love, and the Spirit of meeknesse?* Hence ariseth another property; it bridleth the tongue, and the outward man either by silence, as Christ being provoked, *was dumbe, and opened not his mouth, Isa.* 53.7. *was silent, and answered not a word, Luke* 23.9. or by a soft and gentle answer, which *asswageth* wrath, *Proverbs* 15.1. There is great reason why men should restore their brethren in all meeknesse: for without it there is nothing but swelling and faction, but troubles, and tragedies. Againe, as meeknesse is necessary for every Christian, *Colos.* 2. 21. *Titus* 3.2. so it is most necessary for him that would fruitfully and effectually reprove. Hence it is, that the Apostle commands us, to *instruct them in meeknesse, that are contrary minded*, 2 *Tim.* 2.25.

B Motives to inforce this duty, are these.

First, the exhortation & example of Christ, *take to followers of him*, 1 *Cor.* 11.1. who was *lowly & meeke, Matt.* 11.29. for *he was led as a sheepe to the slaughter, and like a Lambe dumbe before his shearer, so opened he not his mouth, Isa.* 53.7. *When he was reviled, he reviled not again; when he suffered, he threatned not*, 1 *Pet.* 2.23. as it may appeare by that meeke answer; *If I have evill spoken, beare witnesse of the evill: but if I have well spoken, why smitest thou me? Iohn* 18.23. *Paul* hath no stronger argument to exhort the Corinthians, than *by the meeknesse and gentlenesse of Christ*, 2 *Cor.* 10.1.

C Secondly, it is a vertue which God doth make great account of, 1 *Peter* 3.4. *A meeke and quiet spirit is before GOD, a thing much set by.*

Thirdly, God hath made excellent promises to them that are of a meeke and humble spirit, that *he will guide them in judgement, and teach them his wayes, Psal.* 25.9. That *they shall be hid in the day of the Lords wrath, Zep.* 2 3 That *they shall inherit the earth, Matt.* 5.5.

Fourthly, consider the comfortable effects, and the good that comes thereby. A soft, meeke, and milde answer, *turneth away wrath, Prov.* 15.1. Meeke, and gentle behaviour *heapeth coales of fire upon our enemies head, Rom.* 12. 20. *A soft tongue breaketh the bones, Pro.* 25.15. See the example of *Gideon*, appeasing the Midianites; *Iudges* 8.1, &c. and *Abigail* pacifying *David*, 1 *Sam.* 25.

Fifthly, without meeknesse, wee cannot savingly heare the word, either read, or preached, *Iam.* 1.21.

D

Aristi. Rhet. ad Theod. lib. 2. c. 3

ἐν πνεύματι φραστικῶς· ἐν φραστικῷ πνεύματι ἐστὶ χαρισμα τὸ δὲ πνεῦμα πᾶν. Oecumen.

It is further said, wee must restore *in the Spirit of meeknesse*. The word *spirit* is added, because it proceeds from the Spirit of God, who is both the worker and continuer thereof: as on the contrary, *the spirit of jealousie*, *Numbers* 5.14. *the spirit of errour*, 1 *John* 4.6. *the spirit of uncleannesse*, *Zach.* 13.2. *the spirit of giddinesse*, *Isa.* 29 14. *the spirit of slumber*, *Isa.* 29.19. are so termed, because they proceed from a wicked spirit. So quicke motions, sudden perturbations, strong affections, proceeding either from the Spirit of God, or of Satan, are rearmed by the name of *spirit*. Hence we learne, that the holy Ghost is author, not onely of *meeknesse*, but of all sanctifying graces, and therefore is called *the spirit of wisdome & understanding*, *the spirit of counsell & strength*, *the spirit of knowledge, & of the feare of the Lord*, *Isa.* 11.12. Secondly, this teacheth us, that all true vertues, are wrought onely by the operation of Gods Spirit in us: for though there be diversities of gifts, yet it is the same spirit, 2 *Cor.* 12.4. and therefore the vertues of the Heathen are but glittering sinnes.

Thirdly, that when we see the gifts or graces of God in our selves or others, we returne all the praise and glory to God, from whom they proceede, ascribing nothing to our selves.

Fourthly, this shewes to whom wee must have recourse in our need, namely, not to the Virgine *Mary*, nor any Saint (who stand in as great need of the favour of God, as our selves) but to God alone, who is the fountaine of grace, *Ier.* 2.13.

Lastly, in that the spirit is set before meeknesse, it shewes that the Spirit of God is present with his graces, to inspire them, to cherish and increase them. Therefore the commandement, *Quench not the Spirit*, 1 *Thess.* 5. 19. is to be obeyed, if wee will retaine the graces of God.

Thus much of the duty. The reasons used by the Apostle, to enforce this duty, follow to be considered, and they are two. The first is imply ed in the word *Brethren*] which is of great force to perswade us to use moderation, lenity, and gentlenesse. *Abraham* could use no stronger argument to pacifie *Lot*, than this, *Let there be no strife betweene thee and me, for we are brethren*, *Gen.* 13.8. *Moses* used it as a motive to accord two Ebrewes: *Sirs yee are brethren, why doe ye wrong one to another? Act.* 7.26. For it is a shame, that those whom nature hath so neatly conjoyned, should bee so farre disjoyned in affection. But the reason being taken from spirituall brethren, such as are not onely *brethren in the flesh*, but also *in the Lord*, having the same God for their Father, the same Church for their Mother, Christ for their elder brother, being begotten by the same immortall seede, washed by the laver of one new birth, conglutinate by the sinewes of the same faith, nourished by the milke of the same word; is so much the

A stronger, by how much grace is a straiter bond, than nature: therefore *Paul* would have us restore one another in the spirit of meeknesse, because we are *brethren*. Nay, persons excommunicate, are not to be accounted as enemies, but to be admonished as brethren, 2 *Thessal.* 3.15. The reason why men use no more mildenesse in their reproofes, is because they forget themselves to bee brethren, or consider not that they have to deale with their brethren; as *Iosephs* brethren, who considering him as an enemy, said one to another, *Behold, this dreamer comes, come therefore let us kill him*, *Gen.* 37.v.19,20. But when they consider him as their brother, they say, *Come, and let us sell him to the Ishmaelites, and let not our hands be upon him, for he is our brother, and our flesh*, v.27.

B The second reason is in these words, *Considering thy selfe, lest thou also be tempted*. And it is taken from the consideration of our owne estate, that wee are subject to fall into temptation, as well as others, and therefore wee ought to deale with them in all meeknesse, as wee would bee dealt withall in the like case. The words are laid downe by way of admonition or advice, and they carry a double sense: either thus, *Considering thy selfe*, that is, looking to thy selfe: *lest thou also be tempted*, that is, lest thou offend, and sin, in being too severe a censurer of thy brother, in reproving sinne with sinne. Or thus, C *Consider thy selfe*: that is, thine owne frailty, how thou maist easily be overtaken with the same, the like, or a greater sinne, seeing thou mayest be taken in the Devils snare, and deceived with his pleasant baits, as well as he was: therefore deale as mildly with him, as thou wouldest others should deale mercifully with thee. Here *Paul* forbiddeth us not to consider the actions of our brethren, for wee are to consider one another; First, that we may avoid the contagion of evill example: *Marke them diligently which cause division, and offences, and avoide them*, *Rom.* 16.17. Secondly, that we may be able to reprove & censure them. *Consider the matter, consult, and give sentence*, *Iudg.* 19.30. Thirdly, that wee may follow their good example, *looke on them which walke so, as ye have us for example*, Phil. 3. 17. *Let us consider one another, to provoke unto love, and to good workes*, *Hebr.* 10.24. But hee would have us especially to consider our selves, that by the consideration of our owne weaknesse, wee might learne more mildnesse towards others in our reproofes: for seeing we stand in need of mercy, we ought to deale mercifully: and seeing God forgiveth us innumerable sinnes, wee ought to forgive seven times, yea, seventie times seven times: seeing he forgiveth us ten thousand talents, wee ought to forgive a hundred pence, *Mat.* 18.32,33. *Obiect.* The Pharisee considered himselfe, when as he said, *Lord, I thanke thee, that I am not as other men, theeves, adulterers, or like*

this Publicane, *Luke* 18.11. and yet he is reproved by our Saviour Christ. *Answ.* That is true in deed, for he onely considered his owne supposed vertues, which he should not have considered but forgotten, though they had bin true vertues indeed, according to Christs precept, *Matth.* 6.3. *Let not thy left hand know what thy right hand doth*: and *Pauls* practice, *Philip.* 3.13. *forgetting that which is behind*: and never to much as lightly consider of his owne sinnes, which *Paul* here would have us to consider, and therefore he is reproved.

Paul would have us to consider our selves; because the serious consideration of our owne weaknesse will move us to practise this duty of meeknesse: for as wee helpe up those that are fallen, relieve the distressed, pity the afflicted, bury the dead, &c. because we consider our selves in them: that their case may be ours: So wee ought to restore those that are fallen, in all meeknesse; because wee may fall, and bee overtaken as well as they: the rather, because God himselfe in correcting and reproving us, doth descend to our weaknesse, *and considers that we are but flesh, and a winde that passeth, and commeth not againe*, *Psalme* 78.39. and Christ became like unto us in all things, and was tempted in like sort (yet without sinne): that he might bee mercifull, and a faithfull high Priest: and might bee touched with a sense of our infirmities, *Heb.* 2.17,18. and 4.15. *Obiect.* Hee therefore that knows assuredly he cannot be overcome by temptation, is not to reprove: in the spirit of meeknesse. *Answ.* No man is sure, and therefore man can bee secure. Againe, though a man know he cannot totally nor finally fall away, yet seeing he doth finde by experience, that hee cannot overcome without much adoe, without much striving and wrastling, nay, oftentimes not without resisting unto blood, he ought to use more meeknesse and mildnesse, considering with what difficulty he overcame: our Saviour Christ learned by experience, how hard a thing it was to overcome temptations, that he might have a fellow-feeling of our infirmities. Therefore spirituall men must remember, that they were once carnall, even babes in Christ, those that are strong, must consider that they were once weake: old men that are grave and stayed, must call to minde, that once they were in the heate of their youth, and what difficulties encountred them, and with what contention they passed the vanity of that age: and so they shall the better reprove others in the spirit of meeknesse, if they looke themselves in the glasse of their example: this is *Pauls* reason, why we should *shew all meeknesse to all men, because wee our selves were sometimes foole, unwise, disobedient, &c.* *Tit.* 3.2,3.

Lastly, marke here how *Paul* changes the number: for having said, *Te that are spirituall, restore, &c.* in the plurall number, here hee saith, *considering thy selfe*, in the singular, and

A not *Iosuah* saith: *Art thou also bee tempted*, and not *yours* on which hee doth not through rudenesse of speech; as some of the ancient Divines have thought: but with great iudgement he useth a familiar Hebraisme; changing the number. First, to give the greater force, and to see the sharper edge upon his admonition. For that which is spoken to all, is spoken to none. Secondly, to shew how hard a thing it is for a man to consider himselfe. For it is naturall for men to spie motes in other mens eyes, and not to perceive beames in their owne, *Matth.* 7.3,4. to looke outward at others, and inward at themselves. Like *Plutarchs Lamia*, or *Fayries*, which carried their eyes in their heads when they went abroad, but when they came home put them up in a box. In doing good, and being beneficiall, wee must not so much consider our selves, *Phil.* 2.v.4. but in judging and reproving, we ought to begin with our selves.

For the better understanding of the doctrine of brotherly correction, and Christian reproofe, I will handle these foure questions. I. who are to be reproved? II. for what? III. by whom? III. in what manner.

I. Who are to be reproved.

Ans. All that are *brethren*: for so our Saviour Christ saith, *If thy brother sinne against thee, reprove him*, *Matth.* 18.16. And saint *Paul* saith, *Brethren, if any man, &c.* The name *Brethren*, is taken foure wayes in Scripture, as *Ierome* hath well observed against *Helvidius*. I. for those that are brethren by nature, as *Iacob* and *Esau*; the twelve Patriarkes, *Andrew* and *Peter*; *Iames* and *John*. II. for those that are of affinitie. Thus the kinsmen of Christ are called his *Brethren*: which the Helvidians not observing, thought they had beene his naturall brethren, by the Virgine *Marie*: thus *Abraham* and *Lot* are called *brethren*, *Genesis* 13.8, 14. though *Lot* was but his brothers sonne, *Genes.* 14.12. Thus *Iacob*, the nephew of *Laban*, called himselfe *his brother*, *Gen.* 29.12. and so *Laban* calleth him, *vers.* 15. III. for men of the same country. Thus all the Iewes are called brethren one to another, *Deu.* 17.15. *From among thy brethren shalt thou make a King over thee*: and *Deut.* 23.19. *Thou shalt not give to usury to thy brother*: and *Roman.* 9.1. *Paul* saith, *he could wish himselfe anathema, or accursed for his brethren*, that is, the Iewes. IV. for those of the same religion. 1 *John* 3.16. *We must lay downe our lives for our brethren*, *Matth.* 23.8. *One is your Doctour*, to wit, Christ *and all ye are brethren*, 1 *Cor.* 5.11. *If any that is called a brother bee a fornicator, with such a one eat not.* To these we may adde a fift acception: for all those that are confederate, or otherwise joyned together, by the bond of nature, humanity, society, or friendship. Thus *Abab* calls *Benhadab his brother*, that is, his friend, 1 *King.* 20.32,33. thus *Shimei* and *Levi* are called *brethren in* wicked-

Hieron. in hunc locum.

Gen. 49 5.

wickednesse, that is, consederate in sinne. Thus all men are called *brethren* one to another, by reason of the bond of nature, *Gen. 9.5. At the hand of a mans brother, will I require the life of man*: Iewes Christians those that associate themselves together in wirre, after a speciall manner, are called *Sworne brethren*. Now wee must not restraine the word *Brethren*, to those that are brethren by nature, or by affinitie, or by couenant, neither enlarge it to all those that are brethren by the bond of nature: but onely to those that are brethren in the fourth exception, that is to say, *brethren in religion*, or *brethren in the Lord*, (though they be *false brethren*) if they bee brethren at least in outward profession: for reproofe being a part of *Ecclesiasticall discipline*, belongeth not to those that are out of the visible Church, as to Iewes, Turkes, Pagans; because our Saviour Christ saith, *If hee heare thee not, tell the Church: and if hee will not heare the Church, let him bee vnto thee as a heathen man, and a Publican*. Which cannot bee understood of him that is a heathen or Pagan already. And *Paul* saith, 1 *Corinth.* 5.11. *If any that is called a brother*, that is, a Christian, *be a fornicatour, &c.* and then hee addes in the next verse, *what have I to do to iudge them that are without?* that is, such as are no members of the Church, to whom *Ecclesiasticall Discipline* teacheth not; *Doe not ye iudge them that are within?* that is, such as are of the visible Church, such as doe subject themselves to the censure and discipline of the Church. It belongeth therefore to those that are of the Church, at least in shew; but specially to those that are of the same particular Church, living under the same particular government. Albeit the case may so fall out, that those of another Church, professing the same religion with us, may be reproved and censured: yea, one Church may admonish another; for they being members one of another, are to procure the good one of another, as *Paul* teacheth by the similitude of *the head*, and *the members* of the same body, 1 *Cor.* 12. Therefore all that are in the bosome of the Church, even the mighty Princes and Potentates of the earth, are subject to reproofe, if they doe offend: thus *Nathan* the Prophet reproved *David*, 2 *Sam* 12. and *Azarias* the Priest, rebuked *Vzziah*, 2 *Chron.* 26 18. and *Paul* reproved *Peter* to his face, *Gal.* 2.11. Therefore those men, yea, those Magistrates, or Monarchs, that cannot indure the least reproofe, and will not yeeld their neckes to Christ his yoke, and their backes to the rod of *Ecclesiasticall censure*, are greatly to be censured: for herein they contemne Gods ordinance. Let them consider, that they are not better than king *David*, who having sinned, patiently endured reproofe by *Nathan*. Let them remember how king *Vzziah* was stricken with leprosie for resisting God in the Ministery. And here the Popish sort come to be taxed, who exempt their clergy-men (as they call them) from all reproofes and Ecclesiasticall proceedings, in thrusting them into some one monastery or other, lest their exemplary punishment should bee a blemish or disparagement to their order and profession; whereas *Paul* would have the Ministers and Elders, yea, all superiours to be reproved as well as others, so it be done in meeke, & with due respect (as after I will shew.) Thus *Paul* bids the Colossians, that they should say to *Archippus, Take heed to thy Ministery, that thou hast received in the Lord, that thou fulfill it*, Col. 4.17.

II. We are bound to reprove all that are in the church, towhom we owe duty of love, but we are to owe our superiours as much, if not more than others: therefore we are bound to reprove them as well as others. III. There is greater reason wee should reprove them than others. 2. Because they being in higher place, are in greater danger of falling than others, and therefore have more neede of admonitions and reproofs. 2. Because they have many that will flatter them, but few or none that will, or dare reprove them.

It will be said, all are not to bee reproved which live in the Church, for some be scorners, who (as *Salomon* saith) must not be reproved. And our Saviour Christ forbiddeth us, *to cast pearles before swine, Matth.* 7.6. I answer, that onely open scorners, contemners, persecuters of the word, are to be excepted: otherwise all wicked men are to be censured and rebuked. For 1. Christ speakes of manifest contemners of religion, when he saith, that *they are like swine, which trample precious pearles under their feet*: and of persecuters, when he saith, that *like dogs they reuerse againe, and all to rend them*. 2. Christ being here upon earth, did not hinder the Pharises, Sadduces, Publicans, and harlots, from comming to his Sermons: much lesse would he debar them of this censure of the Church. 3. The woman of Syrophenissa (though called a *dogge*) *yet eateth of the crummes that fall from the childrens table, Mat.* 15. 27. 4. *Paul* did often admonish and rebuke the *Corinthians*, though they were carnall and fleshly minded: therefore all men, though never so publike and notorious offenders, if they bee not open scorners or persecuters of the known truth) are to be reproved.

Obiect. Prophane men which notoriously offend and scandalize the Church by their wicked lives, have no fellowship with Christ, but are to be accounted as dogges out of the Church.

I answer 1. They are not to bee counted dogges, which doe acknowledge their fault, the greatnesse of their sinne, and the merite of Christ: for such a dogge was the Canonitish woman, who was a true believer. 2. This is agreeable to Saint *Pauls* practice, who did admonish those amongst the Corinthians, that were carnall, and did not at the very first

first excommunicate them, or yet suspend them: and so answerably he commandeth *Titus*, that he should rebuke the *Cretians sharpely*, or *precisely*, for their notable lying and idlenesse, *Titus* 1.12. 3. Christ denieth not pardon to them that fall by *recidivation*, but would have them forgiven, not onely till seven times, but till seventy times seven times; and *Paul* speakes indefinitely in this place, that we should *restore him that falleth by occasion into any offence*, not specifying how often we should forgive. 4. Wee must distinguish betwixt the Magistrates sword, and the keyes of the Church: notorious offenders, when they repent, are to be received into the bosome of the Church, as sonnes of the Church: yet for that, they may, nay, they ought to be punished by the Magistrate: as the good theefe, (albeit a member of Christ) yet iustly punished for his offence.

II. For what faults men are iustly to bee reproved?

Men are to be reproved for every knowne sinne: This is manifest from the end of reproofes, which is, the gaining of our brother, that he perish not in his sinne: but every sin is of this nature and qualitie, that it bringeth death, being not repented of: therefore for every sinne a man is to be reproved. Secondly, our Saviour doth not restraine this precept to priuate injuries, because in that case we are to follow another rule. *Resist not euill. Blesse and curse not. Doe good to them that hate you, &c.* Thirdly, it is extended to every sinne, because hee which sinneth against God, or the whole Church, sinneth also against thee, and every particular member of the Church. For every Christian ought, more to bee affected for the sins committed against God, or the body of the Church, than for those that are personally and directly intended or done against himselfe: therefore Christ speaketh not onely of sinnes, as they are priuate wrongs, injuries, or damages, but as they are dishonourable to the Maiesty of God, scandalous to the Church, pernicious to him that committed them; not onely as they offend him against whom they are committed. It will bee obiected, that Christs commandement is to bee understood of those that wrong us; when he saith, *If thy brother sinne against thee.* Mauth. 18.15. I answer, that phrase and forme of speech [*against thee*] is not meant onely of private wrongs offered us, (as I have said) but of any sinne committed against GOD, for in every knowne sinne, we are in a sort wronged: first, because wee ought to bee so zealous of the glory of God, that we ought to be more grieved when men sinne against GOD, than when they sinne against us: yea, we must make Gods quarrell our owne quarrell. Secondly, because the which sinneth is in our presence, deeds, or at the least ought to offend us: as *Hezechiah* was offended when he heard the blasphemies of *Rabshekah*, 2 *Kings* 19.21. and *Dauid*, whose eyes powred out riuers of waters, because men kept not Gods Law; *Psal.* 119 *verse* 136. and *Lot*, who vexed his righteous soule, in seeing and hearing the abominations of the Sodomites, 2 *Pet.* 2. *verse* 8. For to expound these words [*against thee*] thou being privy to it, is far from the meaning of the Text; neither can the phrase be shewed in that sense.

Now that men are to bee reproved for knowne sinnes committed against God, of what nature, qualitie, and condition soever they bee, besides the former reasons, it is manifest, *Leviticus* 19.17. *Thou shalt not hate thy brother in thine heart, but thou shalt plainly rebuke him, and shalt not suffer sinne to rest upon him.* Therefore a man is to bee rebuked for every sinne. The Apostle, whersoever hee speaketh of reproofes, never restraines it to one kinde, but extends it to all knowne sinnes; 1 *Corinth.* 5. he reproves the incestuous person for his incest, and excommunicateth him being impenitent. So in this place, *if a man be fallen by occasion into any offence*; hee saith not, this or that offence, but in generall, *into any offence*, whether in life or doctrine, by evill example, or otherwise, against the first or second Table. Yet this is so to bee understood, as that injuries and wrongs offered us, are not to bee excluded: for even for them also, are men to bee reproved. It is the purpose of our Saviour Christ, *Matth.* 18. to teach this verie point, for having taught, *Matth.* 18 *verse* 6 that none should offend or scandal z his brother; in the tenth verse, he shewes what is to be done; if any man did offend his brother by injuring or wronging him: to wit, that he is to reprove him. I. He maketh him that suffered the wrong a witnesse, not an accuser, when he saith, *if he heare thee not take yet with thee one or two; that by the mouth of two or three witnesses every word may be confirmed, Mat.* 18. 16. Hee bidderh him take *one or two*, that so it may be confirmed *by the testimony*; not of one or two, but *of two or three*; therefore the party offended is one of the witnesses. III. If it were unlawfull to reprove men for injuries offered us, what course could bee taken that is secretly wronged, none being privy to the wrong but himselfe, and the partie offending? Thus men would be imboldened to sinne, seeing they could by no meanes bee controlled, and so men might frustrate the Commandement of Christ: I adde further, that he which is injured, is fitter to reprove him that offered the injury, than any other. I. Because the offence both for substance and circumstance is better knowne vnto him, than to any other. II. Because the reproofe (in all likelihood) will take the better place, when as the offended shall have coales of fire heaped upon his head, when he shall see, that the party wronged is desirous of his good, and ready

to requite good for evill, in seeking his amendment, whereas he sought his hurt. And whereas it may seeme that it favoureth of revenge, to reprove those that wrong us, I answer, though many in reproving revenge themselves, yet the one may be done without the other; and the right use of a thing is not to be neglected, because of the abuse thereof.

Object. Authors of heresie, schismes, dissentions are to be avoided, *Rom.* 16. 17. therefore not bee reproved. *Answer.* Generall places of Scripture, are to bee expounded, according to particular limitation in other places: now that generall text, *Rom.* 16. 17. is restrained and limited, *Tit.* 3. 10. *Avoide an heretike after once or twice admonition.*

Object. Paul commands the Corinthians, that without any more adoe, they should proceede forthwith to publike censure of Excommunication against the incestuous person: and as it may seeme, without any former reproofe, 2 *Corinth.* 5. besides, hee commands that wee should not eate, that is, familiarly converse with notorious persons, of scandalous life, 1 *Corinth.* 5. 11. and that we should *withdraw our selves from every brother that walketh inordinately*, 2 *Thessalonians* 3. 6. *Answer. Pauls* practice is not contrary to Christs precept. Hee purposed indeed to excommunicate the incestuous person, if hee persisted in his sinne, yet marke how; *In the name, and by the power of our Lord Iesus Christ*, 1 *Cor.* 5. 4. in which words the forme of proceeding against him is limited, and that according to Christ's institution, *Matth.* 18 *the name and power of Christ*, signifying the word and institution of Christ. 2. *Paul* doth plainly expound himselfe in other places, what his practice was, in that behalfe, as 2 *Cor.* 13. 1, 2. where he signifieth, that hee did not excommunicate uncleane persons, fornicatours, wantons, (mentioned chapter 12. 21.) before the third admonition; making his third coming unto them, in stead of three admonitions, or witnesses against them.

It will be said, that *Paul* threatneth when he commeth he will not spare *the rest*, 2 *Cor.* 13. 2. therefore it seemeth hee was resolved to excommunicate them, without any former proceeding against them. *Answer.* When *Paul* saith, *I write to them which have sinned, and to all others, that if I come againe, I will not spare.* By *all others*, hee meaneth not some which he purposed to excommunicate without former admonition, (for in writing this Epistle to them, he admonisheth them all to repent, lest when he come he would use severitie) but those which lived securely in the open breach of the Law, to whom hee threatned to come with a rod, if they did not amend, 2 *Cor.* 4. 21. and whom he now againe admonisheth, threatning, that if hee come the third time, he will not spare. Besides this, *Paul* should be unconstant, and unlike himselfe, if he should admonish uncleane persons, fornicatours, wantons, and that three times before excommunication: and should at the first excommunicate certaine others, without any precedent admonition.

3. The* word there used, signifieth reproofe inward, as it is taken, *Luke* 17. *If thy brother sinne against thee, rebuke him*: therefore *the reproofe by many, or of many* mentioned 2 *Cor.* 2. 6. may signifie as well the grave, serious, and effectuall reproofe of the Church, by which the incestuous person was reclaimed from his sinne, and so prevented the thunderbolt of excommunication, as the reall ejection out of the Church: and those words, vers. 10. *If you forgive any thing*, may as well signifie receiving into favour and familiarity before excommunication, upon his repentance, as restitution after excommunication.

4. Be it granted, hee were indeed excommunicate, (as it is most probable he was) yet hence it cannot be inferred, that they did proceed against him without precedent admonition. The Scripture is silent in this point. Therefore the reason is not good; It is not recorded, therefore it was not practised.

5. Though the Apostle command wee should have no familiaritie with inordinate livers, 2 *Thes.* 3. 6. but that wee withdraw our selves from them, yet he adds withall, that if there were any amongst them, that would not obey his sayings, they should note him by a letter, verse 14. and he expresly commandeth, that they should *admonish the inordinate*, 1 *Th:* 5. 14. for that was his practice, as it may appeare, 2 *Th:* 3. *Those that are such*, that is, inordinate livers, *wee exhort and command by our Lord Iesus Christ, that they worke with quietnesse, and eat their owne bread.*

** ἐπιτιμήσει.*

III. Who are to reprove.

It is a duty which concerneth all men; our Saviour Christ saith, *If thy brother sinne against thee, reprove him*: and the commandement is generall, *Levit.* 19. 17. *Thou shalt not hate thy brother in thy heart, but shalt rebuke him plainly.* Now all Christians are brethren, (as I have shewed) therefore all men are bound to reprove their brethren, as occasion shall serve: Secondly, all Christians are members of the same body, whereof Christ is the head, therefore they are to helpe and further one another, as members of the naturall body doe: and this is done by admonition, and reprehension. Thirdly, the bond of charity bindeth all men to helpe their brethren in what they can for their good, and therefore (if need be) to reprove them. And albeit some may seeme to be unfit, or unworthy reprovers of others, being tainted with like or greater sinnes themselves, and so cannot cast out motes out of other mens eyes, they building beames in their own; yet we must know, that sinne frameth none from their duty: indeed none ought to reprove, either with scandall to others, or with hurt and hinderance of him that is reproved; yet no man is exempted from this dutie. For every man ought to be cleare and blamelesse, specially of open crimes, that so hee may more freely and fruitfully reprove his neighbour; but though he bee not, yet hee remaineth still bound to the performance of this dutie. Our Savior saith not, that he which hath a beame in his eye, is therefore freed from pulling forth the mote out of his brothers eye; but, *first cast out the beame out of thine owne eye, and then thou shalt see to pull out the mote out of thy brothers eye.* They therefore are severely to be censured, nay, deeply to be condemned, who say with *Cain, Am I my brothers keeper?* as though it concerned them not a whit whether he sinke or swimme; as though every man were to looke to himselfe alone; for his owne behoofe and benefit, and not upon the things of his brethren, for their good? or as though God had not made every man a gardian to his brother? The dim candle light of corrupt nature condemneth these men, which teacheth, that he which may save, and doth not, doth in effect as much as kill or destroy. The duty therefore lieth upon all, but chiefly upon the Pastours and Ministers of the word, for they are to enquire into the lives of men, specially of those that are committed and commended to their charge, for which cause they are called the Lords overseers, or watchmen, *Ezechiel* 33. and 34. *And if they doe not strengthen the weake, heale the sicke, binde up the broken, bring againe that which was driven away, nor seeke that which was lost, &c. He will require his bloud at their hands.* Ez. 34 v. 4. 10. *Paul* injoynes the Pastours of the Church of Ephesus, that *they should take heed to themselves, and to the flocke, whereof the holy Ghost had made them overseers.* Act. 20. 28. and hee commandeth *Timothy*, that *he should be instant in season, and out of season; that he should improve, rebuke, exhort, with all long suffering and doctrine*, 2 *Tim.* 4. 1. and *Titus*, that *hee rebuke and exhort with all authoritie.* Tit. 2. 15.

Further, it is to be observed, that though all men are bound to reprove their neighbours if they offend, yet in five cases they are not bound.

1. If a man bee ignorant of the offence. For a man that reproveth another, must bee certaine of the fault, otherwise hee doth purchase to himselfe a blot: and private persons are not to pry into other mens actions, that so they may have matter to reprove, *Proverb.* 24. 15. For we are bound to reprove, as wee are bound to give almes: now wee are not bound in giving almes to seeke some, to whom we may give; if wee give to those whom wee meete, that stand in need of our almes, we have done our duty. The like is in reproofes. And although reproofe be a debt which we owe to our neighbours, yet is it no debt due to any private person (for then wee were bound to search out the party, and discharge the debt) but it is a publike debt, which we owe to all: and therefore it is not necessary we should seek them out. If we discharge it to those we meet withall, it is sufficient. S. *Augustine* saith well, *Admonet Dominus non negligere invicem peccata nostra non quarendo quod reprehendas, sed videndo quid corrigas.* De verb. Dom. serm. 16.

II. If he have repented of his fact, he is not to be reproved, for the end of reproofe is to reclaime him, therefore if he be reclaimed already, there is no place left for reproofe: although the Magistrate may punish and correct him in regard of the common good.

III. A man is not to reprove, if hee bee certaine his reproofe will doe no good: for when the end ceaseth, all things tending to the end doe likewise cease; therefore if there be no hope of amendment, (which is the end of reproofe) reproofe is to be omitted; specially if it bee so farre from bettering the party that it make him much worse. *Salomon* saith, *He which instructeth a scorner, getteth himselfe reproach, and he that reproveth a wicked man, purchaseth to himselfe a blot, Proverbs* 9. 7. And then hee addes in the next verse, *Rebuke not a scorner, least he hate thee, rebuke a wise man, and he will love thee.* And verily it were a great folly to spend labor in vain, in telling them of their faults, when our schooling will not better them, but incense them more and more: It were better to bee silent, or to separate from them, than to stirre up hornets, or to thrust our hands into a wasps nest. It is well said of one, that he which shall bestow the seedes of wholesome admonitions on such curst and unprofitable ground, shall reape nothing for his paines, but the thornes of mockes and reproaches. Musset.

It will bee said, the Iudge ceaseth not to punish malefactors, though they bee not bettered by the punishment; therefore seeing brotherly correction is commanded, it must not bee omitted, though the partie repoved be not bettered, but offended thereby, and made worse. I answer. The reason is nothing like, for the Iudge in punishing doth principally intend the good of the common wealth, which consisteth by chastising, or by cutting off malefactours, though they themselves be nothing bettered: but the end of reproofe, is the amendment and good of him that is reproved: therefore a man may not be reproved, except it be for his private good, though the Magistrate may punish him, in regard of the common good.

IV. Reproofe may bee omitted, if it bee certaine that the party will either presently redresse his fault without reproofe: or that some others will admonish him thereof, whom it doth more neerely concerne. As the giving of almes may be omitted, if it be certaine that the partie that is in want will provide for himselfe, or that he will be sufficiently relieved by others.

Phil. 2. 5.

Gen. 4. 9.

V. If it may be done more conveniently and profitably another time, it may be omitted for the time. Except in these five cases, he that doth not reprove his brother, is guilty of his sinne, *Levit.* 5.1.

VI. Point. *In what manner are men to bee reproved?*

The manner to be observed in reprouing I will lay downe in ten rules.

I. A man must so reprove his brother, as that it may be most for the advancement of Gods glory, best for the winning of him to God, and least to the defaming of him abroad to the world: and that it may appeare unto him, that hee doth it of love (aiming at nothing but his good) not of any malicious humour, nor sinister affection of revenge, or vaineglory, &c. and that this may be done, two things must bee practised. First, he that reproveth another, must pray that God would so guide his tongue, and move the others heart, that his reproofe may be profitable unto him: for without Gods blessing our admonitions are but words spoken in the winde, 1 *John* 5.16. *If any see his brother sinne a sinne that is not unto death, let him pray, &c.* Secondly, we may not traduce him to others, either before or after our reproofe, 1 *Pet* 4.8. This rule is generall; the rest following are more speciall.

II. Every reproofe must bee grounded upon a certaine knowledge of the fault committed. For wee may not goe upon private surmises and suppoſes, or flying reports and rumours blazed abroad: no nor upon vehement suspitions, or strong presumptions, *Dent.* 13.verſ.14. for in so doing we shall but offend the party, who knowes himselfe to be innocent of the crime objected, and purchase to our selves a blot of indiscretion, in being zealous without knowledge. Therefore for secret sinners, men are not to be reproved: *Secret* I call those that are knowne only to God, and the conscience of the doer: or onely to others, but not to us. This was practised by S. *Paul, Gal.* 2 14. who reproved not *Peter*, till he was throughly informed of his offence: which condemnes the common practice of the multitude, who censure and reprove others, specially publike persons, as Magistrates and Ministers, upon false reports, or wicked surmises, when as no accusation may be admitted against such, under two or three witnesses, 1 *Timothy* 5.20. Yet a man may reprove upon credible information, as *Paul* did the Corinthians for their contentions, grounding his reproofe upon the report of the house of *Cloe*, 1 *Cor.* 1.11. which he beleeved to be true in part, 1 *Cor.* 11.18. If the report be not certaine, we must onely reprove hypothetically, and not peremptorily.

III. In reproving others, wee must consider our selves, specially our owne weakneſs, and beginne the reproofe in our selves, if not for the same fault wee reprove in our neighbour, yet for as great as that (if not a greater) in another kinde: this manner of reproving is injoyned by S. *Paul*, when he saith, *considering thy selfe, lest thou also be tempted*: and a man is to consider himselfe in three respects: in regard of the *time past, present*, and *to come*: in regard of the *time past*, that he was as wicked, prophane, and graceleſſe as another: yea that he was (as the Apoſtle speaketh) *darkneſſe, and the childe of wrath as well as others*: *Paul* shewes the force of this consideration, when he perswades men to be soft and gentle, shewing all meeknesse to all men: a reason taken from the consideration of our owne frailties and sinnes in time past: *For* (saith he) *we our selves also were in times past unwiſe, disobedient, deceived, serving the lusts and divers pleasures: living in malicious neſſe and envy, hateſull, and hating one another*, Titus 3.23. In regard of the *time present*, that he is but a fraile man, ready to fall every moment, that hee is not able of himselfe to thinke the least good thought, much leſſe to reſiſt the least temptation, and that whatsoever he is, he is out of himselfe, by grace in Christ, as *Paul* saith, *By the grace of God I am that I am* So that were it not for this preventing and cooperating grace, he would fall into as great enormities as other men. In regard of the *time to come*, *Consider thy selfe, lest thou also bee tempted*: remember *Peters* Item, 1 *Cor.* 10.12. *Let him that thinketh hee ſtandeth, take heed leſt he fall*: for if thou haſt not bin overtaken with the like sin, yet thou maiſt be hereafter: therefore as thou wouldeſt have others to bee compaſſionate towards thee, if thou were in the like case, so be thou to them. The not observance of this rule, is the cause that there are so many censorious *Catoes*, so many severe *Ariſtarchi* of others mens actions, so many that are sharpe sighted and Eagle eyde, in spying motes in other mens eyes; and as blind as moles or beetles, in discerning the great beames that are in their owne eyes.

IV. It is very requisite and expedient, that the reprover bee not tainted with the same, or the like fault which he reproveth in another, leſt it bee said unto him, *Phyſitian cure thy selfe, Luke* 4.23. *In that thou judgeſt another, thou condemneſt thy selfe, Rom.* 2.verſ.1. Therefore *David* saith not, Let the wicked smite me, or let him that is as deepe in fault as my selfe reprove me: but *Let the righteous ſmite me, for that is a benefit, and let him reprove me, that ſhall be as a precious oile, that ſhall not bee wanting to my head, Pſal.* 141.5. For albeit in regard of the reproofe it selfe, it be not greatly materiall, yet it is not so expedient, nor so profitable in regard of the reprover: For becauſe he seemeth unworthy to reprove another, who is to be reproved himselfe, being as deepe in fault as my self: because it will bee thought, that hee which inclineth no conſcience to redreſſe himselfe, will not be so ready to reclaime others, of love to their persons, or hatred

Aut ſumus, aut ſuimus, vel poſſumus eſſe quod hic eſt.

hatred of their sinnes, or zeale of Gods glory: but for pride, or businesse in other mens matters, or vanity, or some such sinister ends.

VI. All reproofes must so be miniſtred, as that the party reproved may bee brought to a true sight of his sinne: as also to a lively sense and feeling thereof, and so to a compunction of heart, by reason of it, and of the wrath of God, which attendeth upon him for his sinne: For the performance of this rule, wee have the example of God himselfe, *Pſalm* 50. verſ. 21. *I will reprove thee, and ſet thy sinnes in order before thee*: as also of the Prophet *Nathan*, who by the parable convicted *Davids* conscience, and so made him condemne himselfe, 2 *Sam.* 12. And the precept of Saint *Paul*, commanding *Timothy*, that he should so reprove, as that he convict the conscience of the sinner, when he saith, *Reprove, rebuke, exhort with all long ſuffering and Doctrine*: now this is done by shewing the true meaning of the law, and the curse of God annexed to every breach thereof, and so by unfolding the horrible greatneſſe of sinne, to the conscience of him whom wee doe reprove. For reproofes which are not thus qualified, are but cold and perfunctory, such as was that of *Eli*, in reproving his lewd sonnes. *Why doe ye ſuch things? for all this people I heare evill reports of you: doe no more, my ſons, for it is no good report that I heare*, 1 *Sam.* 2. 23, 24. being a meanes rather to cherish sinne in them, than to reclaime them from it. These kindes of reproofes, not unfitly may bee compared to hot and hasty healing salves, which draw a faire skinne over a foule wound; which because it is not soundly cured from the bottome, but overly healed up, doth afterward apoſtemate or fistulate, and becommeth more dangerous and desperate than ever before.

VI. The vineger of sharpe reprehenſion must be allayed and tempered with the oyle of milde and gentle exhortation; we may not onely use the *corraſives of the law*, but withall we must apply the *cordials of the Goſpel*: bitter pills of reproofe must bee sugred over with loving and affectionate perſwasion, lest the patient abhorre the phyſicke: every man in this case is to follow the skilfull Chyrurgion, who doth not alway use section and uſtion, in launcing the wound with sharpe instruments, but mollifying ointments, and mundifying waters, to cleanse and supple the wound and heale the sore. *Paul* saith, *That the ſervant of the Lord muſt be gentle toward all men: that hee muſt inſtruct with meeknesſe them that are contrary minded*, 2 *Tim* 2.24, 26. and in this place he commands the Galatians that they should *reſtore their brethren with the ſpirit of meeknesſe*. The word translated [*reſtore*] is very emphaticall: for it signifieth to set a bone that is broken, or any member of the body that is out of joynt: and therefore wee are to deale with a man that is fallen, and by his fall hath disjoynted some member of the new man, as the Chyrurgion doth with an arme or a legge that is broken or out of joynt, to handle it prudently, diligently, so as it may be most for his good, at least for his paine. More particularly, this may bee done foure wayes.

1. When a man doth prepound the reproofe in his owne person, as *Paul* did, 2 *Cor.* 4. 6. *Now theſe things, brethren, I have figuratively applyed unto mine owne ſelfe and Apollos, for your ſakes, that ye might learne by us, that no man preſume above that which is written*, &c.

2. When a man doth not directly reprove another in plaine termes, but closely shewes a mislike of the fact, and so prosecuteth a reproofe in an exhortation, and so lappeth up his pill, (as it were) in sugar: as when a man sweares; not alwayes to say, thou, &c. but *you and maſter shall ſerve betwixt us: what needs this vehemency betwixt us two? I will as ſoone take your word as your oath*, &c.

3. When the reproofe is propounded in a parable: as *Nathan* did *David*, *Thou are the man*, 2 *Samuel* 12. 7.) wee must so carry our selves, as that the party may see himselfe rather reproved by God, than by us: and not to proceed bluntly to worke, to rebuke and censure at the very first: but to use some preface beforehand; as, that we doe that which we doe in love of his person, for his good, wishing him well, both temporally, the reputation of his name, and eternally the salvation of his soule; and that wee consider our selves herein, how that we may easily bee overtaken as he was. These cautions observed, the inferiour may reprove his superiour, as 2 *King.* 5. 13.

VII. Every reproofe must be fitted to the quality and condition of him whom we reprove, and to the nature of the offence for which hee is reproved: wee shall fit the reproofe to the person reproved, if wee consider that a man may reprove another foure wayes. First, by *friendly admonition*: and thus one equall is to reprove another. Secondly, by reverent and *ſubmiſſe exhortation*: thus the younger must reprove the elder, the inferiour their superiours. It is Gods commandement that we should *not rebuke an Elder, but exhort him as a father*, 1 *Tim.* 5. 1. And thus Kings and great Potentates are to be reproved, they being *Patres patriæ*. That saying of the Philosopher, ἄνακτα παίδευε, hath a place in this case. Thirdly, by *ſharpe reprehenſion*: thus Elders or Superiours are to reprove their inferiours, specially if the fact bee notorious, scandalous, or dangerous. *Paul* commandeth *Titus* that he should *rebuke the Cretians ſharpely, that they might bee found in faith*, *Titus* 1.13. Fourthly, by *due chaſtiſement and*

correction

correction: thus the superiours must reprove their inferiours over whom they are set, as the father the childe, the master the servant, the Magistrate the subiect, &c. and thus the inferiour cannot reprove his superiour; nor one equall another, though he doe it with never so great mildnesse.

Secondly, wee shall fit our reproofe to the offence committed; if in spirituall wisedome and discretion wee put a difference betwixt sinne and sinne, as the Apostle teacheth us, *Iud.v.22,23. Have compassion on some in putting difference: and other saue with feare, pulling them out of the fire.* Sinnes committed of humane frailty, or through ignorance, must bee distinguished from those of malice, of pride, and presumption; both must be reproved, yet after a different manner: for the one must bee wonne with gentlenesse, the other with sharpnesse; the one with lenity, the other with severity: to the one we must come with the pleasant pipe of Christ, to the other with the lamentation of *Iohn* Baptist. To the one in the spirit of *Elias*; to the other in the spirit of *Moses*. When gentle admonition would take no place, Christ thundreth out threats against Corazin and Bethsaida. And *Paul* threatens severity, when lenity will doe no good, 2 *Cor.*13.

VIII. Every reproofe must bee administred in fit time, when we may doe the most good: therefore if in wisedome we shall foresee fitter opportunitie to win our brother, we are to take that time, and to omit the present: not to tell him of his fault being drunk, or in the heate of his passion, but after when hee commeth to himselfe, as *Abigail* dealt with *Nabal*. 1 *Sam.*25. For the commandemene of God touching reproofe, being affirmative, bindeth not to all times, but onely to that which in spirituall discretion wee shall judge the fittest, both to reclaime him, and saue his credit. *Salomon* saith, *That a word spoken in due time, is like apples of gold, with pictures of silver, Prov.* 25.11. Now if this be true of a word spoken in due time, it is much more true of a reproofe delivered in due season. *There is a time for al things, Eccles.*3 8. And surely if every thing that commeth to passe in the world have his set time, and opportunitie, reproofe must needes have his time and season.

IX. Secret sinnes, knowne onely to thee, or to a few, must bee reproved secretly betwixt thee and the party alone: they must not be divulged, but concealed in love, which covereth a multitude of sinnes. For if thou hast offended, or *if thy brother hath ought against thee, goe thy way, and bee reconciled to thy brother, Matth.*5.23,24. If he have trespassed against thee, or *thou hast ought against him, goe and tell him his fault betweene him and thee alone, Matth.*18.15. And albeit *Salomon* say, *That open rebuke is better than secret love, Prov.*27.5. yet it makes nothing against this rule, for he

A understandeth not the reproofe which is uttered before witnesses, but that private reproofe which is given to his face, and not behinde his backe, betwixt them two alone. But open sinnes are to be reproved openly, 1 *Tim.*5.20. *Them that sinne, rebuke openly, that the rest also may feare.* Which text of Scripture must rightly be conceived: for it is not a generall commandement given to all, (as some have thought, in alledging it to prove that they may lawfully reprove open swearers, and open drunkards, and that openly:) but it is a speciall commandement, given to the Pastours, or governours of the Church, that they should reprove those Elders, and so consequently all such as were convicted of any crime, by witnesses, and that before all men, that is, before the whole Church, and not before all men in every place, and assembly, where they offend. For wee have no warrant in Scripture so to doe. Secondly, this open disgracefull rebuking of men, will rather harden them in their sinnes, than any way reclaime them from sinne. *Augustine* saith well, *Prapudore incipiet defendere peccatum suum, & quem vis correctionem, facis pejorem.* Thirdly, they might as well say, a man is to be reproved for every sinne, and that openly before all men; as for open sinners, because *Paul* saith not, *Them that sinne openly, rebuke before all men*, but, *them that sinne, rebuke openly*. Fourthly, the words depend upon the former verse, where it is said, *Receive not an accusation against an Elder, under two or three witnesse*, and then it followes, *Those that sinne, rebuke openly*: that is, those Elders that sinne, and have beene first privately admonished, and after that before witnesses: if they be accused by two or three witnesses; then reprove them openly before all men; that is, before the whole Church.

X. Wee must carefully observe the order set downe by our Saviour Christ, *Matth.*18. 15. First, we must try whether by private reproofe our brother will be reclaimed, or not; if hee bee, we must proceed no further, for then we have attained the maine end of all reproofes, *if he heare thee, thou hast wonne thy brother*: if not, we must take one or two, which may witnesse the fact, and that for sundry causes: the first is given by Saint *Hierome*, upon the place, That they may witnesse that to be a sinne, for which he is reproved, and that hee is worthily reproved for the same. The second is laid downe by S. *Augustine*, Epist. 109. to coivince the party offending, of the act committed, if hee should iterate the same againe. The third, by *Chrysostome, Hom.*6. in *Matth.* to witnesse that he which reproves, hath discharged his duty, and done what in him lay to winne his brother. If he be reclaimed at the second reproofe before witnesses, wee must proceed no further, but rest there, as before: if not, wee must relate it to the Church: *if he heare the Church*, there is no further

De verb. Dom. serm. 16.

further proceedings to bee used: if hee heare A not the Church, he is to be excommunicated and holden as a heathen. Offenders therefore are not to bee excommunicated at the verie first, but orderly to be proceeded against, and lavingly to be dealt withall, and patiently to bee endured, according as the Apostle commandeth; 2 *Tim.* 4.2. *Reprove with all long-suffering.* It may be objected, that *Paul* bideth *Titus* hee should *avoid an heretike after once or twice admonition, Tit.*3.10. Therefore we are not to proceed against offenders according to Christs commandement. *Ans.* That text makes nothing against this orderly proceeding commended unto us by our Saviour Christ. For first, this commandement is not given to all, but onely to the Pastours (as here to *Titus*) or Bishops, who representing the whole Church, are to give sentence of excommunication. Secondly, it is to be understood of publike admonition in the face of the Church, after that the partie hath beene privately dealt withall; and if after this admonition, he doe not recant his errors, and reforme himselfe, then is he to be rejected as an hereticke, that is, αὐτοκατάκριτον, *condemned of his owne selfe, Tit.*3.11.

Nevertheless, there bee certaine cases, in which we are not bound to follow this order or manner of proceeding in our reproofes, and they are principally three.

I. When the sinne committed tendeth to the hurt of the Church, or common-wealth, and there be danger in delay; as also danger to the partie that is privie to it, and doth not detect it; and small hope of hindering of it: (as when a man doth plot treason, or intermeddeth in treasonable practices;) in this case the party offending is not first privately to bee reproved, but publikely to bee detected, and so to be dealt withall of the Magistrate, according to the nature and quality of his offence: for the common good is to bee preferred before any one mans private good: *Melius est ut pereat unus, quam multi.* *Better it is that one man perish, then that the band of unity should be broken.*

II. When the fault is greater if it be committed, then the losse of his credit that committed it, though it be published. For example, if one intend to slay another, and lie in waite for him, in this case wee are not bound privately to admonish the party intending murther, or bloodshed, but to detect him to the Magistrate, for his life is to bee preferred before the mans credit that sought his life. When *Pauls* kinsman (to wit his sisters sonne) heard, that above 40. men had conspired together, and bound themselves with an oath, that they would neither eate nor drinke, till they had killed *Paul*, he doth not goe and reprove them for this fact, but relates it to *Paul*: and *Paul* hearing of it, doth not counsell him to goe and reprove them first, and if they would not hearken to him, to take two or three witnesses, &c. but sent him straight, to

Act.24.16,17.

B the chiefe captaine, that hee might take order to prevent their bloody attempt.

III. When a man is assured private reproofe will doe no good, and that the party offending will not brooke it, nor take reproofe at his hand, *he is not to follow that order and manner of reproofe*: but to acquaint them with it, that can and will redresse it. Thus *Iosephus* (as it may seeme,) did not reprove his brethren, because he knew well they would not be brethred by him, (seeing they hated him) but *he brought unto his father their evill sayings, Gen.*38.2. Albeit others say, that their sinne was publike, and therefore needed no private admonition, and others, that he did admonish them secretly, before hee did relate it to his father, (although it bee not expressly set downe in the text) Howsoever this example bee understood, the rule is certaine, that private reproofe is to bee omitted, when it will either doe hurt, or no good.

2. *Beare ye one anothers burdens, and so fulfill the law of Christ.*

In this verse the Apostle propounds another rule, touching brotherly love, and it dependeth upon the former, as an answer to a secret objection, which might be made upon the former doctrines in the 1. verse, in this manner: Thou enjoyneth us wee should restore our brother, if he fall by occasion into any sinne, in the spirit of meeknesse: but there are some infirmities in our brethren which cannot be amended or redressed by brotherly correction, what is to bee done in such a case? The Apostle answereth, such infirmities must be borne, and tolerated, in these words, *Beare ye one anothers burdens*: and this rule is enforced by an argument taken from the excellency thereof, in that the practising of it, is the keeping and fulfilling of the whole law, in these words, *And so fulfil the law of Christ.*

First, for the rule: The Apostle calleth slippes, infirmities, and sinnes, by the name of *burdens*, taking his metaphor from travellers, who use to ease one another, by carrying one anothers burden, either wholly or in part: that so they may more cheerefully, and speedily goe on their journey. Mens burdens are of two sorts: either such, as every man is to beare by himselfe alone, without shifting them off his owne shoulder, and laying them upon other men (of which we are to intreat, when we come to the fift verse.) Or such as may bee borne of others, as well as of our selves: of these the Apostle speaketh in this place, when he saith, *Beare ye one anothers burdens*: and there are foure sorts of them: First, those whereof our brethren may either bee wholly disburdened, or in part eased; such is the heavy burden of poverty, sicknesse, nakednesse, hunger, thirst, banishment, imprisonment, &c. Secondly, the outward and bodily wants, that are in sundry persons, as blindnesse, deafenesse, maimednesse, lamenesse,

nesse, &c. Thirdly, personall or actuall sinnes, of men, as anger, hatred, jealousie, envy, &c. Lastly, outward frailties in the actions of mens lives, (which are not sele offencelesse of those that are subject to them, but are heavie burdens to others, with whom they converse) as curiousnesse, nicenesse, slownesse, selfe-conceitednesse, frowardnesse, hastinesse, and such like. The two first sorts are to bee borne three wayes. First, by having a holy sympathy, and fellow-feeling of them, *in weeping with those that weepe*: and in *remembring those that are in bonds, as though wee were bound with them, those that are in affliction, as if we were also afflicted in the body*, Heb. 13.3. This was *Pauls* practice. 2 *Cor.* 11.29. *Who is weake, and I am not weake? who is offended, and I burne not?* Secondly, by bearing with them in their wants and infirmities, according to that of the Apostle, *Beare with the weake*, 1 *Thess.* 5. 14. Thirdly, by putting under our shoulders, and bearing part of the burden with them, in helping and easing of them in their necessities. *Rom.* 12.v. 13. *Distributing unto the necessities of the Saints*. The two latter sorts (being principally meant in this place) are not to be borne by dissembling of them, or yeelding to them, much lesse by bolstering men up in them, or by partaking with them: For albeit the adulterer and unchaste person would gladly make Christ a baud, the theefe would make him his receiver: and many there are who would be content to shift off their sins, in whole, or in part, and lay them upon the shoulders of others: yet in Gods cause and quarrell, in matters of faith wee are not to yeeld a haires bredth; *Moses* told *Pharaoh*, that he would *not leave so much as a hoofe behinde him*, *Exod.* 10.26. And *Paul would not give place to Peter, and them that were with him not not for a moment, that the truth of the Gospell might continue with them*, *Gal.* 2.5. They must therefore be borne by disburdening them of them, by gentle and milde admonition; or if they cannot be redressed, by bearing and tolerating of them, in passing by them, as though wee did not perceive them: for as *Salomon* saith, *It is the glory of man to passe by infirmities*: or lastly, by praying for them. For if we shall breake the bond of brotherly love, and Christian societie, by reason of these, or such like infirmities, which wee see to bee in our brethren; we walke not in love, in that we beare not their *burdens*, as the Apostle commandeth in this place, and *Eph.* 4 2. *Support one another, through love*. And surely, this is a most necessary precept, of great use and consequence in the life of man: for except wee beare and tolerate the frailties of men, in passing by them in such sort, as I have said, it is impossible we should lead a quiet or comfortable life in any societie. We must seeke for a new world, or leaving the fellowship of men, betake our selves to some solitary desert, as sundry *Eremites*, and *Anchorites* have done,

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1 Pet. 4.9. ἐις ἑαυτους.

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1 Pet. 2.5.

Duro con duro non fabricamuro.

Cap. 6.

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I. It may be demanded, what the Apostle understandeth by *the Law of Christ*? *Ans.* Nothing else but the doctrine, precept, or commandement of Christ; enjoyning the love of our brethren. *Iohn* 13. 34. 35. *A new commandment give I unto you, that yee love one another, as I have loved you*, &c. And it is all one, as if he had said, beare yee one anothers burdens, and so fulfill the commandement of Christ, who hath after a speciall manner commanded the love of your brethren. Now the Apostle rather useth the word *Law*, than *Commandement*, because he would make a clearer *antithesis* betwixt the *Law of Christ*, and the *law of Moses*, so vehemently urged by the false apostles; as if hee should have

said, You Galatians are taught to observe the Law of *Moses*, circumcision, dayes, and times, moneths, and yeares. Well, if yee will needs be observing of Lawes, here is a Law for you to observe, beare with the frailties one of another, and so you shall fulfill the most excellent Law that ever was, the Law of Christ, which is necessary to be kept, whereas the keeping of the Ceremoniall law, is but in vaine.

11. Quest. Why doth *Paul* call the love of our brethren, the Law of Christ, rather than the law of nature, or the Law of God, or the law of *Moses*? seeing it was written in the minde of man in the creation, was given by God himselfe in Mount Sinai, was written by *Moses*, the reliques whereof are yet remaining in the minde of man? *Answ.* It is so called, because it is a new commandement given by Christ himselfe, after a speciall manner. But it is hereupon further demanded, why this commandement of loving our brethren, should bee called a new commandement? To which some make answer, that it is so called, only because it shewes a new manner of loving our brethren, after the example of Christ, *as he hath loved us*. Now this manner of loving our brethren (as *Chrysostome* expounds it) is this: that as Christ loved us freely, not moved by any profit that should redound unto himselfe thereby: so we should freely love one another, not for any benefit received or expected. But as *Cyril* of *Alexand.* upon *John*, expounds it, it stands in this, that as Christ loved us more than himselfe, so wee should love our brethren more than our selves. But this cannot bee the meaning. For *S. John* in his 1. Epist. 2. and Epist. 2. repeating this new commandement, saith onely, *This is a new commandement, that ye love one another*, and never addes, *as Christ loved us*: the which he should have done, if these words [*as I have loved you*] be an essentiall part of the new commandement, which he enjoyneth us to observe.

Besides, our Saviour himselfe saith, a little after, *By this shall all men know, that you are my Disciples, if ye love one another*, not adding, *as I have loved you*: therefore the new commandement is laid downe in these words, *Love one another*, not respecting those that follow, as a modification or limitation, *as I have loved you*. Besides, this exposition takes it for granted, that the morall law, *Love thy neighbour as thy selfe*, is a certaine rule, by which we are to square our love, *viz.* that wee must begin at our selves, and looke how much wee love our selves, so much wee ought to love our neighbour, and no more, and that therefore Christ should give a new commandement of greater perfection, than that in the law, to wit, that we love one another, as he loved us, that is, more than our selves. But this is a flatte mistaking of the Scripture: for the commandement, *Love thy neighbour as thy selfe*, is no exact rule whereby wee are to try and examine our love, (as the Popish doctors, and some others teach.) For then *Paul* and divers of the Saints of GOD, should have done workes of supererogation, more than the law requires, in loving their neighbours more than themselves, *Rom.* 5. 1. And if it were a rule, it were but a leaden and false rule: for wee are in some cases bound to love our neighbour more than our selves, especially if he bee a greater instrument of Gods glory, in procuring the good of the Church or common wealth: as to love our godly King more than our selves, and prefer his safety and life before our owne, as the Israelites did *Davids*: *Thou art worth ten thousands of us*, 2 *Samuel* 18. 3. for *us*, is a note of similitude, and not of equality, signifying, that as wee love our selves heartily, and earnestly, and inwardly, wishing all good to our selves: with the like sincerity of affection we should love our brethren. So that Christ hath added nothing to the law, in commanding to love one another, as he loved us. Others say: it is called a new commandement, because it ought to be kept with as great a care and diligence, as though it were new, and had been now first given: for new lawes (we know) are commonly precisely kept at the first, but after a while, they begin to be neglected: and men do (as it were) antiquate them, accounting them as though they were not.

Others, by a new commandement, understand another divers, or different commandement, for Christ in the beginning of the Chapter, had given them a commandement, to flie pride, to bee humble, to live at peace, and concord one with another: and then he saith, *But I give you a new commandement*, a commandement differing from the former, *that ye love one another*.

The word *New*, is often taken in Scripture in this sense, as, *Exo.* 1. 18. *There arose up a new king, which knew not Joseph*: that is, (as the 70 interpreters and Saint *Luke*, *Act* 7. 18. translate it) *another king*, *Marke* 16. 17. *They shall speake with new tongues*, that is, *other, divers*, or *different* languages, from their usuall tongue: for the meaning is not, that they invented a new language, which was never spoken before, but that they spake in a language divers from that which they used before: for so it is said, *Act.* 2. 4. *They began to speake with other tongues*: Thus our Saviour Christ telleth his Apostles, *that hee will not drinke any more of the fruit of the vine, till he drinke it new with them in the kingdome of God*, *Matth.* 26. 29. Where by *new wine*, hee meaneth not the liquor or juyce of the Grape, to preserve animall life, but another different drinke, wherewith he would entertaine all that were invited, and came unto his table. But these expositions are not so fit.

I take it therefore to bee called *a new commandement*, either in respect of Christ, or of us: In respect of Christ two wayes: 1. Because he renued it, not onely by freeing it from the false glosses and interpretations of the Scribes and Pharisees, the Iewish Rabbins: but also in fulfilling it most perfectly, whereas it was obliterated, and almost antiquated, by the great corruption of man: for none did ever so perfectly observe and keepe the law, as hee did. Therefore in regard of the new manner of fulfilling it, it is called *a new commandement*. 2. Because he abrogating the ceremoniall law, and many judicials, onely renewed the precept of the morall law, in commanding it as his law to the Church, *Ioh.* 15. *This is my commandement, that ye love one another*: as if he should say, Though I have abrogated the ceremoniall law, and antiquated the judicial, yet this commandement shall never bee abrogated: and this I commend unto you againe and againe, as my commandement, which above all others, I would have you carefully to observe, as that whereby yee shall bee knowne to bee my Disciples. In regard of us it is called a *new Commandement*, and that in two respects: 1. Because it being defaced, and almost cleane blotted out of the minde of man by originall sinne, is renewed againe in the hearts of beleevers, by the powerfull operation of the Spirit of God, both in their mindes and affections: In their mindes, because they are daily enlightned with the true knowledge thereof, in being taught whom they ought to love, *viz.* not onely their friends, but even their enemies; with what kind of love, to wit, with a fervent love; not in word or tongue onely but in deed and truth: and that with free, sincere, and constant love: in their wils and affections: in that they are perswaded by the inward working of the Spirit, to love: and are inclined thereto, being renewed by grace. 2. Because it doth after a peculiar manner belong unto us, who are under the new Testament, in the kingdome of grace, seeing that this commandement onely is renewed by Christ, as his owne proper commandement, many others being abrogated: as also because it is daily written by the Spirit of Christ, after a new manner in the hearts of new converts: so that they have not onely a new, that is a true knowledge thereof: but also a new, that is, a true sense and feeling of the power of it in their hearts: in that they are become new creatures in Christ Iesus. For in him *all old things passe away, and all things become new*, 2 *Corinthians* 4. For to them, the law is no killing letter, written in tables of stone: but a quickning spirit; as being written in the fleshly table of their hearts. This seemeth to be the true, full, and proper meaning of these places; for thus Saint *John* 1 Epist. 2. 8. doth expound it, when he saith, that *it is true in him, and in you*, in the sense before specified: both in regard of Christ, and the beleevers in Christ.

11. Question. Seeing the commandement of loving our brethren, is called the law of Christ, and a new commandement, is not the Gospell a new Law? *Answ.* In no wise: for albeit the Law and the Gospell agree in sundry things, as first, in the Author, GOD being the Authour of them both, of the Gospell, *Romanes* 16. of the Law, *Romanes* 9. 22. Secondly, in that both of them were preached, knowne and understood in both Testaments: the Law being written in the heart of man in the creation: the Gospell preached to our first Parents in Paradise, immediately after the fall, and repeated againe and againe to the Patriarkes and Prophets, from time to time. Thirdly, in the generall matter and end of them both, in that both the Law and the Gospell require righteousnesse in him that would come to life eternall. Fourthly, in this that they confirme and establish one another, in that the Law commanding justice, and justifying none, sheweth that a man is justified by the free gift and grace of God, and that Christ is the end of the Law, to every one that beleeveth. In that the Gospell justifieth not by workes, but by faith, and yet so, as that we doe not by our faith abrogate the law, or make it of none effect, but rather establish it, and that in two respects: 1. Because by faith we apprehend the righteousnesse of Christ, and so in him (who hath fulfilled the law for us) wee fulfill it, and so establish it. 2. Because having our hearts purified by faith, we live no more according to the flesh, but according to the spirit, and so by inchoate obedience we fulfill the law.

Lastly, in the end, in that both the law and the Gospell tend directly to the manifestation of the glory of God.

Yet they differ in five things. First, in the manner of revealing: the law before was perfectly knowne by nature, and since the fall in part, *Rom.* 2. 15. The Gospell is not knowne by nature, neither was it ever written in mans heart, before, or after the fall, as *Paul* saith, 1 *Corinth.* 2. 9. *Those things which the eye hath not seene, nor the eare heard, nor the heart of man conceived; are they which God hath prepared for them that love him*; Therefore the Gospell is called a *mystery*, *Rom.* 16. v. 25, 26. First, because the doctrine of the Gospell was made knowne to men and Angels by the revelation of God, *Ephes.* 3. 5. & 9. Secondly, because there is required a speciall revelation, and worke of Gods Spirit, before a man can yeeld assent unto it. Therfore *Paul* saith, *We have not received the spirit of the world, but the Spirit of God, that we might know the things that are given to us of God*, 1 *Corinthians* 2. 11. Secondly, in the subject or doctrine it selfe, and that in two respects: First, the law preacheth nothing but absolute justice, to the transgressours thereof: the Gospell sheweth how justice is qualified with mercie:

from all things, from which yee could not be absolved by the Law of Moses, by him every one that beleeveth is justified, Act. 13. vers. 39. Secondly, the law teacheth what manner of men we ought to be, and what we ought to doe, that we may come to eternall life, but shewes not how we may become such indeed; the Gospell teacheth, that by faith in Christ we may be such as the law requires, *God hath made him to be sinne for us, who knew no sinne, that we might be made the righteousnesse of God in him, 2 Cor.* 5.21.

Thirdly, in the object. *The Law is given to the unjust and lawlesse, ungodly and prophane, 1 Tim.* 1.9.10. that it may shew them their sinnes, and the punishment thereby deserved, and so may accuse and condemne them: the Gospell is to be published and dispensed only to the penitent, which are contrite and broken in heart, and mourne for their sins, *Matt.* 11. *Esa.* 57. *Luke* 4.

IV. The law promiseth eternall life upon condition of work: *Do this and live: If thou wilt enter into life, keepe the commandements.* The Gospell promiseth eternall life freely without any condition of workes, *Rom.* 4.5. *To him that worketh not, but beleeveth in him that justifieth the ungodly, his faith is counted to him for righteousnesse, Rom.* 3.21.22. *The righteousnes of God is made manifest without the law, by the faith of Iesus Christ, unto all and upon all that beleeve.*

V. In the effects. The law is no instrumentall cause of faith, repentance, or any saving grace, it is *the minister of death, 2 Cor.* 3.7. *causing wrath, Rom.* 3.17. But the Gospell causeth life: it is *the grace of God which bringeth salvation, Titus* 2.11. for this cause *Paul* calleth the Law *a dead*, or *killing letter*: the Gospell *a quickning spirit, 2 Cor.* 1.

Fourthly, it may bee demanded whether any man bee able to fulfill the law, considering that *Paul* biddeth us beare one anothers burdens, *and so fulfill the law of Christ. Answer.* No meere man can perfectly fulfill the Law in this life, this conclusion Saint *Paul* proveth in sundry of his Epistles, specially by these arguments:

First, by the great and generall depravation of nature, which remaineth in part even in the regenerate, staying their best actions, and making them like a menstruous cloath: confessing with all, that his best works are not answerable to the law, by reason of the remainders of originall corruption, *Romans.* 7. Now perfect fulfilling of the Law, cannot stand with corruption of nature, and transgression of life. For a corrupt fountaine cannot send forth sweet waters: neither can a corrupt tree beare good fruit. S. *Iames* saith, *He that offendeth in one, is guilty of all*: and the Scripture pronounceth him accursed, *that abideth not in all things written in the booke of the Law, to doe them.* Popish Doctours answer, first, that original corruption (which they call the fewell of sinne) and the first motions to evill, preventing all consent of will, are indeed in the regenerate; but they are no sinnes properly. But it is false which they teach. For *every transgression of the law, is a sinne*, as S. *John* defines it, *1 Joh.* 3.4. but these are transgressions of the teach commandement; for it either forbiddeth these first motions, whether they be *primo prime*, or *secundo prime*, (as Schoolemen speake) or it forbiddeth nothing but the motions, which are with consent of will, which were forbidden in the former commandements, and so in effect them are but nine commandements, the teach forbidding no speciall sinne.

Fomes peccati.

Againe, *Paul* teacheth, that these motions preventing all consent of will, are formally opposed to the law, *I see another law in my members, rebelling against the law of my minde.* Rom. 7.23. Secondly, they answer, that *Paul, Romanes* 7. speakes not of himselfe, but in the person of the unregenerate, according to the opinion of Saint *Augustine. Answer. Augustine* indeed was once of that judgement, but hee after retracted that opinion, (as it is manifest out of his booke of *Retractations*, and the first booke against *Iulian* the *Pelagian*) and that for these reasons: First, because *Paul* saith, *To will is present with me: and I doe not the good I would*: and, *I delight in the law of God concerning the inward man*: all which are proper to the regenerate, and cannot be affirmed of the wicked. Secondly, because hee makes mention of *the inward man*, which is all one with the new man, or the new creature; which agree onely to the regenerate. Thirdly, because he saith, *he is led captive to sinne, ver.* 23. whereas the wicked are not drawne to sinne by force, against their wils, but runne riot of their owne accord into all wickednesse, as the horse rusheth into the battell, *Ierem.* 8.6. Lastly, in that he cries out in a sense and sorrow for his sinnes, *O miserable man that I am, who shall deliver mee from this body of death?* ver. 24. which cannot be the voyce of the unregenerate, for they feele not the burden of their sinne, nor desire to bee eased of it, but take delight and pleasure in it. His second reason is this: such as our knowledge is, such is our love of God and man: but our knowledge is onely in part: therefore our love is but in part: and so consequently our obedience is but in part, and therefore there is no perfect fulfilling of the law. The advocates of the Romish Church answer, that our knowledge, love, and obedience, are perfect for the condition and estate of this life, as we are *viatores*, which is sufficient: though they be not perfect for the condition of the life to come, when wee shall bee *comprehensores*, which is not required at our hands in this life: for they make a double perfect fulfilling of the law: One, for the estate of this life, which is to love God above all things, and our neighbour as our selves. The other after this life, and that is to love GOD with all

all the soule, with all the powers and faculties of the soule, with all the strength and vigour of all these powers.

And this distinction they make to bee the ground of their opinion, touching the fulfilling of the law, and justification by workes, &c. But it is a fandie foundation, and therefore that which is built upon it, cannot stand. For besides that, it is a fond and frivolous distinction forged by the Schoolemen, without warrant of Scripture, or consent of Antiquity; it is manifestly false. For there is one onely rule of righteousnesse, and not two one onely generall sentence of the law, more unchangeable than the lawes of the *Medes* and *Persians*, even as unchangeable as God himselfe; which is, that, *Hee which continueth not in all things written in the law, to do them, is accursed.* So that hee which loves not God with all his soule, minde, and might, with all his *valde suo*, that is, with all the faculties of his soule, and all the powers of these faculties, and that in this life, is accursed. And it is absurd which they teach, that a man is not bound for the rearme of this life, thus to love God, but onely in the life to come. For looke what man could doe by creation, in the state of innocency; the same & so much the Law requires at his hands in the state of apostasie. But *Adam* by creation could love God with all his soule, with al the faculties of his soule, and all the powers of these faculties: therefore the same perfect, absolute, and intire obedience is now required at his hands. For the sentence of the law, *Cursed is he that continueth not in all things, &c.* is not onely given to men glorified, but to those that are in the state of grace. And Saint *Paul* doth so apply this sentence to men even in this life, that hee pronounceth all that are of the workes of the law, to be under the curse. Againe, if this were so, the Iewes had no cause to feare the severity and strictnesse of the law, as they did, when they said, *If we heare the voyce of the Lord any more, we shall dye*; considering they were able to keepe and fulfill it, according to this Popish opinion. Neither would God have promised them a Messias or Mediatour to redeeme them from the curse of the law: but would rather have comforted them in that their so great feare and astonishment, by giving them to understand, that they were not bound to the full and perfect fulfilling of the law for the time of this life.

Exod. 20. 19. Deut. 18.16.

Deut. 18.18.

Besides, the pathoticall exclamation of *Paul, O miserable man that I am, &c. Rom.* 7. 24. and that saying of *Peter*, in calling the Law *a yoake*, which neither we nor our fathers were able to beare, *Act.* 15. should be childish, and ridiculous, if *that which is impossible in the law* (as *Paul* speakes, *Rom.* 8.3.) did not appertaine unto us.

The third argument. If a man could fulfill the Law, he should not stand in neede of a Mediatour. *For if righteousnesse be by the law, Christ dyed in vaine, Galat.* 2.21. It is answered that Christ dyed in vaine, if men by the strength of nature could fulfill the Law: but the fulfilling of the Law is by grace, and so his death is not in vaine: for by vertue of the obedience of Christ, wee are inabled to fulfill the Law. But this were to make Christ no Saviour, but onely an instrument whereby we fulfill the law, and are our owne Saviours: whereas the Scripture saith, that *he is made unto us righteousnesse, 1 Cor.* 1.30. not that we are made righteousnesse by him. That *we are made the righteousnesse of him, 2 Cor.* 5.21. not *by him*, as an instrument. That *we are compleate in him, Col.* 2.10. and not compleate of our selves, by him.

Lastly, the Scripture shutteth up all men under sinne, even the most sanctified, *Prov.* 20.9 *Iohn* 1.9. *Iob* confesseth he cannot answer one of a thousand, *Iob.* 9.3. and *Dawid* saith, *If thou, Lord, shalt marke what is done amisse, who can abide it? Psalm.* 130.3. and *Paul* saith of himselfe, that *he found no meanes to performe that which is good, Rom.* 7.18. Hee saith further, that *it is impossible* to be kept, by reason of originall corruption, *Rom.* 8.3. It is answered, that all these places and examples must be understood of veniall sinnes, which make men sinners indeed, yet are not *against*, but *besides the law*, and therefore though a man commit them, yet hee may fulfill the law for all that. *Answer.* The common received opinion in Schooles, that some sinnes are mortall, others veniall, of their owne nature, is a witlesse distinction. For if all sinnes deserve death, as *Paul* teacheth, *Rom.* 6.23. either veniall sinnes are no sinnes, or they must needes deserve death. *Moses* saith, that *he that abideth not in all things written in this law, is accursed, Deut.* 27.29. where the words, *this Law*, may not be restrained onely to the Catalogue of great and hainous sinnes, which are there reckoned up, but extended to all sinnes, as *Paul* applyes it, *Galat.* 3.10. pronouncing him accursed, *that continueth not in all things, written in the law, not this law.* So that every sinne, even the least sinne in thought, makes a man subject to the curse, and so in rigour of divine justice, deserves eternall death. And it is but a poore shift, to say that some sinnes are *against the law*, as all mortall sinnes, and others *besides the law*, as veniall. For the doing of that which GOD forbiddeth, is a sinne, not *beside*, but *against the law*. But idle words, jesting, and gibing, &c. (which the Popish Doctours account veniall sinnes) are expressly forbidden in the word: *Mat.* 12.36. *Of every idle word that men shall speake, they shall give an account at the day of judgement.* And *Paul* forbids *all foolish talking and jesting*, as things uncomely, *Ephes.* 5.4. Therefore they are not *beside*, but *flat against the law.* Secondly, they answer, that these places and the like, are to be understood of severall workes and actions of the Saints, whereof

some were good, as *Davids* sparing of *Saul*, &c. some evill, as his adultery, murther, and numbring of the people: and not of the same particular workes. *Answer.* It is false. For *Paul* speaking of the same individuall worke, saith, that it is partly good, and partly evill. *I finde when I would doe good, that evill is present with me, Rom.* 7.21. *In my minde I serve the law of God, in my body the law of sinne*, ver. 25. And the Prophet saith, that *all our righteousnesse is as a menstruous cloath, Isa.* 64 4. Therefore every good worke is stained with sinne.

Thus much shall suffice to shew, that it is impossible for any man in the time of this life to fulfill the law: The reasons alledged to the contrary, are sufficiently answered before, *Pag.* 164. &c. To which place I referre the reader.

It may further be said, if we cannot perfectly fulfill the law, why doth *Paul* command us to beare one anothers burdens, and *so to fulfill the law of Christ?*

Ans. The law is said to bee fulfilled three wayes. First, by *personall obedience*, and thus Christ onely fulfilled it. Secondly, by *imputed obedience*, thus the regenerate fulfill it in Christ, hee being *their righteousnesse, 1 Cor.* 1.30. and they *compleate in him, Colos.* 2.10. Thirdly, by *inchoate obedience*. Thus *Zachary* and *Elizabeth* are said to have walked in all the commandements of the Lord, without reproofe, *Luke* 1.6. And thus all the faithfull fulfill the law, in labouring to obey God in all his commandements; according to the measure of grace received: and thus wee are said to fulfill the law in this place, God accepting the will for the deed. Wee are further to consider, that *fulfilling of the law* is sometime opposed to the transgression of the law, as *Jam.* 2.10. in which sense, no man ever did, or can fulfill it, except Christ God and man, who for this cause is said to be *the end of the law for righteousnesse, to every one that believeth, Romanes* 10.4. Sometime it is opposed to hypocrisie and dissimulation, as 1 *John* 2.4.5. and thus all the Saints fulfill it, in that they indeavour to mortifie their corruptions, and in all things to approve their hearts, and lives to God, in keeping faith and good conscience. In which sense *Paul* here biddeth us to fulfill the law of Christ, in performing duties of love, and bearing one anothers burdens. It will be said, If the law can no otherwise bee fulfilled, than by *inchoate obedience*, to what end serveth it? *Answer.* It hath a three-fold use even since the fall. First, it serves to restraine the outward man, by keeping men in order, through feare of punishment, of which use *Paul* speakes, when he saith, that *the law is not given to a righteous man, but to the lawlesse and disobedient, &c. 1 Timothie* 1.9. Secondly, to arrowse the drouse consciences: and this it doth many wayes: 1. By revealing sinne, *for by the law commeth the knowledge of sinne, Rom.* 3.20. 2. By revealing the wrath and anger of God for sinne, for *the law causeth wrath, Rom.* 4.15. 3. By convicting the conscience; *When the commandement came, sinne revived, Rom.* 7.9. 4. By arraigning and condemning us for sin; for *the law is the minister of death, Corinthians.* 3.7. and so putting us out of all heart in our selves, it causeth us to flie to the throne of grace, and so is *our Schoolemaster* to bring us *to Christ, Galat.* 3.24. Thirdly, it serves as a rule of good life: *David* saith, that *the word of God* (specially the law) *is a lanterne to his feet, and a light to his paths, Psalm.* 119.105. So that though a regenerate man bee not under the law, in regard of justification, or accusation, or coaction, or condemnation: yet he is under it, in regard of direction and instruction, for it shewes what is good, what is evill, what we ought to doe, and what to leave undone. Lastly, whereas *Paul* saith, *Beare ye one anothers burden, and so fulfill the law of Christ*: the word *SO* hath great Emphasis; for it implies the manner, how the Galatians and all men are to fulfill the law, not by observing circumcision, daies, or times, moneths, or yeares, as the false apostles taught: but by bearing and tolerating the infirmities of their brethren. It may not unfitly bee applyed to the religious order of Franciscans, Dominicans, Cathusians, &c. Let them not thinke that they keepe the law, by abstaining from flesh, by whipping themselves, by single life, counterfeit fasts, voluntary poverty, regular obedience, &c. But let them comfort the afflicted, relieve the distressed, beare with the weake, support one another in love, and *SO* they shal fulfill the law of Christ.

3. *For if any man seeme to himselfe, that he is somewhat, when he is nothing, he deceiveth himselfe in his imagination.*

In this verse the Apostle removes an impediment, which hindereth most from performing the former duty, of bearing other mens burdens, and that is a vaine conceit and imagination they have of their own excellency, farre above their brethren: in thinking themselues too good to doe any duty or service unto them, to bee their packhorses to beare their burdens This vaine imagination and swelling conceit (which puffeth up the most) the Apostle laboureth to purge in this place, when he saith, *He that seemeth to himselfe, &c* where, by the way, wee may observe the method of the Apostle, first, to give rules of direction; after to remove impediments which may hinder our obedience. 2. We see here the force of the word, which *searcheth the secrets of the heart, Hebrew.* 4.12. *in that it casteth down the imagination, and every high thing that exalted against the knowledge of God: and bringeth into captivity every thought to the obedience of Christ*, 2 *Corinthians* 10.4. In the words wee may observe these foure things: I. That men are nothing of themselves. II. That though they be nothing, yet they seeme to themselves to bee somewhat, and that of themselves. III. That in so doing they deceive themselves. IV. The remedies against the overweening of our selves.

For the first: it may be demanded how it can be truly said, that men are of themselves meare nothing? Is he nothing that is created after the Image of God, in holinesse, and righteousnesse? Are Princes and Potentates nothing, that are called gods in Scripture? Are they nothing that professe, and worke miracles? *Ans. Paul* speaketh not of the gifts of God, bestowed upon men; but of the men themselves: and of them, not as they were in the state of innocency before the fall, but as they are now in the state of corruption and apostasie, or in the state of grace, as they are considered of, in, and by themselves. Thus even spirituall men, are nothing of themselves: (for of them especially the Apostle speaketh, as it may appeare out of the first verse.)

For first, all are by nature the children of wrath, and firebrands of hell. 2. the gifts of God bestowed upon us, whether of nature or of grace, are not ours, but Gods, the giver of them. Therefore no man may arrogate more unto himselfe, than an other in regard of them, seeing all of us are but stewards, and the things wee have are but talents, left us to imploy to our masters advantage. *If thou hast received them, (*saith *Paul) why boastest thou thy selfe, as though thou hadst not received them?* 3. Be it that a man be in Christ, and sanctified, yet he hath no greater right to the merits of Christ, nor greater part in them, than hee which is lesse sanctified: for though sanctification hath degrees, and a certaine latitude, yet justification hath none. So that a man is in truth nothing of himselfe. 1. Because hee hath his beginning and being of nothing, and tendeth of his own nature to corruption, & nothing. 2. In that he is not that which he imagineth himselfe to be. 3. Though he have some gifts and graces of God, yet hee is nothing, because he is farre short of that which he ought to be, 1 *Cor.* 8.2. Vpon these considerations *Abraham* acknowledgeth himselfe to be but *dust and ashes, Gen.* 18 27. *David* comparing himselfe with the magnificence of *Saul* saith, *What am I, or what is my fathers house?* 1 *Samuel* 18.18. Nay, whether we consider man absolutely in himselfe, or relatively in respect of other creatures, as those glorious bodies, the Sunne, Moone, Starres, we may say with the Prophet *David, Lord, what is man, that thou art mindfull of him, or the sonne of man, that thou regardest him? Psal.* 8.4.

Paul confesseth himselfe to be nothing in, of, or by himselfe, but *by the grace of God* (saith he) *I am that I am*, 1 *Cor.* 15.10. And againe, *I was nothing in/or inso to the very chiefe Apostles although I am nothing*, 2 *Cor.* 12.11. The Apostle affirmeth of every man, *which thinketh hee knoweth something, that he knoweth nothing as he ought to know*, 1 *Cor.* 8.2. and of many, that they are puffed up, and know nothing, 1 *Tim.* 6.4. For a swelling conceit, and emptinesse usually goe together.

The second generall thing to bee observed in the words, is this; That it is naturall for men to thinke too wel of themselves, to magnifie themselves above others in their conceits, and in a manner to deifie themselves; and to nullifie others in comparison of themselves: and this overweaning of a mans selfe, is a branch of pride. For a man looking upon himselfe through the spectacles of selfe-love, doth thinke every small gift of God, which he seeth to be in himselfe, to be farre greater than in truth it is: imagining meere shadowes, to bee substances, or molehills to bee as bigge as mountaines. For as a man that is in love, doth thinke the blemishes and deformities of his Love, to be ornaments, which make her more beautifull? So those which with *Narcissus* are in love with themselves, and dote upon their owne gifts, judge the vices which they see to be in themselves, to bee vertues. *Simon Magus* though a wicked wretch, a limme of the devill, a sorcerer, &c. yet had this conceit of himselfe, and gave it out also, that *he was some great man, Act.* 8.9. to wit, *the great power of God*, verse 10. The Church of *Laodicea* thought *she was rich, and increased with goods, and had needs of nothing: whereas she was wretched, and miserable, and poore, and blinde, and naked, Apoc.* 3.16. And so the skarlet strumpet thought her selfe a Queene, and that she was out of all danger or downfall: when she was already fallen. *Apoc.* 18.27. Yea this corruption is so naturall, that even the regenerate themselves, who, are in part sanctified, are tainted therewith: and generally they that have received greater gifts of knowledge, of sanctification, &c. are most ready to overweene their owne gifts, except God give them grace to resist this temptation: for *knowledge puffeth up*, 1 *Cor.* 8.1. The Apostles themselves contended *which of them should seeme to bee the greatest. Luke* 22.24. Yea, in all ages there have beene some in the Church overweening themselves; as in Christs time the Iustitiarie Pharisees: after them, the *Catharists*, or *Puritanes*, who both proudly and odiously called themselves by that name; thinking themselves without sinne: the *Donatists*, that they were a Church without spot or wrinkle: the *Jovinianists*, that a man cannot sinne after the laver of regeneration? The *Pelagians*, that the life of a just man in this world hath no sinne in it at all: and of later times the *Semi-Pelagian* heretike, who will be something of himselfe, and will have some stroke in his first conversion, and will concurre with Christ in the worke of Justification. It will be said, Papists ascribe all the praise to God. *Answer.* So did the Pharisee, *Luke* 18. vers. 11.

and

Damascene.

and yet a wicked Iusticiary for all that. Now all this ariseth from sundry causes: the first is, the bitter root of pride, that was in our first parents, when as they affected a higher place, in desiring (through discontentment of their owne estate) to deifie themselves, and become equall to the highest Majesty, in knowing good and evill.

The second is, the overmuch considering the good things we have; as when the Pharisie considered that hee gave tithe of all that hee possessed, that he fasted twise a weeke, that he was not thus and thus, as other men, *Luke* 18.

The third is, the comparing of our selves with the infirmities that wee see to bee in others: the Pharisie was puffed up, by comparing himselfe with extortioners, unjust men, adulterers, and with the Publican.

The fourth is, the false flattering, and applause of men, which sooth us up in our humours, in perswading us to be that which in truth we are not, as the people flattered *Herod*, when they gave a shout, and said, *The voice of God, and not of man, Act.* 12.22.

The third point is, that they which thus overweene their gifts, in thinking themselves somewhat when they are nothing, doe notably deceive themselves: as those that thinke they have the substance, when they have but the shadow, or those that dreame they are Kings or Princes, being in truth but base persons: or to use the Prophets similitude, *Esa.* 29.8. *Like as an hungry man dreameth, and behold he eateth, and when he awaketh his soule is empty: or like as a thirsty man dreameth, and lo hee is drinking, and when he awaketh behold he is faint, and his soule longeth.* Men are deceived two waies, either by others, or by themselves: by others, as by flatterers, they are deceived occasionally; by themselves casually, or properly. For he that doth judge himselfe to be that which indeed he is not, hee may haply please himselfe, but he doth but please himselfe in an errour: for in truth hee deceiveth himselfe in his imagination: the Apostle *Iames* saith, *If any man seeme* (specially to himselfe) *to be religious, and yet refraineth not his tongue, he deceiveth his owne heart, his religion is vaine, Iam.* 1.26. So likewise they that are only hearers of the word (and therefore thinke that all is well enough with them) though they be not doers thereof) *deceive their owne selves, Iam.* 1.22. And verily this corruption is so great, that as men can bee content to be deluded by flatterers and clawbackes, which please them in their itching humours: so they willingly suffer themselves to bee deceived, even by themselves, to the end that they may appeare to others to be that which in truth they are not: that so they may advance and magnifie themselves in the account of the world. For as *Alexander* the great, being in India, caused his souldiers to make and leave behind them bits and horseshooes, of an extraordinary greatnesse, huge speares, massie shields, big helmets, long swords, and other furniture for horse and man, fitting rather Hippocentaurs, or Giants, than men of ordinary stature; and all to the end it might be said in future time, that *Alexander was a mighty Monarch indeed*: So many there be, who (setting the faire side outward) make goodly glorious shewes in the eyes of men: and so would have others to thinke of them according, (farre above their desert) that posterity might judge them to be that which indeed they are not: and so with *Alexander* in deceiving others, they wittingly deceive themselves. Which spirituall guile of deceiving our selves in matters touching our salvation, is most dangerous, when men delude themselves, in perswading themselves falsely, that they know sufficient, that God is to be loved above all, our neighbors as our selves, (which is as much as all the Preachers in the earth can say:) that they beleeve; when in stead of faith there is nothing but damnable pride, and presumption: that they repent, when it is nothing but deceitfull counterfeiting, and hypocrisie. Besides the danger, consider the indignity of it: men can abide nothing lesse, than to be deceived and circumvented by others, and yet behold, they are deluders and deceivers of themselves: and that which doth more aggravate the indignity of it, in such things as ought to be best knowne and most familiar unto them, wherein it is a shame they should be deceived, viz. in the knowledge of themselves, and that which is yet more, in a matter of greatest moment, in the salvation of their soules. What marvell therefore is it that men should be deceived by the seducer of all seducers, the devill, who are so easily deceived of themselves, or rather willing to deceive themselves.

Plutarch. in Alexand.

Further observe, that proud conceited persons, such as have an overweening of themselves and their gifts, and of all men thinke soule scorne to bee deceived, even they are easiliest deceived, yea and that of themselves: for so the Apostle saith, *Hee that thinketh hee is somewhat, &c. deceiveth himselfe in his imagination.*

Againe, mark hence, that no men, be their gifts never so rare, their callings never so high, their places never so great, are too good to beare other mens burdens, for they that thinke themselves to be somewhat, some great men: that is, too good to put under their shoulders to beare the frailties and infirmities of their brethren, doe nothing here in but deceive themselves. Princes and Potentates of the earth are prophesied by *Esay*, chap. 49. vers. 23. to be nursing fathers and nursing mothers unto the Church, not onely by nourishing and defending it, (as the nurse her childe) but also by bearing with the frailties and wants which are therein.

Lastly (consider that this selfe conceitednesse

nesse, and overweening of a mans selfe, is the very bane and poyson of love; for it maketh proud men thinke themselves too good, to become packe horses or drudges to beare other mens burdens, to become serviceable unto them in any dury of love, or to tolerate their frailties, or to yeeld of their right, or to suffer injuries at their hands, or to put up any little indignity, without stomacke and discontent: because they imagine themselves every way better than their brethren, & therefore ought to be tolerated, but not to bound to tolerate and beare with others: So that where selfe-love is, there is no true brotherly love. It was well said of the Poet, *Non bene conveniunt, &c. majestas & amor.* It may be said may not he that is privy to his owne vertues, in conscience of his owne worth, judge himselfe to be somewhat, that is, to be that which indeed he is, or to have a greater measure of knowledge, grace, and other gifts, than they that have lesse?

Ans. He may. For humility is not sottish: the master in humility cannot thinke his scholler more learned than himselfe, except hee shall thinke against his conscience. For that saying, *Phil.* 2.3. *Let every man thinke better of another than of himselfe*, must bee restrained onely to equalls, and not extended to superiours in regard of their inferiours. Secondly, I answer, that the Apostle in that place speaketh not of the gifts and graces bestowed upon men, but of the persons themselves, and of them, not so much as they are in the account of men, as in the account of God. For he saith not, *Let every man think another more learned, wise, discreet, sober, than himselfe*, (for so he may thinke against his conscience) but, *Let every man think another* (that is, any other that is his brother in the Lord) *better than himselfe*, to wit, before God. And this every man may do with good conscience; for albeit another shall outwardly seeme more ignorant, negligent, backward in matters of Religion than himselfe, yet for any thing hee knoweth, hee may be higher in the favour of God, than he. And therefore though a man erre in thinking of another, better than of himselfe, yet he shall not do any thing against his conscience. Thus the *Publican* accounted the proud *Pharisie* better than himselfe. For he held him as just, himselfe not worthy to looke up to heaven; yet herein he sinned not, nay he is commended for it, though he erred in his judgement of the *Pharisie*. And so if the *Pharisie* had reputed the *Publican* better than himselfe, that is, higher in Gods favour than himselfe, he had not sinned, nor done against his conscience. For though hee might judge himselfe more just than the *Publican*, in regard of his life past, yet for his present estate before God hee could not. Though *David* knew in the particular quarrell betwixt *Saul* and him, that *Saul* was unjust, and he innocent, yet if he should have thought better of *Saul* in generall, than of himselfe, hee should but have done his duty.

The fourth and last point containeth the remedies of this evill, which are the rather to be considered, because it is a great sinne, one of those seven which the Lord doth most of all detest, *Prov.* 6.17. a dangerous sinne, having a heavy woe attending upon it, *Woe to them that are prudent in their owne eyes, Isa.* 5.21 a sinne almost incurable, *Seest thou a man that is wise in his owne eyes? there is more hope of a foole than of him*, therefore the remedies are more carefully to bee knowne, and applyed. The remedies are specially five. Prov. 26.12.

The first is, to looke our selves in the glasse of the law, which will shew what we are without flattery or partiality: and by it wee shall see nothing in our selves but the ugly shape of Satan, cleane defacing the image of God, and that in us there dwelleth no good thing (as *Paul* saith of himselfe, *Rom.* 7.18.) that there is nothing but vanity in our minds, rebellion in our wills, confused straxy in all our affections, transgression in our lives. The viewing of our hearts and lives in the Law, and the considering of our wretched estate, in that we are under the fearfull curse, which is a thunderbolt annexed to every breach thereof, will drive us our of all conceit of our selves, from our selfe-love, and selfe-liking: nay it will make us goe out of our selves, not onely *to deny our selves*, as Christ commands, but even to *abhorre our selves, repenting in dust and ashes*, as *Iob* did, chap. 42.6. causing us to become flat nothing in our selves, that wee may be something in Christ, as *Paul* saith: *If any man among you seeme to bee wise in this world, let him bee a foole, that he may be wise.* 1 Cor. 3.18.

Secondly, when we feele our selves to bee tickled with the itching humour of selfe-love, and selfe-liking, arising from our hidden corruption, either in regard of outward gifts, or inward graces: we must make our owne evils, sins, blemishes, imperfections (for there is no man but hath one or other) a soveraigne remedy against it, and so (as it were) drive away one poyson with another. As to call to minde some great deformity that is in our bodies, some great infirmity that is in our minde, some crosse or misery in our outward estate, some vile and abominable sinne which we have committed, and the horrible punishment to the which wee are lyable by reason thereof; and no doubt but the serious consideration of these, or any of these, will be availeable to nippe pride in the bud, and kill the serpent in the shell: and in so doing we shall with the Peacocke, now and then cast our eyes downeward to our feet, the foulest and ugliest things we have: and not alway stand in admiration of our gay feathers and glorious traine.

Thirdly, we must consider that the things for which we looke so high, and swell so in our

our owne conceits, are not our owne, but lent us for a time. *For what is there, that thou hast not received?* whether in gifts of body, or graces of minde? Nay, whether thou speake of soule, or body it selfe: *and if thou hast received it, why boastest thou thy selfe as though thou hadest not received it?* what vanity is it for a man to be proud of another mans garment? or for a woman to boast of her borrowed hayre? The wicked persecutors of the Church are reproved for *sacrificing to their nets, and burning incense to their yarne, Hab.* 1. 16. Further, we must consider we have not onely received them, but that we have so received them, as that they are not our owne, with which wee may doe what we list, but talents lent us for a time, & left with us to imploy, over which we are but Stewards and Bayliffes, not Lords or masters; and that we must bee countable for the smallest gift, even the least farthing, how we have got it, kept it, bestowed it: the time will come when it shall be said unto thee, *Give an account of thy stewardship, Luke* 16. 2. Therefore we ought not so much to bee puffed up with the greatnesse of our talents, as to bee humbled with the consideration of the strict reckning that God will require at our hands, seeing that *of him, to whom much is committed, much shall be required.*

Fourthly, to the end we may avoid this overweening of our selves, let us compare our selves with the Majesty of God, in whose sight we are but as silly wormes, crawling upon the ground, nay in comparison of whom, we are lesse than nothing, and vanity it selfe. Consider, that *to him every knee doth bow, of things in heaven, in earth, and under the earth,* Phil. 2. 10. and thou wilt not be so conceited of thy selfe that a silly man doth crouch unto thee: that *to him every tongue doth confesse,* v. 11 and sing his praises, the blessed Angels crying continually, Holy, Holy, Holy, Lord God of Sabbaoth, heaven and earth are full of thy glory: and then a short blast of winde, or popular applause, shall not so easily puffe thee up, like an empty bladder, or carie thee away, as it did *Herod, Act.* 12. But to omit this odious comparison, betwixt a fraile mortall man, and the glorious everliving God (there being no comparison betwixt finite and infinite) let us never compare our selves with our inferiours, but with our superiours & betters, who are eminently above us, in every gift and blessing of God, in regard of whose honours and preferments wee are but base and contemptible: in regard of whose knowledge we are but children, and know nothing: in regard of whose riches, we are but beggars, and have nothing. For as *David*, when he beheld the wonderfull frame of the heavens, those glorious creatures, the Sunne the Moone, and the Starres, by and by made this use of it to himselfe, to consider his owne vilenesse in regard of them: *What is man that thou art mindfull of him? or the Son of man that thou visitest him?* So when we compare our selves with others that are as farre above us, as the heavens are above the earth, whose gifts and graces doe as farre excell ours, as the bright sunshine the dimme candlelight: wee cannot chuse but be abashed, and confounded in our selves, acknowledging that there is no such cause why wee should so magnifie our selves above others, and nullifie others in comparison of our selves.

Psal. 8. 5.

4. *But let every man prove his owne worke, and then shall he have rejoycing in himselfe onely, and not in another.*

Here the Apostle layeth downe another remedy against selfe-love and overweening of our selves; and it is the fift and the last of which I purpose to entreat, and it stands in proving and examining of a mans owne worke by it selfe, without comparing it with another mans worke, and withall in the approving of it unto God. *Let every man approve his owne worke.* And he gives two reasons, why every man ought to approve his owne workes unto God, and to consider them absolutely in themselves, and not relatively in respect of others: the first reason is in this verse, *then shall he have rejoycing in himselfe onely, and not in another:* the second in the next verse, *For every man shall beare his owne burden.*

Touching the remedy. *Let every man prove his owne worke.* The word translated * *prove*, signifieth also to *approve*; as *Rom.* 14. *ver.* 22. *Blessed is he that condemneth not himselfe in the thing that he approveth.* 1 *Cor.* 16. 3. *Whosoever ye shall approve or allow of by letters.* And so the word is us'ed in English, when we say such a one is *to prove a will*, that is, approve it.

* Δοκιμαζετω

The word in this place (I take it) may be understood in both senses, *to prove our workes*, and to *approve them.* How we are to prove our workes by taking triall and examination of them, I have already shewed in the former verse. But we are further *to approve them to God*, according to *Pauls* commandement: *studie to shew thy selfe approved unto God*, 2 *Tim.* 2. 15. and his practice, in coveting alway *to be acceptable unto him*, 2 *Cor.* 5. 9. This approving of our workes is a soveraigne remedy against overweening of our selves: for he that alwayes stands upon his tryall, and Gods approbation, cannot be puffed up with selfe-love of himselfe, or selfe-liking of his owne workes: but rather humbled with the consideration of Gods absolute justice, and his owne imperfections, and so stirred up with greater diligence to worke out his salvation with feare and trembling.

Now wee shall approve our workes unto God, if we observe these three things. First, that all our actions (specially in the worship & service of God) be grounded upon the will and word of God; and not upon will-worship, or humane inventions: otherwise it will bee said, *Who required these things at your hands?*

Secondly,

Secondly, that we performe all our actions sincerely and uprightly, as in the presence of God, with an honest heart, and a good conscience: as *Abimelech* professeth of himselfe, *Gen.* 20. 5. and *Hezekiah*, *Isay* 38. 3. and *Paul Act.* 23. 1.

Thirdly, that they alway tend to a good end, as the glory of God: *Whether ye eate, or drinke, or whatsoever ye do, doe all to the glory of God*, 1 *Cor.* 10. 30. and the good of our brethren, *Let all things be done to edification*, 1 *Cor.* 14. 26.

It may here be demanded, whether we may not approve our selves and our actions to men? To which I answer that we may and ought. For although we may not bee men-pleasers, that is, such as frame and temper our actions and our speeches, so, as they may alway be pleasing to the corrupt humours and wicked affections of men, (for then we were not the servants of God,) *Gal.* 1. 10. Yet wee are to please them in that which is good to edification, *Romanes* 15. 2 *Cor.* 10. 33. And Christ commandeth that *our light should so shine before men, that they may see our good workes.* And *Paul* biddeth us to *procure honest things in the sight of all men.* And *whatsoever things are true, and honest, and just, and pure, whatsoever appertaine to love, and are of good report, wee must thinke on them, and practise them*, *Phil.* 4. 8. Yet wee must seeke for the approbation of men, with these cautions.

Matth. 5. 16.

Rom. 12. 17.

First, we must so seeke for the approbation of men, as that we doe not seeke it, nor rest in it alone, but withall seeke to be approved of God. *For he that praiseth himselfe*, (and so consequently, he that is praised of others) *is not approved, but he whom the Lord praiseth*, 2 *Cor.* 10. 18. *How can ye beleeve* (saith our Saviour Christ) *which receive honour one of another, and seeke not the honour that commeth of God alone, John* 5. 44.

Secondly, wee must seeke for the approbation of God in the first place; and in the second place, to be approved of men, as Christ did: for he *grew in favour* first *with God*, and after *with men, Luke* 2. 52. and the Elders, *who by faith obtained a good report, Heb.* 11. 2. reade *Rom.* 14. 18.

Thirdly, we must never looke for the approbation of the multitude, or acclamation of the most: for that cannot be done without ambition and vaine glory, in seeking popular applause, *Woe be to you, when all men speake well of you, Luke* 6. *vers.* 26. Thus Christ saith, *He sought not praise of men.* For those that are addicted to popular applause, and are over curious of their credit, immoderately seeking to get and keepe a good name with all sores of men, while they seeke for fame, they lose a good name, in seeking fame from the wicked, which is but a shadow, and losing a good name in the opinion of the godly, which is the substance.

John 5. 41.

Fourthly, we must so farre seeke for the approbation of the wicked, that we minister no not the least occasion of offence unto them; 2 *Cor.* 10. 32. *Give not offence, neither to the Iew, nor to the Gentile:* but to convict their consciences, and to stop their mouths by our godly and unblameable conversation, which may be a preparative for them against the day of their visitation. 1 *Pet.* 2. 12. *Have your conversation honest among the Gentiles, that they which speake evill of you, as of evill doers, may by your good workes which they shall see, glorifie God in the day of the visitation.*

Fifthly, in doing our duties, we must not respect the judgment of the world, neither fearing the faces, nor the censures of men. This was *Pauls* practice. 1 *Cor.* 4. 3. *I passe very little to be judged of you, or of mans judgement:* we must goe *through good report, and evill report*, 2 *Corinth.* 6. 8.

Lastly, wee must seeke to be approved of men, not so much in regard of our selves, as that by this meanes Gods glory may be more and more advanced: for, *our light must so shine before men, that they may see our good workes, and glorifie our Father which is in heaven, Matth.* 5. 16. If we observe these five cautions, wee may with good conscience seek to get a good name, which will bee unto us as a pretious ointment, refreshing us with the comfort of a godly life: *Prov.* 22. 1. *Eccl.* 7. 3.

Thus much of the remedy. The reason followeth: *And then shall he have whereof to rejoice in himselfe, and not in another.* The words translated *rejoyce* signifie to glory, which is more than to rejoyce. There is a double ground of glorying: one, our of a mans selfe: another in himselfe. Out of himselfe is in God alone: *Let not the wise man glory in his wisedome, nor the strong man in his strength, nor the rich man in his riches. But let him that glorieth glory in this, that he understandeth and knoweth me, Ier.* 9. 23, 24. 1 *Cor.* 1. 31. In himselfe, in the comfortable testimony of a good conscience. *Our glorying is this, testimony of our conscience, that in simplicity, and godly pureness we have had our conversation in the world*, 2 *Cor.* 1. 12. The one is, glorying before God, the other before men. The one of justification, the other, of holy conversation for time past, and constant resolution for time to come. The one in the testimony of our consciences, the other in the testimony of Gods Spirit, witnessing to our spirits, that we are the sonnes of God, *Rom.* 8. 16. The first is not meant in this place, but onely the second *For no flesh can glory in his presence*, 1 *Cor.* 1. 29.

2 Cor. 1. 12.

It will be said, This glorying in a mans selfe, is vaine glory, and a branch of pride. *Answ.* It differs from vaine glory: first, in the foundation: for vaine glory hath for his ground our owne vertues and gifts, considered as comming from our selves, and not from God: whereas this true glorying is grounded upon them, as they are fruits of regeneration, proceeding from our justification by

Christ.

Christ, and reconciliation with God. Secondly, in the end: Vaine glory tendeth to the advancing of our selves, in an opinion of our proper justice and desert. This true glorying aymeth at the glory of God alone.

Objection. Paul reproves those that consider their owne gifts onely, never comparing themselves with others, 2 *Cor.* 10. 12. *They understand not that they measure themselves with themselves, and compare themselves with themselves.* Therefore it seemes that a man, by comparing himselfe with others, may have whereof to rejoyce. *Answer.* He reproves the false apostles in that place for glorying in the gifts which they had, and the number of Proselytes which they had wonne, never comparing themselves with himselfe, or any other Apostle, which was the cause they were so puffed up with pride. For to compare ourselves with those that are eminently above us, is a notable meanes to abate pride: as I have already shewed. Whereas the measuring of our selves by our selves, with our inferiours, is the onely way to increase it. And this is it which the Apostle reproves in this place.

Further, we may rejoyce or glory in the testimony of a good conscience, if we observe these rules.

I. In our best desires, endeavours, actions, wee must labour to feele our owne defects: that wee doe not the good we should, nor in that manner we ought.

II. We must labour to have even our best works (our almes, prayers, &c.) covered with the righteousnesse of Christ: for it is the sweet odour of his sacrifice that doth perfume all our actions, that they may bee acceptable to God, being *offered with the praiers of the Saints upon the golden altar, Rev.* 8. 3.

III. Wee must acknowledge all the good things we have, the will and the worke, the purpose and the power, to proceed from God alone, *Phil.* 2. 13. *Iam.* 1. 17.

IV. We must rejoyce in them, not as causes, but as fruits of justification: so that if the question be, whether we be justified by them or not? we must renounce them, tread them under our feet, and account them as dung, as *Paul* did, *Phil.* 3. 8.

Hence we learne sundry things.

I. That if we would have a light heart, and passe our time merrily with comfort and content, we must looke to approve our hearts to God in all our actions.

II. It confutes the opinion of the multitude, who judge those that make conscience of sinne, and lead a more strict life than the common sort, endeavouring with *Paul* to have always a cleare conscience toward God and toward men, of all others to lead a most melancholike, sad, and uncomfortable life. For the truth is, this is the onely true joy, all other joy is but counterfeit in comparison: it is radicall, proceeding from the heart: the other but superficiall, from the teeth outward: it comforts a man in the middest of afflictions: whereas a man may have the other, and yet in the middest of mirth his heart will be sorrowfull: this is permanent and during, the other transitory and fading. It is like the joy in harvest, *Psalme* 4. v. 7. and which they have which divide a spoile, *Esa.* 9. 3. therfore *Salomon* saith, it is *a continuall feast*, *Prover.* 15. 15. and *Peter* calls it *joy unspeakable and glorious*, 1 *Pet.* 1. 8.

A

B

C

D

Act. 24. 16.

III. This shewes that there is much false joy in the world, consisting wholy in honors, profits, pleasures: none of which have their ground in a mans selfe: and therefore being our of a mans selfe, they are not true and durable, but false and vanishing joyes. Now those which have no comfort but out of themselves, are of foure sorts. First, such as rejoyce and glory in the opinion that the world hath of them, and not in the testimony of their owne conscience. Secondly, such as rejoyce not in their reconciliation with God, but in their blamelesse conversation, in that they have not beene open offenders, or men of scandalous life, *Luke* 18. 11. Thirdly, such as rejoyce in the vertues of their ancestours, as the Iewes bragged they were the seed of *Abraham*, *John* 8. 33. which vaine glorying of other mens vertues, *John Baptist* repreveth, when he saith, *Thinke not to say with your selves, we have Abraham for our father, &c. Matth.* 3. 9. Fourthly, such as rejoyce and thinke themselves in a good case, because they see others worse than themselves: this is right the Pharisies joy, *O God I thanke thee, I am not thus and thus, or like this Publican, Luk*, 18. 11. This is it which the Apostle directly aymeth at in this place: when men thinke themselves just, because others are more wretched than themselves: and pure, because others are more defiled. Whereas other mens hainous sinnes shall not justifie us and our lesser sinnes, save onely as Ierusalem justified her sisters Sodom and Samaria, *Ezek.* 16. 51. But so a man may be justified, and yet condemned.

5. *For every one shall beare his owne burden.*

Here *Paul* layes downe a second reason of his assertion, in the former verse, why every man ought to prove his owne worke, rather than to be curious in searching into the lives, and scanning the actions of other men, because *every man shall beare his owne burden*, which is all one with that, *Gal.* 5. 10. *To beare a mans owne judgement*: and that *Roman.* 24. 12 *To give an account to God for himselfe*. It is a proverbiall speech, the meaning whereof is expressed by the like, *Ier.* 31. 30. *Every man that eateth the sower grape, his teeth shall be set on edge.* And by that which is common amongst us, *Every vessell shall stand upon its owne bottome*, that is, every man shall beare the punishment of his owne sinne. For as the Indian is not therefore white, because the Morian is more blacke, or as the sand-blinde is not therefore sharpe

sharp-sighted, because some other is stone blinde. So no man is therefore acquit of his sinnes, because others are greater sinners: or exempt from punishment, because others shall undergoe a deeper condemnation. Therfore considering that every man must beare the guilt and punishment of his owne sinne, he ought more narrowly to looke to himselfe, than to others; and to be a more severe censurer of himselfe, than of another.

For the better understanding of the words, sundry questions are to bee discussed.

First, it may bee demanded, how every man should beare his owne burden, seeing wee are commanded to beare one anothers burdens? *Answer.* There are two sorts of burdens. The first is, of giving an account to God: thus every man shall beare his owne burden, *for every man must give an account for himselfe unto God, Romanes* 14. 12. The second is, of bearing one anothers infirmities, of which *Paul* speakes, verse 2. In this sense a man is not to beare his owne burden: but every man his brothers. For the Apostle (to crosse the opinion of those which thought a man was polluted with other mens sinnes,) saith, *Every man shall beare his own burden.* And to meete with the carelesnesse of others, who respect themselves alone, never minding the good of their brethren: he saith, *Beare ye one anothers burdens.*

Onus oratoris addende: onus infirmitatis participande. Aug. contra script. Petil. lib. 3. Beda & Lumb. in hunc locum. Hugo de S. Victor. in Gal. quæst. 58.

II. Object. By bearing of our owne burdens, is understood, giving an account for our selves unto God. Now every man is not to give account for himselfe alone, but for those also that are committed to his charge, as the father for his childe, the master for his servant, the magistrate for the subject, the sheepheard for the sheepe, *Ezech.* 34. *His blood will I require at thy hand. Hebrewes* 13. 17. *They watch over your soules, as they that must give account. Answer* Governours and superiours are not to give account for the sins of those that are committed unto them: but for the sinnes which themselves commit, in not looking unto them, not admonishing them, not restraining them, not taking condigne punishment of them for their offences. This is plainly taught, *Ezekiel* 33. 8, 9. *If thou doest not admonish the wicked of his way, hee shall dye for his iniquitie, but his blood will I require at thy hand. Neverthelesse, if thou warne the wicked of his way, to turne from it, if he doe not turne from his way, he shall dye for his iniquity, but thou hast delivered thy soule.*

III. Object. Infants which have not sinned after the manner of the transgression of *Adam*, doe beare the burden of *Adams* sinne; therefore all doe not beare their owne burden. *Answer.* First, the words are properly to bee understood of personall or actuall sinnes, which are proper to every man in particular, and not of originall sinne, or the sinne of our nature, which is common to all mankinde, being propagated together with nature. Secondly, I answer, that *Adams* sinne was our sinne: and therefore seeing infants partake with him in the sinne, it is just with God they should partake with him in the punishment, and so beare their owne burden. For albeit the transgression of *Adam* was his actuall and personall sinne: yet it is ours by imputation and propagation of nature together with corruption. For as *Levi* was in the loynes of *Abraham*, when *Melchizedech* met him, and payed tythes in *Abraham*, *Hebrewes* 7. *verse* 9. 10. so all mankinde was in the loines of *Adam* when he sinned, as the branches are in the roote, or in the seed. And therfore when he sinned, we also sinned, as the Apostle saith, *In whom all sinned, Romanes* 5. 12. For so the words are in the originall, and not as it is commonly translated, *for as much as all men have sinned.*

In seminali principio.

ἐφ' ᾧ πάντες ἥμαρτον.

IV. Object. In the second commandement, the Lord threatneth to visit the sinnes of the fathers upon the children to the third and fourth generation. Therefore they beare not their owne burden, but part of their parents burden: and parents doe not beare their whole and intire burden, but their children for them. *Answer.* The clause in the second commandement of visiting the sinnes of the fathers upon the children, doth not contradict that of *Ezechiel* 18. 19.

The sonne shall not beare the iniquity of the father, neither shall the father beare the iniquitie of the sonne; the same soule that sinneth, that shall dye. For they are reconciled, verse 14. 17. *If he* (that is, a wicked man) *beget a sonne that seeth all his fathers sinnes, which hee hath done, and feareth, neither doth the like — he shall not dye in the iniquity of his father, but shall surely live.* Therefore the threatning in the second commandement, is not to bee understood absolutely, as though God would alway plague the children for the fathers sinne, but conditionally, if they persist and continue in their sinnes, walking in their wayes, & treading in their steps. And the same answer is given in the second commandement, that God will not visit the sinne of the fathers upon the children, save *upon those that hate him.* It may be said, The sinnes of the parents are not vindicated upon the children, because the punishment inflicted upon their posterity, is not felt of the parents. *Ans.* First, children are (as it were) a part of their parents, and therefore they being punished, their parents are punished with them. Secondly, it is a corrasive and a torment to parents, to know that their children shall be severely punished and afflicted. Thirdly, the punishment of posterity hath a relation to the parent, seeing GOD hath threatned hee will punish the children which walke in the wicked wayes of their fore-fathers, that so he may testifie how extreamely hee abhorreth both their sinne, and the sinne of their progenitors. Fourthly, the parents sinne is often

a cause of the childrens sinne, seeing that God in his last judgement, curseth a wicked mans posteritie, by leaving them to themselves to blindnesse of minde, and hardnesse of heart, that so they may fulfill the measure of their fathers, as our Saviour Christ speaketh, *Mat.* 23.32. and by their owne sinnes, may justly pull upon them condigne punishment. Lastly, God doth more manifest his wrath against the sinne of the parent by punishing the childe.

Object. V. Numb. 25.4. The chiefest of the Israelites were hanged up before the Lord, for the fornication and Idolatry of the people: therefore they did not beare the burden of their owne sinne. *Answer.* They were punished for their owne sinne, for they consented to worship the Idoll, and commit folly with the daughters of *Moab*: or rather were principall ring-leaders, and first actors in this Comick-tragedy, as may appeare by the practice of *Zimri*, Prince of the family of the *Simeonites*, verse 6. in bringing *Cosbi* a *Midianitish* woman, into his tent, in the sight of *Moses* and the whole congregation. Therefore because they did not hinder them from committing this fact, as they might, being in the place of government, but did partake with them in their sinne, they are first punished, and that more severely: for a thousand of them were hanged up the same day, verse 4. the rest of the people, to the number of 23000. were slaine by the sword, at the commandement of God: verse 5. to which *Paul* had an eye, when he said, that *there fell in one day* 23000. 1 *Corinth.* 10.8. meaning of the common sort, excluding those that were hanged up: for in all there were 24. thousand, *Numbers* 25.9. Thus the contrariety which seems to be betwixt those two places, may be better accorded, than to say (as some doe) that the pen men or scribes fail'd in copying out the bookes. Or, (as others) that it was κατ' ἐπεξηγησιν in *Paul*: or as others, that *Paul* is not contrary to *Moses*, seeing that if there were 24. thousand, (as *Moses* saith) there were 23. thousand: for there is no reason why the Apostle should use the lesse number rather than the greater, (except that which I have said) considering the greater is as round a number as the lesse.

Object. VI. David sinned in numbring the people, and they were punished for his sinne: *Achan* sinned & the people fell slaine before the men of *Ai*: therefore every man doth not beare his owne entire burden. The like may be said of the children of the Sodomites, and of the first borne of the *Egyptians*, who bare the burden of their parents sinne. *Answ.* The people were punished for their owne sinne: & so was *David*, albeit not in his owne, but in their persons: for God punished him in his kinde, in destroying the people with that fearfull plague, in whose great multitude hee had glorified so much. Indeed their punishment was occasioned by his sinne: but caused by their owne: for no man, though never so holy, is without sinne, and therefore none but deserve punishment: nay, *it is Gods mercy that we are not consumed, Lam.* 3.22.

And albeit all the infants perished in the Deluge, and in the overthrow of Sodome and Gomorrha, which could neither imitate, nor approve the actions of their fore-fathers: yet their death was deserved. For though infants be truly called *innocents*, in regard of actuall sinne: yet they are not *innocents* in regard of originall: for from the wombe they carry a wolvish nature, which prepares them to the spoile, though they never did hurte. The Scorpion hath his sting within him, though he doe not alway strike; and though a Serpent may bee handled whilest the colde hath benummed him; yet when hee is warmed, he will hisse out his venemous poison. Mans practice doth cleare God of unjustice in this behalfe, in killing the young cubbes, as well as the old foxes; the wolves whelpes, as well as the damme. Albeit if wee speake of their finall estate, and come to particulars, wee are to leave secret judgements to God. The example of *Achan* is more difficult, seeing that for his sinne, 36. of the people were slaine, *Iosh.* 7.5. and his whole familie rooted out, verse 25. who were not consenting to his fact, nor guilty of his sinne. Yet something may be probably said in this case. First, that they were guilty of this his sinne in part, in not punishing theft so severely as they ought to have done, which was a means to embolden *Achan* to steale the execrable thing. Secondly, that private good must yeeld to the publike; as the life of every particular person, to the generall good of the whole Common wealth: thus souldiers in the warres, redeeme the publike peace by the losse of their owne lives: now the manifestation of the glory, of the wisedome, power, and justice of God, is the publike good of the whole Church: therefore mens private good, even their lives, must give place to it: especially considering he never inflicts temporall punishment for the publike good of his Elect, whom hee corrects in judgement, not in injury. Thirdly, howsoever *Achan* did beare the burden of his owne sinne; this judgement might bee inflicted upon them for their good: for temporall punishment, yea, death it selfe, is sometimes inflicted for the good of those that are punished, as we see in the children of the Sodomites, many whereof (no doubt) were taken away in mercy, lest malice should have changed and corrupted their mindes: and sometime for the terror of others, to bee a warning-peece to make them take heede; and sometime for both: as it may bee it was in this particular. Fourthly, sinne committed by a particular man, that is a member of the politike body, doth after a sort belong to the whole body: thus

thus the Lord saith, that *blood defileth the land, which cannot bee cleansed of the blood that was shed therein, but by the blood of him that shed it, Numbers* 35.33. And thus *Achans* sinne, though not knowne to the people, made the whole army guilty before God, till hee was put to death, *Iosh.* 7.11, 12. Lastly, if the tything of an army, for the offence of some few, have beene thought lawfull and just: why should the death of 36. men seeme unjust for the sinne of *Achan*, especially considering it was to make the people more provident to prevent, and take heed of the like evill? If these reasons satisfie not, yet let us rest in this, that Gods judgements are often secret, but alwayes just. See *Aug. lib quæst. in Iosu q.* 8. and *Calvin in 7 cap. Iosh.*

Object. VII. If every man must beare his owne burden, *David* shall as well beare the burden of his murthering *Vrias* by the sword of the children of *Ammon*, as *Saul* the murthering of himselfe with his owne sword: *Peter* his denying Christ, as *Iudas* his betraying him, &c. *Answ.* By the sentence of the Law, every one is to beare his owne burthen, and to satisfie for his owne sinne, in his owne person: but the Gospell, (the second part of Gods word) makes an exception: which is, that they which have their sinnes set upon Christs reckoning, shall not give account for them against: and those that have the burden of them laide upon his shoulders, (who hath borne our sinne in his body upon the crosse, 1 *Pet.* 2.23.) shall not beare the burden of them themselves at the last judgement. Therefore true beleevers, which have Christ their surety, satisfying the rigour of Gods justice for them, shall not answer or satisfie for them themselves: for they are freed by him from a threefold burden. First, from the burden of ceremonies, (and so consequently of humane lawes and ordinances) which were *a yoke* (is *Peter* saith) *which neither we, nor our fathers were able to beare, Acts* 15. Secondly, from the burden of miseries, and crosses which befall men in this life. He doth ease us of this burden, by his word and Spirit, either in removing them away, *Psalm.* 81.7. or in giving strength and patience to beare them, 2 *Cor.* 12.9. or in mitigating and proportionating them to our strength, 1 *Cor.* 10.13. Thirdly, from the burden of sinne, as well originall, as actuall, in being made *sinne*, that is, accounted a sinner, and made a sacrifice for sinne, for us: as also by ealing them that are heavy laden, in pacifying the perplexed conscience, *Mat.* 11.28. It will bee said, if Christ beare the burden of our sinnes, every man shall not beare his owne burden. *Ans.* Both be true, & may well stand together: for *Legally*, every man is to beare his own burden, the law requiring personall obedience, or satisfaction, or both. *Evangelically*, Christ our surety doth beare the burden of them, and satisfie Gods justice for them, 1 *Pet.* 2.23.

Vse. Hence we learne, first, that no man can pay a ransome for his brother, or redeeme his soule from death, or satisfie the justice of God for his sinne, seeing that every man by the tenour of the Law, is to beare his owne burden: and by the Gospell none can be our surety but Christ.

Secondly, here we see the nature of sinne, that it is a burden to the soule: for it is heavier than the gravell of the earth, and the sand of the sea. It is a burden to the wicked angels: for it weighed them from the highest heaven, and made them fall like thunderbolts into the lowest hell. To man: for as *David* saith, it is a *grievous burden, too heavy for him to beare, Psal.* 38.4. To God: for the hypocriticall and ceremoniall service of the Iewes, was such a *burden unto him that hee was weary to beare it, Isa.* 1.14. *Behold, I am prest ed under you, as a cart is prest that is full of sheaves, Amos* 2.13. To the creatures, who groane under this burden, being by mans sinne, subject to vanity and corruption, *Rom.* 8.20, 21. Hence it followeth then, that those which feele not the waight and burden of their sinnes, are dead being alive, as *Paul* speakes in another case, 1 *Tim.* 5.6.

Thirdly, wee are not to wonder that sinne, being so heavy a burden, should bee made so light a matter, by carnall men: for it is a spirituall burden, and therefore no marvell though it be not felt of them that are all flesh, and no spirit.

Fourthly, this shewes that the more a man doth feele the burden of his sinnes, the greater measure of grace and spirituall life hee hath: and the lesse he feeleth it, the more he is to suspect himselfe, that the graces of God doe want and decay in him. For corruption is not felt by corruption, but by grace: and therefore the more a man doth feele the burden of his owne corruptions, the more grace he hath.

Fifthly, by this wee see, that the greatest part of the world are dead in their sinnes, in that they have no sense nor feeling of this heavy burden. There is indeed great crying out of the stone in the reynes, because it is felt to be a great torment to the body: but there is little or no complaining of the stone in the heart, because men want spirituall life and sense to discerne it. All men can take pitty upon a beast, if hee lye under his burden, and will bee ready to helpe him upagaine. But al have not the like sight and sense of the spirituall burden of sinne, nor sympathy of the misery of their brethren, groaning under it.

Sixtly, whereas *Paul* saith, *Every man must beare his own burden*, he mereeth with the prophanenesse and Atheisme of our time, when men make a mocke at the day of judgement, and the strict account that every man is to give for himselfe. The Iewes were wont to jeast at the threatnings of God, denounced

by the Prophets, and to call the visions of the Prophets, *onus Iehovæ, the burden of the Lord*, in a merriment, using it as a by-word, *Ieremy* 23.34. 36. 38. Thereby signifying that the threats of God were but vaine bugs, or scarre-crowes, which might perhaps terrifie children, but could not hurt them. The like prophanenesse, infidelitie, atheisme, hath crept into the mindes of many, who otherwise professe the Gospel, which they testifie by their speeches, in saying they are sure sin is nothing so ougly, hell is not halfe so hot, nor the devill halfe so blacke, as preachers say they are: or if they be, they are sure they shall not goe laden alone, with the burden of their sinnes, but shall have company, and shall perhaps abide the brunt as well as their fellows. But alas, they know not that the burden of sin is intolerable, that it will eternally presse them downe to the gulfe of hell, and that they shall never bee able to bee rid or eased of it.

Seventhly, we are here admonished to take heed of every sinne, for there is no sinne so small but hath his waight, and such a waight, as will presse downe to the bottomlesse pit, *Rom.6.* 23. And though some bee greater than others, and sinke a man deeper into condemnation, yet many small sinnes will as easily condemne, as a few great. Like as sands, though but small in quantity, yet being many in number, will as soone sinke the ship, as if it were laden with the greatest burden.

Eightly, seeing the guilt and punishment of sinne, is so heavy a burden, we are to ease and disburden our selves thereof. And that we may doe this, wee must labour to feele the intolerable waight of it pressing and oppressing the conscience. Therefore as those, who in their sleepe are troubled with the *Ephialtes* or *Mare*, feeling (as it were) a great mountaine lying upon them, and pressing them downe, would give all the world the waight might be removed: So wee feeling the waight and burden of our sinnes, are to labour to be disburdened and eased thereof: and this we shall doe by our repentance towards God, and faith in Christ, *Matth.* 11.28. *Come unto me all yee that are weary and laden, and I will ease you.*

Verse 6. Let him that is taught in the word, make him that hath taught him partaker of all his goods.

In these words the Apostle layeth downe another rule, touching the maintenance of the ministery, and competency of allowance, for the Ministers of the word: for it seemeth that the Ministery among the Galatians, was at that time much neglected, at least not so respected as it ought.

In handling of the rule, I will first shew the meaning of the words: secondly, the reasons of the rule: thirdly, the objections against it: lastly, the doctrine and uses, that are to be gathered from it.

The meaning.

Let him that is taught] The word translated *taught*, signifieth him that is catechized or taught familiarly, by word of mouth, or lively voyce, as when children are taught the first principles of religion. But here it hath a larger signification (as *Oecumenius* hath well observed) for him that is any way taught and instructed, whether it be in the first principles, and rudiments, or in points of greater difficulty, whether plainly and familiarly, (as catechizers use to doe:) or more profoundly, for the instruction of the learned.

Taught in the word] What needs this addition (may some say) is there any catechizing without the word? *Answer.* The Apostle addeth *in the word*, to shew that hee meaneth not so much the doctrine of Christian religion, contained in the Scriptures, as the doctrine of the Gospell, which by an *excebe*, or peculiar excellency, is called *the word*. *Act.* 16.6. *They were forbidden of the holy Ghost to preach the word in Asia*: which is expounded verse 10. to bee the preaching of the Gospell: Thus it is used, *Act.* 14.25. *When they had preached the word in Perga. The sower soweth the word.* And so in sundry other places. And it is further called *the word of the kingdome*, *Matth.* 13. 19. because it teacheth what is the kingdome of grace and glory: & because it being beleeved, or (as the Apostle speakes, *Heb.* 4 2.) *being mingled with faith in our hearts*, doth make us free denizens of the kingdome of grace in this life; and doth advance us to the kingdome of glory, in the life to come. Secondly, it is called *the word of God*, because he is the Author of it, and no creature, man, or Angell, 1 *Thessal.* 3.13. Thirdly, *the word of salvation*, *Act.* 13.26. because it shewes the way, and meanes of attaining salvation. Lastly, *the word of life*; *Act.* 5.20. because it doth not onely shew the narrow way, that leadeth to *eternall life*; but it is in it selfe *a lively word, and mighty in operation*, *Hebrewes* 4. 12. For as the powerfull word of God in the beginning, did give being to things that were not; so the Gospell (being the power of God to salvation to every one that beleeveth) doth make new creatures, by the immortall seed of the word.

Make him that taught him] *q.d.* catechized him, yet as before it must bee taken generally for any kinde of teaching or instruction; for so the word is used elsewhere in Scripture; as *Luke* 1. 4. *Act.* 18.25. *Romanes* 2.18. 1 *Cor.* 14.19. so that this text gives us no just occasion to speake of the originall, manner, use, and profit of catechizing.

Partaker of his goods] By *goods* hee* understandeth food, raiment, lodging, bookes, and other necessaries, without the which, a Minister of the word cannot follow his calling: for *Paul* calleth these, *goods*; according to the common opinion, which so judgeth of

* προσὼπου τινὸς. Oecumen.

of them. *Luke* 12.19. *Soule, thou hast much goods laid up for many yeares. Luke* 16.25. *Sonne, remember that thou in thy life time receivedst thy good things.*

Make them partaker] That is, communicate, afford, give unto them these temporall things, seeing they give you spirituall.

Of all his goods] Not in giving all away, but imparting to their teachers what they stand in need of: accounting nothing too deare for them. The Papists upon this ground take tythe of all, as the Priests did in the Levitticall law: whereas *Paul* speakes nothing of tythes.

There are foure principall duties, which the people are to performe to their Pastour, three of them are recorded elsewhere in scripture. The first is, to heare them as Embassadours sent of GOD, with reverence. The second is, to obey them, and submit themselves unto them in the Lord. The third, to love and honour them for their workes sake. The fourth, the Apostle speakes of in this place, to give them not onely countenance, but also maintenance.

The reasons of this rule are many and waighty.

Wee are bound (even by the bond of nature) to maintaine our parents, if they bee in want; because they maintained us, and gave unto us our being: *Paul* saith, *It is an honest thing, and acceptable before God, for Children to recompence their Parents and Progenitors*, 1 *Timothy* 5.4. Now if this bee so, men are bound by the same right to maintaine their spirituall fathers in Christ, that have begotten them anew, by the preaching of the word: as *Paul* saith, *Hee travelled in paine of the Galatians, till Christ was formed in them*, *Gal.* 4. and that *he begat Onesimus in his bonds*, *Philem.* verse 10. And 1 *Corinth.* 4.15. *In Christ Iesus I have begotten you through the Gospell.* Hence *Paul* commendeth the Galatians, *Gal.* 4. 15. for that, if it had beene possible, they would have plucked out their eyes, and have given them him. And surely we owe unto our spirituall parents, and fathers in Christ, not onely this temporall trash, but even our selves, as *Paul* saith to *Philemon*, verse 19. *Albeit I doe not say unto thee that thou owest unto me, even thine owne selfe.*

II. It is a law of nations, and a conclusion grounded upon common equity, that those that watch, labour, and spend themselves, as a candle to give light to others, and that for the common good of all, should bee maintained of the common flocke by all. And the Lord chargeth all the twelve tribes, even all Israel, *Deut.* 12.19. *Beware that thou forsakest not the Levite, so long as thou livest on the earth.*

III. Every trade, calling, and condition, of life, is able to maintaine them that live therein (as experience shewes:) therefore we may not thinke, that the Ministery, being the highest calling, should be so bare, or barren, as that it cannot competently maintaine them that attend thereon.

IV. The Ministers are the Lords souldiers, his Captaines, and Standard-bearers, and therefore are not to goe a warfar at their owne cost: the Lords labourers in his vineyard, and therefore are worthy of their wages, and ought to eate of the fruit of the vineyard: the Lords shepheards, to eat over the flocke of Christ, to feed his sheepe, & therefore ought to eate of the milke of the flocke. And seeing it was forbidden that no man should muzzle the mouth of the oxe, that treadeth out the corne: shall we think that God would have those that thresh in his floore, and separate the wheate from the chaffe, the precious from the vile, to be muzzled, or not to live upon their labours? *for they are worthy double honour*, that is, all honour, reverence, helpe, and furtherance, *which labour in the word and doctrine*, 1 *Tim.* 5 17.

V. The Ministers are to give themselves wholly *to reading, exhortation, doctrine, and to continue therein*, 2 *Tim.* 4 13, 15, 16. they are wholly to devote themselves to the building of the Church, and to the fighting of the Lords battels; and therefore *not to bee entangled with the cares of this life*, 2 *Tim.* 2 4. therefore they are to have their pay, and their allowance, that so they may attend upon their callings without distraction.

VI. It is the ordinance of God (as *Paul* saith, 1 *Cor.* 9. 14. that they which preach the Gospell, should live of the Gospell: therefore those that doe not their indeavour, and enlarge not their liberality to uphold and maintaine the Ministery in good estate, they withstand (as much as in them lyeth) the ordinance of God: besides they waste & make havocke of the Church of God, and are guilty of the blood of all that perish for want of instruction.

I adde further, it is the will of God, that the Ministers which labour in the word and doctrine, should be plentifully and liberally provided for: (yet with moderation, that they draw not all mens wealth into their purses, as the Pope, and church of Rome have done into their coffers, of whom it is truely verified, *Religio peperit divitias, sed filia devoravit matrem.*) which I prove from the Levitticall law: for the whole Land of promise, being no bigger in compasse than Wales, or the fourth part of England: yet yeelded unto the Levites, at the appointment of God, besides the share which they had out of the sacrifices, besides tenths, first fruits, &c. 48 Cities, with their suburbes.

It may here be demanded, whether the Ministers of the word are now to be maintained by common contribution, and liberality of the people, or not?

Answ. We must consider, that if the Ministers bee sufficiently provided for, by set

stipends, as by some foundation, or by the revenewes of the Church, men are not bound to contribute unto them, and make them partakers of all their goods; although in regard of thankfulnesse, *they owe unto them even themselves*, as *Paul* telleth *Philemon*; but onely such as have not else wherewith to maintaine themselves. And wee must consider the reason why *Paul* commandeth all that are instructed in the word, to make them that instructed them partakers of their goods, to wit, because in *Pauls* time, and long after, the Church was not endowed with lands or goods, whereby the Ministery might bee upholden, neither had it publike Christian Magistrates, but was under cruell tyrants in persecution: and therefore those that were taught in the word, were to maintaine their teachers by liberall contribution, otherwise they might starve: but now the Church being greatly inriched, they may without contribution be sufficiently maintained of the Church goods.

And that it is much more convenient for the Ministers to bee maintained by set stipends, arising from goods proper to the Church, than by voluntary contribution, it may appeare by this, in that it cuts off sundry inconveniences, which in voluntary contributions either cannot bee, or are hardly avoyded. First, flattery, and suspition of flattery, in being thought to have some persons in admiration, because of advantage. Secondly, the poorer sort are no way disgraced by this means, as they should bee in contributions, except they did give ratably as the rest. Thirdly, dissembling and deceit, in making as though they received little, when as they have much, is cut off in a set stipend. Fourthly, the evill disposed would not so easily cast off their Minister, and seeke a new that would teach for lesse; or would give nothing at all, if they were touched to the quicke, and galled for their sinnes. Fifthly, ostentation in some in giving much, and disdaining those that give lesse. Sixtly, suspition of covetousnesse and filthy lucre in the Ministers in seeming to take of those to whom they ought to give. Seventhly, disgrace of the Ministery, in gathering themselves, or sending others to gather the peoples liberality from doore to doore. Lastly, a set stipend comes nearer the order appointed by God, in maintaining the Priesthood under the Levitticall law.

In the next place, I will answer the common objections that are made to the contrary, by such as thinke it is as easie a matter to say service in the Church, and to doe service in the house: to stand at the altar of God, as to follow their masters Plough; to preach in the Pulpit, as to talke in the Taverne.

I. Objection. 2. *Thessal.* 3.10. *They which will not worke, must not eate.* But Ministers never plough, nor sowe, nor hedge, nor ditch, nor use any painfull labour: for of all men they have the easiest lives: their greatest paines is to reade over a few bookes, or to speake a few words once or twice a weeke. Therefore they are not to bee maintained.

Answer. There is a twofold labour, one of the body, another of the minde: now albeit the Ministers doe not weary themselves in bodily labour, yet they are not therefore idle: for the labours of the minde, doe farre exceede the labours of the body: they are more painfull, they spend the spirits more, they consume naturall moisture, and bring olde age sooner. The holy Ghost calleth the Ministery, *the worke of the ministery*, *Ephes.* 4. 12. nay, *a worthy worke*, 1 *Tim.* 3.1. therefore *Paul* saith, that *those Elders are worthy double honour, that labour in the word and doctrine*, 1 *Tim.* 5.17. & he exhorts the Thessalonians, that they would know them that *labour* among them; and that they have them in singular love, for their *workes* sake, 1 *Thess.* 5. 12, 13. Hence it is that the Scripture doth usually compare the worke of the ministery, to the most toylsome labour that may bee, as to the worke of the husbandman, to setting, to plowing, to sowing, to reaping, to the labour in the vineyard: and the Minister to a builder: to a shepheard that watcheth his flocke; to a soudier that fights in the warres, &c. Againe, we may not judge of the painfulnesse of the calling, by the outward appearance: for so a man would thinke a King had the easiest life of all: when as the truth is, the toyle which he takes, & the care wherewith he is possessed, doe exceed all other cares: if a man knew the travaile that is required to the weilding of a sceptre, and the paine that is taken in wearing of a heavy crowne, he would hardly stoope downe to take the one into his hands, or to set the other upon his head. The master builder doth not hew the stones, nor worke the morter, nor carry the rubbish, nor any such like drudgery: but onely standeth by, and directeth the workemen; and yet his labour is double to any of theirs. The master of a Ship (a man would thinke) were idle, and did nothing: he stands not to the tackling, he stirreth not the Pumpe, hee driveth not the Oares, hee soundeth not the deepe, he rideth not the ropes: but onely sitteth still at the sterne, and looketh to the Pole-star, and guideth the compasse; yet his labour passeth all the rest, were it not for him, the ship would runne her selfe under the water, or strike upon the Rocks, or split upon the sands, or fall foule with another (as Marriners speake.) Even so for all the world fareth it with the Ministers of the word: they seeme to sit still, to be at ease, to do nothing, and yet their labour is double and treble to other mens bodily labour, except they be unfaithfull, and doe the worke of the Lord negligently.

II. Objection. *Paul* laboured with his hands in making of Tents, *Act.* 18.13. that he might not

not be chargeable to any, *Act.* 20. vers. 34. 2 *Thess.* 3.8. Therefore Preachers are to maintaine themselves by their handy labour, and not bee chargeable to the Church. *Ans.* *Pauls* example proveth not, that the Minister ought to live by the labour of his hands: for first, himselfe received a contribution of the Philippians, when he was absent from them, *Phil.* 4. 16. *When I was in Thessalonica yee sent once, and afterward again for my necessity.* Therefore if *Paul* received exhibition from other Churches, where he did not labour, it is lawfull for the Ministers to receive of those whom they doe instruct. Secondly, consider the reasons why *Paul* would not take wages of the Church of Corinth, and some others. I. Lest hee should bee a burden unto them, 2 *Thess.* 3.8. *We wrought with labour and travell, day and night, because we would not bee chargeable to any of you.* 2 *Cor.* 11.9 *In all things I kept and will keepe my selfe, that I should not bee grievous unto you.* II. That he might give a president or example to others to treade in his steppes, 2 *Thess.* 3.9. *Not but that we had authoritie, but that we might make our selves an example to them to follow us.* III. That he might manifest what his end was in teaching the Gospell, not to seeke himselfe, but the salvation of his hearers. 2 *Cor.* 11. 14. *I seeke not yours, but you.* And v. 19. *We doe all things for your edification.* *Phil.* 4. 17. *Not that I desire a gift, but the fruit which may further your reckoning.* IV. That he might confound the false apostles, which taught not freely, but received wages for their labour, whereas he received none: or lest they should slander him and his ministery, if he should receive wages, that he did it for filthy lucre. 2 *Cor.* 11. 12. *But what I do, that will I do, that I may cut away occasion from them which desire occasion, that they might be found like unto us in that wherein they rejoyce.* Therefore *Pauls* example is altogether impertinent, and proves nothing. For 1. he himselfe tooke wages: 2. when as hee refused it, it was upon speciall consideration: 3. he did not onely permit, but also command that the Ministers should be maintained.

III. Object. *Matth.* 10.8. *Freely yee have received, freely give*: therefore as it was unlawfull for the Apostles to take any reward for their labour, so is it for Preachers at this day. *Answ. I.* This Text is specially to be understood of the extraordinary gift of working miracles, which Christ having freely bestowed upon them, he would have them to use freely, not seeking thereby to inrich themselves by exacting or taking any thing, or to win reputation and glory among men. II. If we understand it of the whole Ministery, as well of preaching, as of working miracles, it is to be taken as a precept forbidding onely filthy lucre, that they should not make merchandize of the word of God, setting it to sale, in preaching the word with purpose to benefit themselves, to feed their bellies, or to get a name and reputation in the world, which is forbidden in other places, as 2 *Tim.* 3.3. *Tit.* 1.7. but for the glory of God, the discharge of their duties, and the salvation of their hearers. Great reason there is of this precept. 1. Because the graces of God exhibited unto us in the preaching of the word, are so precious, that they cannot be valued at any price, all earthly things a man can desire, are not to be compared to them, as the Wiseman saith: therefore *Peter* said to *Simon Magus*, *Thy money perish with thee, because thou thinkest that the gift of God may bee obtained by money.* *Act.* 8.20. 2. Because it is not in mans power to sell them, seeing he is not Lord over them, but steward and dispenser of them, 1 *Cor.* 4. vers. 1. 3. Because that which God hath given freely, ought not to be sold basely: seeing by that meanes that is made saleable, which God would have free, which kind of merchandize is used in the Church of Rome at this day, in their Indulgences, wherin they sell pardons for remission of sinnes, and set even heaven it selfe to sale, for a small summe of money. III. This Text must so be expounded, as that it crosse not other precepts in this commission, and that Christ bee not contrary to himselfe; which he should be, if it were unlawfull for preachers to take any thing for their paines: for in the 10. verse he saith, *The workeman is worthy of his meate*: therefore he may receive it: and vers. 11. hee enjoynes them to enquire in every Towne where they came, who is worthy, *and there abide.* Therefore they were not utterly barred from taking all necessaries, for they might take their lodging, their food, their rayment, with this they were to be content, and more than this they might not take, though it were offered them, or forced upon them. Thus *Elizeus* refused the gift offered him by *Naaman*, for curing his leprosie, lest Gods gifts should be made a gaine, or lest that which was given to set forth Gods glory immediately, should bee an occasion of satisfying mens greedy desires.

IV. Objection. *Matth.* 10.9. The Apostles are forbidden by Christ to possesse gold, or silver, &c. *Ans.* We may not precisely urge the letter of the text, for so we shall make the Apostles practice contrary to Christs precept: and so he should condemne himselfe; for he had his bagge, which *Judas* bare. He had besides his upper garment, *John* 13.4. and coat without seame, *John* 19.23. *Luk.* 22.36. *Peter* had sandalls, *Act.* 12. *Paul* had a cloake, 2 *Tim.* 4. Yea Christ afterward saith unto them, *But now he that hath a bag let him take it, and likewise a scrip, &c.* II. It was a temporary precept, given them in commission onely for that present; and their going without gold, silver, a scrip, two coats, shooes, a staffe, signifies, that they should goe in hast, committing themselves wholly to the providence of

God, not caring for provision or victualls, which is signified by a scrip, by silver & gold: nor of change of raymen, signified by two coats: nor of defending themselves against violence, by the staffe.

Vse. Here we see that there are two sorts of men in the Church, some teachers, others to be taught, called in Scripture *teachers and hearers*. The ground of this distinction, is taken from the good pleasure of God, who hath ordained that man should be taught by man, partly because of mans weakenesse, who could not endure the glory and majesty of God, speaking unto him: partly, that nothing might bee ascribed to the excellency of the instrument, in the conversion of men, but that God might have all the glory of it, as the Apostle speakes, 2 *Cor.* 4. 7. *We have this treasure in earthen vessels, that the excellency of that power might be of God, and not of man.* There is set downe, *Deut.* 5. 23. &c. a notable ground for the institution of the holy Ministery by man, in stead of Gods lively voice from heaven. And it was one of the ends which God had in giving his law in so great majesty, to teach us, that it is for our good that hee doth not instruct us with his owne lively voyce from heaven, and speake unto us in his owne person: and that therefore we should be content, nay desirous rather to bee taught by man. For when the people desired that they might not heare the voyce of the Lord any more, but that *Moses* might speak unto them, the Lord answered, *They have done well to say so, I will raise them up a Prophet from among their brethren, like unto thee, and I will put my words in his mouth, and he shall speake unto them all that I command him*, *Deut.* 18. 17. 18. This offseth the curiosity of those, who not contenting themselves with the word of God delivered by the ministery of man, desire that God would speak unto them with his own mouth from heaven. For the Israelites found it by experience, that it was a fearfull thing, full of horrour and astonishment to heare the voice of God, therefore they desire *they may heare it no more, lest they die*, *Deut* 18 16. But the Anabaptists of late, that under the New Testament, *all shall be taught of God*, *Iohn* 6. 45. and *they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord.* Therefore the publike ministery is now needlesse. *Answ.* The words must not be understood simply, but comparatively, and synecdochically. Comparatively, that there shall be far greater knowledge under the new Testament, than was under the Old, *Isa.* 11 9. The Apostle saith not, that there shall bee no teaching at all, (for Christ hath given some to bee Prophe s, others Pastors and Teachers, for the worke of the ministery, and the edification of the body of Christ, *Eph.* 4. 11, 12.) But that there shall be no need of this kinde of teaching, to catechize them in the first rudiments, as to teach them what God is. Synecdochically, not of perfect and absolute knowledge, for we all *know but in part*, 2 *Cor.* 13. 12. but of initiate or inchoate knowledge, which shal be consummate in the life to come.

Ier. 31. 34. Heb. 8. 11.

Further, upon this distinction it followeth, that hearers are not to intermeddle with the publike duties of the ministery; for every man is to abide in the calling wherein God hath placed him, and therein to live contented, 1 *Corin.* 7. For no man may take unto himselfe this honour, but he that is called, as was *Aaron*, *Hebrewes* 5. 4. For albeit it be true which *Ambrose* writeth, that in the beginning of the preaching of the Gospell, and founding of the Church of the New Testament, all Christians did teach and baptize indifferently: yet afterward, when the Churches were founded, it was not lawfull, neither is it now. And though there be neither *male nor female in Christ, but we are all one in him*, *Gal.* 3. 28. namely, in receiving of the Gospell: yet in dispensing of it, there is great difference: it being unlawfull for a woman to preach, or publikely to teach; *I permit not a woman to teach*, 1 *Tim.* 2. 12. *Let women keepe silence in the Churches, for it is not permitted unto them to speake*, 1 *Cor.* 14 34. *Apoc.* 2. 20. This condemneth the fantasticall opinion of the Anabaptists, that all men may speake publikely without any difference, according to the instinct of the Spirit, and measure of his gifts.

In comment. in 4. ad Ephes.

1 Tim. 1. 3. *ut irrogabiscertis. Nec aliud, ut hæc, nec aliter, ut Pulg. edit.*

Againe, when *Paul* saith, *He that is taught in the word, &c. him that taught him in the word, &c.* He shewes what the duty of the Minister is, that lookes to live by his ministery, namely, not to feed his auditory with Philosophy, or fables, or lying Legends: not to preach poeticall fictions, Thalmudicall dreams, Schoolemens quiddities, Popish decrees, or humane constitutions, or to tickle the itching eares of his auditory with the fine ringing sentences of the Fathers (for what is the chaffe to the wheate?) but hee must preach *the word of God*: for there is no word nor writing in the world besides, that hath a promise to be the power of God to salvation, *Rom.* 1. able to make men wise to salvation, 2 *Tim.* 3. 15. to give an inheritance amongst them that are sanctified, *Act.* 20. To be lively and mighty in operation, sharper than any two edged sword, entring through, even to the dividing asunder of the soule and spirit, the joynts, and the marrow, and to be a discerner of the thoughts & intents of the heart, *Hebr.* 4 12. and that can make the man of God absolute to every good worke, 2 *Tim.* 3. 17. but onely this word given by divine inspiration. Is being not onely the seed by which wee are begotten and borne anew, but the food by which we are nourished: both milke for the babe, that is, a novice in religion, & strong meate for him that is of yeares: and therefore being perfect nourishment, the bread of life for him that is hungry, and the water of life for him that is thirsty, what needs there any more?

more? Besides no word nor writing hath the property of fire, save onely the word of God, to dispell the darknesse of ignorance, by enlightening the minde with the saving knowledge of the truth, and to heat, yea to inflame the affection with a zeale of Gods glory, by burning up the corruption of nature. Againe, Divinity is the Mistris, all liberall Arts, tongues, histories, &c. are but handmaids to attend upon her: now when the Mistris is speaking, it is good manners for the maid to hold her peace. To this word alone the Prophets were tyed by their commission: *What I shall command thee, that shalt thou say.* And the Apostles, *You shall teach what I have commanded you.* Christ himselfe taught nothing but that which he had heard and received of his Father, *John* 8. 28. *Paul* delivers nothing but that which he received of Christ, 1 *Cor.* 11. 23. and taught nothing but that which *Moses* and the Prophets had written, *Act.* 26. 22. *Paul* commands *Timothy* to charge the Pastors of *Ephesus, that they teach no divers doctrine*, either for matter or manner, for substance or circumstance. Yet here wee must take heed of extremities, for in some cases is it lawfull in preaching to use Philosophy, the testimony of prophane writers, and quotations of Fathers.

I. When we have to deale with heathen men (who will not be so easily moved with the authority of the Scriptures) we may convict them by the testimony of their owne writers, as *Paul* did the Athenians, Epicures, and Stoikes, by the testimony of *Aratus*, *Act.* 17. 28. and the Grecians, by the testimony of *Epimenides*, *Tit.* 1. 12.

II. In preaching to a mixt congregation, where some are infected with Popery, or some other heresie, and will not receive the doctrine delivered, nor yeeld unto the truth, except it have the consent of the Fathers of the Church.

III. In handling of some controversall point of Divinity, shewing that the doctrine we teach is no new doctrine, but that which was taught in the Primitive Church, especially in speaking to the weake, who have not as yet left their old superstition wherein they were nuzzled.

IV. To cut off the calumniations of the malicious adversaries, who must needs have their mouthes stopped by some other meanes than by the Scriptures.

V. In the necessary unfolding of the meaning of certaine places of Scripture, which without Philosophy cannot bee conceived. In such a case we may use humanity, in descending to the reach and capacity of the auditory, and so teach heavenly things by earthly things, as our Saviour Christ taught regeneration by the similitude of the winde, *Ioh.* 3. Yet all these must be used, first, sparingly; secondly, when there is just cause; thirdly, without ostentation; fourthly, delivering nothing to the people, the, ground whereof is not in the word.

This shewes, that the maine scope of the ministery, is to preach the word purely, and to apply it powerfully to the consciences of men: and it condemnes all deceitfull handling of the word, and all huckster-like dealing, in mingling wine and water together, wheat and chaffe, gold and drosse, in preventing it with aguish and sottish conceits, in wresting it with allegories, tropologies, and anagogies, and in wringing the Text they make it bleed, and so (as an ancient Writer saith) presse the two dugges of the Scriptures, the old and new Testament, that in stead of milke they drinke nothing but blood. This teacheth the hearers likewise to rest contented with the bare word, without hungring after new doctrines, as the Athenians after newes, or being drawne away from the simplicity that is in Christ, by the subtilty of seducers; or by devices and quiddities of mans braine. Let those therefore which loath Manna, and long for Quailes, remember that if God give them their desire, hee will also give them their desert. Let them take heed lest hee punish them with a famine, not of bread, nor a thirst of water, but of hearing the word, *Amos* 8. v. 11. And let those that have *itching eares*, in heaping up to themselves a multitude of teachers, take heed also that they have not *tingling eares*, when they shall heare of the judgements of God for the contempt of his word.

Volusian. epist. ad Nicol. 1. Scripturarum mammillas dum diutius presserunt, sanguinem prolexisse videntur.

2 Tim. 4. 3.

1 Sam. 3. 11.

Further, whereas *Paul* saith, *He that teacheth is to be maintained*: it is a good *Item* for all idle drones that will not labour, and all dumbe dogges that cannot barke, they may not expect the maintenance which is due unto the Ministers: for it is generally true of all men, and much more true of the Minister, that *he which will not labour, must not eate.* And great reason it is that hee which looketh for his hire, should doe his worke: he that would live of the sacrifice, must minister at the Altar: hee that lookes to be fed with corporall bread, should breake unto his hearers the bread of life: hee that would reape carnall things, should sow spirituall things; hee that would not have his mouth muzled, should thresh out the corne: he that would drinke of the wine, should plant the grape: he that lookes for milke, should feede the flocke: that is, he that will live of the Gospell, should teach the Gospell. It is a maxime not onely of the Canon law, but grounded upon the law of nature, that *beneficium postulat officium, a benefit requireth a duty*; or more plainly, *a benefit requireth an office*, and diligence in the office. They therefore that care not so much for the feeding of the sheepe, as for the feeding of themselves, and feare not so much the losse of the flocke, as the losse of the fleece; doe not onely violate the law of God, but even the law of nations, and the law of nature.

2 Thess. 3. 10.

1 Cor. 5.

Againe,

Againe, hence I gather, that those that labour in the word and doctrine, may lawfully take wages, albeit they have sufficient of their owne to maintaine themselves: it is the very equity of this text. For if they that are instructed in the word, are to make those that instructed them partakers of their goods: then it is lawfull for them which instruct and teach, to receive something in recompence of their labour, seeing that *the labourer is worthy of his wages*. Yet this one caveat must bee remembred, that if receiving of wages bee a hinderance to the Gospell (as it would have beene in *Paul*) it is not lawfull: for wee may not so use our liberty, as that we thereby hinder the free course of the Gospell.

We may here further perceive the great want of devotion which is in most men of these daies. For as the cry of the poore in the streets, and at our doores, is an argument that there is no mercy, no bowels of pitie and compassion: So, in that there are so many needy poore wandring Levites, which would gladly serve for a morsell of bread, or a sute of rayment, it is a pregnant proofe there is very small devotion in men for the maintenance of religion; especially in those which are so strait laced, and short sleeved, in bestowing any thing for the good of the Ministery; and yet in keeping of hounds and hawkes, and worse matters, in maintaining players, jesters, fooles, and such like, are very lavish and profuse, to their great cost. This hath been the practice of the world, and the contemptible estate of the Ministery in former time. Foure hundred false Prophets were richly provided for at *Iezabels* table, 1 *King* 18. 19. whereas the true Prophets of God in the meane time were faine to hide their heads, having scarce bread and water, and that not without danger. Well, her practice shall condemne a number of professors; nay, our forefathers zeale and forwardnesse, (notwithstanding they lived in blindnesse) shall condemne our coldnesse in this behalfe: what speake I of our forefathers? even the stones in the ruinated Abbyes, and other religious houses, shall rise up in judgement against us: for those places could maintaine thirty or fortie idle bellies, which did nothing but nuzzle men in superstitious idolatry: whereas now the same place will not competently maintaine one or two to instruct them in the way to eternall life. And no marvell: for we take from the Church as fast as they gave to it. In old time they were wont to say, *What shall wee give the man of God?* 1 *Sam.* 9. but now with the sacrilegious church-robbers, they say, *Come, and let us take the houses of God in possession*, *Psal.* 83. 12. The Iewes were exceeding forward and liberall in their contribution to the Tabernacle; some brought gold, others silver, silke, pretious stones; the meaner sort, rams-skinnes, goats-haire, &c. so that more than enough was offered by them, in such sort that *Moses* was forced to cause a proclamation to bee made to stay the people from offering, *Exod.* 36. 5, 6. This their example in being so forward to contribute to the materiall Temple, shall condemne our backwardnesse in conferring so little to the Ministers, who are the living Temples of God, and to the ministery which is in the place of the altar: for looke by how much God hath diminished the cost of the Altar, and the charges of the ceremoniall worship under the Old Testament, by so much more doth he require the Ministerie to be maintained, and spirituall worship furthered in the New.

Lastly, if they that doe not put to their helping hand to uphold the Ministerie, are to be condemned, what condemnation trow we then belongs to sacrilegious persons, that rob the Church of her renenues, and devoure holy things.

7. *Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reape.*

Here the Apostle preventeth sundry secret objections against the former precept, verse 6. For the Galatians might plead for themselves in this manner. Whereas thou enjoynest us to make those which instructed us in the word, partakers of all our goods: alas, wee cannot doe it. It is an unreasonable thing thou exactest of us: for, as for some of us, we have a great family and charge to looke unto, wife and children to provide for: and for them we must provide, otherwise *we deny the faith, and are worse than infidels*, 1 *Tim.* 5. 8. others are poore and needy, sitter a great deale to receive, than to give: and those that can give, are not so to give, *that others may be eased and they themselves pinched*, 2 *Cor.* 8. 13. And as for the Ministers themselves, many of them are covetous and insatiable, and therefore it is evill spent that is bestowed upon them: some of them need not, and therefore we need not to give: and why doe not those that are needy, follow *Pauls* example, who laboured with his hands, and got his living by making of Tents, because hee would not be chargeable unto any? or why doe they not lead a single life (as in former times they did) that so they may bee lesse burdensome to the Church, and more beneficiall to their brethren? Besides all this, God hath promised he will bee the portion and inheritance of the Levites, and therefore wee need not bee so hastie to share with them in all our goods.

To these and all other vaine and frivolous excuses of the same kinde, made by worldlings of corrupted minds, the Apostle answereth in these words, *Be not deceived, God is not mocked*; as if he should say, I know right well, you are very cunning in seeking out shifts, and pretending reasons to excuse your faults, and to exempt your selves from the performance of the former duty, and so to cover the cursed covetousnesse of your hearts with colourable

colourable excuses: But, be not deceived brethren, they are but figge leaves, ye doe but dance in a netre, you cannot bleare the all-seeing eyes of God: howsoever these reasons may perswade you, and goe for currant with men, yet they are but counterfeit in Gods estimate, (with whom you have to deale) who is not mocked, nor can be deceived, neither will be deluded with such vaine excuses: therefore take heed lest in going about to deceive them, you deceive your selves: for looke how you deale with them, God will deale with you: and with what measure you mete unto them, the same he will measure to you againe; *for as you sow, so shall you reape*. So that in these words the Apostle doth summarily comprise these three things. First, a dissuasion from this their vaine reasoning, and wicked practice, laid downe by way of prevention, *Be not deceived*. Secondly, a reason of the dehortation, shewing that these their excuses are but frivolous and vaine, *God is not mocked*. Thirdly, a confirmation or proofe of his former reason, *for whatsoever a man soweth, that shall he reape*. The dissuasion is laid downe in these words, *Be not deceived*. The like phrase of speech we have in sundry other places, as in that advertisement which *Hezekiah* giveth the Levites, 2 *Chron.* 29. 11. *Now my sonnes be not deceived*: And *Paul* the Corinthians, 1 *Cor.* 6. 9. *Be not deceived, neither fornicators, &c.* 1 *Cor.* 15. 33. *Be not deceived, evill speeches corrupt good manners*. Now men erre and are deceived sundry wayes, both in divine and humane things, (which appertaine not to this place.) Touching the deceit here mentioned, we are to know that a man may be deceived, and that by himselfe two wayes. First, through ignorance, in judging that to be no sinne, which is a sinne, as when a man is perswaded that God is to bee worshipped in an image: that when he persecutes the Saints of God, hee doth God good service. Secondly, when men are so wickedly wilfull, that they wittingly deceive themselves, in thinking they can deceive God himselfe, and so cunningly handle the matter, that hee shall not know their words, nor see their workes, nor understand their thoughts: that whether they doe good or evill, give to the Ministery, or not; live according to the flesh, or according to the spirit, it is all one, seeing he considereth it not, and so promise to themselves impunity, though they sinne willingly, as *Eve* did in putting a peradventure, where Gods threat was peremptory. Both these sorts of deceit are here understood, specially the latter.

Vse. Hence we may observe the deceitfulnesse of sinne, which maketh men thinke all is well with them, and that there is no danger &c. when the case is farre otherwise. This shewes that the *heart of man is deceitfull above measure*, (as the Prophet saith) *who can finde it out?* or who can sound the depth of the deceit of his owne heart? for who knowes the infinite windings & turnings which are in this intricate Labyrinth: Now this commeth to passe, partly by reason of originall corruption, which the Apostle saith is deceitfull, *Heb.* 3. 13. *Take heed lest any of you bee hardned through the deceitfulnesse of sinne*: partly, by reason of long custome in sinne, whereby the heart is inured to deceit, *Psal.* 32. 2. *Blessed is the man — in whose spirit there is no guile*. For from this double ground it commeth to passe, that men are so witty in defrauding the Ministers of their due, in cutting them short of their allowance, in embezeling and purloining from them what they can: and so ingenious in inventing probable reasons, and plausible arguments, to deceive themselves withall, in accounting all to be gained that is thus gotten. This teacheth us first of all, to pray instantly that God would open our eyes that we may see our hidden corruptions, and that hee would anoint them with the eye-salve of the Spirit, that wee may clearly see, and rightly discerne of things that differ, considering that sinne doth often apparell it selfe with the cloake of vertue. Secondly, we are to suspect our selves of our secret sinnes, and to aggravate our knowne sinnes by all circumstances, seeing wee may so easily deceive our selves, in flattering our selves to bee cleare of this or that sinne: or at least not to be so grievous sinners as in truth we are. Thirdly, that it is the duty of the Ministers to warne the people to take heed that they bee not deceived, as *Paul* doth, *Eph.* 5. 6. *Let no man deceive you with vaine words: for, for such things commeth the wrath of God upon the children of disobedience*.

Againe hence I gather, that in the prime of the Church, in the Apostles dayes, when the Church of the New Testament was but in founding, the Ministery was in contempt: and (as it may appeare out of other places) the Ministers were not onely neglected, or contemned, but reviled, persecuted, accounted as the filth of the world, and the off-scouring of all things, 2 *Cor.* 4. 13. or where they were better intreated, they were but abused, scorned, reputed braine-sicke fellowes, as the Prophet was, 2 *King.* 9. 11. and *Paul*, *Acts* 29. 24. This hath beene, and is the account which the world maketh of the Ministers of God, which must bee so farre from discouraging us, that it should minister rather matter of joy unto us, in that wee are conformable by this meanes to Christ our head, who was not onely neglected of all, not having where to rest his head, *Luk.* 9. 58. but laughed to scorne, accounted a por-companion, a drunkard, and a glutton, a forcerer, one that had a devill, and was mad, *John* 10. 20. For *if we suffer with him, we shall bee glorified with him*, *Rom.* 8. 17.

Thus much of the dehortation: the reason followes to bee considered in the second

place.

place, in these words, *God is not mocked*, where the Apostle shewes that their excuses are but vaine, because God is not mocked, nor will be deluded with such pretences.

First, here the Apostles dealing is worthy to bee observed, in that, reproving them which neglected their duty to the Ministers of the word, he bringeth in God himselfe taking the matter into his owne hand, making the Ministers quarrell his owne quarrell: and this he doth, to the end we might see whom we have to deale withall, and whom we doe abuse, when wee abuse the Ministers of the word, to wit, that we abuse not man, but God. For albeit it bee true of all and every sinne, which *David* confesseth of his owne particular murther and adultery, that it is *against God, yea against him alone*, *Psalm* 51.4 yet in these and such like cases which tend to the undermining of his Church, and the decay of his religion and worship, hee taketh himselfe more directly aimed at, and more neerly touched. When the Israelites refused to have *Samuel* and his sonnes to rule over them, the Lord saith, *They have not cast thee away, but they have cast me away, that I should not reigne over them*, 1 *Samuel* 8. 7. When the Levites were defrauded of their due, the Lord by his Prophet telleth the people, *Ye have spoyled me in tithes and offerings*, *Mal.* 3 8. So in this place, when the Galatians did wrongfully withhold and keepe backe that competent allowance that was due to their teachers, he telleth them, that it was a sin tending against God, who is not, nor will not, nor cannot be mocked: for what wrong soever is done to the messenger that is sent, the same is done to his Lord that sent him: and whatsoever disgrace or indignity is offered an Embassador, the same redounds to the Prince, whose Embassadour he is. This ought to bee a Caveat unto us, to take heed how wee contemne or neglect the Ministers of God, seeing whatsoever wrong is done them, Christ takes it as done to himselfe, *Matt.* 25. 45. *Act.* 9. 4. This lets us see the hainous sinnes of many that professe the Gospell, specially in this kinde, who, now at this day (if ever) are ingenious in defrauding, and eloquent in declaiming against the Ministers of the word: in laughing them to scorne, as they did our Saviour Christ, *Marke* 5. 40. and abusing them in termes and taunts, calling them bald Priests, as young children called *Elisæus bald-pate*, (no doubt following the example of their parents, of whom they learned it,) *ascend thou balde pate, ascend thou balde pate*, 2 *King.* 2. 23. that they are *too full of the spirit*, as they derided the Apostles, in saying, *They were full of new wine*, *Act.* 2. 13. in making them their table-talke, making songs of them, as the drunkards did of *David*, and *Ieremy*. In scourging them with the whippe of the tongue, as the Stoicks called *Paul* a babler, *Act.* 17. 18. and *Festus*, a madde man, *Act.* 26. Now in that they thus scornfully abuse his Ministers, and so indignedly, and disdainfully intreat his messengers and Embassadours; what doe they else but abuse Christ Iesus himselfe, & through their sides, wound and crucifie him againe? When *Senacherib*, King of Assur, reviled Ierusalem and *Hezekiah* the King, what sayes the Lord? *O Virgin daughter of Sion, hee hath despised thee, and laughed thee to scorne: O daughter of Ierusalem, hee hath shaken his head at thee. Whom hast thou raised on, and blasphemed? and against whom hast thou exalted thy voyce, and lifted up thine eyes on high? even against the holy One of Israel*, *Esay* 37. 22. 23.

The use. Hence we learne, that God hath an exact knowledge of all our actions, and cannot be deluded, *Prov.* 15. 11. Hell and destruction are before him, how much more, &c. *Psal.* 11. verse 4. His eyes consider, his eyelids try the children of men, *Psal.* 139. 2. He knowes our thoughts *long before they bee*, *Heb.* 4. 12. All things are naked and bare in his sight. Reason it selfe shewes, that hee which made the eye, cannot but see, hee that made the heart and minde, cannot but understand the frame and motion thereof, *Psal.* 94. v. 9, 10, &c.

II. This shewes the madnesse of those which say, God heareth not, seeth not, understandeth not; or which say in their hearts, How should he heare? is there knowledge in the most High? or can hee see through the thicke cloud?

III. Hence we are taught in our prayers, to powre forth our hearts before the Lord, without concealing so much as the least sin, seeing we may easily delude men, & deceive our selves, but God we cannot deceive.

IV. It ought to be a bridle to us to curbe and keepe in our corruptions, considering his eyes pierce the darknesse, the most secret and hidden places, yea even the secret closets and cabinets of our hearts.

Thus much of the reason: I proceed to the confirmation or proofe of his reason, in these words, *For whatsoever a man soweth, that shall he also reape* Where the Apostle proves, that God will not be mocked with vaine excuses, seeing he will render to every man according to his workes, which is signified by this allegoricall speech of *sowing* and *reaping*, so often used in Scripture, as 1 *Corinthians* 9. verse 11. 2 *Cor.* 9. 6. in which places, labour and cost in doing good, and being beneficiall, specially to the Ministers of the word, is compared to *seed*; the workers to *seedsmen*; the Ministers to whom this benefit is conferred, to *the tilled ground*: the gaine that accrewes unto them thereby, to the *harvest*; wherewith God will reward them, and that according to their workes, in the generall day of retribution. This metaphor of *sowing*, doth elsewhere signifie all the morall actions of a mans life, whether they be good or evill: Of good actions, *Salomon* saith, *He that soweth righteousnes, hath*

hath a sure recompence, *Proverbs* 11. 18. Of evill actions, he saith, *He that soweth iniquity, shall reape affliction*, *Prov.* 22. 8. But here *Paul* restraines it, to those good workes of liberality, which are performed in the maintenance of the Ministery. And he calleth that which is bestowed upon the Ministers of the word, *seed*, which being sowne, doth recompence the cost, thirty, sixty, & an hundredfold: that so they might not thinke their labour lost, nor their cost bestowed in vaine, seeing they were to receive that which they laid forth with advantage.

But here it may bee said, this proverbiall sentence is not alwaies true: for sometime *men sow much, and gather but little*, *Deuter.* 28. 38. *Agg.* 1. 6. nay sometime *they sow, and reape not*, *Mich.* 6. 15. Againe, experience shewes, that that which is sowne, may degenerate into another kinde. *Answ.* It is not necessary that proverbiall sentences should bee true at all times, and in every particular: if they be true for the most part, or in that for which they are brought, it is sufficient, as that, *Matt.* 13. 57. *A Prophet is not accepted in his owne country*, is for the most part true, though not alwayes. So, whatsoever a man soweth, the same commonly, and usually, he doth reape.

But it will be said, how can a man reape that which he soweth, seeing that Christ affirmeth it to bee *a true saying, that one soweth, and another reapeth?* *John* 4. 37. *Ans.* In that one soweth, and another reapeth, it is not to be imputed to nature, but to the speciall providence of God: the words are to bee understood of the Prophets, who were the seedsmen, in sowing the seeds of the Gospell: and of the Apostles, who were the reapers, whose plaine and powerfull preaching of the Gospell, did as farre exceede that of the Prophets, as the harvest doth the seede time. Thus the time under the Law, is resembled to childehood and infancy, that under the Gospell, to mans estate, *Gal.* 4. 1. &c. Againe, it may be said the husbandman *soweth not the body that shall be*, 1 *Corinthians* 15. 37. Therefore hee reapeth not that which he sowed. *Answer.* Hee reapeth not the same *individuall*, but yet the same *specificall* body. It may further bee doubted of the truth of that which is signified by this proverbiall sentence, namely, whether every man shall receive according to his workes, for so every man should bee condemned. To which I answer, that it is not universally true, for *if the righteous commit iniquity, all his righteousnesse shall bee no more remembred*: and, *if a wicked man turne from his sinne, none of his sinnes that he hath committed shall be mentioned unto him*, *Ezec.* 33. 13. 16. It must therefore be restrained thus: Hee that doth wickedly, and persevereth therein to the end: He that doth well, and continueth in well doing, shall receive according to his workes; the seeds of his former sinnes, shall not grow up to the harvest of condemnation. For it is the priviledge, yea, the happinesse of a righteous man so to have his sinnes covered with the robes of Christ his righteousnes, as that they shall never be uncovered to his shame, *Psal.* 32. *Esa.* 43. 25. Againe, it may hence be proved, that sanctification in death is perfect, originall corruption being utterly abolished: & therfore though the book of a regenerate mans conscience be opened at the day of judgement, yet nothing shall bee found in it, but his good workes, which follow him till the resurrection, *Apoc.* 14. 13. Besides this, in the last sentence pronounced by our Saviour Christ, *Mat.* 25. only their good workes are mentioned, *Come ye blessed of my father, inherit the kingdome prepared for you, for I was hungry and ye fed me, &c.* their sins and imperfections, not so much as once named, but concealed and passed over.

II. Objection. It may be said, that neither the good nor the bad doe reape that which they have sowne: the godly for the seedes of good workes, reape nothing but affliction: the wicked for the cursed seeds of a damnable life, comfort and contentation. To which I answer, that it is not true if wee restraine it to the rearme of this life, for so all men reape not as they have sowne. But it is undoubtedly true of the life to come: for the justice of God requires that all should be rewarded according to their workes, *Romanes* 2. Hence therefore wee may gather, that seeing men must reape as they sowe, and yet doe not reape, nor receive their reward in this life: that there is another life after this, in which God will give to every one as his workes shall be, and therefore there shall be a judgement. And because the body was partaker with the soule either in doing good or evill, it is just likewise it should be partaker either of misery or felicity: and therefore there shall bee a resurrection.

III. Objection The whore of *Babylon* must bee rewarded double. *Apoc.* 18. 6. *In the cup that she hath filled to you, fill her the double.* And the Saints pray thus to God, *Render to our neighbours sevenfold into their bosome*, *Psalme* 79. 11. Therefore it seemeth that some men shall not be judged according to their works, because they are punished above their deserts. *Answ.* She is rewarded double, yet not above, but according to hee deserts, *give her double according to her workes*, v. 6. the meaning is not: that she should bee punished twice as much as shee had deserved, (for it is the Law of God that the malefactour should bee beaten with a certaine number of stripes, not *above*, but, *according to his trespasse*, *Deut.* 25. 2.) but that shee should bee tormented twice as much as shee had tormented others. Againe, these phrases and formes of speech, of *rewarded double*, or *sevenfold*, signifie, that God will pay wicked men home to the full (a definite number being put for an indefinite) as *Gen.* 4. 15. *Doubtles, whosoever slayeth Cain, shall be*

punished sevenfold. The meaning is not, that the murtherer of *Cain* should bee punished sevenfold more than hee was punished for killing his brother *Abel*, (for it should not have beene so great a sinne for a man to have killed him, as it was for him to kill his brother) but that he should be most severely and grievously punished.

IV. Objection. Infants have no workes whereby they may be judged, seeing they doe neither good nor evill, as the Scripture speaketh of *Iacob* and *Esau*, *Romanes* 9.11. therefore all shall not bee judged according to workes. *Ans.* These phrases of Scripture, *As a man sowes, so shall he reape: every one shall receive according to his workes, &c.* are not to bee extended to all, but must bee restrained to such as have workes, and knowledge to discerne betwixt good and evill, which, infants have not. For besides that they are destitute of workes, they also want the use of reason: and therefore they shall not be judged by the booke of conscience, but by the booke of life. For to say as *Hugo de S. Vict.* doth upon the Romines, *quæst.* 59. that they shall bee condemned for the sinnes which their parents committed in their conception and nativity, as though they themselves had actually committed them, is contrary to that, *Ezech.* 18.20. *The sonne shall not beare the iniquitie of the father.*

V. Object. But how shall they be pronounced just, who being come to yeares of discretion, yet have no good workes, as *Lazarus*, & the theefe upō the crosse, who living lewdly all his life long, was converted at the last gaspe? *Answer.* That *Lazarus* had no good workes, whereby he might be declared just, it cannot be prooved: the contrary rather may bee gathered out of Scripture: and that the good theefe had no good workes, it is flat against the text, *Luk.* 23.40, 41. where hee maketh a notable confession of Christ, and rebuketh his fellow, labouring to bring him to the faith, which was a memorable fact of Christian charity. Secondly, though it were granted that they had no good workes in action; yet they were full of good workes in affection, & by these they were to be judged, God accepting in his children the will for the deed: *Lazarus* by reason of his extreame poverty, and the theefe by reason of the shortnesse of time which hee had to live in the world, could not be plentifull in good works, thereby to give sufficient testimony of their unfained faith: yet God accepteth a man according to that which hee hath, and not according to that which he hath not, accepting the will for the deed, as hee accepted the willingnes of *Abraham* to sacrifice his sonne, as though hee had sacrificed him indeed, *Gen.* 22.

VI. Object. God doth not proportionate the reward to the worke, because he doth reward workes which are finite and temporall, with infinite and eternall punishment. *Answ.* Sinne being considered in respect of the *act*, as it is *a transient action*, is finite. But in a threefold cōsideration, it is infinite. First, in respect of the object against whom it is committed: for being the offence of an infinite Majesty, it doth deserve infinite punishment: for if he that clippes the Kings coyne, or defaceth the Kings armes, or counterfeiteth the broad seale of England, or the Princes privy seale, ought to die as a traitour, because this disgrace rendeth to the person of the Prince: much more ought he that violates the Law of God, die the first and second death, seeing the breach thereof doth not only tend to the defacing of his owne Image in us, but to the person of God himselfe, who in every sin is contemned, & dishonoured. Secondly, sinne is infinite in respect of the subject. For seeing that the soule is immortall, and that the guilt of sin & the blot together, do stain the soule, as the crimsin or skarlet die, the silke or the wooll, and can no more be severed from the soule, than spots from the Leopard: it remaineth, that sinne is infinite in durance, and so deserveth eternall punishment. Thirdly, it is infinite in respect of the minde, desire, and intent of the sinner, whose desire is still to walke on in his sins, and except God should cut off the line of his life, never to give over sinning, but to runne on *in infinitum*, committing of sinne even with greedinesse.

Thus having the meaning of the words, let us come to the doctrine and use. There be two principall reasons which hinder men from being beneficiall and liberall to the Ministery. The first is, because they thinke all is lost that is bestowed that way. The second is, because they are afraid lest themselves should want. To both which the Apostle makes answer in this place, comparing our beneficence in the upholding, maintaining, countenancing of the Ministery, to *seed*, to teach us that as the husbandman doth sow his corne in the ground; never fearing the losse thereof, but hoping for a greater increase: nor doubting his owne want, but assuring himselfe of greater plentie: So wee in sowing the seedes of good workes, must never dreame of losse, or cost, considering the more we sowe, the more we shall reape: wee must never feare want, seeing wee shall receive an hundredfolde, *Marke* 10. 30. If men could bee perswaded of this, that the time of this life is the seed-time; that the last judgement is the harvest; and that as certainly, as the husbandman which sowes his seed, looks for increase, so we for our good works, a recompence to the full; O how fruitfull should wee bee, how plentifull, how full of good workes? But the cursed roote of infidelity, which is in every man by nature, doth drie up the sappe of all Gods graces in us, and make us either bad, or barren trees, either to bring forth sower fruits of sinne, or

no fruit at all, but to become unprofitable both to our selves and others. But the reason why men are so cold in their liberalitie, so fruitlesse, so unprofitable, is, because they doe not beleeve the promises of God, that hee is true of his word, that whatsoever they give to the poore, or the Ministers of his word, *they lend unto the Lord, and whatsoever they lay out, the Lord will restore to them again*, *Pro.* 19. 17. For if they were as well perswaded of a recompence at the last day, as the husbandman is of a harvest, they would be more frequent in duties of charity, and more plentifull in good workes; than commonly they be.

Further, let it bee observed, that though these words be but generally expounded in the verse following; where the Apostle saith, *He that soweth to the flesh, shall of the flesh reape corruption: he that soweth to the spirit, shall of the spirit reape life everlasting*: yet are they more particularly and distinctly set downe elsewhere in Scripture: as 2 *Cor.* 9.6. *He that soweth sparingly, shall reape sparingly, and he that soweth liberally, shall reape liberally*: that is, the harvest shall not onely be answerable to the seed, and the reward to the worke; but greater or lesse according to the quantity, and qualitie of the worke. *For every man shall receive his reward according to his proper labour*, 1 *Corinth.* 3.8. For the more the husbandman sowes, the more he doth usually reape, (except God blowe upon it) inverting the old, as he did the Israelites, who sowed much, & gathered but little) and the more he sowes, the lesse shall his croppe bee. Even so, the more plentifull we are in sowing the seeds of good workes, the more we shall reape: and the more sparing we are, the lesse shall our harvest bee. Hence I gather: First that there are severall degrees of punishments in hell, according to the greatnesse and smalnesse of sinnes: for some sinnes are but as motes, others as beames, *Matth.* 7.4. some as gnats, others as camels, *Matth.* 23.24. and therefore some shall be beaten with many stripes, some with few, and it shall bee easier for them of Sodome and Gomorrha at the day of judgement, than for the Citie Capernaum. Secondly, that there are sundry degrees of glory and felicity in heaven, proportionall to mens workes: for all men do not sowe alike: all men are their workes equall, but there be sundry degrees of goodnesse in them, and therefore there are answerable degrees of glory, wherewith they are to be crowned. This truth is taught elsewhere more plainly, as *Dan.* 12.3. *They that be wise, shall shine as the brightnesse of the firmament, and they that turne many to righteousnesse, shall shine as the starres for ever and ever.* Therefore as there is a greater brightnesse in the starres, than in the firmament, so there shall be a greater glory in one heaven than in another. And 2 *Cor.* 9.6. *He that soweth sparingly, shall reape sparingly, &c.* Therefore seeing all mans labours are not alike, their reward shall not be like. This is further confirmed by the parable of the talents, *Luke* 19. where the master of the servants doth proportionate his wages to their workes, making him that had gained with his talent five talents, ruler over five cities, him that had gained tenne, ruler over ten. And whereas it may bee said, that all the labourers in the vineyard received an equall reward, namely a penny; as well as those that wrought but an houre, or those that bearethe burden and heate of the day: I answer, it is true of *essentiall* glory, all the Elect shall have equall glory: but it is not true of *accidentall* glory, therein all shall not be equall. Take sundry vessels of divers bignes, & cast them into the sea, all will be filled with water, though some receive a greater quantity, others a lesse: so all shall have fulnesse of glory; that is, the same *essentiall* glory: though in respect of *accidentall* glory, some shall have more, and some lesse. Secondly, the scope of the parable is not to shew the equalitie of glory in the world to come; but that they which are first called, ought not to insult over their brethren, which are not as yet called, seeing they may be preferred before them, or (at the least) made equall with them. It remaines therefore for a conclosion, that there shall be degrees of glory in heaven, as there are degrees of torments in hell; and that as mens labors differ in goodnes, so their rewards shal be different in greatnesse. Now mens labours differ in goodnesse three wayes; in the *kinde*, in the *quantity*, and in the *quality*. In the *kinde*; in that some are more noble in their kinde, some more base; as to cure the maladies of the soule, is a more excellent work in its kind, than to cure the diseases of the body: & therefore it hath a greater degree of glory promised. *They that turne many to righteousnesse, shall shine as the starres for evermore.* In the *quality*, or manes, in that some are done with greater love, some with lesse, some with greater zeale, some with lesse; some with greater care and conscience to discharge our duties, some with lesse: now, those that are performed with greater love, zeale, care, and conscience, shall receive a greater reward: those that are done with lesse, a lesse: for so is the promise, *Every man shall receive his wages according to his owne labour*, 1 *Corinth.* 3.8. In the *quantity*, in that if the labour bee not houre, or here bee the burden and heate of the day, and so according to the greatnesse and smalnesse of their sins, they shall have a greater or lesser reward. He that had so carefully imployed his talent that hee had gained with it ten others, was made ruler over ten cities: and he that had taken lesse pains, and gained but five, was made ruler but over five, that is, had his reward lesse, a lesse weight of glory to weigh him downe. Further, as God doth reward the good works of his servants according to the *kinde*, the *quantity*, and *quality*: so he rewardeth sinnes not only according to their degree (as

we have heard) but also in the same manner, according to the nature and quality of the sinne. 2 Thess. 1. 16. *It is a just thing with God to recompence tribulation to them that trouble you.* Th is hee threatneth, that *to the froward he will shew himselfe froward*, Psal. 18. 26. And, *He that sheddeth mans blood, by man shall his blood be shed*, Genesis 9. 6. And, *All that take the sword, shall perish by the sword*, Matthew 26. 52. And, *He that stoppeth his eares at the cry of the poore, shall cry unto the Lord, and hee will not heare him*, Proverbs 21. 13. And, *Judgement mercilesse shall be to him that sheweth no mercy.* And, *Woe bee to thee that spoilest, and wast not spoiled, and doest wickedly, and they did not wickedly against thee: for when thou shalt cease to spoile, thou shalt be spoiled: and when thou shalt make an end of doing wickedly, they shall doe wickedly against thee.* *For with what judgement men judge, they shall be judged, and with what measure they meate, it shall be measured to them againe.* Neither doth God barely threaten this, but hee doth it in deedes, in handling sinners in their kinde, *Genes.* 2. 17. *Because thou hast eaten of the tree, cursed is the earth for thy sake, in sorrow shalt thou eate of it all the dayes of thy life.* Thus God punished the filthy Sodomites in their kinde, in that, for their burning lust he *rained upon them fire and brimstone from heaven*, *Genes.* 19. 24. *Nadab* and *Abihu* censing with *strange fire*, were consumed with *fire* from heaven, *Levit.* 10. 1, 2. The like may bee said of *Adonibezek*; for as hee caused seventy Kings having their thumbs of their hands, and of their feet cut off, to gather crummes under his table, so the Lord rewarded him, *Judges* 1. 7. *Even Agags* sword made women childelesse, for his mother was made childelesse among other women, he being hewen in pieces before the Lord in *Gilgal*, 1 *Samuel* 15. 33. Thus God punished the adultery and murther of *David*: for as he defiled another mans wife, so his owne sonne *Absolon defiled his wives in the sight of all Israel*, *Samuel* 16. 22. and his murther in slaying *Urijah*, by the sword of the children of *Ammon*, in that *the sword did never depart from his house*, 2 *Samuel* 12. 10. Because the *Grecians* accounted preaching foolishnesse, it pleased God, (as a fit and just punishment of this their sinne) *by the foolishnesse of preaching to save them that believe*, 1 *Corinth.* 1. 21. Thus as *Chrisostome* hath observed, the rich glutton was met with in his kinde: for whereas he would not give *Lazarus a cromme of bread*, to slacke his hunger, God would not give him *a drop of water* to coole his thirst, *Luke* 16. and therefore hee saith, *Hyems non seminavit misericordiam, venis ejus & gibi messuit.* Thus he punisheth spirituall fornication, with bodily pollution, because the Israelites went a whoring from God, therefore their *daughters became harlots, and their spouses, whores*, *Hosea* 4. 13. And this is verified in the Church of Rome at this day; for as he gave up the then to reprobate minder, thy reason of their idolatry; so hath he given them up, as we may see in their unclean cloysters, their Sodomiticall sinnes, their beastly brothelhouses, and the like. So they that delight in looking at *the redresse of the wise*, shall have *redde eyes*; as a punishment of their sinne, *Prov.* 23. 30. Thus God punished the pride of the women of Jerusalem, *for in stead of a sweete savour, there was a stinke, in stead of a girdle, a rent; in stead of a stomacher a girding of sackcloth, and burning in stead of beauty*, *Esa.* 3. 24. And thus the Lord shut up every wombe of the house of *Abimelech*, because of *Sara Abrahams* wife, *Gen.* 20. 18. Thus the wise man saith, *Because the Israelites worshipped serpents which had not the use of reason, and vile beasts, the Lord sent a multitude of unreasonable beasts among them for a revenge, that they might know, that where with a man sinneth, by the same also shall hee be punished.* And this manner of punishing sinners in their kinde, *Job* acknowledged to bee most just, when he saith, *If mine heart have been deceived by a woman, or if I have laid waite at the doore of my neighbour: let my wife grinde unto another man, and let other men bow down upon her.* *Job* 31. 9, 10.

Vse. First then we see the justice of God in awarding the last sentence; nay, his bounty and severities: his bounty in recompencing men above their desert, as we may see in punishing sinners according to their desert. For as hee will render to every one according to his deedes, so hee promised to *Dives* a drop of water to coole his tongue, *Luke* 16. 24. to shew his recompences any thing in mercy, than will a recompence a *cup of cold water*, *Matth.* 10. 42. This integrity in judgement without partiality, is signified by *the white throne*, *Revel.* 20. 11. and he serves as a patterne and example for all Iudges and Magistrates to follow, in laying judgment to the line, and righteousnesse to the ballance, *Isai* 28. 17. that is, in hearing causes indifferently, and determining equally, examining them (as it were) by line & square, as the Mason or Carpenter doth his worke. The Grecians placed Iustice between *Love* and *Liberty*, thereby signifying that there must not onely be courage in executing, but also indifference in determining. The Egyptians expresse the same by the hieroglyphicall figure of a man without hands, with a wing, by the want whereby is meant, that partiality, with which no hands of reason, bribes, nor any thing beholde, the person of rich, poore, or friend, therefore the rich and poore, as well as the friendless were commonly painted with a ballance in one hand, and a sword in the other, signifying by the ballance, just judgement, by the sword, execution of judgement: for as the ballance pendeth no difference between Gold and Lead, but giveth an equall or uneven poyse, as there hath been giving a greater weight to the gold for the excellency of the metall, because it is gold, nor a lesse to the lead for the basenesse of it, because it is lead. So they were with an even hand to weigh the poore mans cause as well as the rich. But it is most notably set out by *the throne of the house of David*, mentioned, *Psalm.* 122. 5. which was placed in the gate of the City towards the Sun-rising: *in the gate*, to signifie, that all which came in and out by the gate of the City might indifferently be heard, the poore as well as the rich, and might have accesse and regresse, too and from the judgement seate. *Towards the rising of the Sunne*, in token that their judgement should be as cleare from corruption, as the Sunne is cleare in his chiefest brightnesse.

Secondly, this confutes the common opinion of the Schoole-men, who as they truly affirme that God rewardeth his Elect, *supra meritum*, above their desert; so they erroniously teach, that hee punisheth the reprobate, *citra condignum*, lesse than they have deserved. For God powreth upon the wicked after this life, the full viols of his wrath, punishing them in the rigour of his justice, without all mercy, not onely according to their workes in regard of the nature and quality, but in respect of the measure and quantity.

Lastly, this doctrine seriously considered and thought upon, that we shall drinke such as we brew, reape such as we sowe, and that men shall have degrees of fecility, or misery, answerable to their workes, answerable to the kinde of their worke, to the quantity and quality thereof, will make us more carefull to avoide sinne, and to be more plentifull in good workes: then if with the Papist, wee should teach justification by workes.

Againe, in that every one shall reape as hee soweth, that is, shall bee rewarded not according to the fruit and successe of his labour, but according to his labour: bee it more or lesse, better or worse: it serves (first of all) to comfort the Ministers of the word, which are set over a blinde ignorant people, who are alway learning, and never come to the knowledge of the truth: they must not bee discouraged, though after long teaching, there bee little profiting, but rather a coldnesse, a backwardnesse, & declining in all sorts & degrees. They must remember, that if their Gospell being delivered with such simplicity, with such assiduity, with such evidence & demonstration of the spirit, bee hid, *it is hid to them that perish, In whom the god of this world hath blinded the mindes of the infidels, that the glorious Gospell of Christ should not shine unto them*, 2 *Cor.* 4. 3, 4. Besides, let them consider, that though they seeme to labour in vaine, & to spend their strength in vaine, and that their words take no more effect, then if they were spoken in the winde; *yet, that their judgement is with the Lord, and their worke with their God*, *Isa.* 49. 4. remembring that God will give to every man according to his worke, according to the kinde, the quantity, the quality thereof, and not according to the fruit or successe of his worke.

It may serve also as a cordiall to every man that is painfull and faithfull in his calling, though never so base and servile, as to a sheepheard which watcheth his flocke, or a poore drudge that attends upon his masters businesse: he is to comfort himselfe with this, that though hee see no great good that comes by his labour and travell, yet if he be obedient to him that is his master according to the flesh, in all things; not with eie-service, as men-pleasers, but in singlenesse of heart, serving God, and whatsoever he doth, doing it heartily as to the Lord, and not to men: let him know, and assure himselfe, that *of the Lord he shall receive the reward of inheritance*, *Col.* 2. 22, 23, 24. And the promse is more generall, *Ephes.* 6. 5. *Know ye, that whatsoever good thing any doth, the same shall he receive of the Lord, whether hee be bond or free.*

It serveth further, as a comfort against inequality, whereas the wicked flourish in all manner of prosperity, and the godly lye in contempt and misery; for the time shall come, when every one shall reape even as he hath sowne. When God will punish the sinnes of the reprobate with eternall torment according to their deserts; and crowne the good workes of his servants with an eternall waight of glory, above their desert: for piety shall not alway goe unrewarded, neither shall impiety alway goe unpunished: for as the Psalmist saith, *Psalme* 10. 18. *The patient abiding of the righteous shall not perish for ever.* And againe, *Psal* 58. 11. *Doubtlesse there is a reward for the righteous, doubtlesse there is a God that judgeth the earth.*

Againe, this condemneth the damnable opinion of the Atheists, who thinke all things come to passe by nature or fortune; and that doomes day is but a dreame: and that stick not to say, *Mal.* 3. 14. *It is in vaine to serve God, and what profit is it that wee have kept his commandements, and that we have walked humbly before the Lord of hosts?* as though good workes should never be rewarded, nor sinne punished: albeit the Lord hath said, *Behold I come quickly, and my reward is with me, to give to every one as his workes shall be.*

Besides, it meets with the practice of those men which sow nothing but cockle, and yet expect a croppe of wheate, and nothing but darnell, and yet looke to reape a barly harvest; that is, such as sow nothing but the cursed seeds of a damnable life, and yet looke to reape the harvest of eternall life: for as a man soweth, so shall he reape: such as he bruteth, such shall hee drinke: *Every one shall eate the fruit of his owne wayes, and be filled with his owne devises*, *Prov.* 1. 31.

It doth further detect the folly of those which fraught the shippe of their soule, with

nothing but faith, resting (in carnall presumption) upon a vaine opinion of faith, and never caring for good workes: against whom Saint *Iames* writeth, chapter 2. verse 14. *What availeth it, though a man say hee hath faith, when he hath no workes? can the faith save him?* v. 20. *Wilt thou understand, O thou vain man, that faith which is without workes, is dead?* Wee must therefore sow the seeds of good workes in this life, if after this life we looke to reape the harvest of eternall life: and give all diligence by good workes to make our calling and election sure, that as it is sure in it selfe in Gods unchangeable decree, 2 *Tim.* 2. 19. (so we may make it sure) to us, 2 *Pet.* 1. 10. and so lay up in store a good foundation against the time to come, that we may obtaine eternall life, 2 *Tim.* 6. 19.

Lastly, it crosseth the wicked conceit and imagination of those men, that sing a *requiem* to their soules, in promising to themselves an impunity for sinne, and an immunity from all the judgements of God, notwithstanding they goe on in their bad practises: and all because God doth not presently take vengeance on them for their sinnes. For they doe not consider that their sinnes are as seedes, which must have a time to grow in, before they come to maturity; but being once ripe and full-eared, let them assure themselves God will cut them downe with the sickle of his judgements, as we reade, *Genesis* 15. 16. They remember not what the Lord saith by *Jeremy*, *Ier.* 2. 24. that he will not weary himselfe with following after these wilde asses, used to the wildernesse, which snuffe up the winde by occasion at their pleasure, and none can turne them backe, *but will seeke for them, but finde them in their moneths*, that is, when their iniquity shall be at the full, the Lord will meet with them.

8. *For he that soweth to the flesh, shall of the flesh reape corruption: but he that soweth to the spirit, shall of the spirit reape life everlasting.*

Here Saint *Paul* specifieth that in particular, which before he had delivered in generall, *viz.* what hee meant by *sowing*, and *reaping*. And this he doth by a distribution, or enumeration of the kindes of sowing and reaping: shewing that there are two sorts of seeds which men sowe in this life; good and evill. Two kindes of sowers, spirituall men, and carnall men. Two sorts of ground, in which this seede is sowne; the flesh, and the spirit. Two sorts of harvests, which men are to reape according to the seed; corruption, and life: as *Paul* saith, *If ye live after the flesh, ye shall dye: but if ye mortifie the deeds of the body by the spirit, ye shall live*, *Rom.* 8. 13. These two sorts of harvests being answerable to the seed: corruption and death being the harvest of the seed sowne to the flesh: life and immortality of that to the spirit.

Tacianus the heretike, and author of the sect of the *Encratites*, doth gather from this and the like places, that mariage is in it selfe simply evill, because it is a sowing to the flesh. To him wee may adjoyne the Popes holinesse *Syricius*, who reasoneth after the same manner, to prove that Priests ought not to mary, because (saith hee) *they that are in the flesh, cannot please God*, *Romanes* 8. 8. where hee condemneth all mariages as uncleane, both in the Clergy, and the Laity, *Distinct.* 82. (Understanding, as though *Paul* should speake properly of *seed*, and of the *flesh*.) But worthily was *Tacianus* his opinion confuted, and hee condemned for an heretike: for the Apostle speaketh not of the workes of nature, but of corrupt nature, which overturneth the divine order which God set in nature, in the creation. Besides, the Apostolike writer saith, *Heb.* 13. 3. that *mariage is honourable among all men:* (not the first onely, but also the second, third, &c. and among Clergy-men, as well as others:) and therefore the mariage bed being *undefiled*, that is, being used in holy maner, is no sowing to the flesh, but to the spirit, as Popish (*a*) Doctours are enforced to confesse. Lastly, *Paul* saith not, *He that soweth to the flesh, shall of the flesh reape corruption:* but, *hee that soweth to his flesh, &c.* Now no man (except hee bee worse than a bruit beast) doth abuse himselfe by sowing to his owne flesh (as *Jerome* saith upon this place.) Others, by sowing to the flesh and spirit, understand the following after the fruits of the flesh, and of the spirit, mentioned in the former chapter, *verse* 19. 22. But this exposition cannot stand in this place; because the illative particle [*for*] in the beginning of the verse, sheweth evidently, that these words depend upon the former, as an exegesis or exposition thereof, where *Paul* spake not generally of all, but particularly of those workes which serve directly to uphold the Ministery.

(*a*) Catharin. in comm. in hunc locum.

By sowing to the flesh therefore the Apostle meaneth nothing else, but to live in the flesh, to walke in it, to take pleasure in it, to follow the desires of it, and to fulfill the lusts thereof. More plainly: it is wholly to give and addict a mans selfe to the pleasures, profits, honours, and preferments of this life, and to spend himselfe, his strength, and wit, in compassing of them, having little or no respect of the life to come, how he may compasse the rich purchase of the kingdome of heaven: which, who so doth, shall reape nothing at the harvest but corruption: that is, shall have for his reward, eternall death, understanding by corruption, the corruption of good qualities, not of the substance. On the contrary, to sow to the spirit, is to live in the spirit, and to walke according to the spirit, and to mortifie the deeds of the flesh by the spirit, and to doe those things, which otherwise we would never doe, if we were not moved and led by the spirit, as to bestow a mans goods, his labour and travell, his strength

strength, his wit, and all, in those things that may further true religion and pietie, with relation to eternall life: which, whosoever doth, shall reape life everlasting, as a just recompence of his worke, according to the mercifull promise of God.

Salustrius ver. 10. Rhemens. in ver. 9. Bellar. de Justif. lib. 5. cap. 3.

Here sundry objections are to bee answered, for the clearing of this text. First, the Papists reason thus: Workes are seeds: but seeds are the proper cause of the fruit: therefore good workes are the proper cause of eternall life, and not faith onely. So that as there is a hidden vertue in the seed, to bring forth fruit; so is there a dignity in good workes to merit eternall life. *Answ.* First, as in a parable, so in a similitude, whatsoever is beside the scope and drift thereof, (as this their dispute is) proveth nothing. The scope of the similitude is this, that as he which soweth wheat, shall reape wheat; so hee that soweth to the spirit, shall of the spirit reape life everlasting: and as he that soweth tares shall reape nothing but tares: so hee that soweth to the flesh, the cursed seeds of a wicked life, shall of the flesh reape nothing but corruption: and as hee that soweth plentifully either of these, shall reape a plentifull harvest of either of them; so he that sowes the seed of a godly, or wicked life, in plentifull manner, shall reape a plentifull increase, either of misery, or felicity. When the Papists reason thus: Seeds are the cause of the fruit, and have in them a hidden vertue, whereby they grow, and bring forth fruit: therefore good workes are the proper cause of life, and have a dignitie and excellency in them, whereby they are worthy of eternall life: they misse of the drift and intent of the Apostle, and so conclude nothing. Besides, this their collection and discourse, is contrary to their owne doctrine. For they teach: that good workes are meritorious by merit *of condignity*: which may be understood 3. waies, either in regard of the dignity of the worke alone: or in regard of the promise of God alone, and his divine acceptation; or partly in regard of the dignity and excellency of the worke; partly in regard of the promise of God. Now albeit some of them hold, that good workes doe merit in respect onely of Gods promise, and mercifull acceptation, *Scotus*, *Ariminensis*, *Durandus*, *Vega*, *Bunderius*, *Coster*. and the like: others in respect partly of their owne worthines, partly of Gods promise and acceptance, as *Bonaventure*, *Biel*, *Driedo*, *Clingius*, *Jansenius*, *Bellarmine*, &c. it being the common received opinion among the Schoolemen, (as *Bintfuldius* witnesseth:) yet none of them (excepting onely *Cajetan*) affirme that they are meritorious onely in *regard of the dignity of the worke*: which notwithstanding, the Rhemists and others, labour to prove out of this similitude, urging the analogy betwixt *seed* and *good workes*, contrary to the current and streame of their owne Doctors. Thirdly, I answer that good workes are seedes, yet faith is the roote of these seeds: and in that good workes are made the seeds of eternall life, it is to be ascribed to Gods mercifull promise, not to the merit of the worke: for in that wee, or our workes, are worthy of the least blessing, it is more of Gods mercie, than our merit. Fourthly, the Apostle sheweth onely who they are that shall inherit eternall life; and the order how life is attained: but not the cause wherefore it is given. It will bee sayd, not onely the order, but the cause is set downe, as it may appeare by the Antithesis: for as sowing to the flesh is the cause of destruction, so sowing to the spirit, is the cause of eternall life. *Answer.* It is true in the one, but not in the other. For first, sinnes or workes of the flesh, are perfectly evill, as being absolute breaches of the Law, and deserve infinite punishment because they offend an infinite Majestie: whereas workes of the spirit are imperfectly good, having in them wants, and imperfections, (there being in every good worke a sinne of omission) comming short of that perfection that is required in the Law: they being good and perfect, as they proceed from the Spirit of God; imperfect and vicious, as they come from us. Even as water is pure, as it proceeds from the fountaine: but troubled, as it runneth through a filthy channell; or as the writing is imperfect and faulty, as it comes from the young learner: but perfect and absolute, as it proceedeth from the Scrivener which guideth his hand. So that if God (setting aside merci) should try them by the touch-stone of the Word, they would bee found to bee but counterfeit. And if hee should weigh them in the ballance of his justice, they would bee found too light. Secondly, there is a maine difference betwixt the workes of the flesh, and the workes of the spirit, in this very point; in that the workes of the flesh are our owne workes, and not the workes of God in us: and so wee deserve eternall death by reason of them, they being our owne wicked workes: whereas good workes proceed not from us properly, seeing *wee are not sufficient of our selves to thinke any* [*good*] *thing as of our selves*, 2 *Cor.* 3. verse 5. but from the Spirit of God, who worketh in us both the will and the deed; and are his workes in us: therefore being not ours, wee can merit nothing by them at the hands of God. Thirdly, observe that it is not sayd, hee that soweth to the spirit, *shall of that which he hath sowne reape life everlasting*, but, *shall of the spirit reape life everlasting*. Where wee see the Apostle attributes nothing to our workes but to the grace of Gods Spirit. Lastly, *Rom.* 6. verse 23. the holy Ghost putteth manifest difference betweene the workes of the flesh, and of the spirit, in respect of merit, when hee saith, *The wages of sinne is death: but*

eternall life is the gift of God. He saith not, that eternall life is the reward of good workes, but *the gift of God*: now in the reward of sin there is merit presupposed; in the gift of eternall life, nothing but grace and favour.

Object. II. God giveth eternall life according to the measure and proportion of the worke. v. 7. *As a man soweth, so shall he reape.* 2 *Cor.* 9. 9. *Hee that soweth sparingly, shall reape sparingly, and he that soweth liberally, shall reape liberally.* 1 *Cor.* 3. 8. *Every one shall receive his proper wages according to his owne labour.* Therefore in giving eternall life he hath no respect of the promise or compact, but of the dignity and efficacy of the worke. *Ans.* Fulnesse of glory, called by Schoolmen *essentiall glory*, is given onely for the merits of Christ in the riches of Gods mercy, without all respect of workes. *Accidentall glory* (when one hath a greater measure of glory, another a lesse, as when vessells of unequall quantity cast into the sea, are all filled, yet some have a greater measure of water, some a lesse) is given, not without respect of workes: yet so as that it is nor given for works, but according to works: they being infallible testimonies of their unfained faith in the merits of Christ. If it be said, that eternall life is given as a reward, meritoriously deserved by good workes, because it is said, *Come ye blessed: for I was hungry, and ye gave me meat, Mat* 25. 34, 35. I answer, it is one thing to be just, another thing to be declared and knowne to be just. We are just by faith, but wee are knowne to be just by our workes: therefore men shall be judged at the last day, not by their faith, but by their works. For the last judgement serveth not to make men just that are unjust, which is done by faith, but to manifest them to the world what they are indeed, which is done by workes. Men are often compared to trees in Scripture. Now a tree is not knowne what it is by his sappe, but by his fruit: neither are men knowne to be just by their faith, but by their workes. Indeed a tree is therefore good, because his sappe is good: but it is knowne to be good by his fruit. So, a man is just, because of his faith, but he is known to be just by his good workes: therefore seeing that the last judgement must proceed according to evidence that is upon record, (*for the bookes must be opened, and men must be judged of those things that are written in the books*) all must be judged by their workes, which are evident and apparant to the view of all men, and not by their faith, which is not exposed to the sight of any. And hence it is that the Scripture saith, we shall be judged *according to our workes*, but it is no where said, *for our good works*. *Gregory* saith, *God will give every one according to his workes: but it is one thing to give according to workes, another thing for workes.* For workes are no way the cause of reward; but onely the common measure, according to which God giveth a greater or lesser reward. Take this

Pſal. 1. 3. Ier. 17. 8. Matth. 3. 10.

Apoc. 2. 23.

In Pſal. 142. Reddendum cuique ſecundum opera, ſed aliud eſt ſecundum, & aliud propter opera reddere.

resemblance. A King promiseth unequall rewards to runners, (the least of which would equall the riches of a kingdome) upon condition, that hee which first commeth to the goale, shall have the greatest reward; the second the next, and so in order. They having finished their race, the King giveth them the reward according to their running. Who would hence but childishly inferre, that therefore they merited this reward by their running? And whereas they urge that text, *Mat.* 25. *Come ye blessed—for I was hungry, and ye fed me*; I answer, first, that the word [*for*] doth not alway signifie a cause, but any argument or reason taken from any Topicke place: as *Rom.* 3. 22, 23. *The righteousnesse of God is made manifest unto all, and upon all that believe. For there is no difference: for all have sinned, and are deprived of the glory of God.* Where, sinne is no cause of the righteousnesse of faith, but onely an antecedent, or adjunct, common to all men. So when we say, *This is the true mother the childe, for she will not have it divided.* There [*for*] doth not imply the cause, as though her refusing to have it divided, did make her the true mother of it: but onely the signe, that she was the true mother indeed. Secondly, be it granted that it implyeth the cause, yet not the meritorious cause: for good workes are said to bee causes of eternall life, not as meriting, procuring, or deserving any thing at the hands of God; but as they are the kings high way to eternall life, God having prepared good workes, that wee should walke in them. If a King promise his subject a treasure hid in the top of a steep and high mountaine, upon condition that he climbe and dig it out: his climbing & digging, is the efficient cause of enjoying the treasure, but no meritorious cause of obtaining it: seeing it was freely given. If it be further said, that the word [*for*] doth here signifie the cause, as well as in the words following, *Go ye cursed for I was hungry and ye gave me no meat*: seeing our Saviour Christ speaketh after the same manner of the reward of the godly, and punishment of the wicked; I answer. The parity of the reason stands in this, that as by good workes wee come to eternall life, so by wicked workes, we runne headlong to perdition. The dissimilitude is this, that evill workes are not onely the way, but also the cause of death: good workes are the way, but not the cause, as *Bernard* saith, they are *via regni, non causa regnandi.*

Object. III. Here God promiseth eternall life to good workes: therefore good workes merit eternall life. *Ans.* There is a double covenant, *Legall* and *Evangelicall*. In the *legall covenant*, the promise of eternall life is made unto workes. *Doe this and live. If thou wilt enter into life, keepe the commandements.* But thus no man can merit, because none can fulfill the Law. In the *Evangelicall covenant*, the promise is not made to the worke, but to the worker,

worker; and to the worker, not for the merit of his worke, but for the merit of Christ, as *Apoc.* 2. 10. *Be faithfull unto the end, and I will give thee the crowne of life*: the promise is not made to fidelity, but to the faithfull person; whose fidelity is a signe that he is in Christ, *in whom all the promises of God are yea, and Amen*, that is, most certaine and infallible. Secondly, if any thing be due to works, it is not of the merit of the worke, but of Gods mercifull promise. *Augustine* saith, *God made himselfe a debtor, not by owing any thing, but by promising.* Thirdly, no reward is due to works of regeneration, upon compact and promise: first, because we are not under the covenant of works, in which God doth covenant with us upon condition of our obedience: but under the covenant of grace, the tenour of which covenant runneth upon condition of the merits of Christ apprehended by faith. Secondly, though wee were under the legall covenant, yet wee merit not, because our workes are not answerable to the law. Lastly, whereas the pillars of the Romish Church teach, that the promise made upon condition of performing the worke, maketh the performer to merit, is very false. This is not sufficient to make a meritorious worke: it is further required, that the worke be answerable and correspondent in worth and value, to the reward; as if one shall promise a thousand crownes to him that will fetch a little water out of the next. Well; it is debt indeed in the promiser, but no merit in the performer, because there is no proportion between the worke and the reward.

Object. IV. Sowing to the spirit is a good worke, and reaping eternall life, the reward: but reward presupposeth merit: therefore saveing or by spirit doth merit eternall life. *Ans.* There is a double reward, one of *favour*, another of *debt*, *Rom.* 4. 4. *To him that worketh, the wages is not counted by favour, but by debt.* So *Cyprian*. *There is one reward of liberalitie and favour, another reward, which is the stipend of victorie, and recompence of our labour.* Therefore reward signifies generally any recompence, or any gift, that is bestowed upon another, whether it be more or lesse, whether answerable to the worke or not, whether upon compact or otherwise: for this Scripture maketh mention of reward, where there are no precedent workes; as *Gen.* 15. 1. *Feare not, Abraham, I am thine exceeding great reward*, that is, thy full content and happinesse. *Psal.* 127. 3. *The fruit of the wombe is a reward*; that is, a blessing, and free gift of God. In this sense (I grant) eternall life is a reward. Yet it is no proper reward, but (as called by a catachresis, which put is not an improper speech) as it is *Bellarmine*, rather ignorantly or maliciously affirmeth, the usuall and familiar; for in the 2 place of the Scripture, eternall life is called reward, in a generall signification, when it is used absolutely, and not relatively, to signifie the heele, or end of any thing; and so the Hebrew word which signifieth *a heele*, signifieth also *a reward*, because it is given when the worke is ended. And eternall life hath this resemblance with a reward, in that it is given at the end of a mans life, after that his travell and warfare is ended. Thus the Greek words which signifie *a reward* and *an end*, are used indifferently one for the other. 1 *Pet.* 1. 9. *Receiving the end of your faith, the salvation of your soules*; that is, (as *Beza* hath fitly translated it) *the reward of your faith*: for to translate it *the end of your faith*, cannot agree to the word *receiving*, for we receive not an *end*, but a *reward*. Thus reward signifieth a free gift, or free remuneration, as when the master giveth his servant something, for his faithfull service, (though done upon duty) when as he oweth him nor thankes, much lesse reward. *Luke* 17. 9. *Doth he thanke that servant, because hee did that which was commanded unto him? I trow not.* Thus God giveth us eternall life, not because he is bound in justice so to doe (for he oweth us not) as reward, nor thankes for our labour, because *when we have done what we can, we have but done our duty*, v. 10. but because his goodnesse and mercifull promise made thereupon, doth excite him thereunto. And yet eternall life is called a reward, because it doth as certainly follow good workes, as though it were due: and good workes are mentioned in the promise, because they are tokens that the worke is in Christ, for whose merit the promise shall be accomplished. And it is further called the reward or fruit of our faith, (as here the harvest) because, it is the way and meanes of obtaining it.

Eternall life is called a reward of good workes, not *causally*, as procured by them, but *consequently*, as following them. For albeit it be given *gratis*, for the merit of Christ apprehended by faith only, it is given *consequently*, as a recompence of our labours: as an inheritance given to the heyre not for any duty or service, but because he is the heyre: yet by consequent it is given in recompence of his obedience, *Freedman for obedience and mother of charity are an inducement more then the sire, and the world to come is eternall life*, *Mark* 10. 30. *Reward doth morally presuppose debt*, but is oftentimes, as here it is said, *Matth.* 5. 46. *If you love them that love you, what reward shall you have?* and in *Luke* 6. 32. *What thanke shall ye have?* by which we see that reward doth not alway signifie desert, but thankfull remembrance, and gracious acceptation of, and remuneration for our labours. *Gal.* 3. 24. Eternall life is called the *inheritance*, that is, the heyre hath no right to it as a reward, and an inheritance is given, because it is given for labours upon compact: as inheritances, because

Hebeh, Pſal. 19. 11. *a heele*, Prov. 23. 18.

ἐπὶ τέλος τὴν πίστιν.

Bellarm. de Juſtif. l. 5. c. 3.

μισθὸς κατὰ χάριν μισθὸς κατ' ὀφείλημα. Euſt. l. 11. *Alia eſt merces liberalitatis & gratiæ: aliud virtutis ſtipendium, alia laboris remuneratio.*

In Pſal. 127. *Non debendo, ſed promittendo, Deus ſecit debitorem.*

Non communicatio vel affectio ſed conſequutio, ſive conſequutivè.

Of which sort I take mutuall and reciprocall covenants, to be excepted.

because it is given to none, but those that are children. But the word *misthos* translated *reward*, signifieth a gift freely given without respect of desert, it being all one with *Xen*, as *Basil* teacheth upon the 7. *Psalme*.

V. The Scripture teacheth that God giveth rewards to our wayes. First, he giveth reward of due debt, in respect of merit; thus he giveth eternall life, as a reward due, not to our merits, but to the merits of Christ: for none can merit at the hands of God, but hee which is God. Secondly, he gives a reward, in respect of his free and mercifull promise, and thus he rewards only beleevers. Thirdly, he giveth rewards to hypocrites, infidels, heathens, &c. being neither bound by his owne promise, nor by their merit, when they performe the outward works of the law, and lead a civill life conformable thereto; as when *Ahab* humbled himselfe before the Lord, 1 *Kings* 21. And this God doth to the end hee may preserve humane society, and common honesty, and that he may restifie what hee approveth, and what he disliketh. Lastly, he giveth good successe in enterprises & attempts according to his owne decree, and the order of divine providence: which metaphorically is called a reward, *Ezech.* 29. v. 19, 20. because it hath a similitude therunto: as when wicked men through ignorance, doe that wickedly, which he hath justly decreed shal come to passe, suffering them to fill their houses with the spoile of the poore, which they have for their worke, as a man hath wages for his honest labour. Thus the spoile of *Judea*, is called the hire or reward given to *Tiglath-Pelasser* for his Syrian warre, *Isa.* 7. 20. and thus the spoile of Egypt is said to bee wages given *Nebucodonosor*, for his service against *Tyrus*.

Further, let us here observe the different manner of speech which the Apostle useth, in speaking of the flesh & of the spirit. Of the former he saith, *He that soweth to his flesh, &c.* Of the latter, *He that soweth to the Spirit*, not to his spirit, by which is signified that what good soever a man doth in being beneficiall to the Ministery, in furthering the Gospell, &c. he doth it not by any goodnes that is in himselfe, but by the Spirit of God, who in every good motion worketh in the will, and in every good action, the deed, *Phil.* 2. 13. Therefore no man ought to flatter himselfe in this respect, or to thinke highly of himselfe, as though he had attained an extraordinarie measure of sanctification, either for affecting, or effecting any thing that is good: for whatsoever good thing is in us, is the gift of God, as *Perasius* saith. On the contrary, what evill soever a man doth, hee doth it of himselfe: and being never the nearer to the fulfilling, nor the abolishing of the law.

Againe, we heare that the flesh and spirit are generate persons: and how can the flesh be cause that before their conversion they doe nothing but those things that are pleasing to the flesh: so that dying in that estate, they can reape nothing but corruption? therefore it hence followeth that Philosophers, heathen, and all meere civill, and naturall men, being such as never sowed to the spirit, shall reape nothing but corruption, death, and condemnation, contrary to the opinion of some ancient, and moderne writers.

Further, observe here, that though there bee some that are *Neuters* in religion, like warme Gospellers, halting between two opinions, such as are neither fish nor flesh, yet in morall duties, there are no *Neuters*. nor *mediators*: for all men are ranged into one of these two ranks either they are sowers to the flesh, or to the spirit.

Here also we see who are true worldlings indeed; to wit, *such as minde earthly things*, in spending themselves, their strength, and wits, upon the world, having all their care for it, and all their comfort in it; in the meane time, having little or no taste of the joyes of the world to come, because they make their Paradise here upon earth, and never looke for any heaven after this life. As also who are spirituall men, namely, such as walke in the spirit, who though they live in the world, in cleie houses of clay, yet are not of the world, because they set not their affections upon it, but have their conversation in heaven, where Christ sitteth at God right hand.

This serves first of all, to discover unto us our own estate, whether we be still in the carnall, or spirituall: for if we sow to the flesh (that is, be always poring and digging in the earth with the mole, setting our affections upon it, not referring the blessings of God to his glory, and the furtherance of the Gospell, but to serve our owne corrupt desires: we are fleshly minded, (though we pretend this, and that, and protest never so much) and continuing in this estate, we can expect nothing but the harvest of death and condemnation. Where as on the contrary side, if we savour the things of the spirit, by setting our affections upon them, & seeking those things that are above, exercising up our hearts by feeble groanes and ejaculations, for the enjoying of them, we are spirituall men, and shall undoubtedly in due time reape the harvest of eternall life.

Secondly, this bewrayeth the paucity of spirituall men, even where the Gospel is professed: and how the world swarmes with multitudes of carnall, and fleshly minded men. For as in former times *they did eate, they did drink, they bought, they sold, they planted, they built*, that is, wholly addicted and devoted themselves to these things: so in these latter dayes (which our Saviour Christ prophesied should be a counterpaine of the former) the multitude generally in every place is wholly employed, and spend themselves, in thinking, in affecting, in talking, in seeking, in following of worldly things, seldome (God knowes) or never minding the kingdome of God, or the righteousnesse thereof, nor practising the Apostles rule, *So to use the world as though they used it not*, 1 *Cor* 7. 31.

Againe, here we see how the wisedome of God is counted folly, among worldly wise men: and how the wisedome of the world is foolishnesse before God. For if a man sow to the spirit, in not following blinde reason, nor corrupted affection, nor fashioning himselfe to the guise of the world, nor seeking his own good so much as the good of others, but denying himselfe, forsaking all (in his affection) for the Gospell of Christ, and contemning this temporall trash, in regard of the heavenly treasure; he is accounted in the world but *a foole*: whereas God accounts him truly wise: for he is the wise Merchant man, *who having found a pearle of great price, went and sold all that he had, and bought it*, *Matth.* 14. 46. For the lesse he layeth up for himselfe upon earth, the more hee treasureth up for himselfe in heaven: and though hee seeme to sow upon the waters, yet after many dayes he shall find it againe. Whereas they that mind nothing but the world, in sowing to the flesh, are reputed *wise* and *provident men*: when as God accounts them starke *fooles*: *Thou foole, this night shall they fetch away thy soule, and then whose shall those things bee which thou hast provided?* and then it followeth, *So is he that gathereth riches to himselfe, and not rich in God.* For the more they treasure up riches, the more they treasure up to themselves wrath against the day of wrath, *Rom.* 2. 5. and fat themselves against the day of slaughter, *Iam* 5. 5.

Lastly, wee are here warned to take heed of the devils sophistry. It is a notable policy, one of the cunningest stratagems the Devill hath, in good things commanded, to sever the meanes from the end: and in evill things forbidden, to sever the end from the meanes. Hee laboureth to sever the meanes from the end, by perswading a man that he may come to the end, though he never use the meanes, that hee may reape eternall life, though hee never sow the seeds of the spirit in this life. But we must know, that as he which runneth not at all, can never gaine the Garland: hee which laboureth not in the Vineyard, the labourers wages: he that never sowes, can never reape: so hee that runneth not in the race of Christianity, shall never attaine the Crowne of happinesse and felicity: hee that laboureth not in the Lords Vineyard, the recompence of reward: he that in this life soweth not to the spirit, shall never after this life reape life everlasting. For wee may not dreame of a good harvest, without a good seed time, of sowing nothing to reape something; or sowing tares to reape wheat. Againe, he severeth the end from the meanes, by perswading men that they may use the means and never come to the end, that though they sow to the flesh, yet they shall not reape corruption. Thus he perswaded *Eve*, that though shee did eate of the forbidden fruit, yet she should not dye the death, nay, shee should not dye at all, but her eyes should be opened, and she should be as God himselfe, knowing good and evill. But we are to bee undoubtedly resolved of this, that God hath linked with an iron chaine, the pleasure of sinne, and the punishment thereof: that as he that follows a river, must needs at length come to the Sea: so hee that followes the course and streame of his sinnes, must needs come at the length to the gulfe of eternall destruction.

9. *Let us not therefore bee wearie of well-doing: for in due season wee shall reape, if wee faint not.*

In these words, the Apostle expounds the fift generall rule appertaining to all sorts of men: and in it he ascendeth from the *hypothesis* to the *thesis*, that is, from the *particular*, to the *generall*, shewing that we ought not to faint in any good course, either in doing good to them that labour amongst us, and are over us in the Lord, and admonish us; nor yet in being beneficiall unto others. And this verse dependeth upon the former, (as the word *therfore* doth imply) by way of necessarie illation, and consequence: for seeing that they which continue in well doing, in sowing to the spirit, shall of the spirit reape life everlasting, vers. 8. therefore no man ought to bee weary of wel doing. It consisteth of two parts: of a rule, or precept, in the former part of the verse, *Let us not therefore be weary of well doing*: and a reason of the rule, or a motive to incite us to the performance thereof, in the latter part: *for in due season we shall reap, if we faint not.* In the rule, the Apostle speakes that plainely, which in the former verses he had delivered more obscurely: for here hee expounds himselfe, what he meant by *sowing to the spirit*, namely, *doing of good*, or (as it is in the next verse) *doing of good unto all*; which may also appeare by that which followeth, *we shall reape, if we faint not*; that is, wee shall reape the fruit of that which we have sowne to the spirit, if we faint not: therefore to sow to the spirit, is nothing else, but to doe good. Now by *well doing*, the Apostle meanes not onely the outward worke, whereby our neighbour is furthered, helped, relieved; but the doing of it also in a good manner, and to a good end; so, as it may be a good worke indeed, not onely profitable to our neighbours, and comfortable to our selves, but acceptable to God. This is a more necessary precept: for most men are soone weary of a good course, like to these Galatians, *who beganne in the spirit*, but being weary of that walke, turned aside, and *made an end in the flesh*, *Gal.* 3. 3. Like *Ephraim* and *Judah*, *whose goodnesse was as a morning cloud, and as the morning dew which vanisheth away*, *Hos.* 6. 4. This wearifulnesse in well doing hath seized upon the most: even upon

all drowsie professours (which are the greatest part,) as may appeare by this, in that some, if they bee held but a quarter of an houre too long, or above their ordinary time, are extreamely weary of hearing the word. And as for duties of mercie and liberality, putting up injuries, & tolerating wrongs; they are readyer ever an end as soone as they beginne. And as for prayer and thanksgiving, and other parts of the worship of God, most men say in their hearts with the old Iewes, *What profit is it that wee keepe his commandements, and that we walke humbly before the Lord of hosts? Malac.* 3. 14. Hence it is, that the holy Ghost is so frequent in stirring us up to the performance of all good duties, with alacrity and cheerefulnesse, and often in rowsing us from that drowsinesse and deadnesse, wherewith we are overwhelmed, *Luke* 18. 1. Our Saviour Christ propounds a parable to this end, to teach us, *That we ought alwaies to pray, and not to waxe faint, Eph* 3. 13. *I desire* (saith *Paul*) *that ye faint not at my tribulations. 2 Thess.* 3. 13. *And yee, brethren, bee not weary in well doing.* And so in this place, *Let us not therefore bee weary of well doing.*

Now the reasons which make men so wearie of well doing, are in generall these three. First, the strength of the flesh, which even in the regenerate is like the great giant *Goliah*, in comparison of poore *David*. Secondly, the weaknesse of the spirit, and spirituall graces. Thirdly, the outward occurrences, and impediments of this life. In speciall they be these. First, men by nature are wolves one to another, *Esay* 11. vers. 6. and so they continue till this wolvish nature bee mortified, and renewed by grace: and are so farre from helping, furthering, relieving, tolerating one another, or performing any other duties of love, that contrarily, they are ready to bite, and devoure one another, *Gal.* 5. verse 15. Secondly, oftentimes it commeth to passe, that other mens coldnesse doth coole our zeale, their backwardnesse slackeneth our forwardnesse. Thirdly, many thinke it a disgrace and disparagement unto them, to stoope so low, as to become serviceable unto their inferiours. Fourthly, there are many things which discourage us from well doing: either the parties is unknown unto us, as *David* was to *Nabal* (for which cause hee would not relieve him in his necessity:) or else seemeth unworthie of our helpe, being such as through riot, harlots, lewd company, hath brought himselfe to miserie and beggery: or such as reward us evill for good, hatred for our good will: or such as are querulous, alwayes complaining, though never so well dealt withall: all which make men cold in the duties of love. Fiftly, some there bee which faine dangers, and cast perils, which hinder them from doing the good they should: *The slothfull person saith, a lyon is in the way, &c.* Lastly, the manifold occasions and affaires of this life, doe so distract the minde, as that a man is soone wearied, yea in the best things. Besides, many see no reason why they should spend themselves, in doing good unto others.

1 Sam. 25. 10.

Luke 9. 62.

Gen. 19. 19.

Now to all these obstacles, and pull-backs, wee are to oppose the Apostles precept, *Let us not be weary of well doing.* For verily, if the consideration of these small occasions, and rubbes that lye in the way, daunt and dismay us, and so stoppe our course, we shall never be plentifull in good workes: wee may haply put our hand to the plow, but a thousand to one we shall looke backe againe: with *Lots* wife cast a long looke toward Sodome; and with the Israelites in our hearts turne againe into Egypt. For as *hee that observeth the winde shall not sow, and as hee that regardeth the clouds, shall never reape, Eccles.* 11. vers. 4. So he that regardeth the ingratitude of some, the evill example of others, the manifold distractions and occurrences of this life; and shall cast perills in carnall wisedome, of this and that trouble, or inconvenience, that may ensue, shall never doe his duty as he ought.

And assuredly, he that faineth in a good course, and giveth it over before he come to the end, is like unto the slothfull husbandman, who having plowed and tilled, and in part sowed his ground, giveth over before he have finished it; and so, either the parching heat doth wither it, or the nipping cold doth kill it, or the fowles of the ayre devoure it.

Now most men are sicke of this disease, which shewes the greatnesse of our corruptions, and that the best Christians have a huge masse or lumpe of sinne in them, and but a sparke of grace; in that they are seldome or never weary in scraping together of riches, in following their pleasures, in pursuing honors, and hunting after preferments: and yet are quickly weary in duties of pietie, justice, and mercy, albeit they have an unspeakeable reward annexed unto them.

Well, whatsoever the corrupt practices of men be, let us learne our duty, to goe forward without wearinesse, nay to doe good with cheerfulnesse, as *Paul* saith of himselfe, *Phil.* 3. *Forgetting that which is behinde, and indeavouring himselfe to that which is before.* Let us consider that it is the property of a liberall mind, *To devise of liberall things, and to continue his liberality, Esa.* 32. vers. 8. Neither is this all, not to be weary, or to persist and continue, but we must proceed on from strength to strength, and *bring forth more fruit in our age. Psal.* 92. 14. as the Church of *Thyatira*, whose workes were more at the last, than at the first, for which she is worthily praised by our Saviour Christ, *Revel.* 2. verse 19. It was the motto to *Charles* the fift, *Plus ultra*, and it ought to be every Christians motto to strive to perfection, and as the Apostle exhorts us, *To be stedfast,*

fast, immoveable, and not to make stay there, but to bee *abundant alwayes in the worke of the Lord, 1 Corinthians* 15. 58. And then wee may doe this indeed, wee must set downe this certaine conclusion, that wee will not receive nor give backe, come what will come: and withall wee must labour to quicken our dull and drowsie spirits, to gird up the loynes of our minds, to strengthen our weake hands, and our feeble knees, by publike and private exercises of reading, prayer, meditation, conference, &c.

Thus much of the rule: now followeth the reason of the rule, or the motive to encourage us to the performance of this duty, *for in due season we shall reape, if we faint not*, as if hee should say more fully; Let us be assured of this, that continuing and increasing in well doing, our labour is not lost, nor spent in vaine, 1 *Corinth.* 15. 58. for though wee imagine that wee labour in vaine, and spend our strength in vaine (as the Prophet speaketh) yet *our worke is with the Lord, and our labour with our God, Esay* 49. 4. And albeit wee may seeme to our selves and others to cast away our goods in being beneficiall unto some, and (as the Wise man speaketh) to *sowe upon the waters: yet after many dayes we shall finde them again, Eccl.* 11. 1. In the motive there bee three things contained. First, the reason it selfe, which is a promise of reward, *we shall reape.* Secondly, the circumstance of time, when this harvest shall be reaped, wee shall reape *in due season.* Thirdly, the condition that is required on our parts that we may reape, *if we faint not.* Of these in order, and first of the reason or promise it selfe.

Whereas the Apostle (to the end we may not be weary of a good course) doth encourage us to proceed on, by setting before our eyes the promised reward, I gather, that we may encourage, animate, and excite our selves to the performance of all good duties by the consideration of the heavenly harvest which we are to reape, and the crowne of glory wee are to receive after this life: as the husbandman doth sowe, in hope that hee shall reape: and though seed-time bee painefull and chargeable unto him, yet hee giveth not over for all that, but comforteth himselfe with the expectation of the harvest, which will fully quit his cost, and recompence his labour. That this is a truth, it may appeare by sundry arguments: by *precept*, by *promise*, by *practice*, by *reason*. For *precept*. It is the commandement of Christ, we should *make us friends of unrighteous mammon*, or the riches of iniquity, *that when wee shall want, they may receive us into everlasting tabernacles, Luke* 16. 9.

For *promise*, besides this place (which is very pregnant to the purpose) *Paul* exhorts servants, *That whatsoever they doe, they would doe it heartily, as to the Lord, & not to men, knowing, that of the Lord they shall receive the reward of inheritance, Coloss.* 3. 23. 24. And generally *what good thing soever a man doth, the same shall he receive of the Lord, whether he be bond or free, Eph.* 6. 8. *He that forsaketh father and mother, &c. for Christs sake, shall receive an hundredfold more in this life, and in the world to come life everlasting, Matth.* 19. 29. These and the like promises were to no purpose, if it were not lawfull for us to looke to the reward, and if we might not by considering of it, incite and stirre up our selves to greater alacrity in the course of Christianity, in making us more fervent, and frequent in the duties of pietie.

Thirdly, it may be proved by the *practise* of the Saints of God: *Abraham* was contented to forsake his native country at the command of God, and to dwell in a strange land, yea, and that in *tents, because he looked for a city having a foundation, whose builder and maker is God, Hebrewes* 11. v. 9, 10. *Moses* esteemed the rebuke of Christ greater riches, than the treasures of Egypt, *because hee had respect unto the recompence of reward*, verse 26. Christ (whose example is without all exception, being *exemplum indefectens*, as the Schoolemen speake) did sweeten the bitternesse of the crosse, with the consideration of the glory which a little after he was to enjoy: for so the Apostle saith, that *for the joy that was set before him, he endured the crosse, and despised the shame, Hebrewes* 12. 2. The Colossians are commended by the Apostle, for that they continued & increased in faith to God, and love to man, *for the hopes sake that was laid up for them in heaven, Colossians* 1. 5. And *Paul* shewes this to have beene the practice, and to bee the duty of all the Saints of God, *so to runne, that they may obtaine, 1 Corinthians*, 9. 24.

Lastly, it may bee proved by *reason*. For first, that which is the end of our actions, ought to be considered of us, as a meanes to stirre us up to the attaining of this end: therefore seeing the end of our faith and hope is eternall life, *Romanes* 6. 22. *Ye have your fruit in holinesse, and the end everlasting life. 1 Pet.* 1. 9. *Receiving the reward of your faith, the salvation of your soules*: Therefore we may, nay, we ought to cast our eyes vpon it, and to direct all our actions for the attaining of it. Secondly, if the labourer worke, not in regard of the common good onely, but also with respect of his wages: he that runneth a race, to attaine the garland: if the husbandman see and sowe, plant and plow, in hope to reape a harvest, and to receive some fruit of his labours: it is lawfull for Christians also to doe good in regard of eternall reward: for that is the Apostles reason, 1 *Corinth.* 9. 25. *They that strive masteries abstaine from all things: shun they may obtaine a corruptible crowne: but we for an uncorruptible.* It is Saint *Iames* his reason, *Iames* 5. verse 7, 8. as the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, untill hee receive the former

and the latter raine, *So must we be patient, and settle our hearts, for the comming of the Lord draweth neere*, and he will recompence every man according to his workes. Thirdly, if it bee lawfull for a man to abstaine from sinne, for feare of eternall punishment, and torment in hell, (as we know it is) *Mat.* 10.28. then it is lawfull to doe good, in hope of eternall reward. It will be said, that it is the property of a mercenary hireling to looke for reward. I answer, It is the property of an hireling to looke onely or principally for his hire, either not minding the glory and honour of God, or lesse respecting it, than his owne private advantage: so that when the hope of his gaine is gone, he leaveth his charge, and flieth away: like the Popish Monkes, who were right hirelings indeed, for they minded nothing but their owne commodity, according to the old saying, *No penny, no Pater noster*. But to looke to the recompence of reward, in the second place after the glory of GOD, the performance of our duty, and discharge of a good conscience, is no property of a hireling; seeing God hath promised to give *to them which by continuance in well doing, seeke glory, and honour, and immortality, eternall life, Rom.* 2. *verse* 7.

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De Iustific. lib. 5. *cap.* 2. *De Iustific. & mer. Sec.* 4. *numb.* 5. *conclu.* 25.

(though not for our merits, yet through his mercy) if we bestow transitory goods, wee shall receive a durable substance: If a cup of cold water, Gods kingdome, *Matth.* 10.42.

The second generall point, is the circumstance of time, when we shall reape, to wit, *in due time*. This due time may be understood, in part, of this life: for godlines hath the promise of this life, as well as of the life to come, and the workes of mercy have beene even in this life recompenced to the full. The widow of *Zarepta* for entertaining the Prophet *Eliah*, was miraculously sustained in the dearth: *The meale in her barrell did not waste, and the oyle in her cruise did not diminish*, 1 *Kings* 17.16. And so the *Shunamite* for the like kindnesse shewed to the Prophet *Elizeus*, being barren, obtained a sonne: and when hee was dead, shee obtained him to life againe, 2 *Kings* 4. as the widow of *Zarepta* did hers at the prayer of *Eliah*, 1 *Kings* 17.23. For as God doth alwayes give to his children in this life the first fruits of his Spirit: so hee doth often give them the first fruits of their labours, as a taste of their future felicity, and an earnest of that happines which after they shall fully enjoy. Our Saviour Christ saith, he will reward them an hundred fold in this life, *Matth.* 19. But this due time is properly meant of the life to come, which hath two degrees, the first is, at the day of death, when the soule entreth into happinesse: the second, at the day of judgement, when both soule and body (being re-united) shall bee put in full possession of eternall glory and felicity: for then they shall be rewarded according to their workes; not so much as a cup of cold water which they have given to relieve the Saints of God, but shall bee recompenced to the full, *Matth.* 10.42.

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Wee are further to consider, that there is a double fainting, one of the body, another of the minde. The bodily fainting which commeth by labour and toyling; is not here meant, seeing it doth nothing impeach the goodnesse of the worke, (it is an argument rather of the soundnesse and sincerity thereof:) but the spirituall fainting is that which is to be feared, because it maketh our labour all in vaine. And this spirituall fainting is twofold: the first is, the slaking & remitting somewhat of our course, and this hath, and doth befall the Saints of God, as we may see in the example of the Church of Ephesus, *which left her first love, Apoc.* 2.4. Yea, all the Saints of God have their *turbida intervalla*, troubled and distempered fits, sometime in the full, sometime in the wane, sometime zealous and forward in the service of God, sometime againe heavy and backward, &c.

The second is such a fainting and languishing that we cleane give over our course, of which *Paul* speakes, 2 *Cor.* 4.16. *Therefore wee faint not, but though our outward man perish, yet the inward man is renewed daily.* And the author to the Hebrewes, *We must consider Christ, who endured such speaking against of sinners, lest we should be wearied, and faint in our soules, Heb.* 12.3. And againe, v. 4. *Despise not the chastening of the Lord, neither faint when thou are rebuked of him.* This fainting is meant in this place.

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The third thing to bee considered, is the condition required on our part, that wee may reape in due time; set downe in these words, *If we faint not.* The words in the originall are thus: wee shall reape in due time *not fainting*: which may be (and are of some) taken in a double sense: either as *a promise*, or as *a condition*. As *a promise*, thus, If we bee not weary of well-doing, wee shall reape in due season without all fainting and wearinesse, either to the body or mind; that is, wee shall reape with all joy and comfort, as it is, *Psal.* 126.5.9. *They that sow in teares, shall reape in joy: and they that went weeping, and carried precious seed, shall come againe with joy, and bring their sheaves with them.* As *a condition*, that if we continue constant in well doing to the end, without fainting, we shall reape in the time that God hath appointed: and in this sense it is to be taken in this text, to wit, *conditionally*, as it is well translated, *If we faint not.*

μὴ ἐκλυόμενοι. Oecumen. in hunc locum, & alij.

Wee are further to consider, that there is a double fainting, one of the body, another of the minde. The bodily fainting which commeth by labour and toyling, is not here meant, seeing it doth nothing impeach the goodnesse of the worke. (it is an argument rather of the soundnesse and sincerity thereof:) but the spirituall fainting is that which is to be feared, because it maketh our labour all in vaine. And this spirituall fainting is twofold: the first is, the slaking & remitting some what of our course, and this hath, and doth befall the Saints of God, as we may see in the example of the Church of Ephesus, *which left her first love, Apoc.* 2.4. Yea, all the Saints of God have their *turbida intervalla*, troubled and distempered fits, sometime in the full, sometime in the wane, sometime zealous and forward in the service of God, sometime againe heavy and backward, &c.

The second is such a fainting and languishing that we cleane give over our course, of which *Paul* speakes, 2 *Cor.* 4.16. *Therefore we faint not, but though our outward man perish, yet the inward man is renewed daily.* And the author to the Hebrewes, *We must consider Christ, who endured such speaking against of sinners, lest we should be wearied, and faint in our soules, Heb.* 12.3. And againe, v. 4. *Despise not the chastening of the Lord, neither faint when thou art rebuked of him.* This fainting is meant in this place.

Finis coronat opus. Of all vertues it is onely constancy is crowned. *Non cupisse, sed perseverasse virtutis est.*

Whereas S. *Paul* saith we shall reape, *if we faint not*, he signifieth, that we must persevere and continue to the end, otherwise we cannot looke to reape the harvest of eternall happinesse. It is nothing but constancy and continuing in well doing, that doth crowne all our good workes. *Bee constant* (saith our Saviour Christ to the Church of Smyrna, *Apoc.* 2. 10.) *and I will give thee the crowne of life. Ierome* saith, it is the property of true vertue *not to begin well, but to end well. Paul* blameth these Galatians for beginning in the spirit and ending in the flesh: and Christ shewes what a shame it is to him that beginneth to build and cannot finish it: it is as good never a whit as never the better: nay, his condition is better that never began, *than that of Iudas*, whose end was worse than his beginning, *Levit.* 3. 9. the taile of the sacrifice was commanded to be offered upon the altar, by which was signified, that in every good worke we must not only begin, but continue in it to the end, and sacrifice the end of it to God, as well as the beginning: otherwise wee lose our labour, and misse our reward: therefore S. *Iohn* bids us *looke to our selves, that we lose not the things which we have done, but that we may receive a full reward*, 2 *Iohn vers.* 8. The labourers in the vineyard came at sundry times, some in the morning, others at the third, others at the six, and ninth, others at the twelfth houre of the day, yet none received the labourers wages, but those that continued in the worke to the end, *Matth.* 20. God is *Alpha* and *Omega*, and therefore requireth a good end, as well as a good beginning: and it is our duty not onely to obey the commandement of Christ, *venite ad me, come unto me, Matth.* 11. 28. but that also, *manete in me, abide in me, Iohn* 15. 4 for hee onely that continueth to the end, shall be saved, *Matth.* 24. 13.

Further, whereas the Apostle saith, *we shall reape, if we faint not.* It may bee demanded, whether the Saints doe so faint at any time, that they finally fall away? To which demand I answer in a word, that they doe not, nay, they cannot totally and finally fall from grace. For first, if any thing should make them fall away, it is sinne; but they cannot sinne, because the seed of regeneration and grace remaineth in them, 1 *Iohn* 3. 9. And though the Church sleepe, yet her heart waketh, *Cantic.* 5. *verse* 2. And if any thing make them faint, it is affliction and persecution, but these and all other crosses *worke together for the best unto them that love God, Romanes* 8. 28. And therefore these are no hinderances, but furtherances rather to their salvation. Secondly, they are built and founded upon the promise of God, *I will put my feare in their hearts, so that they shall not depart from me, Ier.* 32. *verse* 40. Therefore Christ doth so preserve them by his power, prevent them by his grace, guard and guide them by his spirit, that they shall never fall away, and that none shall plucke them out of his hand, *Ioh.* 10. I adde further, that they are built upon the truth and fidelity of his promise, *God is faithfull, & will not suffer you to be tempted above that you be able, but will give the issue with the temptation, that ye may be able to beare it*, 1 *Cor.* 10. 13. Thirdly, upon the prayer of Christ, who prayed that they might be *kept from evill, Iohn* 17. 15. that they might *be one in the Trinity, as he in the Father, & the Father in him, v.* 21. that they *may be with him, and see his glory, verse.* 24. Now Christ was always heard in that which hee prayed for, *Iohn* 11. 42.

Lastly, upon the life of Christ, which is communicated to all his living members, *Gal.* 2. *v.* 20. *When Christ which is their life shall appeare, then shall they also appeare with him in glory, Col.* 3. 4. *Quest.* If they cannot altogether faint and fall away, why doth the holy Ghost make a doubt of it, as though they might? *Ans.* It is the will of God to move us to perseverance, and to stirre up our dulnesse by such speeches: that we should not be wanting to our selves in the use of the meanes.

12. *While we have therefore time let us doe good unto all men, but especially to them which are of the houshold of faith.*

In these words the Apostle doth iterate the conclusion propounded in the six verse, as also in the ninth verse immediately going before; that we should doe the good we can, while we have time; and withall he doth illustrate it, both by *the object* to whom wee must doe good, and by *the circumstance of time*, how long we must continue therein. And herein he answereth a secret demand, which might be made upon the former rule; for whereas it might be thought, that the Gentiles which professe not the same religion with us, were to be neglected, or at least, not so respected, (as we read, *Act.* 6. *verse.* 1. the Grecians were neglected of the Ebrewes in their dayly ministery): the Apostle answereth, that wee must not restraine our bounty and goodnesse onely to those that are of the same religion with us, but enlarge it unto all, *We must doe good unto all men, but specially to them of the houshold of faith.*

In the words we may consider three things, First, the duty it selfe, *Let us do good* Secondly, the object or persons to whom wee must doe good, which is laid downe comparatively, *we must doe good to all, but specially to those that are of the houshold of faith.* Thirdly, the circumstance of time, when, and how long we are to doe good, *whilst we have time*; of these in order, and first of the duty.

This generall duty of doing good is recommended unto us by sundry arguments. The first may bee taken from the maine end and scope of a mans life in this world, which as *Paul* signifieth in this place, is nothing else but *to doe good*: and this doing of good standeth in three things: the first concerneth God, in praising, magnifying, and adoring his holy

holy name. *David* had an eye to this end, when he desired to live for no other end, but that he might praise God, *O let my soule live, and it shall praise thee.* The second concerneth our selves, in seeking the kingdome of God, and the righteousnesse thereof, by making our calling and election sure by good works, 2 *Pet.* 1. 10. This end of a mans life *Salomon* inimateth, when hee saith, *Let us heare the end of all: feare God and keepe his commandements, for this is the whole duty of man, Eccles.* 12. *verse* 13. The third concerneth our brethren, in doing good unto them so far forth as possibly we can in the compasse of our calling: for it is the end of every mans calling in serving of men to serve Gody and this is that which *Paul* urgeth in this place, *to be beneficiall unto all.*

The second may bee taken from the example of God himselfe. *We must doe good to them that hate us, that wee may be the children of our heavenly Father, Matthew* 5. *vers.* 44. 45. For wee are more conformable unto GOD in doing good unto others (in being in an essentiall property in God to doe good to every man, seeing that every creature doth drinke, or at least taste of the sweet cup of Gods goodnesse, *Psal.* 145. *vers.* 9.) than in receiving good from them: for hee receiveth nothing from us, as *David* saith, *My goodnesse reacheth not to thee, Psal.* 16. *verse* 2. To the example of God we may adde the example of godly Kings. The chiefest praise and commendation of *Hezekiah* and *Iosiah*, is noted by their goodnesse. Concerning the rest of the acts of *Hezekiah* and his GOODNESSE, they are written — 2 *Chron.* 32. 32. Concerning the rest of the acts of *Iosiah*, and his *Goodnesse*, doing as it was written in the Law of the Lord, behold they are written — 2 *Chron.* 35. *verse* 26. 27. And this excellent name of *Goodnesse* or *Bountifulnesse*, was (as it may seeme) by the Law of nations ascribed to Princes and Potentates, in that it best beseemed them, as in name, so in the vertue it selfe, to expresse the divine nature of God, and therefore they were called εὐεργέται, that is, bountifull Benefactors, or gracious Lords, *Luke* 22. 25.

The third is drawne from testimony, divine, & humane. Our Saviour Christ saith, *It is a blessed thing to give, rather than to receive, Act.* 20. 35. that is, to doe good, rather than to receive good. (*a*) *Nazian.* saith, that a man resembleth God in no property so much as in doing good. And the heathen Orator *Demosthenes* could say, that (*b*) doing of good, and speaking the truth makes us most like to God himselfe.

But to consider this more particularly, *Goodnesse is threefold, Preserving, Uniting, Communicating*: in all which particulars we are to practice this duty. And first, for the *preserving goodnesse* we must doe good not only to our selves, but to others also, in labouring to keepe and preserve them from the contagion of sinne, from falling from grace, or backsliding from their holy profession, by all good meanes; as by good example, and by gracious speeches seasoned with salt, &c. as *Barnabas did, who coming to Antioch, and seeing the grace of God that was given them, was glad, and confirmed them therein, exhorting them that with purpose of heart they should cleave unto the Lord, Act.* 11. 23. and for this cause (as Luke it) it is added, *v.* 24. *that he was a good man, and full of the holy Ghost, and faith.*

The *uniting goodnesse*, is likewise to be practised, in seeking meanes at unity, in reconciling those that are at variance, in making peace and amitie, where there is nothing but enmity and alienation: for, for this cause Christ calleth *peace-makers, the children of God, Matth.* 5. 10. Because herein they as lively resemble the goodnesse of God their heavenly Father, as any sonne doth resemble any quality or property in his naturall father: for he maketh men to bee of one minde in one house, *Psal.* 67.

The *communicating goodnesse* (being specially understood in this place) hath foure degrees. First, for *temporall things* wee must communicate to the necessities of the Saints, *Rom.* 12. *verse* 13. And for *spirituall blessings* wee must remember the saying of *Peter*, *Let every man as hath received a gift, so minister the same unto others, as good disposers of the manifold grace of God*, 1 *Pet.* 4. 10.

Secondly, wee must bee plentifull in the workes of mercy, not contenting our selves with this, that we are beneficial to some in relieving them in their wants and necessities: but we must be rich in good workes. 1 *Tim.* 6. 18. *Charge them that are rich in this world, that they be not high minded, that they doe good, and be rich in good workes; ready to distribute and to communicate.* We must be like *Tabitha* (or *Dorcas*) who (as she had the poore with the garments which shee made at her owne proper cost and charges, *Act.* 9. 39 and for this cause the holy Ghost giveth this testimony of her, *That she was rich or full of good workes and almes which she did*, *v.* 36. like to the vertuous woman, *Prov.* 31. 20. who openeth the palme of her hands to the poore, and stretcheth out her hands to the needy: like *Iob*, of whom it is said, that the loynes of the poore blessed him, *Iob* 31. 20.

Thirdly, we must bee *munificent* (as the Scripture speaketh of God) that is, abundant in goodnesse, in communicating unto others abundantly these blessings which the Lord hath stored us with all. Not onely in loving our brethren, for which the Thessalonians are commended, that their love in one towards another did abound, but in a liberall supplying of their wants, as *Paul* exhorts the *Corinthians*, that *as they did abound in faith and love, so they would abound in rich liberality*, 2 *Cor.* 8. 7. as good *Obadiah* did in feeding his

(*a*) Orat. 27. de pauperum amore. ἐδὲν ἔστιν ὃ τι τοιοῦτον ἀνθρώπῳ ἐγγὺς θεοῦ.

(*b*) τὸ εὐεργετεῖν καὶ ἀληθεύειν, δύο προβάτια ταῦτα τοῦ Διός· communissimum : competentissimum : communicativum.

living, and venturing his life, in hiding an hundred of the Lords Prophets from the furious rage of wicked *Iesabel*, 1. *King.* 18. 13.

Lastly, we must be *exceeding*, or *superabundant* in goodnesse in exceeding measure (if it may be) in doing goods like the poore widow who had rather want her selfe, than bee altogether wanting in contribution to the treasure of the Lords Temple, and therefore though it was but two mites which shee cast into the *Corban*, yet Christ preferred it before all the rich mens offerings being put together, in that they gave of their *superfluity*, but she of her *penury* cast in all that shee had, even all her living. *Luk.* 21. 4. It is well said by *S. Ambrose*: *We must relieve the wants of other according as we are able, and sometimes even above our ability*: as *Paul* witnesseth of the *Corinthians* to their great commendation, *that to their power, and beyond their power they were willing.* 2. *Cor.* 8. 3.

Further, in doing good, we must observe these rules. I. We must doe good of that onely which is our owne: for we may not cut a large and liberall shive of another mans loafe, (to the common saying is) wee may not steale from one, to give to another: or deale unjustly with some, that we may be mercifull to others: or rob *Peter*, to cloath *Paul*. The Lord abhorreth even burnt offering, if it be of that which is gotten of rapine and * spoile. *Esa.* 61. 8. And hence it is that *David* would not offer burnt offering without cost, of that which was not his owne, 1 *Chron.* 21. 24.

II. We must doe good with chearfulnesse and alacrity, *for God loveth a cheerefull giver*, 2 *Corinth.* 9. *Ambrose* saith fitly and finely to this purpose, *Well-doing ought to proceed from will willing: for such as thine affection is, such is thy action.* Therefore if we give, we must doe it freely, otherwise it is no gift; for what more free than the gift? therefore we may not play the huckesters in doing good, for that doth most blemish the excellency of the gift: for as *Lactantius* saith, *Dando beneficia, non feneranda.*

III. We must so doe good, as that we doe not disable our selves for ever doing good; but may continue in well doing, and as the Psalmist speaketh, *bring forth more fruit in our age. Salomon* commands that the streames of our wels should flow to others, yet so, *as that the fountaine be still our owne. Psa.* 112. 5. *A good man is mercifull, and lendeth, and will guide his affaires with judgement*, that is, hee will so discreetly dispose & order all his actions, as that he will keepe himselfe within the compasse: so beginning to doe good, as that he may continue therein: as the wise man saith, *In the house of the wise there is a precious treasure, and ointment, but a foolish man deuoureth it; Prov.* 21. 20. All the disciples that were at Antioch sent succour to the brethren which were in Iudea, in the great famine that was in the time of *Claudius Cæsar*, yet *every man according to his ability*, *Act.* 11. 29. for according to *Paul's* rule, we must *not so give, that others be eased, and we our selves pinched*, 2 *Cor.* 8. 13.

IV. We must doe all the good we can possibly within the compasse of our callings, and hinder all the evill. It will be said, God (whose example we are to follow) doth not all the good he can, neither doth he hinder all the evill. Therefore we are not bound to doe all the good, or prevent all the evill we can: answer. In this particular we are not to imitate the example of God, and That for three causes. First, because we are subject to the law: *Thou shalt not doe evill that good may come of it. Rom.* 3. 8. Whereas God is not bound nor subject to any law, but is above it, and hath power to dispense with it. Secondly, because he is able to draw good out of evill, light out of darknesse, which we cannot doe. Thirdly, because God is the *generall good*, *we particular*. Now there is great difference betwixt these two, for it belongs to the nature of the *particular good*, to procure all the good that may be simply (to every one) and to hinder all evill; whereas to the nature of the *generall* or *universall good*, three things appertaine. First, that all things should have good in some measure of goodnesse. Secondly, that some things should be better than others. Thirdly, that there should be ordained in the common good: as in a well ordered house, all the parts thereof are good in their kinde. Secondly, some better than others, as *Paul* saith, *In a great house there are vessels of gold and silver, of wood and stone, some for honour, and some for dishonour*, 2 *Tim.* 2. verse 20. Thirdly, those that are destitute of goodnesse, as *sinkes, draughts*, and other like places (serving for base, though necessary uses) are ordained to the common good of the whole house, which it cannot want. And therefore if the master builder (to prevent these particular evils) should leave them out of his building, hee should prejudice the common good of the whole house, which cannot bee without them.

Thus much of the first part, namely, the duty: Now I proceed to prosecute the second, which shewes first to whom we must do good, and secondly the order to be observed therein. *We must doe good unto all, but especially to those which are of the household of faith.* Touching the first: It may seeme, that some among the Galatians were of the Phariſees mind, who thought they were bound to love their friends, but not their enemies: or of this perswasion, that they were not bound in conscience to doe good unto the heathen amongst whom they lived, as being professed enemies of Christ, & open persecutors of his Church. But *Paul* teacheth them and us another lesson; when he commands us *to do good unto all*, suitable to that of our Saviour Christ, *love your enemies, bleſſe them that curse you, doe good to them that hate you, pray for them that hurt you and persecute you*, *Matth.* 5. 44. Let us consider the good Samaritans practice: Albeit there was mortall hatred betwixt the Iewes and the Samaritans, *Iohn* 4. 6. yet hee seeing his deadly enemy wounded and halfe dead, had compassion upon him, powred wine and oyle into his sores, bound up his wounds, set him on his owne beast, brought him to an Inne, and made provision for him: the like ought we to doe, even to our enemies, as occasion shall serve, *Luke* 10. 30. For if we must doe good to our enemies beasts his Oxe or Asse going astray, in bringing him home againe, *Exod.* 23. 4. much more ought we to doe good to our enemy himselfe. For the more beneficial and communicative we shew our selves to bee, the greater goodnesse we shew to be in us: as the fountaine which powreth forth his streames unto all, and the candle which standeth upon a candlesticke, shineth unto all, and not to it selfe being covered with a bushell.

The reasons why wee ought to doe good unto all, (even to our enemies) are principally foure. The first may bee taken from the grounds of love and beneficence, which are in all men, even the wicked themselves; now the grounds of love are specially three: the first is the image of God, which being in all men, yea even in prophane persons in part, ought to be the loadstone of love to draw our affection unto it. The second is communion and fellowship in the same nature, and therefore we ought to be beneficiall unto men, because they are men: and though we will not doe good *homini*, yet we must do it *humanitati*, as the Philosopher said. The third is participation in the death of Christ, in that all men have part in Christ as well as we (for any thing we know.) Secondly, God (whose example we are to follow, as hath beene said) is good and bountifull unto all, causing his Sun to shine as well upon the bad as the good; and his raine to fall as well upon the ground of the unjust, as of the just, being kind unto the unkind, and to the wicked. Thirdly, we must doe to others as we would they should doe to us. Therefore if wee being in distresse would be glad to receive good at the hand of a wicked man, we ought in the like case to do good unto him. Fourthly, our profession and the reward which we looke for, require this at our hands, for if we do good unto them only that doe good unto us, or if we be friendly to those only that are friendly to us, what singular thing doe we? for even the Publicans doe the like: and so having our reward here in this life, wee can expect none other after this life, *Matth.* 5. 47.

The second point, (which containes the order to be observed in doing good,) is laid downe in these words: *Let us do good to all, but specially to those that are of the household of faith.* By *them of the household of faith*, wee are to understand those which by faith are of the same family with us, namely, of the same Catholike Church upon earth: *the house of God* being often put to signifie the Church of God, as 1 *Timoth.* 3. verse 15. The house of God is called *the Church of God, the ground and pillar of truth. Heb.* 3. verse 1. *Moses was faithfull in all Gods house*, that is, his Church: and thus this phrase is expounded, *Eph.* 2. 19. *Ye are no more strangers, but citizens with the Saints, and of the household of God.* So that by them of *the household of faith*, wee must understand onely *the faithfull*: Indeed among men, not onely children, but also men-servants, and maid-servants are counted to be of the family, but God accounts them onely to bee of his house, that are Saints by calling, and sonnes by faith: The rest are bastards and not sonnes, they are (it may be) in the house, but not of the house: for true saving faith doth characterize those that are of the *family of faith*; even as fanaticall dreames, fantasticall opinions, allegorizing of the literall sense of the Scripture, denying the resurrection of the flesh, doe characterize those that are of the *Family of love.*

Having the meaning, consider the dutie, which is, to do good principally to the faithfull, the Saints and servants of God, that is, we must doe good unto them before others, and more than to others, which are not of the same family, as *David* saith, *My whole delight is in them to whom I owe, but to the Saints which are in earth, and them that excell in vertue, Psalme* 16. 2, 3. For it is all one as if the Apostle should have said, As it is fit and convenient, that they that are of the same family should be helpfull and beneficiall one unto another, rather than to those that are of another family: so it is requisite that those which are members of the same body, stay, sonnes and daughters, brethren and sisters, having the same God for their Father, the same Church for their mother, Christ for their elder brother, begotten of the same immortall seede, nourished with the same milke of the word, and looking for the same blessed inheritance: should rather bee beneficiall one to another, than to those that are strangers and forraigners, no way linked unto them by the bond of faith.

Now the reasons why we ought especially to doe good to them of the household of faith, may bee these. First, because God loveth all his creatures, specially mankinde, most especially the faithfull, upon whom he doth bestow the riches of his love, yea, himselfe also; for though God be *good unto all*, *Psalme* 145. 9. yet is a speciall sort he is *good to Israel*, we know that *are of a pure heart*, *Psal.* 73. verse 1. *He is a Saviour of all men, specially of those that believe*, 1 *Tim.* 4. 10. Secondly, because what soever is done to one of Gods Saints, is done unto him, *Matt.* 25. 40. Thirdly, in respect of the excellency of their persons, in that they are

Offic. l. 1. c. 28. *Necessitates alienas quantum possumus leuare debemus, & plus interdum quam possimus.*

Holocaustum de rapina.

Offic. l. 1. c. 30. *Beneficentia ex benevolentia manare debet, officitus tutus nomen imponit operi tuo. Instit. diuin. l. 2. c. 12.*

Psal. 92. 14.

Prov. 5. 15.

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Matth. 7. 12.

sonnes of God, heires of his kingdome, members of Christ, Temples of the holy Ghost, &c.

Further, in that all the faithfull are called a houshold and a family, this teacheth us, that as we have one bed and one board, one bread to feed upon, and one cuppe whereof all drinke: so we should have one minde and one heart, wee should cleave together, and hold together: for if they of the *family of love* joyne together, why should not we which are of the *family of faith* hold together? If those of the kingdome of darknes combine themselves together, as it is *Psal. 2. 2. The Kings of the earth band themselves, and the Princes are assembled together, against the Lord, and against his Christ. Act. 4. 27. Doubtlesse against thine holy Sonne Iesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and people of Israel gathered themselves together. Psal. 83. 5, 6, 7, 8. They have consulted together in heart, and have made a league against thee: The tabernacle of Edom, and the Ismaelites, Moab, and the Agarims, Gebal, and Ammon, and Amalec, the Philistims, with the inhabitants of Tyrus: Assur is also joined with them: they have bin an arme to the children of Lot:* How much more therefore ought the children of light to company and consort together? But the children of this world are wiser in their generation than the children of light. Nay the bruit beasts may condemne us in this point: for cattell herd together, sheepe flocke together, fishes shole together, and (as the proverbe is) birds of a feather will flye together. What a shame is it therefore for us that are of the same family of faith, to fall out, making a rent in the coat, and a division in the body of Christ, by separating our selves one from another, in affection of heart, and practice of life?

Againe, this may minister comfort to all the faithfull, being under the crosse, to consider that they are of Gods family; and therefore need not doubt of the providence of God, but that he will provide things necessary for them: *For hee that provideth not for his owne, and specially for them of his family, hath denied the faith, and is worse then an infidell.* 1 Tim. 5. 8.

Lastly, in that the faithfull are called *a family*, it shewes that they are but few, even a handfull in comparison of the world; for what is a family to a country or a kingdome? Indeed I grant, if those of the family of faith be considered by themselves, they are many, *Matth. 8. 11. I say unto you, that many shall come from the East, and from the West, and shall sit downe with Abraham, Isaac, and Iacob in the kingdome of heaven.* Nay, they are innumerable, *Apoc 7. 9. After these things I beheld, and loe, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, cloathed with long white robes, and palmes in their hands.* But being compared with infidels, which shall be condemned, they are but few. *Matth. 7. 13, 14. Enter in at the strait gate: for it is the wide gate and broad way that leadeth to destruction, and many there be which goe in thereat. Because the gate is strait, and the way narrow, that leadeth unto life, and few there be that finde it. Many are called, but few chosen.* Here they are called, *a family, and a little flocke, Luke 12. 32.* verse 32. *and a remnant, Rom. 9. 27.* Let the Papists therefore bragge of their universality and multitude, as much as they list, in the meane time let not us feare to joyne our selves to the little flocke of Christ, and with them to goe on in the strait way to eternall life.

The order which we are to observe in doing good to others, is elsewhere more distinctly set downe in Scripture, and it stands in these degrees. First and principally, a man must doe good to those *of his family*, as to his wife, children, servants. 1 *Tim. 5. 8. If there bee any that provideth not for his owne, and especially for them of his houshold, he hath denyed the faith, and is worse than an infidell.* Secondly, after those of our family, we must doe good to our *parents and progenitors. 1 Tim. 5. 4. If any widow have children or nephewes, let them* (that is, those children or nephewes) *learne first to shew godlinesse toward their owne house, and to recompence their parents.* Marke, they must first doe good to their owne house, and then in the second place to their parents, that is, their fathers and mothers, if they be children; their grandfathers & grandmothers if they be nephewes. Thirdly, after the two former, wee must doe good to *our kindred. 1 Tim. 5. 8. If any provide not for his owne — hee hath denyed the faith, &c.* Where by *owne*, we are chiefly to understand, those poore widowes that are neere of blood, or kindred unto us; or generally all those that are of our kindred in the flesh, who are therefore called *ours*, because they doe more neerely concerne us, as being linked unto us by the bond of nature. They that are of our kindred are to be respected and relieved of us in the third place, if they be of the houshold of faith; otherwise, the Saints of God, which are neither kith nor kinne unto us, are to be preferred before them. Fourthly, of strangers and forrainers, we are to doe good to the *faithfull* before others. Fifthly, and lastly, we must bee beneficiall to *all*, whether friends or foes, of our kindred or strangers, of the house of God, or otherwise, as God in his providence shall offer them unto us: for so *Paul* saith, *We must doe good unto all men.* It will be said, we are to love all men alike (seeing we must love our neighbors as our selves) and therefore wee must doe good to all men alike, not respecting the faithfull more than others. I answer, our love of our brethren, is lesse or greater, either in respect of the *object*, in wishing a greater or a lesse good unto them: and thus we must love all men alike, in wishing to them eternall life: or in respect of *the intention of our love*, in having a greater

1 Tim. 5. 8.

μάλιστα, not well translated *Namely.*

οικειους, not well translated *Kindred.*

greater desire of the good of some, than of other some: and thus we are not bound to love or to doe good to all alike. For as S. *Bernard* saith, *Meturi major affectus, indigentiæ major effectus tribuendus.*

This doctrine invested with the former examples, may shame the base, servile, and beggerly liberality of the common sort of men, which professe the Gospell, whose hands are tyed in their purses, and their hearts locked to their chests, who are so extreamly miserable, that they neither doe good to others, nor yet to themselves. Secondly, it condemneth them which are so unnaturall, that they forget all their duty to their kindred and acquaintance in the flesh. Thirdly, those who will doe good to none, but to those that have done good to them: this is right the Pharisies righteousnesse, to love our friends, and hate our enemies: the goodnesse of the Publican, to lend to those of whom they looke for the like. Lastly, those who are so full of the poyson of malice and revenge, that being once incensed, they can never bee appeased, till they cry quittance with those that offend them.

The third thing to bee considered in the words, is the circumstance of time; *Wee must doe good to all, while we have time.*

Here sundry points are to be observed.

I. If we must do good while we have time, we must, make a holy and profitable use of our time, (the rarest jewell, and greatest of all earthly treasures) because time will not alway last, and therefore we must take time while it is time, seeing time and tide will tarie for no man. Let us consider what a shame it is, that the children of this world should be wiser in their generation than we, who professe our selves to be children of light. The Mariner or sea-faring man, who observes winde and weather, taketh the opportunity of the time: the traveller or way-faring man takes day before him, and travelleth while it is light. The Smith striketh the iron while it is hot, for when it is cold, it is too late to strike. The Lawyer taketh his time, to wit, the Terme time, for the entertaining of his Clients, and following of his suits: for when the Terme is ended, his time is gone. Now it is alway Terme time with Christians, every present day, even this present time, is their Termetime: therefore if we will not shew our selves more careless and negligent, nay, more absurdly foolish, or desperately madde than all men, wee must take the opportunity that is offered to do good, and use the precious time which God in mercy affordeth us, to his glory, our comfort, and the good of others. Time and opportunity of doing good, is hieroglyphically resembled by the head of a man that hath lockes of haire before, which a man may take hold of, but hath none behinde: whereby is signified, that when opportunitie is past, there is no possibility left to doe good.

Fronte capillata, post est occipitio calvus.

Wee must not therefore let slippe any good occasion, but take hold of it as the first, when it is offered. Hence it is that the Apostle, *Heb. 3. 13.* biddeth us *exhort one another daily, while it is called to day.* And the Wiseman, *Pro. 3. 28. Say not to thy neighbour goe, and come againe: and to morrow will I give thee, if thou now have it.* For he may die, and so cannot come againe, or by thy delaying of him, may be discouraged from comming, or thou mayst bee hardned against him, or maist with the rich man in the Gospell, be suddenly taken away from thy riches, or thy riches taken from thee. Our Saviour biddeth us *walke in the light, while we have light, John 12. 35.*

II. If wee must doe good while we have time, wee must observe the Apostles golden rule, *Eph. 5. 16. Redeeme the time:* which is nothing else, but to employ it, and use the benefit of it, as that wee suffer it not to slippe away from us without fruit or profit, either for sloth and idlenesse, or by reason of vaine and transitory pleasures, or other occasions of this life: but to gaine that time we formerly lost by negligence, with double diligence, yea to redeeme it with the losse of our ease, our pleasures, our profits. And we shall the better practice this duty, if we consider that time is *short, precious, irrevocable*: it is *short*, and therefore to be guided by diligence: it is *precious*, and therefore to be redeemed by an high estimate and account of it, in not being too lavish of it: in bestowing it upon our friends, not upon our enemies: in placing it as a jewell in our golden age, and wearing it in our new garments, the robes of Christ his righteousnesse, and not (as a pearle in a swines snowt) in the rotten rags of sinne and wickednesse. Lastly, it is *irrevocable*, and therefore it is to bee redeemed by taking the opportunity thereof.

III. *Paul* commanding us to doe good while wee have time, would have us know times and seasons; to observe the shortnesse of time, to number our dayes, that we may apply our hearts to wisdome. The not knowing and observing of time, is a sin much inveighed against by our Saviour Christ: *Matth. 16. 3 O hypocrites, you can discerne the face of the skie, and can you not discerne the signes of the times? Luke 12. 56. Why discerne yee not this time?* The Lord doth preferre the very bruit beasts before his people, because they know their appointed times and seasons, whereas his people knew not the time of mercy and grace which was offered unto them. *Even the storke in the ayre knoweth her appointed times, the turtle and the crane, and the swallow observeth the time of their comming, but my people knoweth not the judgement of the Lord, Ierem. 8. 7.* And Christ threatneth Ierusalem, that one stone should not be left upon another, *Because thou knewest not the time of thine visitation, Luke 19. 44.* And verily of all follies and ignorance, this is the greatest, not to know the day of our visitation,

a Πεπαιδευμένην.
b συνιεναι χρόνον.

tion, the accepeable time, the day of salvation, when God offereth mercy, by rising early, and calling us by the ministery of his word, and stretching our his hands all the day long, *Rom.* 10. v. 21. For if he stand at the doore of our hearts, and knocke by the sound of his word outwardly, by the motion of his Spirit inwardly, by his threatnings, by his promises, by his judgements, by his mercies, by his tolerance and long suffering, and yet for all that we will not open nor listen unto him, we shall stand with the five foolish virgins, and knocke at his mercy gate, and say, *Lord, Lord, open unto us*, when it will be too late, when heaven shal be shut against us, *Mat.* 25. 11, 12. For, for this cause among others, they are called *foolish virgins*, because they considered not the time of the bridegroomes comming.

Here it will be said, observing of time is forbidden, *Gal.* 4. 10. *Ye observe daies and times and moneths and yeares, I am afraid of you, lest I have spent on you labour in vaine. Answ.* There is a twofold observing of time, *good* and *evill*, *lawfull* and *unlawfull*. Unlawfull and superstitious, is either *Jewish* or *Heathenish*: the *Jewish* and superstitious observation of times, is, when Religion is placed in the keeping of them, in an opinion that they binde the conscience to the strict observing of them, as their Iubilies, Feasts of the Passeover, of Weekes, of Tabernacles, Calends, New Moones, &c. *Heathenish*, when times are observed in respect of good or bad successe: as when men make two[c] unlucky daies in every moneth, in regard of health: when they count leape-yeare ominous: as *Valentinian* did, who being newly created Emperour, would not come forth and shew himselfe the fifteene of February. Not[d] to marrie in the moneth of May. To observe Planetary houres, and Climactericall yeares, the Horoscope or time of a mans birth, and the position of the heavens at that time. Both these kindes are forbidden *Paul* was afraid of the Galatians, first, because they observed *dayes, and moneths, and yeares*, that is, Iewish ceremonies, and beggarly rudiments. Secondly, because they observed *times*, and *seasons*, that is, heathenish superstitions mentioned before. And assuredly, besides the unlawfulnesse of this practice, it is also vaine even in the judgement of the heathen themselves. *Alexander* the Great commanded the Macedonian souldiers (which had not beene accustomed to fight in *Iune*, because it had beene ominous unto them) that they should call it *July*, and so got the victory over *Darius*. *Luculius* being to fight with *Tygranes* upon an unlucky day, in which *Cepeo* was overcome of the Cimbrians: I will (said he) make it fortunate to the Romanes, and got the victory. And who knoweth not that the selfe same day hath bin fortunate or lucky to some (as they use to speake,) unfortunate and unlucky to others? The same day was *Crassus* slaine by the Parthians, and *Pacher* King of Parthia taken by *Venidius*. The same day was unto *Pompey* the day of his birth, and the day of his death. The same day was to *Fredericke* the second, his coronation day, and his funerall day.

The lawfull observing of time is two-fold. Humane, Divine. Humane is threefold, Naturall, Civill, Ecclesiasticall. Naturall, is the observing of the motion of the Sunne, the Moone, and the Starres, whose revolutions make times, and seasons, dayes, moneths, yeares: the observing of the foure quarters or seasons of the yeare, Spring, Summer, Autumne, Winter. The Eclipses of Sunne and Moone: the full Moon, the wane, the change. The time of cutting of timber, of planting, sowing, &c. in observing whereof, a great part of Astronomy, Philosophy, and Husbandry in imployed.

Civill is, when times are observed in regard of policy, or of the good of the common wealth, as Fayre times, Market times, Terme times, &c. the Spring, as fit time for Kings to goe forth to warre, 2 *Sam.* 4. 11. The keeping of Lent, fasting dayes, Ember weekes, are all in a civill respect, for the breed of cattell, the maintenance of navigation, and the plenty of all things.

Ecclesiasticall, when set times are observed in the Church for order sake, without superstition, or opinion of worship: as among the Iewes the feast of Purim, *Esth.* 9. 26. the feast of the Dedication, *John* 10. ver. 22. Amongst Christians, festivall dayes: as the feast of the Nativity, of Circumcision, of the Resurrection and Ascension of Christ: these and such like solemnities, appointed for our thanksgiving and humiliation, are not unlawfull, if they bee enjoyned by lawfull authority, and kept in good manner.

Divine is, when upon the consideration of the shortnesse and uncertainty of our lives, we prepare our selves against God shall call us, and *so number our dayes that we apply our hearts to wisedome, Psal.* 90. Or, observing the day of Gods mercifull visitation, we take the opportunity, and use the meanes that is offered for our conversion and salvation. Or, observing the time of Gods visitation in judgement and indignation, we hide our selves under the covert of his wings. *Prov.* 22. 3.

IV. Hence we learne, that there is no possibility of doing good, or being beneficiall unto others after this life; for *Paul* biddeth us doe good *while we have time*, thereby insinuating, that after death all possibility of doing good is cleane cut off. The time allotted to do good, being included within the limits of this life, *The dead that die in the Lord rest from their labours, Rev.* 14. 13. Therefore no good workes are performed after this life. *Paul* being aged and ready to dye, the terme of his life being almost expired, saith, *I have finished my course*, 2 *Tim.* 4. 7. which could not bee truly said, if hee were to performe any good workes

c Egyptian dayes.

d *Mense malum Maio nubere vulgus ait.*

Δαιμόν.

μὴ τὸν ἀποφθεγθεν.

ὅσ τὸν ἐσπ τὴν ὁ καιρὸς τὸς ἐγκαιρες ἀκὶ ἡ ἡμέρα. Oecumen.

workes after his death. 2 *Cor.* 5. 10. *We must give account for all things we have done in the bodie*, that is, *in this life*. Where it is to be observed, that the Apostle speaking of all the works wherof we are to give account, doth confine them within the compasse of this life; therefore no workes can be done after this life is ended. Let us heare the testimony of the ancient. *Cyprian* to *Demetr. Quando istius excessum ist nullus locus pœnitentiæ est, nullus satisfactionis effectus. Ieromi. Dum in præsenti sæculo sumus, sive orationibus, sive consiliis invicem possumus coadjuvare, cum autem ante Christi tribunal venerimus, non Iob, non Daniel, nec Noa rogare posse pro quoquam, sed unumquemque portare onus suum.* And againe, *In hac vita, licet nobis quod volumus seminare: quum transierit, operandi tempus auferetur, &c.* Hence I gather two things, First, that the doctrine of Purgatorie is a meere fable, because there is no time after this life is ended, left to doe good, either to our selves or others, and therefore not to worke righteousnesse, to repent, or to satisfie the justice of God, which the Popish sort say is done in Purgatory. But what should I stand to batter the paper walls of Purgatorie, with the Canon of the Scripture, which were long agoe burnt to ashes by the fire of the word?

Secondly, seeing all opportunity, nay all possibility of doing good is confined in the compasse of this life, every man must follow the counsell of the wise man *Salomon: All that thy hand shall finde to doe, do it with all thy power; for there is neither worke, nor invention, nor knowledge, nor wisedome in the grave whither thou goest. Eccl.* 9. 10. *David* saith, *in the grave no man will or can praise God.* And this is the cause wherfore *Paul* doth so instantly urge all men to take the present opportunity. *Behold, now is the acceptal le time: behold, now is the day of salvation*, 2 *Cor.* 6. 2.

V. Hence we are taught to account every day, even this present day, as the day of death, or the day of judgment: for we must do all the good we can *while we have time*: now our time is the instant, or present time, for we are uncertaine whether wee shall live to morrow or no, *Iames* 4. 14. Therefore looke what we would doe at the houre of death, if wee were now at the last gaspe panting for breath, or if we did see Christ comming in the clouds to judgement: the very same thing we ought to do every day, with like zeale and fervency of spirit, to praise and magnifie the mercy and goodnesse of God, with like feare & trembling, to work out our own salvation, and to seeke reconciliation: with like love and sincerity of affection, to bee beneficiall unto our brethren, &c.

VI. This doctrine meeteth with all miserable minded men, who having great meanes and opportunitye of doing good, yet let slippe, or rather cut off all occasions that might induce them thereto, who in a brutish minde like to the swine, never doe good, nor profit any till their dying day. I speake not against the laudable customie of bequeathing goods to *godlynesse*, by a mans last will and testament, but against those that do little or no good all their life long, till the houre of death: Let these men consider, that as late repentance of malefactors a little before their death, is commonly but a ceremoniall repentance: so *the funerall beneficence* of those who give little or nothing in all their life, is usually no free, but a formall, and extorted gift: for small, in doing as others doe: extorted, in that it is given to stoppe the mouth of an accusing conscience. The *vitall beneficence* is that which God accounteth of, and by so much to be preferred before the other, by how much it doth more evidently declare a more lively faith in the providence of God, and a more unfeined love of our brethren. Againe, they give testimony that they trust not in uncertaine riches, but in the living God. Lastly, they have the benefit of poore mens prayers, (to whom they are beneficiall,) which otherwise they should want.

VII. The circumstance of time hath here the force of an argument, for it inforceth the exhortation much, that we should doe all the good wee can, and take the benefit of the opportunity, because time will not alway last: the holy Ghost in sundry places of Scripture, from the consideration of the shortnesse of our time, enforceth the duties of faith, repentance, new obedience, as 1 *Cor.* 7. v. 29. 30, 31. *And this I say brethren, because the time is short, hereafter that both they that have wives, be as though they had none: and they that weepe, as though they wept not: and they that rejoyce, as though they rejoyced not, Heb.* 3. 7, 8. *To day if ye will heare his voyce, harden not your hearts*: and v. 13. *Exhort one another daily, while it is called to day.* The godly in all ages have practised this duty. *Peter* knowing that the time was at hand, that he was to lay downe his tabernacle, stirres up himselfe to greater diligence in his calling, and saith, *I will not be negligent to put you in remembrance of these things, so long as I am in this tabernacle, seeing I know the time is at hand that I must lay it downe as our Lord Iesus Christ hath shewed mee*, 2 *Pet.* 1. 12, 13, 14. The Church prayeth thus to God, *Teach us to number our dayes*; that is, so to consider the shortnesse, uncertainty, and vanity of our life, *That we may apply our hearts to wisedome, Psa.* 90. 12. but wicked mens practice is cleane contrary, for they take occasion upon the shortnesse of their time, to live as they list, to take their pleasures, and to follow the lust of their hearts: therefore they say, *Let us eat and drinke, for to morrow we shall die, Esa.* 22. 13 *Our life is short and tedious, and our time is as a shadow that passeth away —— Come therefore & let us enjoy the pleasures that are present, Wisd.* 2. 1, 5, 6. And hence it is that some spend their time in eating and drinking, & going gorgeously,

Who be men of good Wils, but bad deeds.

ously, and faring deliciously every day; others in gaming, carding, dicing, rioting, revelling, and (as the terme is) in swaggering, wherein they follow their father the Devill, who is therefore more full of wrath, *Knowing that hee hath but a short time, Apoc.* 12. 12. To these we may adde all such idle persons, as follow no vocation or trade of life, but day after day, and yeare after yeare, are still devising new pastimes (as they call them) to trifle the time away. These men hasten the judgements of God, and pull it upon them before God inflict it. It is a great judgement of God for a man to be in that case, that *in the morning hee shall say, would God it were evening, and in the evening, would God it were morning, Deut.* 28. 67. In this case is every idle loyterer, who through idlenesse is weary of himselfe, and grieved, the time passeth away so slowly: and to these *qui nihil agunt*, wee may joyne them *qui male agunt*, and those also *qui aliud agunt*, all which are condemned in this Text: and against them *Titus* the Heathen Emperour shall rise in judgement, and shall condemne them; because hee remembring on a time as he sate at supper that hee had trifled away the day in doing nothing, said, *Amici, hodie diem perdidi: Friends, I have lost this day.*

11. *Yee see how large a letter I have written unto you with mine owne hand.*

Here beginneth the Conclusion, being the third generall part of this Epistle, consisting of two parts: an *Insinuation*, in the 11. v. and a *Recapitulation*, in the verses following. Hee insinuareth himselfe into the mindes of the Galatians by a two fold argument. First, from the largenesse of his Epistle: *Ye see how large a letter I have written*: secondly, from the instrumentall cause, in that he writ *it with his owne hand*, where he gives authority to it, and a kinde of eminency above his other letters. And in both he commendeth his diligence, love, and care which he had of them.

The word translated *ye see*, is ambiguous, and may bee taken either as a commandement, *See how large a letter I have written*: or as an assertion, *Ye see*——. The like ambiguity is in the word εἰδῆτε. *Phil.* 2. 15. & may be read either thus, *amongst whom ye do shine*: or, *see that you shine as starres*. It is not materiall in whether acceptation it be taken, seeing the sense is all one.

The first argument to move the Galatians to attention, and acceptation of *Pauls* paines and good affection, is taken from the largenesse of his Epistle. The word in the Originall translated *large*, is strangely wrested by sundry interpreters, without cause: *Hilary* referring it to the loftinesse of sentences: *Hyperius* to the profundity and depth of matter: *Jerome* to the greatnesse of the character: *Chrysostome* and *Theophylact*, to the badnesse of his hand, as not being able to write well: *Haimo* to the Hebrew character in which hee wrote: whereas the word doth not onely signifie *quality*, but as properly *quantity*, as *Hebr.* 7. 4. *Consider how great this man was*. And the word that answereth unto it, signifieth as well quantity, as quality, *Col.* 2. 1. *I would ye knew what great fight I have*——. *Iames* 3. 5. *Behold, how great a thing a little fire kindleth?* The plaine and simple meaning therefore of *Paul*, is this, that he never wrote so long an Epistle with his owne hand, unto any Church, as unto them. He writ indeed the Epistle to *Philemon* with his owne hand, but that was short in comparison of this. And hee wrote larger Epistles to other Churches, as to the Romanes, Corinthians, &c. but by his Scribes, not with his owne hand. Therefore seeing this is the longest and largest letter that ever *Paul* writ with his owne hand, it ought to be more regarded, and better accepted: So that as his paines were greater in writing, our diligence should bee greater in reading and observing the same.

This shewes *Pauls* great care of the Churches, not onely when hee was present, but when hee was absent. How painfull he was being among them, to winne them to the Gospell, how fearfull when he was absent from them, lest their mindes should be leavened by false teachers: how faithfull both present and absent.

And it may serve as a president to all Pastors having cure of soules, to use the like diligence and conscience, in their Ministerie; that being absent in body from their charge upon necessary occasions (as *Paul* was,) yet they would bee present in spirit with them: and present by their letters: that so they may testifie to all the world, that they have a greater care of the flocke than of the fleece.

It further teacheth us, that if the Minister being caried with discreet zeale for the good of the Church, goe further either in word, or writing, than hee intended, or is thought fit by some: (as it seemes *Paul* did in this place, for what needs this large letter (may some say) a shorter would have done as well) that wee are not to censure him, or limit and prescribe him. It had been a great fault in the Galathns, if they had found fault with *Paul* for this his large letter; and in the Disciples and Iews if they should have blamed his long Sermon, which continued at one time from morning to night, *Act.* 20. 7. And it is so in many hearers, who are too curious and strict in prescribing and limiting their teachers to the time, longer than which they cannot patiently indure. And in stinting them, in urging of this or that point, in saying, he missed his *Rhetoricke*, his *Epimone* was too long, hee was oversceene in dwelling so long upon the point: it had beene better, a word and away, &c.

His second argument is taken from the instrumentall cause, that he *wrote it with his owne hand*. [a] *Haimo* saith, it is the opinion of the

[a] *Haimo* autographum meum, falsum dici non potuit. [b] In cæteris subscribebat quidem, hic verò tantùm scripsit. Verum (ut videtur) hanc scripsit Epistolam. [c] Ita dum minimè apprimè scribendi peritus: compulsus fuerim verum vel meâ manu hanc ad eos Epistolam scribere. [d] Epistolam ipsam scripsi ego propria manu: Non notarij manu sed meâ. [e] His verbis innuit Epistolas subscribentes: excepta Galatarũ quam ex integro manu propria scripsit.——[f] Intelligite quam non timeam, qui literas meas nuper scripsi.

the *Dollours*, that *Paul* wrote not this whole Epistle with his owne hand, but onely from hence to the end: which opinion is confuted by the very text; *You see how large a letter I HAVE written with mine owne hand*: speaking of the whole Epistle, in the time past: or if of any one part more than of another, of the former part, rather than of the latter. Secondly, his assertion is not true, for (if we except *Ierome*) none of the Ancients (as I take it) are of that opinion. Not (*b*) *Ambrose*, who saith, *Where the whole writing is his owne hand, there can bee no falshood*. Not (*c*) *Chrysostome*, who saith, *To the rest of his Epistles he did subscribe, but this whole Epistle hee writ himselfe*. Not *Primasius*, using the word *perscripsit*, that he writ it through with his owne hand. Not (*d*) *Theodoret*, affirming that *it seemes Paul writ the whole Epistle*. Not (*e*) *Theophilact*, who brings in *Paul* speaking to them in this manner; *I am enforced to write this Epistle unto you with mine owne hand*. Not *Oecumenius*, who calleth it ἰδιόχειρον ἐπιστολὴν, an Epistle written with his owne hand. Not (*f*) *Anselme*, who paraphrasing the text, saith, it is all one as if he had said; *This Epistle I writ with mine owne hand*. And a little before, *Not with the Scribes hand, but with mine owne hand*: (albeit *Anselme* cannot so prejudice his assertion, who lived long after him.) Not the Author of the Commentary upon the Epistles ascribed to *Ierome*, *Tom.* 8. for hee upon the 2 *Thessalonians* 3. *verse* 17. saith plainly, (*g*) *With these words he subscribes all his Epistles, excepting that to the Galatians, which hee writ from the beginning to the end with his owne hand*. And upon these words which we now intreate of, (*h*) *See how I am not afraid, which of late time have written with mine owne hand*. (Where by the way, we may observe, that *Ierome* is not the author of those Commentaries, being so contrary to himselfe.) This I confesse is a light matter, & not to be stood upon, were it not that some are too hasty to swallow whatsoever comes in their way, under the title of the *Doctours*. It must therefore be a *caveat* unto us, not to be too credulous in beleeving every one that shall avouch this or that to bee the opinon of the Fathers, no though it bee affirmed by a Father, especially by such a one as draweth neere the dregs, as *Haimo* doth.

It is certain then, that *Paul* writ this whole Epistle with his owne hand: the reasons are these: first, that it might appeare under his hand, that he was no changeling, but the same man that hee was before, in that hee did not preach circumcision, or the observation of Iewish ceremonies, as the false apostles slandered him, *Gal* 5. 11. Secondly, that this his letter was not counterfeited by another, and sent in his name, as the false apostles might have objected, and the Galatians suspected. Thirdly, that he might testifie his sincere love towards them, & how he did (as it were) travaile in paine of them, till Christ were formed in them, shunning no labour, that might further their salvation.

Wee may hence further observe a threefold difference of the bookes of Scripture in the new Testament. Some were neither written by an Apostle, nor subscribed: as the Gospell of *Marke*, and *Luke*. Some subscribed, but not written: as the Epistle to the Romanes, and others. Some both written, and subscribed: as this Epistle, and that to *Philemon*, verse 19. *I have written it with mine owne hand: I will recompence it*——. Now that *Paul* subscribed every Epistle with his owne hand, he himselfe witnesseth, 2 *Thess.* 3. 17. *The salutation of me Paul with mine own hand, which is a signe in every Epistle* (that it is mine, and not forged in my name by another:) *so I write, the grace of our Lord Iesus Christ be with you all*. In which place the warneth the Thessalonians against of false teachers, and forged letters: for 2 *Thess.* 2. 2. he had besought them *they would not be troubled by spirit nor by word, nor by letter, as though it came from him*——. And here he shewes how they may know whether the Epistle be his, or not: if it have this signe, it is mine, else it is counterfeit: for this note or marke is to be found in all and every one of my Epistles. Now these words [*which is a signe in every Epistle*] cannot be meant (as some are of opinion) of the former words onely, *viz. the salutation of me Paul with mine owne hand*; First, because he saith it is a signe in every Epistle, whereas it is onely to be found, 1 *Cor.* 16. 21. *Galatians* 6. 11. *Colos.* 4. 18. 2 *Thessal.* 3. 17. *Philemon*, vers. 19. and not in any other of his Epistles. Secondly, the words, *so I write*, should be false; if they be referred only to the former words, because that manner of salutation is not to bee found in every Epistle, (as I have already shewed.) And except they bee referred to the words following, *The grace of our Lord Iesus Christ, &c.* they have either none, or a very hard construction. Thirdly, if *Pauls* salutation (which he affirmeth to bee a certaine note of his Epistle) bee understood of these words, *The grace of our Lord I. Christ, &c.* it agrees unto all, (as *Anselme* confesseth) whereas being meant of the former words onely, it doth not agree to all, but to a few; & yet *Paul* makes it a generall, infallible note, and signe of every Epistle. Beside, *Ambrose*, & *Primasius* in their Commentaries upon the place, as also the Author of the Commentary, which goeth under *Ieromes* name; affirme, the signe whereby we may know *Pauls* Epistles from counterfeit and forged Epistles, to consist in these words: *The grace of our Lord, &c. Christ.* & *Theodoret* likewise say, that *Paul calls the salutation, a benediction or blessing, which is in the end of the Epistle*: and a little after, *Hece we learne, that he was accustomed to write these words, The grace of our Lord, &c. in stead of a blessing, or farewell unto them*. And *Haimo* (long after expounds these words, *so I write, how?* (saith he) *even thus as it followes, The grace of our*

Mm Lord,

Lord &c. I grant it is probable that *Paul* writ his owne name in the end of every Epistle, whether in the Greeke tongue, and in the Hebrew characters (as *Haimo* affirmeth) I leave it as uncertaine, and that by the salutation or signe of his Epistles his name written with his owne hand, is in part to be understood: yet it is not onely nor principally meant. The certaine signe therefore of his Epistles is, beside the subscription of his owne name, the farewel that he gives them in these words, *The grace of our Lord Iesus Christ bee with you all*, or the like to the same effect: I say to the same effect, because these very formall words are not to be found in every of *Pauls* Epistles. Therefore *Cajetan* is far wide, who taketh the intire and formall salutation, as it is litterally set downe, 2 *Thessal.* 3. 17. to bee a note that the Epistle is his; so that if it want any one word, either the Epistle is not *Pauls*, or there is some defect in the text: for hereupon hee concludes, that the Epistle to the Colossians onely, hath something wanting in the farewell or salutation, because it is said, *Grace be with you*: and not *the grace of our Lord Iesus Christ be with you*, as it is in all his other Epistles. But first, it is an untruth, for they are not only wanting in the Epistle to the Colossians, but also in the 2. to *Timothy*, and in that to *Titus*, where it is onely said, *Grace be with thee, Grace be with you all.* Secondly, it is a flat mistaking of the text, for *Pauls* meaning was not in every Epistle to tie himselfe precisely to so many words and syllables, but to commend them to the grace of Christ: sometime making expresse mention of Christ, sometime concealing his name, yet so, as that it is alway understood, though not expressed.

Col. 4. 18.

1 Tim. 6. 21. Tit. 3. 15.

12. *As many as make a faire shew in the flesh, compell you to bee circumcised, one'y because they would not suffer persecution for the crosse of Christ.*

From hence to the end is laid downe the second part of the conclusion, which I call a Recapitulation, wherin the Apostle doth very artificially (as Orators are accustomed) repeat those things which he would have specially to be remembred, the maine points handled in the Epistle. First, that neither circumcision is necessary to justification, nor the ceremoniall law to salvation. Secondly, that the false apostles urging the observation of the law, as a thing necessary to salvation, sought not herein Gods glory, or the edification of their hearers, but their owne ease and freedome from the crosse, and persecution. Thirdly, that Christ crucified is the onely thing that justifies a sinner without the works of the law. Fourthly, that true religion standeth not in outward things, but in the renovation of the inward man.

In this verse and the next following, *Paul* describes the false apostles by five properties: three whereof are laid downe in this verse. The first is, that *they make a faire shew*. The second, that *they compell men to the observing of their devised religion*. The third, the end and scope they aime at, that they may alway bee in the sun-shine, living at ease, and having the world at will; *onely because they would not suffer persecution for the crosse of Christ.*

First, the Apostle saith, that *they make a faire shew in the flesh*: which is taken diversly, for it signifies sundry things. First to make an outward glorious shew according to the flesh, as that they were true Israelites, of the seed of *Abraham*, &c. of which boasting *Paul* speaks, 2 *Cor.* 11 18. *Seeing that many glory after the flesh, I will glory also. They are Israelites, so am I: they are the seed of Abraham, so am I.* Secondly, to please the Israelites which are after the flesh, and to approve themselves unto them, which held the keeping of the ceremoniall law. Thirdly, to vaunt themselves to the Iewes, and them of the circumcision, of the Galatians, whom they had circumcised in the flesh, as being made proselytes, and wonne to their profession by their meanes. Lastly, to pretend great zeale and religion in outward observing of the law, standing in carnall rites, and bodily exercises, as circumcision, meates, purification, and the like: which carnall rites the Apostle opposeth to spirituall worship, *Rom.* 12. 1. and to the new creature, v. 16. of this chap. and bodily exercise (which profiteth little) to true piety, and the sincere practice thereof, which is profitable for all things, 1 *Tim.* 4 8. The words may be taken in all these acceptions, though principally in the last.

Here wee have a notable property of false teachers, which is, to set a faire face upon the matter, to carry all before them with a smooth countenance, and in outward appearance to excell. For as Satan, though a black devill, an angell of darkenesse, doth change himselfe into a white devill, as though hee were an Angell of light, so that a man can hardly distinguish his wicked suggestions, from the good motion of Gods Spirit, and therefore may say, as *Iosua* said to the Angell, *Art thou on our side, or on our adversaries, Iosua* 5. 13. So his instruments *transforme themselves, as though they were the Apostles of Christ, and Ministers of righteousnesse*, 2 *Corint.* 11. 13. 15.

In the old Testament, false prophets were accustomed outwardly to conforme themselves to the habite & attire of the holy men of God, in wearing of a rough garment, as *Elias* and the rest of the Prophets did, *Zach.* 13. 4. Vnder the new Testament, in the time of Christ, the Pharisees in hypocrisie, under a shew of long prayer, devoured widowes houses, *Mat.* 23, 24. In the Apostles time false teachers with their will-worship, as *touch not, taste not, handle not*, (which had a shew of wisedome in voluntary religiō, and humblenes of mind, and not sparing of the body) did undermine the religion of God, *Col.* 2. 21, 22, 23.

And

And after that, in the Primitive Church, the heretikes, called *Catharists*, under a shew of holinesse, fasting, prayer, &c, did sow most damnable heresies in the Church.

And as in former times, the Iewes under the glorious titles of *the children of* Abraham, *the Schollers of* Moses, *the temple of the Lord, the temple of the Lord*, made many Proselytes by deceiving the soules of the simple: So, at this day, under the glorious titles of the Church of Councils, Fathers, antiquity, consent, universality, the pretended Romane Catholikes, have enslaved many a simple soule: and no marvell, considering that these are the times of which Christ foretold, that false prophets should deceive (if it were possible) the very Elect, *Matth.* 24. 24. And of which S. *Paul* prophesied, that Antichrist should come *through the efficacy of Sathan, with all power, and signes, and lying wonders, and in all deceivablenesse of unrighteousnesse, among them that perish*, 2 *Thessalonians* 2. 9, 10. And all this is done by outward shewes and semblances, which our Saviour Christ tearmeth *sheepe: cloathing. Mat.* 7. 15. and it standeth in these foure particulars: First, in great swelling titles, as, the onely true Catholike Church, the Vicar of Christ, the Oecumenicall Bishop: most profound, illuminate, Angelicall, Seraphicall Doctours: Iesuites, the onely true followers of the doctrine and example of Iesus, &c. Secondly, in pretending zeale and devotion, wherby they would perswade, that their religion is the onely true religion: all others, which swarve from it, are nothing but false, and fabulous: and this they doe three wayes. First, *διδασκαλία*, by having God alwaies in their mouthes, crying in hypocrisie with the false prophets, *Lord, Lord, Matthew* 7. 22. Or as the Iesuiticall faction doe, *Iesu! Maria.* Secondly, *πειθολογία*, with inticing words, consisting in probable reasons, & perswasive arguments, *Colossians* 2. 4. Thirdly, *χρηστολογία*, with faire and flattering words, to deceive the hearts of the simple, *Romanes* 16. 18. By which three meanes, the Iesuites have prevailed much in Princes Courts, in these latter dayes, *Apoc.* 16. 14. Thirdly, in the glorious outside of holinesse of life and conversation, in not sparing the body, by whipping of themselves, as *Baals* priests lanced themselves till the blood gushed, 1 *Kin.* 18. 28. in strict fasts, canonicall houres, hard fare, bad lodging, course apparell, and such like. Lastly, in rare and excellent gifts of prophesie, tongues, eloquence, miracles, &c. And thus they make *Pauls shew of godlinesse*, 2 *Tim.* 3. 5. to be *Peters cloake of wickednesse*, 1 *Pet.* 2. 16. so that as the devill with fairs words put *Eve* into a fooles paradise till at length he had driven her out of the terrestriall Paradise, and made her also hazard the celestiall. So, his ministers, false teachers, by faire and flattering speeches, deceive the minder of the simple, & cause them to fall from their owne stability.

By this wee may see how hypocrites and false teachers stand especially upon outward things, as, externall rites and ceremonies, *which are but devises and doctrines of men, Mat.* 15. 9. The Pharisees made much adoe about washing the outside of the cup, and of the platter, when as the inside was full of rapine and all uncleanesse, *Mat.* 23. 25. very curious about washing of their hands before meat, *Mar.* 7. 3. and yet careless to wash their hearts from wickednesse, *Ier.* 4. 14 precise in small matters, as in tything of mint, anise, & cummine; but prophane in the practice of the waighter things of the law, as judgement, mercy, & fidelity, *Mat.* 23. 23 whited tombs, faire without, and filthy within, ver. 27. Thus the Popish worship consisteth especially in outward things, which may please the senses of carnall men, as in vocall, and instrumentall Musicke, to please the eare: censings and perfumes, to delight the smell: guilding and painting, with other sights and spectacles to affect the eye. And at this day, in the Masse (which they account the very marrow of their Mattins) there is nothing but dumbe shewes, hystrionicall gestures, and trickes fitter to mocke apes withall, than to edifie the people. For whereas in former time they were wont to say, *Let us goe heare a Masse*: now the common saying in Italy is this: *Let us goe see a Masse*: Let us there prepare the spirits before we trust them, and especially in matters of religion, follow Christs precept, *not to judge by the outward appearance, Ioh.* 7. 24. But to judge of Prophets, by the fruit of their doctrine, *Matth.* 7. 16. and of their doctrine by the touchstone of the word, *Isa.* 8. 20. so that though the devill transforme himselfe into an Angell of light, nay, though an Angell from heaven preach any other thing, beside that wee have received from Christ, wee must hold him accursed, and in so doing we shall follow Christs his practice, *who was prudent in the feare of the Lord, and did not judge by the sight of his eies, nor reprove by the hearing of his eares, Isa.* 11. 3.

The second note and marke of these false teachers, is, that *they compell men to be circumcised*. The word *compell*, hath great emphasis, for it signifieth, that they did not convince the judgement, or perswade the will and affection of the Galatians, but enforced them against their wils: for though circumcision be nothing of it selfe (as *Paul* saith) yet to bee compelled to receive circumcision, and to place Iustification in the use of it, and shunne in the neglect of it, is the ready way to overthrow Christ, the foundation of our salvation, *Gal.* 5. 4.

Here sundry questions are to bee answered. *First*, it may bee demanded, whether it bee lawfull to compell men to embrace religion, as the false apostles compelled the Galatians to circumcision? *Answer*, The Magistrate may, and ought to compell obstinate

Recusants to professe true religion: for hee is *custos vtriusque tabulæ*, and therefore is to have care that true religion bee professed, and the contemners thereof punished. An example hereof wee have in good King *Iosiah*, who *caused all that were found in Ierusalem and Benjamin*, (that is, all his subjects) *to stand to the covenant which he made with the Lord*, nay, which is more, *he compelled all that were found in Ierusalem to serve the Lord their God*, 2 *Chro.* 34.32,33. among which multitude many there were (no doubt) which did like better of Idolatry, than of Gods worship, as the word *compelled* doth import. The King that made that great supper, commanded his servants to *compell the guests to come in unto him*, *Luke* 14.23. whence *Augustine* gathereth that it is the Magistrates duty to compell recusants, schismatikes, heretikes, and such like to the hearing and professing of the word. But here three things are commonly objected against this doctrine.

Objection I. To compell men to embrace true religion, is to make them goe against their conscience, which the Magistrate ought not to doe: as some Papists have affirmed, that they would not for ten thousand worlds compell a Iew to sweare that there were a blessed Trinity, because he should bee damned for swearing against his conscience, although the thing were never so true. *Answer* I. If it were so hainous a sinne to compell any to embrace true religion, because it is against their conscience, why doe Popish Prelates, and Magistrates, compell Protestants (and that by exquisite torments) to reconcile themselves to the Church of Rome, to sweare obedience to the Pope, to acknowledge Transubstantiation, and to heare Masse, which they know are directly against their conscience? II. If they will not compell men to do any thing, (though never so good or godly,) because it is against their consciences why should they not bee as scrupulous in restraining them from doing that which is unlawfull, because they are perswaded in conscience they ought to doe it? For if they compell men to omit that which they beleeve to be good, because they know it to bee evill, (as their owne practise proveth, in that they will not suffer Protestants to pray publikely in a knowne tongue, nor receive the Sacrament in both kindes, &c.) why doe they not compell them also, to doe that which they know to be good, though they thinke it to be evill? III. The Magistrate is to compell men to embrace true religion, or to punish them for their obstinacy in not hearkening to the word; because he is to use the meanes to reclaime them, and to win them to a love and liking of the truth. Now so long as they are urged to heare the word, there is hope they may be wonne againe, and experience shewes (as *Augustine* testifieth of the Donatists) that they which did professe religion at the first meerely by compulsion, may afterwards (by the mercy of God) professe it only for devotion. And what though some come not to learne, but to carpe and cavill? yet God may cast the net of his mercy so far over them, that contrary to their purpose, they may bee caught. IV. If the Magistrate, who may compell them, & so reclame them, do suffer them to continue in their errours or heresies, without controlement, he is guilty of their sinne: but by compelling them he hath discharged his dury: for albeit they being compelled, do dissemble and play the hypocrites, do lie, and forsweare themselves, that is not the Magistrates sinne, who intends nothing but their conversion and salvation, it is their own proper and personall sinne.

Objection II. Men ought to be perswaded to embrace religion, and induced to beleeve, but not compelled: for the will cannot bee compelled. *Answer.* True it is, the will cannot be compelled; and as true it is likewise, that the Magistrate doth not compell any to beleeve: for when a man doth beleeve, & from his heart embrace true religiō, he doth it willingly: notwithstanding meanes are to bee used to make thē willing, that are unwilling, and the meanes is to compell them to come to our assemblies, to heare the word, and to learne the grounds of true religion: for it is Gods commandement, men should *prove the spirits*, 1 *Iohn* 4.1. that so they may know the truth, and cleave unto it. *Augustine* saith fitly, and finely to this purpose, *Quod autem vbi videtur inuitos ad veritatem non esse cogendos, erratis nescientes Scripturas, neque virtutem Dei qui eos volentes facit, dum cogi non inuitè*. Secondly, when Papists receive the Sacrament, sweare allegiance to their Prince, professe themselves in our congregations, who knowes that they doe these things against their conscience? nay, rather wee ought in charity to think that they are perswaded in conscience they may doe them, when by oath and protestation they confesse so much. But bee it they did all in hypocrisie, shall the execution of godly lawes therefore cease, because hypocrites will not obey, but in dissimulation?

Persuaderi vult fides, non cogi.

Contra Gaudent. Epist. lib. 1. c. 17.

Objection III. The Magistrate by compelling Recusants to the outward profession of religion, maketh them to play the hypocrites, to counterfeit and dissemble. *Answ.* The Magistrate in executing the lawes, hath no such intent, but onely that they might heare the word, beleeve it, and be saved. Againe, Protestant Recusants in other countries, are not allowed by Papists to alledge their conscience for their refusall, but are compelled, either to conforme themselves, or to undergoe ciuell torments: no more may such pretence of conscience excuse the Papists, or other heretikes, but that they should receive the same measure which they mete to others.

II.

II. *Quest.* How can it be truly said, that the false apostles compelled men to receive circumcision, seeing *Titus was not compelled to be circumcised?* *Gal.* 2.3. *Ans.* That place maketh nothing against the text in hand: the meaning is, that *Paul* for his part was ready to have circumcised *Titus* (as hee did *Timothy*, *Act.* 16.3.) rather than offend the weake brethren. But when it came to this point, that they would needes urge circumcision as a thing necessary to salvation, *Paul* refused to doe it, *for all the false brethren that crept in*, v. 4. that is, notwithstanding they laboured by al meanes to bring it in use againe. Neither did the Apostles urge it, or require it, as a thing necessary to salvation.

III. It may be demanded, whether that circumcision being so vehemently urged by the false apostles, might not have beene used? *Answ.* It might not. For albeit it be in it selfe a thing indifferent, and so it skilleth not, whether a man bee circumcised or not, (as *Paul* saith,) *Circumcision is nothing, and uncircumcision is nothing*: yet being urged as a matter of absolute necessity, as without which men could not be saved, *Act.* 15.1. it ought not to bee used. The like may be said of all indifferent things, if they bee made essentiall parts of Gods worship, or necessary to salvation; as the use of meates and drinkes, observing of times & seasons, wearing this or that habite, or attire, forbidding of mariage to some orders of men. For when things indifferent are made necessary, the nature of them is changed. Vpon this ground *Ezekiah* brake in peeces the brazen serpent, when the Israelites began to worship it, 2 *King.* 18.4.

First, let us obserue out of these words, *They compell you to bee circumcised*, that *Paul* doth not onely use Christian pollicie, but dealeth very rhetorically, excusing the Galatians, as though they were constrained against their wils, to doe as they did: and laying all the blame upon the false apostles: and so doth closely alienate their affection from these seducers, who would have them circumcised, either by voluntary submission, or by violent compulsion: the like godly policy we ought to use in dealing against heretikes, and false teachers, that the peoples mindes may bee enstranged from them, and take no love of their doctrine, nor liking of their persons.

Here wee have a second note of false teachers, which is, not onely to retaine ceremonies themselves, but to urge them upon others, and constraine men to the observing of them: for they were more earnest and forward in urging circumcision (their owne device) than the keeping of the morall law: and so are all seducers. The Pharisees did urge their owne ceremonies, as washing before meate, washing of pots, cups, and platters, &c. more than the commandement of GOD. And the Papists urge the Lent fast more strictly, than fasting from sinne, which is the onely true fast, *Esay.* 58. verse 6. And their owne stories doe shew, that men have beene more severely pupished for eating flesh on good-friday, than for committing of simple fornication, or following of strange flesh. They stand more in urging the outward worshipping of an Image, or a peece of bread, than the inward spirituall worship. And as they have made the Saints dayes equall with the Sabbath-dayes, so have they made the prophanation of them an equall sin, and have punished it with equall punishment.

It is further to bee observed, how they abuse circumcision, for whereas by Gods ordinance it was but a *seale of the righteousnesse of faith*, *Rom.* 4.11. they perverting the end of it, make it a meritorious cause of salvation; and therefore *compell men to bee circumcised*: it is Gods worke, they make it their owne worke, yea, such a worke, as by which they hope to be saved. And this their dealing may fitly bee paralleled by the Popish practise at this day, in making baptisme, which is but a signe and seale of grace, to bee the proper, immediate, and physicall cause of conferring grace, by the worke wrought: Almes, prayer, and fasting, (which are but signes & testimonies of justification) to bee causes thereof. Nay, their owne devices, of confession, satisfaction, supererogation, to bee meritorious causes of justification, and salvation.

Apella Iudæus.

Lastly, see here how the perversnesse of the corrupt heart of man, doth thwart the ordinance of God. As long as circumcision was commanded by God, most abhorred it; for the heathen tasthie so much, that the Iewes were odious for it. But now being abolished, they take it up againe, receive it, and urge it as a thing necessary to bee observed upon paine of damnation. Whereas if GOD should enjoyne it againe, they would (no doubt) account it as a heavy yoake, which neither they nor their fathers were able to beare. This improving of that which God commandeth, and approving that which he forbiddeth, argues the great corruption of the heart, and that the wisedome of the flesh is not onely an enemy, but even *at enmity against God*, *Romanes* 8. 7. It must therefore teach us to captivate our reason, and to subject our wils to the will of God in all things.

The third property of these false apostles is, the teaching of circumcision, that is, of false doctrine, *because they would not suffer persecution for the crosse of Christ*; that is, for preaching the true doctrine of the Gospell, concerning Christ crucified. It may bee demanded whether it was necessary that those who taught not circumcision, but spake against it, should be persecuted? To which I answer, that it was necessary, according as *Paul* affirmed, *Gal.* 5.11. *If I teach circumcision, why doe I yet suffer persecution?* The reason was this:

Hieron. in Comment. in hunc locum.

The Romane Emperour had given liberty to the Iewes to live according to their owne lawes, and that without moleſtation or diſturbance, in all places of the Romane Empire; ſo that if a Iew became a Chriſtian, hee had the priviledge of a Iew, ſo long as hee kept the ceremoniall law, and taught no departing from *Moſes*: whereas they which taught, that ceremonies were abrogated and that men were juſtified onely by faith in Chriſt, wanted this priviledge, and ſo were perſecuted of no men more than of the Iews, either by themſelves, or by incenſing others againſt them, 1 *Theſſalonians* 2.15,16. The falſe apoſtles therefore to avoide perſecution, coyned a new Goſpell; in matter of ſalvation, joyning Chriſt and *Moſes*, juſtification by faith, and by workes. So that here wee have another character and marke of falſe teachers, which is, to labour by all means to enjoy the world, and to eſchew the croſſe; and rather than they will ſuffer perſecution, to make a horchpoch of religion, as we may ſee, not onely by this particular, but by the courſe of the hiſtory of the Church, and in latter times by the *Interim* under *Charles* the fift, and the ſixe articles under *Henry* the eight by our Mediatours and reconciliatours, who either (as it is ſaid of old *Conciliator*) labour to accord fire and water: or elſe like huckſters, mixe wine and water for their own advantage: and by all neuters and mungrils in religion, who hover in the winde, becauſe they would ſtand ſure for all aſſaies, or winne the favour of great men, that they might not ſtand in the way of their preferment. This is the ſinne of the multitude among us, who deſire to have Chriſt, but they will none of his croſſe: they would bee with him upon mount *Tabor*, but not upon mount *Calvary*, crowned with glory, but not crowned with thornes.

Further, wee may hence gather an eſſentiall difference of true and falſe teachers: the one ſeeke the good of the Church, the other ſeeke themſelves: the one the glory of God, the other their owne glory. It is obſerved by Popiſh Prieſts, and other, that though the Ieſuites pretend they doe all things *in ordine ad Deum*, yet they intend themſelves, doing all things *in ordine ad ſeipſos*, it being the marke they ſhoote at in all their Machiavellian plots and policies, that they may have *cum dignitate otium*, a Lordly command, and a laſie life.

Againe, here wee ſee that the love of the truth, and of the world, the feare of the face of men, and the feare of God can never ſtand together: As alſo how dangerous a thing it is to bee addicted to the love of the world: for it hath beene always the cauſe of revolt, in that men never embraced religion, ſo as that they could be contented to ſuffer perſecution for the profeſſion of it, nor lay downe their lives in the maintenance thereof, *Mat.* 13.21. *As ſoone as tribulation or perſecution commeth, by and by they are offended*: whereas wee ought to have the ſame minde that *Paul* had, who knowing that bonds and impriſonment aboad him, yet paſſed not for them, neither was his life deare unto him, *Acts* 20.23. and was not onely ready to bee bound, but to die alſo for the name of the Lord Ieſus, *Acts* 21.13. The reaſons which ſhould make us willing to take up our croſſe & follow Chriſt, are theſe: Firſt, it is a great mercy and favour of God, that we are accounted worthy to ſuffer any thing for his ſake. *Act.* 5.41. *The Apoſtles departed from the Councell, rejoycing that they were accounted worthy to ſuffer rebuke for his name.* Secondly, it is a meanes (by the mercifull promiſe of God,) to procure and obtaine the bleſſings of this life, *Marke* 10.30. Thirdly, it hath bleſſednes annexed to it, with a promiſe of aſſiſtance and helpe of the Spirit of God. 1 *Peter* 4.11. *If ye be railed on for the name of Chriſt, bleſſed are yee, for the Spirit of glory, and of God reſteth upon you, which on their part is evill ſpoken of, but on your part is glorified.* Laſtly, the end of the croſſe, is glory unſpeakeable, *If we ſuffer with him, wee ſhall alſo be glorified with him, Rom.* 8.17.

Further, whereas Saint *Paul* linketh together perſecution, and the preaching of the croſſe, wee may ſee, that the profeſſion of the Goſpell and perſecution doe either goe hand in hand, or doe follow one another inſeparably; for, *as many as will live godly in Chriſt Ieſus muſt ſuffer perſecution*, 2 *Timothy* 3.12. *Moſes* is ſaid to have *choſen rather to ſuffer affliction with the people of God, than to enjoy the pleaſures of ſinne for a ſeaſon, Hebrew.* 11.25. Where we ſee that affliction is the lot and portion of the godly. The reaſon hereof is twofold. The malice of the devill, who is alway nibling at the heele, *Gen.* 3.15. And the hatred of the malignant Church (the devils ſeede) ever maligning the Church and people of God. The devill maketh warre with the remnant of the womans ſeede, which keepe the commandements of God, and have the teſtimony of Ieſus, *Apoc.* 12.17. The malignant Church perſecuteth the Church of God, as we may ſee in their types, namely, in *Cain* hating and perſecuting *Abel*: *Iſhmael Iſaac*, *Eſau Iacob*: Which they did onely *becauſe they ſaw their owne workes to be evill, and theirs to be good*, 1 *Iohn* 3.12. And if it be demanded, why thoſe that preach the word plainly and powerfully to the conſcience of men in evidence of the ſpirit, are ſo extreamly hated and maligned? *Anſ.* It is for no other thing, *but even for the workes ſake*, for which they ought to be reverenced, 1 *Theſſall.* 5.13. and becauſe *they prophecy not good unto them, but evill*, 1 *King.* 22.8. that is, preach not pleaſing things, by ſowing pillowes under their elbowes, and lulling them aſleepe in the bed of ſecurity, but denounce the judgements of God againſt them, and ſo diſquiet and trouble

trouble their guilty conſciences. And what (I beſeech you) is the reaſon why thoſe that make conſcience of ſinne, are ſo maligned of the wicked world, & branded with the blacke names of *Puritanes* and *Precifians*? but this which our Saviour Chriſt giveth, *Iohn* 15.9. *Becauſe they are not of the world, therefore the world hateth them*? Now all this commeth to paſſe, by reaſon of that enmity which God hath put betwixt the woman and the ſerpent; his ſeed, and her ſeed, *Gen.* 3.15.

This teacheth us, firſt, that wee ſhould ſuſpect our ſelves, that our hearts are not ſound, nor our practice ſincere, when all men ſpeake well of us: for true profeſſion is alwayes accompanied with perſecution, *Woe be to you when all men ſpeake well of you, Luke* 6.26.

Secondly, that we muſt not be diſcouraged in our profeſſion, though there bee never ſo many that make oppoition, or ſo mighty that raiſe perſecution againſt us. Though they tell us as they did *Paul*, *Act.* 28.22. *Concerning this ſect, wee know that every where it is ſpoken againſt*: or take us up with *Nicodemus*, *Iohn* 7.52. *Art thou alſo of Galile? ſearch and looke, for out of Galile ariſeth no Prophet*. In theſe blaſts and ſtormes of temptations, wee ought to make that ſaying of Chriſt our anchor hold, *Bleſſed is hee that is not offended in mee, Matth.* 11.6.

Laſtly, that we thinke it not ſtrange when we finde affliction, or meet with perſecution, 1 *Pet* 4.12,13.

13. *For they which are circumciſed, keepe not the Law, but deſire to have you circumciſed, that they might glory in your fleſh.*

Here the Apoſtle preventeth an objection, which might be made againſt his former concluſion, v. 12. For it might be ſaid, *Paul* did them wrong in ſlandering them, to urge circumciſion only becauſe they would avoid perſecution, when as they did it, as zealous obſervers of the Law. To this he anſwereth negatively, that whatſoever they did pretend, they intended no ſuch thing. And hee prooveth his former aſſertion, by two arguments, and withall deſcribeth the falſe Apoſtles by two other properties. His firſt reaſon may bee framed thus: If they did urge circumciſion as being zealous of the Law, and having conſcience of the obſerving thereof, they would keepe it themſelves, as well as compell others to the keeping of it: But they keepe it not themſelves: Therefore they urge it not in conſcience to have it obeyed, but for ſome ſiniſter end. The ſecond reaſon is this: They that propound no other end to themſelves in urging circumciſion, but vaunting and boaſting in the fleſh: they ſeeke not the obſervation of the Law: But theſe ſeducers urge circumciſion and other ceremonies, that they might glory in the fleſh. Therefore they ſeeke not the obſervation of the Law. So that here wee have two other properties of falſe teachers. The firſt is, *to compell men to the obſerving of that, which they will not obſerve themſelves.* For thus theſe ſeducers urged the ceremoniall Law. Reſembling herein the Scribes and Phariſies, *who bound heavy burdens and grievous to be borne, & laid them on mens ſhoulders, whereas they themſelves would not move them with one of their fingers*, *Matth.* 23.4. The Popes, and Prelates of the Romiſh Church, are notorious in this kind, in urging men to make conſcience of that, which they themſelves will not keep, to practiſe that, which they will not performe, and to beleeve that, which they count falſe and fabulous. For firſt, they ſtrictly require regular obedience to bee performed of their novices, and others, to their Generals or governours, ſpecially to the Vicar of Chriſt, and See of Rome; whereas they will not bee ſubject to the higher powers as they ought, *Rom* 13.ver. 1. nor obedient to governours, as it is required, 1 *Pet.* 2.13,14. Nay, their practice is notorious in theſe foure particulars. Firſt, in ſreeing children from obedience to their parents. Secondly, in exempting their ſhavelings from ſubjection to the civill Magiſtrate. Thirdly, in freeing ſubjects from their oath of allegeance to their Soveraignes. And laſtly, by advancing that man of ſinne above all that is called God, or worſhipped, and giving him power to depoſe Princes, to diſpoſe of Crownes and Kingdomes, and to impoſe lawes which ſhall properly binde the conſcience; yea, to tread Kings and Emperours under his feet, and caule them like vaſſals to hold his ſtirrop. Againe, they compell others to faſt, ſpecially in Lent, when as they in the meane time feaſt; their faſt being to eate faſt, and drinke faſt, in mortifying the fleſh with their Indian Capons and Peacocks, and that upon good Friday; whereas to eate white-meates upon that day, ſhould bee in others a mortall ſinne. Further, they beare the poore people in hand, that Indulgences are meanes to remit ſins; and that thoſe that are excõmunicated by the Pope are in a damnable eſtate: whereas many of them account Popes bulls to be but *bulle*, meere trifles, and ſuch as buy them, ſtarke fooles; witneſſe the ſpeech of the Duke of *Valence*, baſtard to Pope *Alexander* the ſixt, who having loſt certaine thouſand crownes at a throw at the dice, Tuſh (ſaid he) theſe are but the ſinnes of the Germanes. And that of *Charles* the fift (though a favourer and maintainer of the Romane Religion) who, being menaced by Pope *Paulus* the third, with excommunication, if he would not yeeld up Playſance into his hands, let him underſtand, by his Embaſſador, that he would thunder at S. Angelo with his cannons and artillery, if he would needes be thundering our hit excommunications. Laſtly, they vrge confeſſion of Purgatory, almoſt as an article of faith, whereas ſome of them are ſo farre from beleeving it, as that they thinke there is neither heaven, nor hell,

O Bembe, quantum nobis præsuit fabula ista de Christo?

witnesse the speech of Pope *Leo* the tenth, to Cardinall *Bembus*: *O Bembus, what riches have we gotten by this fine fable of Iesus Christ?* By this wee are contrarily admonished, to practise that we professe: the Ministers of the word, especially, ought *verba vertere in opera*, (as *Ierome* speaketh) that is, to turne words into workes, that their lives may be reall Sermons to the people: for otherwise they pull downe with one hand, as fast as they build with another. Let us consider, how *Peters* bad example, is said to have compelled the Gentiles to live as the Iewes, *Gal.* 2.14. For actions abide, & are of force, whē words passe as the winde.

Moreover, upon this dependeth another property of seducers, which is, to set a faire glosse upon the matter, & to make the world beleeve, they doe these and these things, for such and such ends, (as these false teachers did, pretending religion and conscience, but intending freedome from the crosse, & their owne vaine glory;) whereas they meane nothing lesse; like *Herod*, who made shew of worshipping Christ, when his purpose was to have destroyed him, *Matth.* 2. This property and practice is, and hath beene usuall, especially in the church of Rome. For generally, they would have the world beleeve, that the Popes triple crowne, and Hierarchy of that Sea, is for the maintenance and defence of the Gospel: wheras all the word knowes, it is onely to keepe their kitchins hot, to uphold their Persian pompe, and ambitious tyranny. Particularly, there bee two politike practises of theirs, which prove the point in hand. First, it is well knowne, that Popes have never ceased from time to time to sollicite the Princes of *Europe*, to maintaine the holy warre (as they call it) pretending the recovery of the holy land, out of the hand of the Turkes and Saracins: when as (at least in the beginning) they intended nothing lesse, but that by this meanes they might set the East and West together by the eares, whilst they played their parts at home in Italy. The second, is their Shrift, or auricular Confession, which they practise for this end, (as they say,) that they may pacifie distressed Consciences, by absolving them of their sinnes: when as the truth is, they first brought it into the Church, and doe still continue it, in a politike respect, as being the onely way in the world, to know all the secret purposes, ploes, policies, and practises that are either in Church, or Common-wealth.

Wee are therefore here admonished to take heed of dissemblings, in making Christianitie a cloake of impiety, or to pretend one thing, and intend another, like the heart pointing upward, and poising downward; for that will be a far fowler solœcisme than that which the heathen committed with his hād, in pointing to heaven, when he spake of the earth. But let us alway labour for sincerity, to be at least that which we pretend to be, or rather like *Salomons* temple, whose windowes were larger within than without, & not like the glow-worme, making a faire glittering shew of that which we have not.

A

B

C

D

14. But God forbid that I should glorie, save in the crosse of our Lord Iesus Christ, whereby the world is crucified to me, and I unto the world.

In these words *Paul* comes to the *Reddition* of the dissimilitude betwixt him and the false apostles, his glorying and theirs. In them wee may consider two generall points. First, wherein he would not glory, *in nothing save in, &c.* Secondly, the thing wherein he would glory, *In the crosse of Christ*, whereof he renders a reason in the words following, taken from the effects which the crosse wrought in him; For, *by it the world was crucified to him, and he unto the world.*

For the first: To *glory*: implyes three things; First, to rejoyce, exult, and triumph in a mans selfe, in regard of some good thing, or some supposed good. Secondly, to bewray this great exultation by speech, or action, or both. Thirdly, by boasting of it, to looke for praise and applause of men: which glorying (according to the nature of the object, & the end) is either good or evill. For if it have a right object, namely, *the crosse of Christ*: and a right end, *the glory of God*, it is good; otherwise it is evil: such as was this glorying of the false apostles, and all other carnal glorying, which is not in the Lord: for it is nothing else but *vaine glory*: *Vaine* I say, first in regard of the things wherein men glory, which are either such as are not, as when man boasteth of that which he hath not, but would seeme to have: or such as he hath not of himselfe, 1 *Cor.* 4.7. or such as have no continuance, but are transitory and fading, as all earthly things are, seeing man himselfe is but *as grasse, and all the glory of man, but as the flowre of the field, Isay.* 40.6. Secondly, it is *vaine* in regard of man, from whom we looke for glory, and admiration, seeing his judgement is erroneous. Thirdly, in regard of the end, in not referring it to the maine and proper end, the glory of God, and the good of his Church. The Prophet reduceth all those things, wherein we ought not to glory, to three heads: *wisedome, strength, riches*: all which we have received, and therefore ought not to boast of them. In particular, wisedome is not to bee gloried in, seeing it is very defective, whether we speake of speculative wisedome, standing in contemplation, or practicall, consisting in action: For in arts and sciences, as also in the secrets of nature, our ignorance is greater than our knowledge. He that knows nothing in these things, let him reade the booke of *Iob*, chap. 28. and 37. and 38. And as for wisedome in divine things, *We know nothing as wee ought to know*, 1 *Cor.* 8.2. *for we know but in part, and see but as in a glasse, darkely*, 1 *Cor.* 13.12. And as for practicall wisedome, standing in policy, it is not demonstrative, but meerely conjecturall, and therefore wee cannot build upon it, considering in it there is the concurrence of so many causes that are casuall, and of so many mindes, which are mutable. *Salomon* the great polititian had experience hereof: for he thought that by soyning affinity with his neighbour Princes round about him, and taking their daughters to bee his wives, hee should establish his owne house, strengthen his kingdome, and draw the heathenish idolatours to the worship of the true God. But all things fell out contrary to this his plot and project: for it was so farre from winning others to imbrace true religion, as that it drew him to idolatry: and so far from stablishing his house, or strengthening his kingdome, as that it was the cause of the rending of the one, and the ruinating of the other. *Constantine* the great was perswaded that by building the City Constantinople in the confines of Europe and Asia, and there placing one of his sonnes, as his Lieutenant to keepe his Court, he should fortifie his Empire, as with a wal of brasse: But he was deceived, for the building of new Rome, was the decay of the old: and the dividing of the Empire, was the destruction thereof: So that it is truly said, policy is often the overthrow of policie.

Ier. 9. 23.

Now if wisedome may not be gloried in, much lesse may strength, seeing *that wisedome is better than strength, Eccles.* 9.16. seeing that the greatest strength of man, is not comparable to that of *Behemoth, Iob* 40. and other bruit beasts: seeing it is but the strength of flesh: seeing no power, nor might, can deliver from wrath in the day of wrath. Of all the puissant Princes, and plotting polititians, the Psalmist saith, They are so vaine, that if they bee layd upon the ballance, even vanitie it selfe will weigh them downe, *Psal.* 62.9.

Iac. 1. 2. 5.

And as for riches, (besides that they make us never a whit the better, (nay oftentimes much worse) they are also uncertain. *Salomon* saith, *They make themselves wings like an Eagle, and flye away, Prov.* 23.5. They may not unfitly bee compared to *Ionas* his gourd, which flourished in the morning, yeelding him content and delight, but shortly after (to his great griefe) it was stricken by a worme, and withered away. The like may be said of honours, and pleasures. For what more vaine than to glory in honour, which is not in a mans power? seeing as the Philosopher teacheth, *Honour is not in him that is honoured, but in him that honoureth*; and therefore Courtiers are compared to counters, which stand sometime for pounds, sometimes for pence, being notwithstanding, now disbased, according to the pleasure of the Prince. *Haman* to day highly honoured in the Court at Shushan, the next day hanged upon a tree. To omit the examples of *Iob* and *Nebuchadnezzar*, (in whom we may see the mutability of worldly dignity.) Consider it in the glasse of these examples. Fifth, of *Gelimer*, a puissant Prince of the Vandalls, who was brought so low, that he was enforced to request his friend to send him a loafe of bread, a sponge, and a harpe: a loafe, to slake his hunger: a sponge, to dry up his teares: a harpe, to solace him in his misery. Of *Belisarius*, (for prowesse and honour, the only man then living) who came to that miserable estate, that having his eyes put out, he was led in a string to begge by the high way side, crying, *Date obolum Belisario.* And of the victorious Emperour *Henrie* the fourth, who had fought 52. pitched fields, and yet was driven to that exigent, as that he became a suter for a poore Prebend in the Church of Spira, to maintaine himselfe in his old age. And as for worldly pleasures, least cause is there that any man should glory in them, seeing they are more vanishing than the former: seeing they are common to us with bruit beasts: seeing they are mingled with much griefe and vexation; for *in the midst of laughter, the heart is sorrowfull, Prov.* 14.13. And lastly, seeing they leave a sting behinde them, for the end of pleasure is nothing but paine, as *Salomon* saith, *The end of rejoycing is mourning.* For feasting and banqueting are often turned into surfeiting and vomiting: drinking into pissies: lusts into gouts, &c. And if pleasures were but onely painfull, the matter were the lesse, but they are also sinfull; *Heb.* 11.25. and therefore in no wise to be gloried in.

Prov. 14.13

By this we see that *Paul* had just cause in this earnest manner, to say, *God forbid I should glory, save in the crosse of Christ*; considering that this boasting in outward things, is not onely a fault of vanity, but also of impiety, as may appeare by these reasons. I. God hath expressely forbidden it, *Ier.* 9.23. *Gal.* 5.26. II. He hath alway severely punished it, as in *David*, for numbring the people in a vaine-glorious minde, 2 *Sam.* 24. in *Ezekias*, for shewing his treasures in a bravery to the Embassadours of the King of Babel, *Isay* 39. In *Herod*, for ascribing to himselfe the glory proper to God alone, *Act.* 12. III. The Saints of God have alway abhorred it, as *Paul* doth in this place, and 2 *Cor.* 11.30. *If I must needs glorie, I will glory in mine infirmities*; as if he should say, I will be farre from carnall boasting. IV. The heathen by the light of nature have condemned in the Grecian Orator calls it *an odious and burdensome thing*. And the Romane Orator proves it to be so, out of this by his owne practice, making many words which flowed from his mouth as it were as honey, to taste as bitter as wormwood, by interlacing his owne praises.

Cognitum ii, & ita de hac Demosth. de Coron.

Obiection. Paul glorieth in some things besides the cross of Christ, where he said, *Where-in-soever-any-man-is-bold, I-am-bold-also, (I speak foolishly) I am bold also*, 2 *Cor.* 11.21. *Answer.* Paul in glorying doth distinguish his calling from his person. For such a one I will boast of, my self I will not boast; and, *I was nothing inferiour to the very chiefe*

Precepium.

Prov. 14.13

chiefe Apostles, although I am nothing, 2 Cor. 12. 5. 11. Of his person or personall gifts he boasteth not: but onely of his Apostolicall calling, and his faithfull discharge thereof, to the end hee may stoppe the mouthes of the false Apostles. Thus to confesse the good things we have to the glory of God, being urged thereunto, is lawfull boasting, nay it is sometime necessary, making much for the maintenance of the Gospell; as *Pauls* boasting made much for the good of the Church of Corinth. Againe, there is a twofold lawfull boasting, one before God, another before men, *Rom. 4 2.* Of the former the Apostle speakes in this verse: of the latter in *2 Cor. 12.* Hee gloried not in the testimony of a good conscience, before God, but onely before men. Before God hee gloried in nothing, but in the saving knowledge of Christ and him crucified. And whereas it may bee sayd, that this his boasting in regard of the false Apostles, as also his glorying in the testimony of his conscience, and his infirmities, *2 Corin. 11. 30.* were not in the crosse of Christ. I answer, they were: for his glorying over the false Apostles, in teaching freely, was in the good and prosperous successe of the Gospell, which is the doctrine of the crosse: and his glorying in the testimony of his conscience, in that it was washed by the blood of the crosse, as *Paul* speakes, *Coloss. 1. 20.* in his afflictions, in that they were the afflictions of Christ, and he by them made conformable to him.

2 Cor. 1. 12.

But it will be said, that he gloried in his revelations, in his paines and travell, in preaching the Gospell, and in the multitude of Churches which he had planted. *Answ.* First, hee did it being urged thereunto: secondly, he did it to defend his calling, and the credit of the Gospell, and therefore this boasting was not unlawfull; nay, it was necessary, and in the Lord. For when we are compelled, we may confesse the good things we have, if we doe it sparingly, and for the edification of others, that they may be bettered by our example: and that they seeing our good works may glorifie God our heavenly Father, *Mat. 5. 16.*

Here wee see what glorying is unlawfull; namely, when men ascribe unto themselves either that which they have not, or more than they have, or as proceeding from themselves, their wisedome, strength, industry, in sacrificing to their owne nets, and burning incense to their owne yarne, *Habak. 1. 16.* or in boasting of them without necessary cause, either for their owne vaine glory, as *Nebuchadnezzar* did, *Dan. 4.* or for the Gods glory, as *Herod* did, *Act. 12.* And if this glorying bee so great a sinne, surely boasting in wickednesse (as *Doeg* did, *Psal. 52. 1.*) must needs be most damnable: as when the greatest swearers and swaggerers, count themselves the best companions: the greatest idolaters, and superstitious persons, most religious: the greatest oppressours, forsetters, drunkards, fighters, most valiant and courageous: &c. Now this may be done three wayes, either ignorantly, as when *Paul* gloried in his cruell persecuting of the Saints before his conversion, *Act. 26. 11.* or presumptuously, when men glory in wickednesse, notwithstanding they be perswaded in conscience, that it is evill: and then it is the sin of Sodom, *Isay 3. 9.* or maliciously, to despite God, and then it is the sinne against the holy Ghost.

The second point to be considered in the words, is the thing wherein he will glory, called here *the Crosse of Christ: Save in the Crosse of our Lord Iesus Christ.* The words in the originall translated *save*, are exceptive: as if hee should say, I will glory in nothing, except in the crosse of Christ: and exclusive, onely in the crosse of Christ, and in nothing else. Albeit they are sometime adversative, as *Gal. 2. 16.* and *Apoc. 21. 27. There shall enter into it no uncleane thing, εἰ μὴ, but they that are written, &c* where the words are not exclusive: (for then it would follow that some which worke abomination should enter into heaven:) but adversative, as *Matth. 12. 4.* and *Luke 4. ver. 20.* which may serve (by the way) to cleare the text: *John 17. 12. Those thou gavest me have I kept, and none of them is lost, but the child of perdition:* that is, *but the childe of perdition is lost.* For the words *εἰ μὴ,* (as I take it) are not to well translated by the exceptive conjunction *nisi*, as by the adversative *sed*: seeing here is no exception made of *Iudas*, as though he had bin given to Christ, and afterward had fallen away: which exposition must needs be made, if the words be read, *nisi filius perditionis.*

εἰ μὴ ἐὰν ἀλλὰ ἀπὸ πλὴν ἵνα μὴ.

Further, by the Crosse of Christ, the Apostle understandeth synecdochically, the all-sufficient, expiatory, and satisfactory sacrifice of Christ upon the crosse, with the whole worke of our redemption: in the saving knowledge whereof hee protesteth hee will glory, and boast. For *Christ is made unto us wisedome, righteousnesse, &c. that as it is written, He that glorieth, glorieth in the Lord:* even to make boast of him all the day long, as the Psalmist speaketh. And the reason why *Paul* professeth that hee will glory onely in the Crosse of Christ, is, because Christ crucified is the treasury and storehouse of the Church: seeing that in him are hid, not onely the treasures of wisedome and knowledge, *Coloss. 2. 3.* but of bounty and grace, *Iob 1. 16.* and of all spirituall blessings, *Eph. 1. 3.* For first, by Christ crucified, we have reconciliation with God, remission of sinnes, and acceptation to everlasting life. Secondly, we have the peace of God which passeth all understanding, peace with God, with Angels, with men, with our selves, with the creatures. Thirdly, we recover the right and title which we had in the creation to all the creatures and blessings of God, *1 Cor. 3. 22.* Fourthly, all afflictions and judgements, cease to bee curses and punishments, and become either trialls, or corrections. Lastly, death it selfe is no death, but a sleepe: for all that die in the Lord, are said to sleepe, and to rest upon their beds. *Isa. 57, 2.* Indeed, if we look upon death through the glasse of the Law, it is the very downefall to eternall destruction: but if we consider it as it is changed by the death of Christ, it is but a passage from the transitorie life, to eternall life. Christ by his death hath taken away sinne, the sting of death: so that though it seaze upon us, yet (having lost it sting) it cannot hurt us. So that in a word, in *Christ crucified*, are all things that a man can glory of. If wee would glory in knowledge, and wisedome; He is the wisedome of the Father, seeing that all treasures of wisedome and knowledge are hid in him: and therfore *Paul* desired *to know nothing* among the Corinthians, *but Christ and him crucified, 1 Cor. 2. 2.* for this knowledge is eternall life. *Iob. 17. 3.* If in the love and favour of great men: by him wee are highly advanced into the love and favour of God, *Eph. 1. 6.* If in honours and riches; by him we are made Kings and Princes: *Apoc. 1. 6.* If in liberties; by him wee are delivered from the hands of our enemies, Sinne, Satan, &c. *Luke 1. 74.* If in pleasures, comfort, and content: he is our felicitie, in him wee are complete, *Coloss. 2.* By him we have right *to those things which eie hath not seene, eare hath not heard, neither can the heart of man conceive.* It may be said, why doth *Paul* glorie in the ignominious death of Christ, rather then in his glorious resurrection, triumphant ascension, and imperiall jurisdiction now sitting at the right hand of the Father? *Answ.* These are not excluded, but included in the Crosse: yet hee nameth the crosse rather then them. First of all, to shew that upon the crosse, Christ did fully finish the worke of our redemption: for being now readie to give up the ghost, he said, *It is finished. Iohn 19. 30.* this made *Paul* to desire to know nothing but Christ, and him crucified. For in his humiliation stands our exaltation, in his weakenes stands our strength; in his ignominie, our glory; in his death, our life. Secondly, to shew that hee was not ashamed of the crosse of Christ, though never so ignominious in the eyes of the world. It had beene no great thing for *Paul* to have gloried in the resurrection, ascension, wisedome, power, Majestie of Christ, wherein the world can and doth glorie. But to glorie in the shamefull, contemptible, accursed death of the crosse, was a matter of great difficulty, & the worke of faith, judging that which the world counts ignominious, to be most glorious: that which the learned Philosophers counted foolishnes: to be the wisedome of God. *1 Cor. 1. 24.*

1 Cor. 1. 30, 31 2 Cor. 2.

The Popish sort abuse this text two waies. First, in applying it to the *transient crosse.* Secondly, to the *permanent or materiall crosse.* To the *transient crosse*, in that they glorie in its

Aug. de verb. Apost. Serm. 10

First, as having a vertue in it, (when it is made in the ayre,) to drive away divels. Secondly, being made in the forehead, to bee as an amulet against charmes, blastings, and other such like casualties. To the *materiall crosse*, when they adorne it with gold and jewels, & so cause it to bee caried in great pompe before them. When the *Crucigers* weare it in their hats in a white, redde, or greene colour. When they put their confidence in it, & pray unto it, *Holy crosse, save us.* This is Popish and carnall glorying in the crosse; and not spirituall, in the death of Christ upon the crosse, of which only the Apostle speakes in this place.

The reason why hee would glory in nothing but in the crosse of Christ, followeth to be considered, in these words, *By which the world is crucified to me, and I unto the world:* It is taken from a double effect, which Christ, or the crosse of Christ, wrought in him: (for the words *δι' ὧ, by which*, may be referred to either indifferently.) The first, *to bee crucified to the world:* the second, *the world to be crucified to him.* By *the world*, wee are not to understand the frame of heaven and earth, nor the creatures, nor mankind: but honour, riches, pleasures, favour, wisedome, glory, and whatsoever is opposed to the kingdome of Christ, and the new creature. *To be crucified to the world*, is to be dead unto it, to despise and contemne it, to count all the glory of it to bee no better then dung, in respect of Christ and his righteousnesse, as *Paul* did, *Phil. 3. 8.* The world is said *to be crucified to us*, when it hates and persecutes us, and accounts us the filth and offscouring of all things. *1 Cor. 4. 13.* Yet here observe that we are crucified to the world, & the world to us, by the vertue of the death of Christ, after a different manner. Wee are crucified to the world, properly by the Spirit of Christ, weaning our affections from the love of this world. The world is crucified to us, by the death of Christ, improperly, and by accident, in that wee are made such as the world cannot but hate and persecute: for seeing wee are made new creatures, and chosen out of the world, therefore the world hateth us. *Iohn 15. 19.*

Here wee see who those are that can truly glory in the crosse of Christ, namely, those that are dead to the world, and the world to them: such as feele the power of the Spirit of Christ crucifying the flesh in them, with the affections and lusts. Others can no more glory of the crosse of Christ, than he that glories of the victorie, which his Prince hath gotten over his enemies, himselfe in the meane time being a vassall, and slave unto them.

Secondly, that it is not sufficient for a Christian, that the world is crucified to him, except he also be crucified to the world, neither loving the world, nor the things in the world.

Thirdly, that to bee crucified to the world, is not to professe monasticall life, and to bee shut

shut up in a Monastery: but to renounce the world, and the corruptions that are therein, both in affection of heart, and practise of life.

Fourthly, wee are taught to cary our selves to the world, as crucified and dead men, not to love nor like it, to seeke or affect to, but to renounce and forsake it, with all the vanities, delights, and pleasures thereof: and to be as dead men to our owne wicked wils, and to our carnall reason, letting them lie dead in us, and suffering our selves to bee ruled, ordered, and guided by the Spirit of God: making his will our will, his word our wisedome.

Fifthly, by this we may examine our hearts; for if wee have our affections glued to the world, and set upon the honours, pleasures, profits, and preferments thereof, wee are worldlings indeed: for they that are Christs are crucified with Christ, *Gal.*2.20. and have crucified the flesh, with the affections and lusts, *Gal.*5.24 and therefore must needs bee crucified to the world. A man that is hanged upon a gybbet, ceaseth from his thefts and murthers: so all they that are indeed crucified with Christ to the world, cease from their old offences. For as the Apostle reasoneth, if wee be risen with Christ, wee ought to seeke the things that are above, and not the things that are upon the earth, *Col.* 3.1.2. So if wee bee dead with Christ from the vanities of the world, wee ought as dead men to abstaine from all worldly lusts, which fight against the soule, 1 *Pet.*2.11.

15. *For in Christ Iesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.*

Here the Apostle proves his former assertion, v.14. that hee neither did, nor ought to glory in any thing, save in the crosse of Christ, because nothing is of any account in the kingdome of God, but a new creature. And this hee proves by the removall of all those things, that are either opposite to, or divers from a new creature, signified by *circumcision* and *uncircumcision*: and with all hee laies downe two conclusions. The first is, that in *Christ Iesus*, that is, in the kingdome of grace, *neither circumcision, nor uncircumcision are any thing*, that is, are neither acceptable to God, nor availeable to salvation: Vnder these two, syneedochically comprehending all outward priviledges, and prerogatives, dignities and regalities, or whatsoever can be named: under *circumcision* comprising the preheminence of the Iew, and the profit of circumcision, which was much every way, *Rom.* 3.1. seeing that *to them appertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, Rom.* 9.4. Vnder *uncircumcision* containing the Gentiles, with all their wealth, wisedome, strength, lawes, policie, & whatsoever is of high account, and glorious in the eyes of the world. All which he excludes and accounts as *nothing* in respect of regeneration. *For that which is highly accounted of among men, is abomination in the sight of God, Luke*, 16.15. Therefore, wisedome, wealth, nobilitie, strength, are nothing, 1 *Cor.* 1.26. Outward callings, as to bee King, or Cæsar, Prophet, or Apostle: Outward actions of fasting, almes, prayer: Nay, kindred and alliance, as to bee mother, or brother of Christ, is nothing: for if the blessed Virgin had not borne Christ in her heart, as she did in her wombe, she should never have beene saved, *Luke*, 11.27.28. and if his kinsmen had not beene his brethren by spirituall adoption, as well as by naturall propagation, they should have had no inheritance in the kingdome of God, *Marke* 3.33, 35. Nay, the outward element of baptisme, without the inward grace, is of no force; for it is *not the washing away of the filth of the flesh* (that is acceptable to God) *but the stipulation of a good conscience, which maketh request unto God*, 1 *Pet.*3.21. And if the communicant at the Lords table, doe not eate *panem Dominum*, as well as *panem Domini* (as *Augustine* speaketh) that is, if he doe not receive Christ spiritually by the hand of his faith, as he doth corporally receive the element by his bodily hand, he *receiveth unworthily, and so eateth and drinketh his owne judgement*, 1 *Cor.*11.29. Now the reason why these outward things are nothing availeable, is, because the things that are accounted of with God, are spirituall and eternall, not temporall and carnall, as these are: which as they shall utterly cease in the kingdome of glory, *Math*, 22.30. (*for then Christ will put downe all rule, authoritie, and power*, 1. *Cor.*15.24.) so are they not of any moment or account in the kingdome of grace, as *Paul* teacheth, 2 *Cor.*5.16. *Gal.*3.28. *Colos.* 3.11. It may be said, these priviledges and outward things, as Prince and people; master and servant: bond & free, &c. have place in the kingdome of grace, seeing Christian tie doth not abolish nature, nor civill policie. To which I answer, that man must bee considered two wayes; in respect of the outward, or inward man. Consider him as he is a member in civill society, as of the family, church, or commonwealth: there are sundry differences of persons, as bond, free; magistrate, subiect; poore, rich; &c. in which sense the Apostles exhortation taketh place, *Wives submit your selves to your husbands. Colos.* 3.18. *Children, obey your parents*, v. 20. *Servants be obedient to your masters*. verse 22. But if man be considered in respect of his spirituall estate, as hee is a member of the invisible, or Catholike Church, under spirituall government, consisting *in righteousnesse, peace of conscience, and joy in the holy Ghost, Rom.*14.17. there is no distinction of calling, condition, or sexe; *For we are all one in Christ, Galath.*3.28. or, *Christ is all and in all things, Colos.* 3.11. in that though we be many, yet are we but one body in Christ, ' *Rom.* 12.5. seeing wee are quickned with one spirit,

Eph.

Ephes. 4.4. The Popish opinion therefore which teacheth that there bee some outward callings and actions which commend us to God, as, to leade a single life, to fast, to vow voluntary poverty, to performe regular obedience, to professe monkery, to be buried in a Friars cowle, or to abstaine from these & these meates, is here condemned, when *Paul* saith, that outward privileges will not serve the turne, and that *meats commendeth us not to God*, 1 *Cor.*8.8.

Againe, neither this, nor the like places, *Gal.*3.28. *Col.*3.11. doe any thing favour the Anabaptisticall fancy, of bringing in an anarchy, that is, an itaxy into Christian society; by taking away Christian Magistrates, and distinction betwixt Master and servant: for by the same reason wee may confound the sexe of man and woman, for *Paul* saith, *There is neither male nor female, but wee are all one in Christ*; the meaning thereof is this, that although in respect of our inward or spirituall estate before God, there be no such differēce: yet that hindereth not but there may bee in respect of our outward estate.

Further, wee learne from hence, that no man is to thinke highly of himselfe in regard of outward privileges, as birth, honour, wealth, favour, nor to glory in them, *Ierem.*9.23. Rich men must not bee high minded, 1 *Tim.*6.17. Nay, the King may not lift up his minde above his brethren, *Deut.*17.20. *Pauls* example is notable, who accounted all the privileges which hee had before his conversion, whileft he was a Iew, (as that he was a citizen of *Rome*, a Pharisee, a great Rabbin, instructed by *Gamaliel*, of the tribe of *Benjamin*, circumcised the 8.day, &c.) and after his conversion being a Christian, (as that he was an Apostle, taken up into the third heaven, &c.) to be as nothing, or worse than nothing, even as *losse* or *dung* in respect of being a new creature in Christ, that is, in respect of justification and sanctification. And therefore wee may not set our mindes too much upon outward things, as riches, honours, pleasures; seeing they are not availeable to salvation.

Besides, this teacheth all those that are but in meane and base estate, to bee content: for outward privileges availe nothing; outward wants and miseries hinder nothing. If a man be rich, he is nothing the nearer, and if he be poore, he is not a whit the further off: it is the povertie of the spirit, which makes a man rich in grace: for though the poore man be the rich mans slave, yet hee is the sonne of God, and fellow-heire with Christ: and though the rich man be the poore mans master, yet hee is the servant of Christ, as *Paul* saith, *He that is called, being a servant, is Gods free man: and he that is called being free, is Christs servant*, 1 *Cor.*7.22.

Lastly, this crosseth the opinion of the multitude, who think that if a man be increased in riches, graced with favour, advanced with honour, that he is a godly, wise, religious man; and that religion which he professeth, is the truth. This is nothing else, but *to have the faith of our Lord Iesus Christ in respect of persons, Iam.*2.1.

The second conclusion is, that the new creature is the onely thing that is acceptable to God. *Circumcision, &c. availeth nothing, but a new creature.* By the *new creature*, the Apostle understandeth the Image of God, or renovation of the whole man, both in the spirits of our mindes, and in the affections of our hearts, which is also called *the new man*. We shall the better conceive it by the contrary, namely, by the *old man*; which is, want of knowledge in the minde, and delight in ignorance: want of subjection and conformity in the will, and rebellion with all: want of holinesse in the affections, and proneness to evill. The *new man* then, is the restoring of all these defects. For the understanding hereof, consider that there are three things in the soule: The substance of the soule: the faculties or powers of the soule: and the qualities of these faculties. Now neither the substance nor faculties are lost by the fall, but onely the qualities of the faculties: as when an instrument is out of tune, the fault is not in the substance of the instrument, nor in the sound, but in the disproportion, or jarre in the sound: therefore the qualities onely are renewed by grace. These qualities or habits, are either in the understanding, or will and affections. The quality in the understanding, *is knowledge. Colossians* 3.10. *Ye have put on the new man, which is renewed in knowledge, after the Image of him that created him.* In the will and affections, they are principally two, *righteousnesse* and *holinesse*, both which are in truth and sincerity without all hypocrisie. *Ephesians* 4.24. *Put on the new man, which after God is created in righteousnesse, and true holinesse*; where *holinesse* and *righteousnesse*, are opposed to concupiscences, and lust of the old man; *Truth*, (which hath relation to both) to spirituall guile, and dissimulation: so that each of these qualities, have two parts, a want of the contrary evill, and a positive qualitie or habite of goodnesse. *Holinesse* respecteth God, and containeth all duties of piety, contained in the first table: *Righteousnesse*, respects man, and the creatures, and compriseth all the duties enjoyned in the second Table. *Truth* respecteth the manner how both the former are to be practised, *viz.* with an upright and sincere heart, free from all hypocrisie and deceit. These three making a perfect harmony in all the faculties of the soule: *Holinesse* performing all the duties of piety: *righteousnesse* the duties of humanity; *truth* seasoning both the former with sincerity.

But (may some say) how is the new creature opposed to all externall things, or said to be of any force in the kingdome of Christ, seeing it is not availeable to justifie a man

before God, being stained with manifold imperfections? For answer whereof, wee are to know, that outward things are sometime opposed to Christ, and his righteousnesse, as *Colos.* 3.11. *There is neither Iew nor Grecian, circumcision nor uncircumcision, &c. but Christ is all, and in all things:* sometime to faith, as *Gal.* 5.6. *Neither circumcision availeth any thing, nor uncircumcision, but faith, which worketh by love:* sometime to the new creature, or sanctification, as in this place, and 2 *Cor.* 7.29. *Circumcision is nothing, &c. but the keeping of the Commandements of God.* But the sense is all one, for they are opposed to Christ, as to the matter of our justification: to faith, as to the instrument apprehending it: to the new creature, as to the signe of them both.

Further, where both here, and 2 *Cor.* 5.17. the Image of God is called *a new creature*, or as it is in the originall [καινὴ κτίσις] *a new creation*; the meaning is not, that either the substance or faculties of the soule are created anew; but that the worke of regeneration is wholly to be ascribed to God alone, (not as though we were stocks or stones, without life or motion,) but because God doth create these new qualities in us, quickening us when we were dead in sinne, and working in us both the will and the deed, *Phil.* 2.13.

If regeneration then bee *a new creation*, it must needes follow, that before our conversion, we were not onely dead, but even flat nothing, in godlinesse and grace. By which we see what to judge of the *Semipelagian* heresie, which teacheth, that a man by an *internum principium*, may dispose himselfe to will that which is truly good: and that man is not starke dead in sinne, but onely sicke or wounded, and halfe dead, as the man which fell among theeves, *Luk.* 10. or as a prisoner that is shackled & manacled, who can walke of himselfe if his fetters be taken from him; so we (if Christ loose the chaines of our sinnes) have power of our selves to move our selves. Which doctrine we know is most injurious to the mercy of GOD, and most derogatorie to the merits of Christ, seeing it makes him in the worke of our salvation, to be but *causa removens, prohibens*, which (as Logicians teach) is but *causa sine quâ non*, which in truth is no cause at all. So that they make themselves their owne Saviours, and Christ to bee but an instrument whereby they save themselves: for if he doe but remove the impediement, they without any more adoe, are able to move and act themselves. When as the conversion of a sinner is as great a worke, as the creation of heaven and earth: for *Paul* calleth it here *a new creation*. Nay, here is a greater power required, (if I may so speake) than that whereby the world was created. For though an infinite power be required as well to the creating of the great world, as the recreating or regenerating of the lesse world, as our Saviour Christ signifies, *Marke*

A 2.9. *Whether it is easier to say to the sick of the palsie, Thy sinnes are forgiven thee, or to say, Arise, take up thy bed and walke?* yet the Holy Ghost seemeth, of the two, to make it more difficult, to create a new heart, than a new world; in that speaking of the creation of the world, he saith it was made by the word of God, *By the word of the Lord the heavens were made, Psal.* 33.6. or by his fingers, *When I consider the heavens, the workes of thy fingers, Ps.* 8.3. or by his hands, *Ps.* 102.25 *The heaven: are the workes of thy hands.* But the redemption of man, and the conversion of a sinner, is said to be wrought by the *arme of God. Mary* in her *Magnificat* saith, *Hee hath shewed strength with his arme, Luke* 1.51. nay, he was faine to set his side to it, and it made him shed many a teare, and sweate as it were *drops of blood, trickling downe to the ground, Luke* 22.44. Before our conversion wee are like the drie bones, *Ezekiel* 37. for as when the winde of God came upon them, bone came to bone, and were joyned with sinewes, and covered with flesh, and had their senses restored: so when the Spirit of God, like the Favonian winde, bloweth upon us, it reviveth us againe, giving us a new life, new senses, a new heart, new wils, and affections: for *all old things passe away, and all things become new*, 2 *Cor.* 5.17. For it opens the eyes of our understanding, making us discerne of things that differ, *Ephes.* 1.18. *Phil.* 1.10. it boareth a new eare of obedience in us, *Psa.* 40.6. and giveth us a new taste, not to savour the things of the flesh, but of the Spirit, *Rom.* 8. verse 5.

B Further, this serves to detect the naturall Popery of the multitude, and of our owne hearts, when we perswade our selves (though falsely) that though we goe on in our sinnes, yet that we can repent when we list. When as the Prophet saith, *O Lord, I know that the way of man is not in himselfe*; and *Paul* saith, that it is as great a worke to create a new heart, as to create a new world: for regeneration is *a new Creation*, 2 *Cor.* 5.17. *Augustine* saith well, *He that will grant pardon to him that repents, will not alway give repentance to him that sinneth.*

C Againe, in the sense that *Paul* calleth the Image of God, *a new creature*, or the new man, and *corruption* the old man: wee grant, that our religion is new, and Popish religion is old. For as the new man is the restored Image of God, in which *Adam* was first created, though afterwards defaced by *his own inventions, Eccles.* 7.31. So our religion is the restored or reformed doctrine first taught by the Apostles, which afterward was corrupted by mens devices. Albeit in *Tertullians* sense, ours is the old religion, and theirs the new: as the Image of God is the old man, and corruption the new.

D *Use.* If we be not changed in our lives, but remaine olde *Adams* still, even the same men we were before, in minding, willing, affecting earthly things, and fashioning our selves to the

Ier. 10.23.

Qui dabit peccatis veniam, nũ dabit pœnitentiam.

Quod antiquissimum, id verissimum.

the guise of the world, wee are no new creatures, though we promise and protest never so much: wee are but hypocrites, deceiving others, and our selves also. For where this new creature is, there is a change in all the faculties and powers of soule and bodie: the minde is not set upon the world, but mindeth heavenly things; the will, affections, and conversation of the whole man is in heaven, *Philip.* 3.20. For the spirit of regeneration is like the leaven which a woman tooke and hid in three pecks of meale till all was leavened: for after the same manner, by a secret operation it altereth the minde, will, affections. *If any be in Christ*, (saith the Apostle) *hee is a new creature, olde things are passed away; behold, all things are become new*, 2 *Cor.* 5.17. If therefore we be new creatures, why lead we not a new life? if we be changed in affection, why are we not changed in conversation?

B But by this we may perceive, that all which are Christians in profession, are not Christians in conversation: all that are washed with the outward Element of water, are not washed with the inward baptisme, the laver of regeneration: as first, those that are as good fellowes, (that is) as bad as ever they were before, and make no conscience of sinne. Secondly, such as are no more but civill honest men, like those honest men which raised persecution against *Paul* and *Barnabas*, and expelled them out of their coasts, *Act.* 13.50. Thirdly, worldly wise men which savour of nothing but the world. Lastly, such as have some love and liking of the word, and are in some sort outwardly conformable thereunto, having some legall sorrow for sinne, arising from legall terrours: but have no thorow change nor renovation.

C Lastly, we may not marvell if the world hate and maligne those that are new creatures, seeing they neither minde nor affect the same things. For there can bee no true love, where there is contrarietie of judgements, wills, affections; which hath beene, is, and will be, betwixt those that are borne of the flesh, and those that are borne of God, *Gen.* 3.15.

D 16. *And as many as walke according to this rule, peace shall be upon them, and mercy, and upon the Israel of God.*

Here *Paul* commends this glorying in the crosse of Christ, and study of piety, in becomming a new creature, as the only rule of faith and manners, which all teachers and hearers were to observe and follow. Enforcing the keeping and observing of this double duty, by the fruit and benefit that comes thereby, specified here by *peace* and *mercy*. In the words two things are generally to be considered: First, the duty of walking, in these words, *As many as walke according to this rule*: Secondly, the reason or motive to the practice thereof, in these, *Peace shall be upon them, and mercy*: which is amplified by the

A generalitie thereof, that is, shall light upon *as many* as walke according thereto, and *upon the Israel of god*. The duty is, that we walke according to this canon, or rule; the * word translated *walke*, signifieth not simply to walke, but to walke warily and circumspectly (as it is expounded, *Ephesians* 5.15.) or to walke by rule, in order, and measure, without treading aside, but making straight steps to our feet. *Hebrewes.* 12.13. *Pauls* rule which we must walke by, is faith in Christ, called here glorying in the crosse of Christ: and repentance towards God: called regeneration or the new creature: which is rightly called a rule of faith, and manners, of things to be beleeved, and practised, because by it all doctrines and actions are to be examined: nay, the Scripture is therefore called *Canonicall*, because it sets downe an expositiõ of this rule; there being nothing from the first chapter in *Gen.* to the last words in the *Apocal.* which aimeth not at one of these two, either repentance towards God, or faith in Christ.

Here all ministers are taught what rule to follow in preaching the word, or building the Church of God, namely faith, and repentance, the doctrine of the crosse, and conversion, or the new creature. And all hearers according to what rule to order their lives and actions. For this metaphor of walking, and that by a rule or line, shewes that we are travellers or Pilgrims, that this world is a strange country, that we are to goe to another, that the world is an endlesse labyrinth, in which we shall for ever lose our selves, except we be guided by this rule.

And here we see that there is a certaine rule for the regulating of all things appertaining to faith and manners, though we cannot apply it, nor use it as we should: The fault is in us, not in the rule.

Whereas *Paul* saith, as many as walke according to *this rule*; he shewes that Christians have but one onely rule which they are to follow, and according to which they must frame their lives; for the Apostle exhorts us that we *all proceed by one rule, Philip.* 3.16. Therefore the Papists doe notoriously offend not onely in wresting, perverting, and breaking this rule, but in making other new Lesbian rules, which they prescribe as necessary to be followed: as the rule of *S. Francis*, of Saint *Dominick*, *S. Austen*, *S. Jerome*, &c. holding one mans baptisme better than another, one mans profession holier than another, one mans rule perfecter than another: following any rule rather then Christs, and so divide the seamelesse coate. And that these sundry rules of Monkes are vaine & wicked it may appeare: First, because they agree not with this rule of *Paul*, they being many, it but one: it directing and leading to Christ, they leading to by-paths, obscuring the merit of Christ, and prescribing many things partly frivolous, partly impious, contrary to faith,

* στοιχοῦσιν.

and good life. Secondly, in that they agree not among themselves; every sect having his owne proper orders, and contending their owne to be better, holier, perfecter than the rest. Thirdly, in that they divide into divers sects those that ought to be all one in Christ, for which cause *Paul* cals the Corinthians carnall, in holding some of *Paul*, others of *Apollos*, 1. *Corinth.* 3 4. For how can they be spirituall, who in speech, action, habite and attire, profession and conversation, professe nothing but schisme and dissention? *Ierome* against the Luciferians saith, *Scubi audieris eos qui dicuntur Christiani, non à Domino Iesu Christo, sed à quoquam alio nuncupari, puta Marcionitas, Valentinianos, Montenses, Campates, scito non ecclesiam Christi, sed Antichristi esse Synagogam*: that is, *wheresoever thou shalt heare those that are called Christians, not to have their name from our Lord Iesus Christ, but from some other, as Marcionites, Valentinians, Montenses, Campates, know thou much, that are they not the Church of Christ, but the Synagogue of Antichrist.* Nay further, solitary life in leaving the society of men, and sequestring themselves from all company, which is the ground, and generall practice of Monkish Eremites (for Cœnobites to speak properly are no Monkes, as the word teacheth) is against the very light of nature it selfe. First, because it is naturall for men to live together; nay, it is the ground of the family, the Church, and common-wealth. There was never nation so barbarous or savage, but endeavoures to live together, by associating themselves in cities; townes, villages, cave, woods, tents, or some other way, according to the custome of the country: which generall practice of all, argues the impression of nature in all. Secondly, speech is given men for this end, that they might converse together: for it were little or nothing availeable if men should live alone, and converse with none. Thirdly, sundry vertues bestowed upon men, as justice, fortitude, love, and friendship, should be given in vaine, if men should live solitary, sequestred from all company. Fourthly, mans imbecility argues thus much; for whereas all other creatures are armed by nature, as the Bull with hornes, the Boare with tuskes: other with teeth, feathers, swiftnesse, &c. man is borne feeble and naked, not able to provide or defend himselfe, but onely by helpe of others: which is an argument that hee is borne to live in civill society, and to bee holpen by others. Lastly, man is borne to doe good to himselfe and others, in some estate and calling, 1. *Corinthians* 7. but he that liveth alone can doe no good to others, nor receive good from them: For whereas they pleade for themselves, that they leave their particular callings, and betake themselves to Hermetages, that so they may renounce the world: I answere, that to renounce the world, is not to leave their places and callings, whereunto God hath called them, but *to renounce the corruption that is in the world, through lust*, 2 *Pet.* 1.4. These and the like reasons made the Philosopher to say, that he which left the society of men, and betooke himselfe to a solitary life, was either a god, or a beast. *Arist. Politi. 1. cap. 1.*

By this we may see what Lesbian rules they follow; and how that which they account the highest degree of perfection, is in truth the depth of abomination: for it hath beene the cause of much wickednesse, as of idlenesse, hypocrisie, whoredome, sodomitry, besides the cruell murdering of many poore innocents. Therefore let neither their hypocrisie, nor the Churches pretended authority, nor the long received custome, any thing move us; but that leaving them, we follow the rule of *Paul* in this place: for they that walke accorording to it, *peace shall be upon the, and mercy.* By *peace* wee are to understand outward peace, as prosperity, and good successe in all things we goe about. For *whatsoever they doe, shall prosper*, *Psal.* 1. 3. And peace with the creatures; as first with the good Angels, *Colosse.* 1.20. who *are ministring spirits, sent forth to minister, for their sakes that shall be heires of salvation, Hebr.* 1.14. *Pitching their tents about them, Psal.* 34.7. *And bearing them in their hands as a nurse her childe, Psalme* 91. 12. Secondly, with the godly. The Prophet saith, that in the kingdome of Christ, *The wolfe shall dwel with the Lambe, the Leopard shall lye with the Kid &c.* that is, men of fierce, savage, and wolvish natures, shall be so changed by grace, as that they shall live peaceably and lovingly together. Thirdly, with the wicked their enemies, partly because they seeke to live in peace, as *David* saith of himselfe, *I labour for peace, Psalme* 120. verse 7. partly because God so inclines their hearts, as that they are peaceable. Lastly, with the beasts of the fields, and all the creatures. The Lord promiseth to make a covenant with the wilde beasts, and fowles of the heaven, in behalfe of his people, that they may sleepe safely, *Hosea* 2.18. But the peace which is principally meant in this place, is *peace of conscience*, which passeth all understanding, *Philip.* 4.7. Which is peace with God, being reconciled and at one with him. *Rom.* 5.1. *Being justified by faith, we have peace with God.* And peace with our selves, which is threefold, as it is opposed to a threefold dissention in man. The first is, when the will and affections renewed by grace, are obedient to the minde enlightened by the Spirit, and at peace therewith: opposed to the dissention that is betwixt rebellious affections, and naturall reason. The second is, when grace (though strongly assailed) giveth corruption the foile, whereupon followeth the calming and quieting of the minde, opposed to the combate betweene the flesh & the spirit. The third is, when the conscience perswaded of remission of sinnes, and reconciliation with God, ceaseth to accuse & terrifie: and begins to excuse, and comfort us, opposed to the conflicts of a distressed conscience hath with legall terrours, and the anger of God. By *mercy* (which is the cause of this peace) are understood, all spirituall blessings, which flow unto us from the love, and favour of God in Christ, as remission of sinnes, justification, sanctification, and eternall life it selfe. The words *be upon them*, have great emphasis, signifying, that these blessings come downe from heaven, and light upon them that follow this rule, and that Satan cannot be hindered by the malice of men. *Isa.* 11.6.

Let the Pope then anathematize, curse, & excommunicate us, both Prince and people, because we treade not in the steps of his faith, but of the faith of our father *Abraham*, and walke not according to his rule, but according to this rule of the Apostle: for we need not feare his thunderbolts nor curses, seeing *the causeless curse shall never come, Prov.* 26.2. for what though he curse, if God doe blesse? It was the thing that comforted *David* being cursed of his enemies, in that *though they did curse, yet God would blesse, Psal.* 109.28. and let us comfort our selves in this, that *he will curse them that curse his people, Gen.* 12.3.

Againe, if peace and mercy shall bee upon them that walke according to this rule, then wrath and indignation shall light upon those that follow any other rule, or devise any other way, or set downe any other meanes of salvation besides, or contrary to this. False therefore is the opinion of *Puckius*, that if a man leade an outward civill life, he may bee saved in any religio5, the Iew in his Iudaisme, the Turke in his Mahometisme, the heathen in his Paganisme. For they that walke not in this way, according to this rule, do but weary themselves in endlesse Labyrinths: and so walking without line or rule in *their crooked wayes, shall be led with workers of iniquity, when as peace shall be upon Israel, Psalm.* 125.5. Other vses are made of mercy and peace, *Pag.* 11. and 12.10 which places I referre the reader.

The Apostle addeth; that peace and mercy shall bee upon them all that walke according to this rule, *and upon the Israel of God.* There is a double Israel mentioned by *Paul*, *Israel according to the flesh*, 1 *Cor.* 10. 18. and *the Israel of God*: as there is a twofold Iew, one outward, in the flesh: another inward, in the spirit, *Romanes* 2. 28, 29. By *the Israel of God*, the Apostle meaneth all such as are like to *Nathaniel*, who was *a true Israelite, in whom there was no guile, Ioh.* 1.47. whether they bee the faithfull Gentiles, and beleeving Iewes. And he makes mention of the Israel of God, partly by reason of the adversaries, who braggedes much of their father *Abraham*, and that they were the onely true Israelites; and yet were no Israelites, because they trod not in the steps of the faith of *Abraham*; partly for the weake converts, who thought it a hard thing to be severed from the society of those, to whom the promises were made, purely for us Gentiles, *that we might know, that all are not Israel, which are of Israel, Rom.* 9.6. but that all they which are of faith are blessed with faithfull *Abraham*, *Gal.* 3. verse 9. seeing that God is no accepter of persons, *Acts* 10.34.

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Cap. 6. 17. *From henceforth let no man put me to businesse, for I beare in my body the markes of the Lord.*

Here the Apostle layes downe his last admonition, preventing an objection that might be made by the false apostles, or the Galatians. For whereas it might be said, that *Paul* sought himselfe and the world, shunned persecution, and therefore joyned circumcision to Christ, to please the Iewes, and followed not his owne rule. v. 16. hee takes away this objection with great authority, when hee saith, *From henceforth let no man put me to businesse*: And withall he addes a reason of it, *For I beare in my body the markes of the Lord Iesus*: as if hee should say, The bonds, the imprisonments, the stripes, wounds, and scarres in my body, doe sufficiently testifie my fidelity in my ministery, for if I had preached circumcision, I should not have suffered persecution, the words may be, and are taken in a double sense. First thus, The false apostles, and you Galatians (by their instigation) have beene troublesome unto mee, by false accusations, and slanderous imputations, as that I taught circumcision and the observation of the ceremoniall Law, as a thing necessary to salvation, and so you have made a revolt from my doctrine, and by that meanes have doubled and tripled my labour and paines among you: but from henceforth cease to be troublesome unto me, you may take experiment and proofe from mee: the markes that I beare in my body doe sufficiently witnesse and seale the truth of my doctrine, and my fidelity in mine Apostleship, as also whose Disciple I am, *Moses* or Christs, and what rule I follow, Iudaisme or Christianisme. Secondly, they carry this sense, I have said, that they which walke according to this rule, in glorying onely in the crosse of Christ, *Peace shall be upon them, and mercy, and upon the Israel of God*: And I say againe and againe, that we ought to strive and contend for it, to observe and keepe it, as a thing most necessary to salvation: *ni mor*, as for other things not necessary to salvation, as circumcision, &c. *Let no man trouble mee* in the execution of mine Apostolicall function, or hinder the course of the Gospell, by urging any other doctrine or ceremony contrary or diverse from this, as necessary to salvation; This *one* thing is necessary, other things are needlesse and fruitlesse in comparison, therefore neither I, nor the Church of God ought to bee troubled with them. This latter sense I take to be more agreeable to the text. Some make

the sense to bee this, I have had many troubles and conflicts, and have many markes and scarres in my body, inflicted by persecutors; therefore, let no more troublesome unto me: for it were rob much to adde wormwood to my gall, affliction to affliction. Here wee see the condition of the Apostle, and the estate of all faithfull Ministers; that it is full of troubles and molestations. For as they are accounted men of turbulent spirits, disquiters of the State, as *Elias* was, 1 *King.* 21. and *Ieremy*, chapter 15.18. and *Paul*, *Act.* 16.20. and 24.5. So they are most troubled with factious opposers and false teachers, who labour to bring into the Church, things partly needlesse and superfluous, partly hurtfull and pernicious. Thus the false apostles troubled the Pastours and Church of Galatia, *Galat.* 5. 10. and the Churches of Antiochia, Syria, Cilicia, *Act.* 15.24.

Secondly, consider how that the most and greatest troubles of the Church, have beene for matters not of substance, but of circumstance, partely not necessary, partly contrary to the rule: which notwithstanding have beene urged with fire and fagot, as things most necessary.

Lastly, he that stands forth for the defence of Gods truth (as *Paul* did, and all Ministers ought to doe,) must let goe all circumstances, and looke to the substance. Not with *Martha* to trouble himselfe about many needlesse things, when as one thing onely is necessary. C

Luke 10.14.

The reason followeth in these words: *For I beare in my body the markes of the Lord Iesus.*

The word in the Originall translated *markes*, doth properly signifie prints with an hot iron. But it is here used generally to signifie any blemish, skarre, or marke whatsoever, whether such as were wont to be set upon servants bought with money, (which among the Iewes was a hole in the eare pearced with an aule, *Exodus* 21.6. *Deut.* 15.17.) or upon slaves taken in the warres, as the Samians set upon an Athenian captive the signe of an Owle: and the Athenians upon a Samian the signe of a ship. Or upon malefactours, as a hole in the eare, an F in the forehead, a brand in the hand. Or such a marke, as some thinke was set upon *Cain*, *Gen.* 4. 15. or the marke of God, *Ezech* 9.4. or of the beast, *Apoc.* 16.2. D

Stigmata. *Vid. Lipsium de militia Romana. lib.* 1. *dialog.* 9.

The markes of Christ are of two sorts, either *inward* and *invisible*: or *outward* and *visible*. The *invisible markes* are two. The first, is Gods eternall Election, which is called Gods *seale* or *marke*, 2 *Tim.* 2.19. *The foundation of God remaineth sure, and hath this seale, The Lord knoweth who are his.* All the Elect are marked with this marke, *Apoc.* 7. and by it Christ knoweth and acknowledgeth them for *his sheepe*, *Iohn* 10. The second is regeneration, or the imprinting of the defaced Image of God in the soule. By this marke (which is *the true indeleble character*, never to bee blotted out) are all beleevers sealed, 2 *Cor.* 1. 22. *Eph.* 1.13. these inward invisible markes of Election and Regeneration, are in the soule, and therefore not literall: for the speakes of bodily marks, *I beare in my body the markes.* The outward visible markes are twofold: *Typicall*, or *Reall*. *Typicall*, as circumcision, which was a marke set in the fore-skin of the flesh, *Rom.* 4.11. The blood of the Paschall Lambe, wherewith the houses of the Israelites were marked, when the first borne of the Egyptians were slaine by the destroying Angell. And baptisme is of the same kinde: for by Baptisme Christians are distinguished from Iewes, Turkes, Infidels whatsoever. *Reall markes* of Christ, are either in his *naturall* or in his *mysticall body*. In *his naturall body*, the wounds which were given him in his hands, feet, and sides; which he shewed to his Disciples after his resurrection, *Ioh.* 20.27. which, whether they be now to be seene in his glorified body (as some affirme) or abolished (as others,) I leave to the Reader, as a thing uncertaine, and meerly conjecturall, seeing there is nothing in Scripture either for it, or against it, that doth necessarily conclude it. But of these markes the Apostle speaketh not in this place. The markes in his *mysticall body*, are those which are in his members, as wounds, skars, whippings, maimednesse, &c. of which we reade, 2 *Cor.* 5. 10. *Every whit we bodre about in our body the dying of the Lord Iesus*: and, 2 *Cor.* 11.24, 25. *Five times received I forty stripes save one: I was thrice beaten with rods, once stoned, &c.* And these the Apostle here calleth *the markes of Christ*, because they are inflicted for the profession of Christ, and the Gospel: as the wounds and skars of a souldier may be called his Princes wounds and skars, because they are had in his cause and quarrel. Now those in his naturall body differ from these in his mysticall: First, in that they are meritorious, for *by his stripes wee are healed*, 1 *Pet.* 2.24. These in his mysticall body are glorious in the sight of God (as the death of his Saints is,) yet not meritorious. Secondly, those in his naturall body, were prophesied of before in particular, *Psal.* 22.16. *They pearced my hands and my feet.* These in his mysticall body onely in general, that we should be conformable unto him. A

In this place *Paul* speaketh of the latter onely: which were in his own person, & this hee doth, not to put any merit in them, (as Saint *Francis* did) but to testifie himselfe to bee a faithfull servant of Christ. And he further meets with the false apostles, who would needs have had the Galatians circumcised, that so they might glory in the flesh, as having set the marke of circumcision in the fore-skin of their flesh. As if he should say, I set not markes in other mens flesh, to glory of them, as the false apostles doe, but I beare about in my body the markes of the Lord Iesus, these are the signes of mine Apostleship, and

and arguments of fidelitie in my Ministerie, which is not in other mens flesh, but have in mine owne.

Hence we see what we are to thinke, & what use wee are to make of the wounds, skarres, and blemishes, that are in any of the Saints for the profession of the truth. First, that they are the sufferings, wounds, and markes of Christ himselfe (as *Paul* teacheth them here, and *Colos.* 1.24) seeing they are the wounds of the members of that body, whereof he is the head. Secondly, they have this use, to convince the consciences of persecutors, and wicked men, that they are the servants of Christ, which suffer thus for righteousnesse sake, for which cause they are here mentioned by *Paul*. Thus hee proves himselfe to bee a member of Christ by the affliction which hee suffered for his sake. 2 *Cor.* 12. Thirdly, if men be constant in their profession, namely in faith and obedience, they are banners of victory. Therefore no man ought to bee ashamed of them, no more then souldiers of their wounds and skarres: but rather in a holy manner to glory of them as *Paul* did. For as it is a glory to a souldier to have received many wounds, & to have many skarres, in a good cause, in his Princes quarrel, & for the defence of his country: So it is a glory for a Christian souldier to have the markes of the Lord Iesus in his body, as of wounds, scourges, bonds, imprisonment, for the profession of the truth. Therefore *Constantine* the great, (as the Eccesiasticall Historie records) kissed the holes of the eyes of certaine Bishops, (which had them put out by the Arrians, for the constant profession of the faith of Christ) reverencing the vertue of the holy Ghost which shined in them. B C

This makes nothing for the *fratres flagellantes*, who glory in the markes which they make in their flesh, by whipping of themselves. For first, it is not the punishment (as *Cyprian* saith) but the cause that makes a Martyr. Secondly, the markes which men set upon themselves contrarie to the Law, Levit. 19.28. are not *the markes of the Lord Iesus*: but those onely which are set upon them by others, for the profession of the truth. Thirdly, this whipping and afflicting of themselves, being but will-worship, in not sparing of the bodie, *Colos.* 2.23. is no better accepted of God, then the superstitious practice of *Baals* priests, lanching themselves with knives, till the blood gushed out. 1 *King.* 18.28. D

Againe, if this be the glory of a servant of Christ, and a note of constant profession, what shall we say of them, who have not onely their consciences seared with a hot yron, but by drinking, whoring, rioting, &c. get the markes of *Bacchus*, and *Venus* in their bodies? For if these bee the markes of Christ, those must needs be the markes of Satan.

Lastly, hence we are taught a speciall duty, and that is, to suffer bodily affliction in the profession of the truth: and though bonds and imprisonment abide us in all places, not to passe for them, so that wee may fulfill our course with joy, according to *Pauls* example, both here, and *Act.* 20.24. as also his commandement to *Timothie*, *Suffer affliction as a good souldier of Iesus Christ.* 2 *Tim.* 2.3. The reasons are these. First, by suffering bodily affliction, wee are made conformable unto Christ, and fulfill the rest of the afflictions of Christ in our flesh *Colos.* 1.24. Secondly, they teach us to have a sympathy and fellow feeling of the miseries of our brethren, to remember those that are in affliction, as though we also were afflicted in the body. *Heb.* 13.3. Thirdly, our patient enduring of affliction, doth not onely serve as a president and example to others to suffer patiently, but also is a notable meanes to confirme them in the truth. 2 *Cor.* 1.6. *Phil.* 1.14. Lastly, they serve to scoure us that are earthly vessells, from the rust and filth of sinne, that cleaves so fast unto our nature. A B

18. *Brethren, the grace of our Lord Iesus Christ, be with your spirit, Amen.*

Here, the Apostle concludes his Epistle with his usuall farewell, commending the Galatians to the grace of God, and wishing unto them all things *appertaining to spirituall life and godlinesse*. 1 *Pet.* 1.3. which hee signifieth here by *grace*. There is a twofold grace mentioned in Scripture, Grace which makes a man gracious or acceptable to God, *gratia gratum faciens*: and grace which is freely given, *gratia gratis data*. *Gratia gratum faciens*, is the favour and love of God, whereby he is well pleased with his elect in Christ, and this grace is in God himselfe, and no qualitie infused or inherent in us: and it is truly called *the first grace*, as being the cause of all other subsequent grace. *Gratia gratis data*, is the free gift of God bestowed upon men, whether naturall, or supernaturall: Naturall, either in the state of innocencie, before the fall, as originall justice, &c. or in the state of Apostasie, since the fall, as the gift of humiliation, *Iohn* 1.9 and such like. Supernaturall, either common gifts, as the gift of miracles, Prophecying, tongues, &c or saving graces, as the grace of election, effectuall vocation, justification, adoption, glorification, &c. all which are called *the second graces*, because they flow from the first, as the streame from the fountaine. Thus *Paul* distinguisheth them, *Rom.* 5.15. calling the former *the grace of God*, the latter *the gift by grace*. Now grace in this place is not to bee restrained onely to the benefit of our redemption, as it is, 2 *Cor.* 13. vers. 13. where the grace of Christ is distinguished from the love of God, and communion of the holy Ghost: but to bee understood of the favour and love of God, which is the *first grace*: and of the saving grace of regeneration, which is the *second grace, or the gift by grace*. And it is called *the grace of our Lord Iesus Christ*;

first, because he is the fountaine of it, *Iohn* 1. 16. *Of his fulnesse all we have received, and grace for grace.* Secondly, because he is the conduit or pipe, by which it is conveied unto us. *Iohn* 1.17. *Grace and truth came by Iesus Christ*: for he is our propitiator by whom alone wee receive *grace*, that is, the favour of God, and reconciliation: *for grace*, that is, for the favour and love which God the Father bare unto his Sonne; wee being accepted of God, and *beloved in his Beloved. Ephe.* 1.6. Christ is further called [*our Lord*] in five respects. First, by right of creation *Heb.* 1.3. *All things were made by him.* Secondly, by right of inheritance. *Heb.* 1.2. *He is made heire of all things. Psal.* 2.8. *I will give thee the Heathen for thine inheritance, and the ends of the world for thy possession.* Thirdly, by right of redemption. 1 *Cor.* 6.20. *Ye are bought with a price*, which is neither silver nor gold, but the precious blood of Christ. 1 *Pet.* 1.18.19. And this he performed by a double right, namely, *by right and propriety*, as a King redeemes his subjects, the master his servants: or by *right of affinitie*: as the father may redeeme the sonne, one brother another, and one kinsman another. Fourthly, by right of conquest. *Luke* 11.21. *When a strong man armed keepeth his pallace, &c. But when a stronger then he commeth upon him, & overcommeth him, hee taketh from him all his armour wherein he trusted, and divideth the spoile.* Lastly, by right, of contract and mariage, *Hos.* 2.16. *Thou shalt call me Ishi, and shalt not call me Baali*, & verse. 19. *I will marrie thee unto me for ever in righteousnesse, judgement, mercie, and compassion, I will marry thee unto me in faithfulnesse, and thou shalt know the Lord.*

The Apostle proceedes and saith, the grace of our Lord Iesus Christ *bee with your spirits*. For the better understanding of which phrase, we are to know, that Man consisteth of two essentiall parts, of *soule*, and *body*, *Eccle.* 12.7. *Dust* (that is, the body) *returnes to the earth, whence it was taken: and the spirit returnes to God that gave it.* Albeit the Apostle elsewhere divideth man into three parts, *spirit*, *soule*, and *bodie*, when he praieth for the Thessalonians, *That their whole spirit, and soule, and body, may bee kept blamelesse, unto the comming of Christ.* Where he subdivideth the soule into two parts, into reason or understanding, which he calleth *the spirit*: will or affection, which he tearmeth (by the common name agreeing to both) *the soule*: God having given reason to see, and will to seek after that which is good: that reason having eyes might guide the will that is blinde, and goe before, that it might follow. So that the spirit and soule are not two severall substances, but one and the same (even as the body and the flesh are one body) and yet are they distinguished, for doctrine sake. *Hebr.* 4.12, the word of God is said to *enter through, even to the dividing asunder of the soule and the spirit*: and *Eph.* 4.17.18. the Apostle distinguisheth the soule into three Faculties, *the minde, cogitation, heart*: when he saith the Gentiles walked in the vanities of their mindes, and had their cogitations darkned, because of the hardnesse of their hearts: by *minde*, meaning the *ingenuonicall* part or understanding: by *cogitation*, the inward senses, as memory, phantasie, &c. and by *heart*, the affections.

Now by *spirit* in this place, is not meant the understanding alone, but by a *synecdoche*, the whole man is understood, albeit the soule principally be meant, because it is the proper subject of grace: for grace being a spirituall thing is placed immediately and properly in the spirit, or minde of man; and in the body accidentally, where it doth bewray it selfe by outward actions. Secondly, for that, as the feare of grace is in the minde, so the sense and apprehension of it is there likewise, and not in the body. Thirdly, as *Theophylact* saith *Non ait vobiscum, quid ita? abigens eos a rebus hisce, arguesque non a lege hos spiritum, sed a gratia accepisse.* So that, it is all one, as if he should have said, *The grace of our Lord Iesus Christ be with you all*, as it is *Phil.* 4.23. and 2 *Thess* 3.18. as it may appeare by the like: for that farewell which *Paul* gave *Timothie* in his latter Epistle, *The Lord Iesus Christ be with thy spirit.* 2 *Tim.* 4.22. is all one with that in the former, *Grace be with thee.* 1 *Tim.* 6.21. And that salutation *Philem:* 25. *The grace of our Lord Iesus Christ be with your spirit*, is all one with that *Coloss.* 4.18. *Grace be with you.*

Hence that phrase and forme of speech in our English Liturgie, or Common prayer booke (though misliked by some, and cavilled at by others) hath his warrant & ground, when the Minister saith, *The Lord be with you*, and the people answer, *And with thy spirit*, wishing the same to him, that hee to them, that God would bee with his spirit, that is, with him.

Againe, marke how the Apostle as he did beginne with grace, chap. 1.3. so he doth end with grace, to teach us first of all, that our salvation is placed in it alone, for the beginning, the progresse, and the accomplishment thereof: for election is of grace, *Rom.* 11.5. and vocation is of grace, 2 *Tim.* 1.9. and justification, *Rom.* 3.24. and glorification, *Rom.* 6.23. Secondly, that Christ is to have all the glory of this grace, whereby wee are so highly advanced into the favour of God, both for the beginning, continuance and ending, without ascribing any part thereof to our selves, or any other creature. Thirdly, that all our salutations and greetings, our adieus and farewels, ought to be grounded in the grace of Christ, otherwise they are but carnall: and therefore the Apostle biddeth the Christians to salute one another *in a holy kisse*, or (as *Peter* speakes) with *the kisse of love.* 1 *Pet.* 5.14.

This confutes the Popish Doctors, who doe not onely ascribe the beginning of their salvation to themselves, in co-working with God

God in their first conversion: but also the end and accomplishment of it, by workes of condignitie, which (as they say) are meritorious of eternall life.

Further, observe, with what *emphasis* the Apostle concludes his Epistle: first, opposing Christ the Lord of the house, to *Moses* who was but a servant in the house. Secondly, the grace of Christ to inherent justice, and merits of workes. Thirdly, the spirit, in which he would have grace to be feared, to the flesh, in which the false Apostles gloried so much. Lastly, brotherly unity one with another, implied in the word *brethren* to the proud and lordly cariage of the false Apostles over them.

The Conclusion,

In the end of all, it is added, in the *Greeke*, and *Syriacke* copies: that this Epistle was *written to the Galatians from Rome.* Which postscript seemes to be erronious and false: for first, there is not a little in the whole Epistle, that giveth the least inkling that it should have been written from *Rome*: whereas in all the rest, which are written from thence, *Paul* makes mention of his bonds, and imprisonment. Secondly, the variety of copies, argues the uncertainty of it, seeing in some copies it is said to have beene sent *from Ephesus*, as *Caietane* and *Hyperius* affirme in their Commentaries upon this place. Thirdly *Baronius* (if his authorities bee of any weight in this case) affirmeth that it is not likely or credible that it was written from thence. But, bee it granted that this post-script were true indeede; yet it is no part of Canonicall Scripture, as not being written by the Apostle; but added afterwards by the scribes which copied out the Epistles. Neither is this onely true of post-scripts, but also of Inscriptions or Titles prefixed before Epistles, they are no part of holy writ. This may easily bee proved in particular: for first, touching post-scripts, the Greeke copies agree in this, that the first Epistle to the Corinthians, was *written from Philippi and sent by Stephanas, Fortunatus, Achaicus, & Timotheus*: when as it is certaine, it was written from *Ephesus*, For first, chap. 16.v.5. hee saith, *He will come to them when he shall goe through Macedonia.* Therefore *Paul* was not then at *Philippi*, a chiefe citie in *Macedonia*. Secondly, in the 19.v. of the same chapter, he saith, *All the churches of Asia salute you*, which shewes plainely, that when *Paul* writ this Epistle, he was at *Ephesus* in *Asia*, nor at *Philippi* in Europe. Thirdly, v.8. he saith *he will abide at Ephesus till Pentecost*, therefore hee was not then at *Philippi*. Fourthly, that it was written before the tumult in *Ephesus* raised by *Demetrius* and his complices, and so consequently before his comming to *Philippi*: as also that it was sent by *Timotheus* and *Erastus*, it is manifest, v. 10. of that chapter, being compared with *Act.* 19. ver. 21.22. Lastly, the *Syriacke* translator agreeth with me in affirming that it was written from *Ephesus*; and so doth *Baronius Annal. tom.* 1. *pag.* 494. *l.* 39. Againe, the post-script of the 2. to the Corinthians hath, it was *written from Philippi of Macedonia, and sent by Titus and Luke*: whereas the *Rhemists* (if we may give any credit to their testimony, who elsewhere make titles part of the Canonicall Scripture) say, it was *written at Troas*, as it is thought. And *Baron. Annal. Tom.* 1. *pag.* 590 *l.* 51. *Answerp.* thinkes it was written at *Nicopoli*, upon this occasion, that in his former Epistle from *Ephesus*, promising to come unto them as hee passed through *Macedonia*, and comming not, 1 *Cor.* 16. hee doth in this excuse himselfe, 2 *Cor.* 1.15, 16, 17. compared with the 2 *Cor.* 7.5. Neither is it a good reason to prove that *Titus* caried this Epistle (as it is in the post-script) because *Paul* saith, *Hee sent Titus to them, and another with him*, 2 *Cor.* 8.18. 22. & 12.18. for *Paul* speakes of *Titus* his comming unto them before that time: neither may it bee thought that *Titus* was sent the second time unto them, considering that departing from *Macedonia*, and taking *Titus* with him, he left him in *Crete*. See *Caesar Baron. Annal. tom.* 1. *Antwerp. pag.* 591. *l.* 40. Besides, the *Rhemists* controll the subscription of the first Epistle to the Thessalonians, which hath it thus, *the first Epistle to the Thessalonians, written from Athens*. For in their preface, they are bold to affirme, that *it seemeth rather to have been written at Corinth, then at Athens*: and they give this reason of it, because after the sending of *Timothie* to *Thessalonica, Paul* and he met not at *Athens* againe, but at *Corinth*, and *Baronius* affirmeth, that it seemeth to have beene written presently after that *Sylas* and *Timotheus* came to him to *Corinth*, out of *Macedonia*; by comparing *Act.* 18.5. with 1 *Thess.* 3.6. *Annal. tom.* 1. *pag.* 457. *l.* 1. And *Emmanuel Sa* doth censure the Syriacke post-script, which saith it was sent from Athens by *Timothie*, seeing that *Timothie* was then absent. The like they affirme in the argument of the second Epistle: for albeit the Greeke post-script hath it, that it was written from *Athens*, yet they rather thinke it was *written from Corinth*, where *Paul* abode a yeare and six moneths, *Act.* 18.11. because the title is like unto the first Epistle, *Paul and Sylvanus, and Timotheus, &c.* And *Baronius* saith, that it should be written from Athens, *impossibile est affirmare*; because it was written soone after the former, as may appeare by the inscription, *Paul, and Sylvanus, and Timotheus*, (they continuing together:) but the former was written from *Corinth*, (as hath beene proved) and therefore the latter: specially considering that *Paul* went thence from *Athens*, and abode at *Corinth*, a yeare and a halfe, and returned nor backe againe to *Athens*, but went to Ephesus, *Annal. tom.* 1. *pag.* 457. *l.* 28.

Adde hereunto, that whereas the post-scripe of the 1. to *Timothie* saith, it was *written from*

from Laodicea the chief city of Prigia Pacatiana: the Rhemists notwithstanding in the argumẽt affirme, that it is uncertaine where it was written: and though it be commonly said to have beene written at *Laodicea*, yet it seemeth to be otherwise, because it is like he was never there, as may be gathered by the Epistle to the Colossians, which was written at Rome in his last trouble, a little before his death: for *Coloss.* 2. 1. *Paul* seemes to insinuate that he was never at that *Laodicea of Phrigia*, neare to Colossos, and Hierapolis, and that they never saw his person. Besides, neither *Pliny* (who writ after *Paul*) nor any other ancient classique Author, doth make mention of *Phrigia Pacaciana*: so that it seemeth to have beene so called long after *Pauls* decease: the first mention that is made of it (as some have observed) being in the acts of the 5 Synode of Constantinople. *Baronius* is of opinion that it was written from Macedonia. *tom* 1. *pag.* 564. grounding his conjecture upon 1 *Tim.* 1. 3. *As I besought thee to abide at Ephesus, when I went into Macedonia, so doe.*— The same doth *Athanasius* affirme in his Synopsis, and *Theodoret* in his preface upon that Epistle.

Againe, the subscription of the 2. to *Timothie*, that it was *written from Rome unto Timothie, the first Bishop elected of the Church of Ephesus*, cannot well stand as some thinke, with that of S. *Paul*, 2. *Tim.* 4. 5. *Doe the worke of an Evangelist*: seeing that Euangelists were not tyed to personall residencie, to abide in one place (as Bishops and Pastors are) but were to goe from place to place, to confirme the Churches planted by the Apostles. But the discussing of this argument, whether *Timothie* were an Euangelist, properly so called, and whether the same man could not be an Euangelist, and a Bishop, requireth a longer discourse, then can be afforded to this short treatise. Lastly, the post-script of the Epistle to *Titus*, saith it was *written from Nicopolis of Macedonia*: the devisers of which assertion ground their opinion upon *Titus* 3. 12. where *Paul* saith, *Be diligent to come to me to Nicopolis, for I have determined there to winter*: mistaking the text; for he saith not, be diligent to come to mee to Nicopolis, for I have determined *here* to winter (as being there already) but I have determined *there* to winter. By which it is plaine, that when *Paul* wrote to *Titus* he was not at *Nicopolis*, (as the post-script affirmeth,) and so wee see the text which they alledge for them, maketh most against them. And this is the judgement and reason of *Baronius*, *Annal. tom.* 1. *pag.* 575. *l.* 33. *Antwerp.* howsoever *Claudius Espencæus* shifts his fingers of it, and passes it over in silence.

Thus much concerning *Subscriptions*: a word or two touching *Inscriptions* or *titles* prefixed before Epistles, that these be no part of Scripture written by the Apostles, but added to the Epistles by some others, it may apprare by these reasons. First generally, if titles were *Canonicall* as well as the Epistles themselves, the Fathers would never have doubted (as they did) whether *Paul* were the author of the Epistle to the Hebrewes or not, seeing in all copies save one (as *Beza* hath observed) it beareth his name: but some of them asscribe it *Barnabas*, as *Tertullian*: others to *Luke*, as *Ierome* witnesseth; others to *Clement*: *Oecumenius* writeth it onely thus, *The Epistle to the Hebrewes*, without adding the name of *Paul* or any other penner of it: and so *Hentenius* a papist doth translate it out of *Oecumenius*: Secondly, some Epistles (as those seven written by *James*, *Peter*, *John*, *Jude*,) have unfit titles prefixed before them, in that they are called sometime *Canonicall*, (specially of the Latine Church) and sometime *Catholike* (chiefly of the Greeke Church) neither of which were ever given them by any Apostle or Apostolique writer. For first touching the title *Canonicall*, it may seeme strange that this inscription should ever have beene appropriated unto them, which is common with them to the whole word of God: as though in them were contained a more perfect and absolute rule of doctrine and manners, of things to be beleeved and practised, then in the other bookes of holy writ; considering that sundry Divines (albeit erroniously I confesse) have come so farre from giving unto them this pre-eminence above the rest of the bookes of Scripture, that they have altogether reiected them, as no part of Canonicall Scripture: by name, the Epistle of *Iames*, the 2. of *Peter*, the 2. and 3. of *Iohn*, and that of *Iude*, of all which it was doubted in ancient time, as wee see in *Eusebius*; and the Syrian Church receiveth them not to this day, as being not in the Syriacke translation; and *Caietan* a popish writer, and the *Lutherans* at this present, reject them, as may appeare by their writings. Secondly, that this inscription was added to these Epistles without sufficient ground, and warrant of reason, may appeare, in that no reason can be given why these seven should be called *Canonicall*, rather then the Epistles of S. *Paul*, or that to the Hebrewes (whosoever was the penner thereof.) For whereas the ordinary Glosse saith, they are called *Canonicall*, because they were received into the Canon, with the other Epistles; by that reason they should be no more *Canonicall* then the rest, nay, not of that authenticall, at least of that undoubted authority the rest are of, seeing they hardly obtained to be registred in the Canon with the rest as *Canonicall*. Lastly, this title was never give to to these Epistles by the Greeke Church (which was more ancient) but onely by the Latine Church, as might be proved by manifold testimonies, if it were a thing necessary to be stood upon. Nevertheless, howsoever this inscription cannot be defended, yet it may bee excused, and tolerated, as a title of distinction, to distinguish

distinguish them from the other Epistles. As we see the Iewes dividing the old Testament into foure parts: the first they called the law, or five bookes of *Moses*: the second, the former prophets, viz. *Iosua*, *Judges*, two bookes of *Samuel*, two bookes of the *Kings*: the third, the latter prophets, as *Isay*, *Ieremie*, *Ezechiel*, and the small prophets: the fourth they called *Kethubim*, which in English is as much as the *Scriptures*, not as though these 11. bookes were more properly Scripture then the Pentateuch of *Moses*, or the bookes of the former and latter prophets: but onely for distinction sake they were so called. And they are tearmed of the 70. and of the Greeke Church ἁγιόγραφα, that is, *holy writs*, not because they had a peculiar holines proper to them above other parts of Gods word, (seeing al Scripture is equally given by divine inspiration) nor as though the amanuenses of these bookes were more holy then the other pen-men of the holy Ghost (nay, contrarily it is doubted by some, of *Salomon*, who penned three of these bookes, whether he were elected or rejected, whereas it is not doubted of the rest:) but onely (as I have already said) to put a note of distinction betwixt them and other bookes, in naming of them, as *Hugo de S. Vict.* hath well observed.

In this sense this title *Canonicall*, may bee given to these Epistles without danger: but if wee shall understand it in any other sense, wee shall bee so farre from being able to defend it, that wee shall not bee able to excuse it.

The second title which is given them, is, that they be called *Catholike*, which inscription is as vnfit as the former: for they are so called (as some would have it,) because they were written, and directed to the whole Catholike Church, consisting both of Iewes & Gentiles. But that is not true, seeing *Iames* chap. 1. 1. directeth his Epistle onely to the twelve tribes that were dispersed, and not to the Gentiles. And *Peter*, who was an Apostle of Circumcision, 1 *Epist.* 1. 1. writeth onely to the strangers the Iewes, that dwelt here and there through Pontus, Galatia, Cappadocia, Asia, and Bythinia. Others thinke they are tearmed *Catholike*, for that they were not sent to one man, or family, or citie, or countrey: but generally to the whole body, companie, and society of the Iewes, wheresoever dispersed over the whole earth. But neither in this sense can they fitly, or truly be tearmed *Catholike*: forasmuch as two of these seaven, viz. the second and the third of *John*, were written to particular persons, the one to the elect *Ladie*, the other to *Gaius*. And by this reason the Epistle to *Timothie*, that to *Titus* and *Philemon*, may bee called *Catholike*, as well as these.

Againe, be it granted, that they were all directed to al the Iewes, yet I see not why the Epistle to the *Hebrewes*, may not as well challenge this title to be called *Catholike*, as any of these seven, considering it was written to all the Iewes, and onely to the Iewes.

Thirdly, others affirme them to be called *Catholike*, because they containe Catholike doctrine, such as appertaineth to all men generally, of what estate, place, condition, or calling so ever they bee. But in this sense all *Pauls* Epistles may bee called *Catholike Epistles*. *For whatsoever is written, is written for our learning, that we through patience and consolation of the Scriptures might have hope*, Roman. 15. verse 4.

Secondly, the word *Catholike*, is not so ancient: for *Pacianus* an ancient father, saith, it was not used in the Apostles dayes. His words are these: *Sed sub Apostolis (inquies) nemo Catholicus vocabatur: esto, sic fuerit, vel illud indulge, cum post Apostolos hæreses extitissent, diversisque nominibus Columbam Dei atque reginam lacerare per partes, & scindere niterentur; nonne cognomen suum plebs Apostolica postulabat, quo incorrupti populi distingueret unitatem, ne intemeratam Dei virginem, error aliquorum per membra lacerares?* That is, *But thou wilt say, under the Apostles no man was called Catholike: well, bee it so, yet admit this withall, when after the Apostles there were heresies, and men beganne to rend in peeces, and divide Gods Dove, and Queene, by sundry different names, did not the Apostolike people require their surnames, whereby they might distinguish the unity of the uncorrupt people, least the error of some, should rend in sunder Gods undefiled Virgin?* Where wee see *Pacianus* doth freely grant, that this surname *Catholike* was not in use in the time of the Apostles, Which testimony *Baronius* doth notably dissemble, in shewing the originall of this name out of *Pacianus*; affirming, but not proving it to bee as ancient as the Apostles. Now this errour hath not onely befallen the Latine, and Greeke copies, but the Syriacke likewise, as may appeare in the title prefixed before the most ancient Syrian translation, where wee shall finde these words, *The three Epistles of the three Apostles, before whose eyes our Lord was transfigured, Iames, Peter, John*, In which inscription bee couched two foule errors. First, in that this Translator maketh but three Epistles of *Iames*, *Peter*, and *John*: whereas there are fixe, he omitting the second of *Peter*, the second and third of *John* (as also that of *Jude*) as no part of holy Scripture: and therefore the Syriacke Church (as I have already said) doth not receive these Epistles into their Canon unto this day. The second is, that hee affirmeth *Iames*, before whom our Saviour CHRIST was transfigured in mount Tabor, to be the Authour of this Epistle. For that *Iames* before whom Christ was transfigured in the Mount, was *Iames* the sonne of *Zebedeus*, and brother of *John*, Matt. 17. 1. *After sixe dayes, Iesus tooke Peter and* Iames, *and* Iohn *his brother, and brought them up*

"Tom. 1. pernotandi. c. 12. quis nullam hanc inscriptionem specialem appellationem quæ distinguatur à cæteris, communium quasi pœnam obtinuit.

Bibliath. sacra tom. 2. ad Symmachum. Novatian. de Cathol. nomine Epist. 1.

Annalium tom. 1. pag. 349. Antuerp.

up to an high mountaine, and was transfigured before them. Which *Iames* could not possibly bee the penner of this Epistle, for hee was slaine by king *Herod* long before the destruction of Ierusalem, and the dispersion of the 12. tribes, *Act.* 12. v. 2. *About that time* Herod *the King stretched forth his hand to vexe certaine of the Church: and he slue* Iames *the brother of* Iohn *with the sword.* Therefore *Iames* the author of this Epistle, was *Iames* the sonne of *Alpheus.* For to faine another *Iames* the brother of our Lord, as some have done, is childish, seeing it is plaine by sundry places of the new Testament, that there were but two of that name mentioned in Scripture, *Iames* the sonne of *Zebedeus*, called *Iames* the greater; and *Iames* the sonne of *Alpheus*, brother to *Iude*, called the lesser, and brother of our Lord.

A

Gratias tibi Domine Iesu.

A TREATISE OF CHRISTIAN EQVITY AND MODERATION.

Delivered publikely in lectures by M. W. Perkins, *and now published by the consent of his Masters of* Cambridge, by a Preacher of the Word.

Ephes. 4. verse 32.

Forgive one another, as God for Christs sake doth forgive you.

LONDON,
Printed by IOHN LEGATT.
1631

TO THE RIGHT HONOVRABLE THE LORD SHEFFEILD, LORD LIEV-TENANT, AND LORD PRESIDENT:

SIR THOMAS HESKITH, SIR IOHN BENET, KNIGHTS. Charles Hales, R. William, Cuthert Pepper, John Ferne, Esquires: and the rest of his Majesties Honourable Councell, established in the North parts, and under the Highnesse, the highest Patrons of Equity;

Grace And peace from Iesus Christ.

RIght Honourable and Worshipfull, how famous in all writers the yeare Eighty eight, and how fatall it was made by all the old and later Conjectures is not unknowne to any of you: but how the issue answered the expectation, I lee not, save onely in that notable overthrow of the enemies of God, the Papists: whereupon our reverend (a) Countryman, and Churches Champion of England, said very well

O Augustinus quàm vanus, miserabilis annus,
Cùm Papa totum, gaudia tanta, tenet.

But if ever yeare deserve to be famous in English Chronicles, it is this yeare, I cannot tell whether I should say for evil or good, wherin, either the Gods anger was more in taking from us such a Queene as (for ought I reade) the world never had: or his mercy, in giving us such a King, as England never had, I leave it to better heads to bee determind. How is the name of our God to be magnified, by whose mercy so great a losse is made no losse, but a gaine to us? for who seeth not, that all her Princely vertues doe not onely live in him, but are also in him (being a man) more perfect and accomplisht? Shee is dead, but her Heroicall zeale and love to Religion is alive, that bequeathed it with her kingdome to his Highnesse, who doubtlesse will make both her Religion and her Kingdome to flourish as much more, as a man doth excell a woman. And who knoweth not, that the enemies of our Religion, and our peace, (notwithstanding all their politike dissembled brags to the contrary) doe finde his Majestie so little for their purpose, that now they would sing a thousand Masses to have her alive againe, against whom they thundered out (b) so many Curses and Excommunications, and after whose blood they so thirsted whilst she lived: what straights are they driven into? who wou'd wish her alive againe, at whose hands (though a woman) they never gained, nor got one inch of ground in 44. yeares; though slue or ten Popes, and 1 0000. of their slaves wrastled with her all the while, with all the power, and policy, craft, and trechery, which the Devill could lend them. Nay, her end was as glorious as her beginning, and her last Proclamation against them, was more to their shame, and lesse to their comfort, than ever any in her life before: and so farre was she, from allowing them a Toleration, of their intolerable religion, in her old and therefore weakest age, as that it never entred into her Royall heart: nor ever thought it worthy to bee made aquestion, whether it should bee or no. No, she hated not betwixt two religions: but to her, Baal was Belial: therefore shee banisht him; and God was the Lord, and therefore she served him. She was resolved that Dagon must downe if Gods Arke stand, or else if Dagon stand, the Arke must away. For both together cannot stand upright. Shee held, that as when the enemies themselves brought the Ark into Dagons temple, Dagon fell down: so if the Israelites should have admitted Dagon into Gods Temple, that the Lord himself would have removed his Arke from them. Blessed was she in her life, and twice blessed in her end: she lost not her first love, and her workes were more at the last, than at the first: and blessed are we that enioyed her so long: and more blessed, who under her enioyed such 44. yeares, as all the bookes in the world cannot shew under a woman: but most blessed of all, in that after such a David, God hath sent us such a Salomon; after such a woman, such a man, after such a Queene, such a King, who will make an end of many a foule, and many a Shimei, which she could not well doe, and finish that Temple which she so well began: and who (I doubt not to affirme it) doe the devil, and the crafty Papist all that they can, is the chiefe Champion of Israel upon the face of the earth.

(a) Fulk in Pref. in Teſt. Rhem.

(b) Pius 5. Gregorius 13. Sixtus 5. Urbanus 7. Gregor. 14. Innocens 9. Clemens 8.

1 King. 18. 21. 1 Sam. 5. 3, 4. Apoc. 2. 4. 5. 1 King. 1. 2 Chron.

And how happy a yeare shall this be, if the losses which learning hath sustained bee as well recompenced? *Junius* of *Leiden*, *Tossanus* of *Heidelberge*, *Perkins* of *Cambridge*, have this yeare beene taken from us, besides many other of inferiour note: happy should those three famous Universities be, if the like were fetched in their roomes. Let us leave the first to the lower, the second to the higher Germany, to praise them, to admire them, and to make supply for them. It is the third who specially concerneth us: what losse the Church of God, and in the Church, England: and in the Church of England, the Ministery: and in the Ministery, the Universities: and in the Universities, the younger students have sustained, by the untimely death of that Reverend man, I should is not unknowne to any of you. For how should he be unknowne to any (of any note) in England, whose name and estimation is such in other nations, as that at one (a) Mart we finde, that in one halfe yeare, two of (b) his bookes were translated into Latine, and foure were printed beyond the seas. The best recompence of this losse, is the fruit of his labours, which he hath left behinde, whereof some were written by himselfe, and others taken by other men from his mouth: all which, at least so many of them as may be perfected, there is hope we shall in time enjoy. Had not *Iohan. Budæus*, and *Carolus Ionvillæus* done so to *Calvin*: *Vitus Theodorus*, *Iob. Fredcrus*, and *Iustus Jonas* done so to *Luther*, many worthy workes of those two great instruments of God had utterly perished: and had not some done so to this worthy man, no doubt many sweet blasts of that silver trumpet of God had vanished away. For my part, though time be precious unto mee otherwayes, yet thinke I that time well spent, which I bestow in preparing to the Presse any thing of his. This discourse of Equity now made ready, as a childe borne after his fathers death, I present to your Honourable view and Patronage. If any aske why I dare tender so small a gift to so great personages, my onely answer is, I make the Iudges of Equity, the Patrons of Equity. God grant you a long and Honourable state under our worthy Salomon. Amen. From my study, *Sep.* 10, 1603.

(a) Mund. Francfort 601.
(b) Catholicon. Formicar. de Merce, de Vit. Prophetis Calv. in Dan. Luther in Genes. in Hoſ 82.

Your Honours, and Worships in the Lord:

W. CRASHAVVE.

To the Christian Reader whosoever.

THe true person whereof, (Christian Reader) we intitle this discourse of Equity, delivered by that faithfull Labourer in the harvest of God, Master William Perkins, is in few Lines. The substance is this: and briefe, but the matter is pithy, and the use profitable. Equity and Christian moderation whether publike or private, seeme to be a badge of Christianity without publike Equity, what is the center of Iustice, but turned into the state of Iniquity? and without private Equity, what is man: life, humane society, neighbourhood, my friendship, my kindred, my marriage it selfe, but even a potion of poyson in a golden Cup? Art thou therefore a Magistrate? here is taught thee how readily thou ought to ply thy place in the execution of lawes, as still minding the lenity of a Christian, nor the severity of a Magistrate. Art thou a private man? here also taught thee how to carry thy selfe in all dealing and bargaining with another: how to demeane thy selfe towards thy wife, thy servant, thy childe, thy friend, thy neighbour, in such manner, as if thou hadst all the comforts and contentments of this earth, yet the practise hereof shall season them all ten times more comfortably: and the want hereof shall season all their sweetnesse into gall and wormewood. Where therefore thou readest this little booke, and withall, (laying it to thy heart) doest finde the truth of it in thy conscience and conversation, then acknowledge the Spirit of God in this booke (who now speakes in peace) praise God for him, for this booke, and helpe me and others with thy daily prayers, that we may still go forward in this good worke, of publishing these such godly labours: and in the meane time, as the Church of God these Iewells, which the Lord from his mouth hath given us to keepe, not for our owne, but for the common good.

Thy brother in Christ Iesus,

W. C.

OCTAVIUS PHIL

PHIL. 4.

Let your gentlenesse of minde be known vnto all men, the Lord is at hand.

THE Apostle in this chapter, vseth sundry exhortations to many Christian duties. In the first verse, to perseverance in faith and true religion. In the second and third verses, to mutuall concord. In the fourth verse, to a spirituall joy in the Lord.

In this fifth verse, he exhorteth to the vertue of Equity, or moderation of minde. Our English translations commonly reade it thus: *Let your patient minde bee knowne to all men*; which though it be truly and well said, yet the words translated have a larger and fuller signification. Therefore according to the nature and force of the words, I rather chuse to reade it thus: *Let your equity or moderation of minde bee knowne, &c.*

The words containe two parts.

1. An exhortation, *Let your equity be known to all men.* 2. An excellent reason to enforce it: *the Lord is at hand.*

The drift and scope of the exhortation is to perswade the Philippians, and in them the whole Church, to the practice of *Equity*.

Now this *Equity*, whereunto the holy Apostle so earnestly exhorteth, is a worthy Christian vertue, so excellent, as the carefull practice thereof, is the marrow and strength of a common-weale, and where it is there cannot be but peace and contentment in all estates, and so necessary, as without the practice of it, no house, family, society, City, common-wealth, kingdome, or Church can stand or continue. Indeed a kingdome may be obtained by force and armes, by violence and cruelty: but it cannot stand or continue without this equity, and Christian Moderation betwixt man and man. Nay, civill society, and common dealing betwixt man and man, cannot continue, unlesse one man yeeld to another. In a word, there can bee no peace in families, no sound or lasting love betwixt man and wife, nor any comfortable quietnesse, where one doth not yeeld to the other, and one beare with another in many things. And if it bee so in mariage, which is the neerest conjunction, and the most excellent and perfect societie, which is in this world, then is it much more true, in all other societies of men, that there can be no peace, no Christian neighbourhood, no true friendship, unlesse one beare with another, and one towards another doe carry himselfe in an even and moderate course.

Seeing therefore this is so necessary and excellent a vertue, I have purposed to speake of it at large. Let us then examine these two points: 1. The nature of it. 2. The kindes of it.

For the first: *Christian equity is a rare and excellent vertue, whereby men use a true meane, [illegible] in all their affaires and dealings with men, to the maintaining of justice, and peace among them.* This I take to be the true description of the generall nature of this vertue: and therein, First, that it is a vertue, which is conversant about practising of a moderation in all our courses and dealings with men. For we cannot use no meane nor moderation with God, but if we doe evill, it is all too much, and if we doe good, it is all too little: againe, equity and moderation is to be performed of God towards men, and not of men towards God. For if men deale not equally towards God, the fault is theirs, and not his, God is not the worse for it: but if God deale not moderately with men, the world would not last one houre. And lastly, where there are no faults, there is no forgivenesse: where no infirmities, there needs no moderation: but in God there are no faults, no errours, no imperfection, but his love, his mercy, and his workes of love and mercy towards mankinde, and to his Church especially are most perfect, therefore there needs no moderation, nor forbearance towards God, but towards men, who being flesh and blood, and full of infirmities, from which regeneration in this life doth not fully free us, doe therefore stand in need of this vertue to bee practised amongst them: else their societies and fellowships cannot endure. And further, all men in this case are alike, wherefore one hath good cause to beare with another. The Prince is flesh and blood as well as his subjects: the husband is flesh and blood as well as the wife is; the Pastor is a man, as his people and hearers are. Hence it followeth, that therefore one is subject to infirmities, as well as another, and therefore I conclude, that in all our courses and dealings of man with man in this world, there must be practised *a Christian moderation.*

Secondly, I say in the description, that the end of this vertue is, *to maintaine justice and to preserve peace*: which two are the very sinews and strength of a Christian kingdome: for where we doe not to other men, as we would others should do to us, there is no justice. And where we will not passe by small faults, and forbeare infirmities, there can bee no peace: such is the excellency of this vertue, as it serves to maintaine two other such great and principall vertues, as are even the heart and the braine of the common-wealth, namely, Iustice and Peace.

But for the more exact & particular knowledge of the nature of this necessary vertue: let us descend to the particular branches and kindes of it.

Christian Equity therefore, is either publike or private.

Publike

Publike Equity is that, which is practised in publike meetings and assemblies of men, as in Courts of justice, Assises, Sessions, Counsels, Parliaments, and such like.

The matter whereabout this publike Equity is conversant, is the right and convenient, and the moderate and discreet *execution of the lawes of men.*

Lawes of men, made by lawfull authority according to Gods Law, and for the common good, are, and are to be esteemed, bones and sinewes to hold together, props, and pillars, to uphold the common wealth, and all societies. God therefore hath given to Kings, and to their lawfull deputies, power and authority, not only to command & execute his owne lawes, commanded in his Word: but also to ordaine and enact other good and profitable lawes of their owne, for the more particular government of their people, and to bee helps for the better executing of Gods lawes. And also to annexe a punishment and penalty to the said lawes: which penalty is to be according to the quality of the fault, greater or lesse: insomuch that they may in many cases (if the common good so require) inflict even death it selfe. And further, God hath given these gods upon earth, a power, as to make these lawes, and annexe these punishments: so also upon mens defaults and breaches, hath he given them authority to execute the law so made, and to inflict upon the offender the punishment annexed.

Now because this point is of great moment in a common-wealth, & the true knowledge and due practice thereof, is the glory and beauty of a kingdome: therefore for the better direction herein, both of Prince and people, Magistrate and people governed; let us enter further into the consideration thereof.

In the lawes of Common wealths, two things are to be considered, the sight whereof wil give great light, to know more perfectly what this *publike equity* is,

These are 1. the extremity of the law: 2. the mitigation of the law.

Both these are put into the hand of the Magistrate by God himselfe, to bee ordered according to his discretion, and as the circumstance requireth: and of them in order. The *extremitie of the law*, is, when any law of man, is urged and executed straightly & precisely, according to the literall sense, & strict forme of the words, and the exactest meaning that can be made out of the words, without any manner of relaxation, at that time, when there is good and convenient cause of mitigation, in regard of the person offending.

The point cannot wel be expressed in fewer words.

The principall and most materiall clause in this description of *extremity*, is in those words: *At that time, when there is just cause of mitigation, in regard of the person offending.* For if there be no good cause of mitigation, then it is not called extremity, but justice of the law: but when there is good cause, why in a Christian consideration of some circumstances, this justice should be mitigated, and yet is not; but contrariwise is extremely urged, and prested to the furthest, then it is extremity: Now this extremity of the law, is in this case so farre from justice, as indeed it is flat injustice. And herein is the proverbe true; *summum jus, summa injuria*: that is, the extremitie of the law, is extreme injury. And of this doth the holy Ghost meane, *Eccles. 7. 7. Bee not over just*, that is, presse not justice too far, nor urge it too extremely in all cases, lest sometimes you make the name of justice, a cover for cruelty.

Now besides this, there is a second thing in the hand of the Magistrate, namely, the *moderation, relaxation, or mitigation of this extremity*: and that is, when the proper forme of the words, and the strictest meaning of the law is not urged, and the punishment prescribed in the law, is moderated, or lessened, or deferred, or (it may be) remitted, upon good and sufficient reason; and in such cases as whereof the law speakes not directly, nor the law-maker did purposely aime at. The ground of this mitigation is, because no law makers being men, can foresee, or set downe all cases that may fall out. Therefore when the case altereth, then must the discretion of the law-maker shew it selfe, & doe that which the law cannot doe.

This mitigation is in the hand of the Magistrate, as well as the extremity: nay, it is a part of his duty as well as the former; and he offends as well, that neglects to *mitigate the extremity*, when just occasion is, as hee that neglects to *execute the extremity*, when there is need. As therefore, hee is no way fit to bee a Iudge, who hath no knowledge or care to execute the law: so he is but halfe a Iudge, who can doe nothing but urge the law, & the plain words of the law, and is not able also to mitigate the rigour of the law, when need so requireth. Therefore every Magistrate is to practise this with the other, and not to separate those things which God hath joyned.

But now lest this moderation, and mitigation of mans lawes, (which is the practice of publike equity) should turne to the maintenance of malefactours, the abolishing of lawes, the despising or weakening of authority, (which in these daies little needs) wee must therefore now remember this caution, *That there must be no mitigation, but honest, profitable, and convenient*. If any man aske, when it is so? I answer in three cases.

First, when the mitigation stands with the law of nature.

Secondly, when it agreeth with the morall law, or any part of the written word.

Thirdly, when an inferiour law is overruled, or countermanded by a higher law.

In these three cases, the moderation of mens lawes, and the mitigation of the punishment due, by the extremitie of these lawes, is honest and good, and may, and ought to bee practised.

But if it be contrary, and not warranted by some of these: then that mitigation is flat injustice, and a manifest wrong unto the law.

That the difference of these two, the *extremity*, and *mitigation*, may better bee discerned, let us consider it in some examples.

It is the law of England, and many other countries, that the theefe shall die.

Now though the word of God hath not the same punishment in plaine tearmes: yet is the law good and warrantable, as shall appeare in the sequell, and I thinke is doubted of by none.

The drift of this law is, to represse that common and generall sinne of theevery, a prevailing sinne, as any other, and so far prevailing, as the rigour of good lawes is necessarily required, for the repressing of it: so that this law was made, for the cutting off of such rotten members as doe but corrupt others, and of whose amendment there is no hope.

Now, suppose a young boy pinched with hunger, cold, and poverty, steales meate, apparell, and other things for relieve, being pressed to it by want, and not having knowledge, or grace to use better meanes: to put this person to death for the fact, is the *extremity of the law*, in respect of the circumstances of the person, who did it, being a childe: and of the end for which he did it, to relieve his wants.

Now the moderation in this case is, when upon these considerations, that first, he is not an olde, nor a practised theefe, but young and corrigible, one that being reformed, may live long, and prove a good member in the common-wealth: and secondly, that his theft was not hainous, but the things he stole were of small value: and thirdly, that he did it not upon a malicious, cruell, and injurious intent, but to releeve his hunger and want. *The equity or moderatiō*. I say in this case, is not to inflict death, (for that were extremity,) but to determine a punishment, lesse than death: yet such a one as shall be sufficient to reforme the party from this sinne, to punish the fault, to terrifie others, and to satisfie the law.

Thus in this example it appeares manifestly what this moderation is, and what is extremity, which is contrary to it: and the same might we see in many more.

Now having thus considered these two together, hereupon we may see what this publike equity is, namely nothing else, but a moderation and mitigation of the extremity of a law, upon honest and convenient reasons, and in such cases, as were not directly intended in the law. The observation and due practice of this equity, is the glory, credit, and honor of all publike assemblies, as assises, sessions, and all courts of justice; and without the observation of this, when neede is, all that they doe is flat injustice in that case. For they lame and maime the law, they fulfill but the one part of the law: for in every law there are these two things: *the extremity in plaine termes, and the mitigation implied*, and these two together make the law perfect: and the glory of the law stands as well in practising of the mitigation, as in the execution of extremity; nay, sometime it stands in the mitigation, and not in the extremity, insomuch as the moderation is then the equity of the law, and the extremity is meere injustice. And as this is the glory of the law, so is it the glory of Iudges and Magistrates, thus to execute the Lawes, and to temper them with such discretion, as neither too much mitigation, doe abolish the law, nor too much extremitie leave no place for mitigation. Therefore (to make an end of this point) two sorts of men are here reproveable. First, such men (as by a certaine foolish kinde of pity, are so carried away,) that would have nothing but mercy, mercy, and would have all punishments, forfeitures, penalties, either quite taken away, & remitted, or at least lessened, and moderated, they would also have the extremity of the law executed on no man. This is the highway to abolish lawes, and consequently to pull downe authority, and so in the end to open a doore to all confusion, disorder, and to all licentiousnesse of life. But I need not to say much herein, for there are but few that offend in this kinde, mans nature being generally inclined rather to cruelty than to mercy. This fault proceedes, either from a weaknesse of wit, and an effeminateneste of minde, and then a man is unfit to be a Iudge: or else from vaine glory, and a base and affected popularity, and such a man is unworthy to be a Iudge.

But in the second place, this doctrine and the very scope of this text, condemnes another sort of men, which are more cōbersome, that is to say, some men have nothing in their mouthes but the *law, the law*; and *justice, justice*; in the meane time forgetting, that justice alwayes shakes hands with her sister mercy, and that all lawes allow a mitigation. The causes of this evill are two.

1. The generall corruption of mans nature, which is alwayes ready to deale too hardly with other mē: as also too mildly with themselves, and partially in their owne causes.

2. And secondly, for the most part, such men doe gaine more by law, than by equity, more by extremity, than by mitigation: as the souldier lives better by warre, than by peace; and as the flesh flie feedes on the wound, that cannot feede on the sound flesh: so these men gaine by law, that which they can never get by equity: for equity and moderation breed unity, and if all men were at unity, what should become of them? but extremity

extremitie breeds variance for (in reason) one extremitie drawes on an other, & so in mens variances, they are set on worke: and the more the better for them. These men therefore, sticke so precisely on their points, and on the very tricks and trifles of the law, as (so the law be kept, and that in the very extremitie of it,) they care not though equitie were troden under foote: and that law may reigne upon the earth, & they by it; they care not, though mercie take her to her wings, and flie to heaven. These men (for all their goodly shewes) are the decayers of our estate, and enemies to all good government. For though they have nothing in their mouthes, but *Iustice, Iustice*, and have banished mercy, yet let them know, that Iustice will not stay where mercy is not. They are sisters, & goe alwaies hand in hand: they are the two pillars, that uphold the throne of the Prince: as you cannot hold mercy, where justice is banished, so cannot you keepe justice where mercy is exiled: and as mercy without justice, is foolish pittie, so justice without mercy, is cruelty. So that as these men have banished mercy, so within a short time, they will send justice after her, and cruelty and oppression will come in their roomes, which are the very overthrow of all estates.

These men, when they are made practisers of the law, Iudges, or Magistrates, are to learne this lesson, which the holy Ghost here teacheth, *Let your equitie be knowne to all men*: and let all Magistrates thinke it their honour, to be counted *mercifull Iudges*: let them rejoyce, as well to shew mercy when there is cause, as to execute extremitie when there is desert: and let them labour for that Christian wisedome and discretion, whereby they may be able to discerne, when *mercy* and *mitigation* should take place, and when *extremitie* should bee executed. If inferiour judges or Magistrates bee negligent herein, then must we have recourse to the Prince, the highest Iudge on earth, and under God the first fountaine of Iustice and mercy: whose care must bee, that as justice and mercy (not one of them, but both together) doe uphold his throne, & fasten the Crowne upon his head: so he likewise see them both maintained, and take order, that in the execution of his owne lawes, there bee alwaies a roome as well for mercy and mitigation, as for justice and extremity. This must he doe, because his lawes cannot be as Gods lawes are, Gods lawes are *perfect* and *absolute*, and of such an universall righteousnesse, as that in all times, and in all places, they are of equall strength, and of the same equitie in all cases: and therefore are to be executed without dispensation, relaxation, or any mitigation, which cannot be offered unto them, but with injurie and violation. But mens lawes, comming from their owne wits, are *imperfect*, and so in all cases, they doe not hold the same equitie, and therefore must needs bee executed with a discret and wise moderation. This moderation is publike equity, and this publike *Equity*, is the scope of this text, and the due practice of it in the execution of mans lawes, is the glory of all Christian Common-wealths.

Hitherto of the first and principall branch of *Publike Equity*.

To proceede further. As this publike *Equitie* principally stands in the moderation of the lawes of men; so it descends more specially even to all the publike actions of a mans life: so that by the rule and direction of this Equity, thus described, men may know how to guide themselves, *in suing bonds, and taking forfeitures*: and how men may with good conscience, carie themselves in *suerty-ships, in taking of fines, in letting of leases*, and in all manner of mutuall bargaines, betwixt man and man. By vertue of this, a man may see how to frame all these and such like actions, in such sort, as himselfe shall reape credit, and gaine enough, and his neighbour helpe and succour by him.

For in forfeitures of bonds, forfeitures of lands, or leases, in surety-ships, in rents, in fines, and all other dealings of men together, there are these two things.

First, *the extremitie*, that is, that which the law will afford a man in that case: and there is secondly, the *moderation* of the extremity, upon good and convenient reasons: let us consider of them in some few examples.

A man is bound to another, in an hundreth pound, to pay fifty at a day. The same man, not by negligence, but by some necessitie, breakes his day, and afterwards brings the principall debt: now to take the *forfeiture*, is in this case, *extremities*: though the law doth yeeld it. And if a man stand upon this extremitie, hee deales *not honestly and equally, but hardly and extreamely* with his neighbour: and the law cannot free him in this case, from manifest injustice.

What is then the *moderation* in this case? Even this, to take thine owne, and remit the forfeiture: the reason is, because the cause and ground of appointing a forfeiture, was not for advantage, but only for the better security of the principall: which seeing thou hast, thou hast that the law did intend thee.

Againe, his breach was not wilfull, or with purpose to hurt thee, but against his will. If therefore thou beest directly damnified by his missing thy day, (without all æquivocation) then take thy reasonable dammages out of his forfeiture, if not, then remit the whole forfeiture; *and this moderation is publike equity*. And without this, there can bee no buying nor selling, borrowing nor lending, betwixt man and man. See another example. One takes a lease of thee, for yeares, to pay thee such a rent; and for not payment of that rent, his lease to be void. The poore man misseth his rent day: now what saith the law? his lease

is forfeited: but to take this advantage, is the *extremitie* of the law: the moderation is, to remit the same forfeiture, in part, or in whole, as thou shalt see the reason in equity and conscience: *This moderation is in this case, Publike equitie*, and without this, there can be no letting of lands, betwixt man and man.

So for fines and rents, the law saith, *Thou maiest make the most of thine owne:* If thou stretch this law as farre as the very words will beare, then maiest thou make such fines and rents, as may grinde the faces of the poore, so as no man shall live under thee: but thus to doe, is *Extremitie*, and beyond the purpose of the law.

The moderation in this case is, not to take all thou maiest get, but so to fine and rent thy lands, as he that takes them, may live of them: The reason of this *Mitigation* is, because envie and hatred; may often make many men offer more for a farme, then it is worth, to crosse and hurt their neighbour, or to get all into their owne hand. Here therefore, though the law doth yeeld thee all that, which a man doth willingly offer, yet must thine own conscience bee a law unto thee, to make thee a moderatour of that extremitie.

Let these three examples serve for many. Now in these and all other publike dealings betwixt men in the world; a man observes *Publike equitie* when hee dealeth not with his neighbour, according to that *extremitie*, which the strickt words of the law will beare: but according to that *Moderation*, which good conscience requireth; and which the law it selfe in some cases doth admit. By the knowledge of these two, a man that hath any conscience, may see how to carie himselfe, in all these civill affaires, in an even, upright, and equall course, and warrantable not onely by the law of the land, but even by the law and word of God.

And I make this distinction of the law of the land, and the word of God, because wee are to know this for a rule: *That every extremitie, which a law in the strictest acception doth afford, is not warrantable to bee urged by the word of God: and yet notwithstanding it is good, convenient, and requisit, that the extremitie bee warranted by the law, because in some cases, it must needs be executed.* The lawes of men, may ordaine and appoint extremities: but the law of God must tell us, when to urge them, and when to moderate them: So then when a man takes the extremitie, hee doth that, that is alwaies warrantable by the law, but in some cases not warrantable by Gods word, which commandeth a *Mitigation*, when there is good reason for it. But he that taketh the *extremitie*, when there is no just cause of mitigating it and againe doth mitigate it, when there is cause, his course is not onely warrantable by the lawes of men, but even by the lawes of God also. For it is the duty of every Christian man, so remember in all his bargaines & dealings, that his manner of dealing must not onely be warranted by the lawes of the land, but even by Gods word also: & this is to be knowne and taken for a generall rule in all this treatise. And he that will duly consider the true difference of *extremitie* and *moderation*, as they are here described, may see how to carie himselfe in all his dealings, so as they may bee warrantable: both by our owne lawes, and by the word of God.

To returne then to the matter, and to end this point of publike equitie: If any man shall object, that this *moderation* is a wrong to the law: I answer, it is not; for it is neither *against the law*, nor altogether *besides the law*, but onely *besides the strictest meaning of the law*. Nay it is included in the law, as wel as the extremity is, though not in the same maner: for the *extremity* is warranted by the law, *mitigation* is but tolerated: the law alloweth *extremitie*, but it onely admitteth a *mitigation*. So then, both *extremitie* and *mitigation* are within the law, but it is in the hand principally of the Magistrate, and in some cases of other men also, to discerne the severall circumstances, when the one is to bee executed, and when the other: for sometime one is the justice of the law, and sometime the other; and according as these two are justly and wisely executed or neglected, so is the justice of the law executed or neglected.

The want of this equitie in mens publike actions, is the cause of much crueltie, oppression, and inequalitie in dealings betwixt man and man: because *extremitie* is for the most part onely regarded, and *mitigation* is banished out of all bargaines. And it is impossible, to keepe good conscience in forfeitures of bonds, and in forfeiture of lands, surety-ships, fines, rents, and such kinde of actions, unlesse there be due regard had to the practice of this publike equity. Men therefore must consider that they are Christians, and live in a Christian Commonwealth; And they must not stand onely vpon the law, and the advantage that the law gives. As they are men, they have a law of the country, which may allow extremities; but as they are Christians, they live under a law of God, the eternall law which must judge them at the last day; the righteous law, which no creature shall ever bee able to blame of injustice, or of extremities; and men must know, that God himselfe commands this equitie of one man to another.

But if men, for the feare of God, will not deale *equally and moderately*, with them that are in their power; but stand strictly upon forfeitures and other extremities; then must the godly Magistrate exercise his power, and by the force of his authoritie, cause them to mitigate their extremitie, and to put in practice that equitie which becommeth Christians. And let every Iudge and Magistrate know, that by the law of the everlasting God, hee not onely may, but is bound thus to doe to them

them who will wrong or vex themselves. It maketh therefore good counsell for all men rather to practise this *Christian Equitie* of themselves, then to be compelled to it by authoritie: for every wrong and bad worke, the more free and voluntarie it is, the more acceptable it is to God, and more commendable before men: and let all men remember, that where as the strict words of mens lawes, come to give them leave to vrge the extremitie, yet cannot that excuse them, nor free them from the danger of Gods law, which commands them to practise *Christian equitie* and moderation.

Now before we make an end of this Publike Equity, one point is necessary to be handled, in few words. Some may obiect, If moderation be intended, and included in our law, as well as extremity, *why then is extremity only mentioned in the law*, and *not this mitigation*, which they doe so much urge vnto us? The answer is ready. The law expresseth and vrgeth the *extremitie*, to fray men thereby, from running within the danger of the extremitie, and concealeth the *mitigation*, lest it should bee an encouragement to offend: yet intending it as well as the extremitie, and leaving it in the hand of the Magistrate, to put in practise, when iust occasion is offered, as well as the extremitie. Herein appeareth the great wisedome of the law-makers; our ancient forefathers, who well and wisely foresaw, that though *mitigation* be as necessarie as extremitie, and oftentimes more; yet because of the ill consciences of the most men, and the readinesse of all men to offend, thought it fitter to expresse *the extremitie* in plaine tearmes; thereby to keep ill men within the compasse of obedience, and closely to leave the *mitigation* to the discretion of the Magistrate. So then our law-givers concealed the mitigation, and expressed it not in their lawes, in good policie, and to good purpose. If we therefore doe onely take *the extremitie*, we take onely one part of their intent, and shew our selves unwise and shallow witted; who cannot see the wisedome, which they closely concealed, in wise and Christian policie.

He is not worthy the name of a lawyer, at least of a Christian lawyer, much lesse worthy the place and feare of a Iudge, who knoweth not this. For if the law contained not both these, it were unrighteous; and if not the law, for *mitigation* is for the good man, and *extremitie* for the evill, the careleste and unconscionable man: if there were no extremitie, how could the evill man be kept within compasse? and how should the poore honest man live, if there were no mitigation? So then, it is warrantable by the word of God, and good conscience, that *extremitie* should be in force, and should stand by the law, but so as it alwaies admit of *mitigation*, when it calls.

Let therefore our conclusion be, to exhort every man, into whose hands is put the execution of lawes, to shew himselfe as wise, in executing them, as were our forefathers in the making of them: that is, as well to regard *the Mitigation which is concealed*, as *the Extremitie which is expressed*: so shall the law-makers wise intent be performed, publike equitie preserved, and much injustice, *and hard dealing prevented*.

Now in regard of this, that hath already been delivered touching publike Equitie, lawyers must not thinke, that I have gone beyond the compasse of my calling, and encroched upon their liberties. For they are to know, that the lawes of men, are policie, but Equity is Christianitie. Now Christianitie was, before there were any lawes of men: & therfore they must bee ordered accordling to the rules of Christianitie. Againe, Divines must take lawyers advice, concerning *Extremitie* and *the letter of the law*; good reason then that lawyers take the Divines advice, touching *Equity which is the intent of the law*. Moreover, their law is but the ministery of *Equity*; but our law *the word of God* is the fountaine of Equity: therefore the principall rules of Equitie, must they fetch from our law: considering that law without *equitie*, is plaine tyrannie. Lastly, in the first Christian Commonwealth that ever was, namely, the Iewes, the Divines, that is, the Priests of those dayes, were the only lawyers: for their positive lawes were the judiciall lawes, given by God himselfe, whose interpreters were the Priests and Levites. If therefore, once the Divines had so much to doe with positive lawes, it may not now bee thought amisse, if they give advice out of the word of God, touching the equall execution of the lawes of men.

And so much touching the doctrine of publike Equitie, grounded upon the word of God.

Now followeth the second kinde of Equitie, called *private*, namely, that which is to be exercised betwixt man and man, in their private actions.

But ere wee goe further, some may demand the difference betwixt publike and private actions. Private actions of men are such, as are practised amongst men, without any help of the law: as contrariwise, publike actions are such, as cannot be performed but by the helpe of the law, and the hand of the Magistrate. Whereupon it followeth, that publike actions may bee betwixt private men, and private actions betwixt publike persons: there is a publikenesse and a privatenesse (as I may terme it) both of men and actions. A man is private, untill hee bee exalted unto some authoritie, in Church or Commonwealth: which hee, a publike person. An action is private, so long as it is begun and handled betwixt two men, and needeth not the publike voice, nor censure of the law to determine it, and then it is publike. For example; a Magistrate may have dealing with an other man,

man, or two Magistrates together, if they determine it together betwixt themselves, it is a private action, because they doe it, not as they are Magistrates, but as they are men: and so there is a private action betwixt publike persons. So a private man no magistrate, may have a trespasse, a debt, a forfeiture, or any other action or demand against another man: wherein (because he cannot come to a reasonable and equall end, by private meanes) hee craves the helpe of the law, and the voice of the Magistrate: and so here is a publike action betwixt private men. Now this vertue of Equity respecteth not the publikenes or privatenesse of the persons, but of the actions: therefore as that is Publike Equitie, which is exercised in the determining of publike actions, which come to the judgment of the law: so that is private Equity, which is practised in the managing of private Actions, which are begun and concluded privately betwixt man and man, and never come to publike hearing, nor triall of the law.

Now let us come to search more neerely into the nature of this vertue. *Private equity is a moderate, even, and equall carriage of a mans selfe, in all his private words and deeds, towards all other men, and all their words and deeds.* First, I say it is [*a moderate cariage*] of a mans selfe, that it, betwixt both extreames, neither bearing all things, nor revenging every thing. Secondly, I say towards *all other men*: wherein I comprehend all men, and all sorts of men: husbands, wives: Magistrates, subjects: teachers, hearers: masters, servants: parents, children: men, women, neighbours in townes, fellowes in societies, in service, in labour. In a word, none are excepted, who any way doe live or converse together, but of them all it is true, that if there be not a moderation, and a forbearance one of another, there can bee no peace amongst them, but their lives shall bee all (as it were) a hell upon the earth.

Seeing therefore, the necessity and excellencie of this vertue is such, that the due practice of it is *the ornament of families, and societies*, and the comfort of a mans life in this world; let us enter into a more particular consideration thereof. Private Equity hath foure degrees, or principall duties.

First, to beare with naturall infirmities,

Secondly, to interpret doubtfull things in the better parr.

Thirdly, to depart from our owne right sometimes.

Fourthly, to forgive private and personall wrongs.

Of all these briefly, and in order.

The first dutie of private Equitie, *is to beare with the defects and infirmities of mens natures*, with whom wee live, as long as they breake not out into any great inconvenience, or enormitie. These infirmities are manifold: as for example: frowardnesse or morosity of nature: hastinesse, slownesse of conceit: dulnesse of wit, suspiciousnesse, desire of praise, and such like. These and many other naturall infirmities, must a Christian man beare and, tolerate patiently in them, with whom hee converseth, as with his wife, his childe, his servant, his friend, his neighbour, &c. And so long must he beare with them, as they are kept within a meane, and breake not out into extremitie. Of this the holy Ghost speaketh, *Prov.* 19.31. *It is the glory of a man to passe by an infirmitie*: that is, the lesse in his brother weaknesses of nature, which doe not arise from settled malice, or cankred corruption, It is a mans glorie and praise, alwaies farre to moderate himselfe, as not to see them, nor to take notice of them, or least not to bee moved, nor disquieted at them, and oftentimes, so little to regard them, as though they were not done. To this end saith the Apostle, 1 *Cor.* 13.7. *Love suffereth all things*: that is, all things that may bee borne with good conscience, and are done by them whom we love. Now any thing may bee borne with good conscience, which is either no privatte or so small, that the wrong is onely ours, and no dishonour thereby ensueth to Gods glorie, nor ill example to the Church: all such things love suffereth. And indeed it is the propertie of true love, to passe by many wants: and the more that a Christian is rooted in true love, the more infirmities will he passe by, in them whom he loves: he useth no limits to himselfe, how many, or how long to beare, but even all that are infirmities of nature: many hard words, many angrie fits, many needlesse surmises, many unkindnesses, will he put up: and (as it were) not see them, whose heart is possessed with true love, wisedome and the feare of God: and thus must every one doe that will practice Christian *Equitie*. For this is mans glory, and commendation. Let us lay this doctrine neerer to our consciences, by considering the nature of this vertue in some few examples.

A man hath a wife, or a woman a husband, in whom there is the feare of God, and honest faithfull love, but hee or she is subject to anger, or to hastinesse, or to an austerity in their behaviours, or it may bee it is not in their nature to practice those outward compliments of kindnesse, which others can doe with great facility. These and such like, are but weaknesses of nature, in them that feare God: therefore must love cover them, and beare with them, and oftentimes not take notice of them; and the rather, because he or she that hath not such, hath either the like, or greater weaknesses, all which if one forbeare not in another, it is not possible to live in peace and comfort. But if this part of Equitie were practiced, it is scarce credible how much it would augment the happinesse, and adde to the comfort of them that are married.

Againe, a man hath a servant carefull and willing enough to obey and please his master, also trusty and faithfull: but hee is slow in his businesse, and doth dispatch things not so fast as a man may doe, or the matter may require: perhaps not so readily under with that facility that his master requireth. What is or hee done in this case? To see it, and thereby to be occasioned for it, and to quit and grieve him with it, or to be apt and quick in his reach, or threatning him for it, *is also a vexation* which here the Apostle *Iames* dehorteth. The *Ephesians* then in this case to be perfumed, do in contradiction that love not a Faith of mutuality but of nature; not of diligence nor carefulnesse, but of a naturall weakenesse: then Master must gently tell him of it, and privately & faithfully admonish him, what are the best helpes for nature in this case. And though hee see and hear speedy amendment, which his admonition yet is hee to beare with him, and long as he is trustie, diligent, dutifull, and willing, and for these so many good properties, hee must beare with his wants, and not bee too sharpe, either in reproving, or in correcting him for them.

In the third place: A man hath occasion, to converse often with another man, by reason that they are neighbours, or speciall friends, or of the same calling, and course of life: but one of them is hastie, & soone angry; and it may be in his talke, either for the matter or the manner of it, he cannot but shew his anger. Extremity in this case, is, for a man to deale roughly with him, to contradict and crosse him, to deny what he saith, to stand stiffly to our owne opinion, and to be angry against with him.

But on the other side, Christian Equity teacheth a man not to see it, nor take notice of it, nor to be angrie against, nor to threate him for it; but to put it off by gentle words, soft demands, and other talke: & to yeeld to him, as farre as a man may doe, in good conscience, without betraying of the truth. And by the way, in conference hold it alwaies for a rule of Christian wisedome, and private Equity, never to sticke stiffly to any opinion; unlesse it it be in a plaine truth, & of great moment. Now thus doing to our brother, and sparing his weakenesse, and continuing on our speech, as though we saw not that he was angry: thereby the conference holds on, and love is continued as afore. But if contrariwise, wee take the advantage of his infirmitie, and display it, and rub him for it, if we be as short as he, and stand stiffly upon points, then the conference is broken off without edification, and heart-burning riseth betwixt them, in stead of true love. Thus we see in these examples, how in a Christian moderation, we are to beare, and to forbeare the naturall weaknesses of our brethren, if wee purpose to live in any comfort with them in this world.

Yet this forbearance must bee with two conditions. First, that these wants be wants of nature, not of malice, nor of old, rooted, settled, and cankred corruption. Secondly, if they whom we forbeare, containe themselves within convenient bounds: & doe not exceed, nor breake out into any outrage, or extremities for then they are not to be forborne, but to bee told, and reproved for them, and a meanes duly is not to wink at them, but to take notice of them, and to shew open dislike of them. But in as much as these are wants of nature, as is infirmitie in the one to shew them, so is it the glory and praise of the other, to pardon them: yea it is a token of wisedome & good government, and a signe that a man is a lover of peace, and consequently of religion, and of God himselfe, to passe by them. This practise of this duty, maintaines peace in kingdomes, countries, states, cities, colledges, families, and all societies of men. Thus much for the first duty.

The second dutie of private equitie is, *to confesse and interpret words sayings that are doubtfull, in the better part*, if possibly it may be: this is to be understood of all men, though they be our enemies: and this must a man doe, if he will live in peace in this world.

Our nature is given to take matter the worst, to deprave mens deeds and words, and to pervert them to the worst sense that may be: and evill is commonly the cause of debate and dissention in the world.

But the dutie of Christian Equitie is contrarie hereunto; namely to thinke the best they can of all men, to construe all doubtfull actions in the better part, and to make the best sense of all doubtfull speeches, if we have any probable reason to induce us to it. The Apostle makes this the propertie of love, 1 *Cor.* 13.5. *Love thinkes not evill*, that is, not only then, when there is manifest & good cause to thinke well, but when it is doubtfull, if it may by any meanes have a good meaning, if by any means it may be well thought of, love will make a man thinke well of it: & the more specially a man loves another, the more equally, indifferently, and Christianly, will he interpret all his sayings and doings. The want of this dury, and the practise of the contrary, is the cause of more troubles, tumults, garboiles, fallings out, & heart-burnings, in kingdomes, countries, societies, and families, betwixt man and man, then any one thing in the world besides. Dealing thus with the words of Christ cost him his life: for when Christ said, *Destroy this temple, and I will build it in three daies*, they interpreted it of the Temple of Ierusalem, when as hee meant of the temple of his bodie. And the wrong and sinister interpretation of *Davids* embassage, by his neighbour king *Hanun*, was the cause of that great warre betwixt two mighty kingdomes, the Israelites, and the Ammonites, which cost so many thousand their lives. For when *David* sent Ambassadours to comfort him after his fathers death, he and his wicked counsellors interpreted it, that hee sent spies, and

and intelligencers, to finde out the weaknesse of the land. It cannot be spoken, what broiles, hurliburlies and confusions in kingdomes, what contentions in Common-wealths, what factions and divisions in colleges and societies, what disquietnesse in families, what unkindnes and falling out among old friends, and what seperation even among them that should bee neerest, are daily in the world, by reason of this sinister interpretation of mens words and deeds. We therefore that doe professe our selves the children of peace, must learne to make conscience of this, the due practice whereof, is the conservation of peace.

And further in this dutie, one thing more is to bee remembered, namely, that wee must not give too sharpe a censure, even of the open and manifest evill sayings, or doings of our brother: we must not judge them to bee done ordelibly, when it may bee they are done ignorantly: nor deliberately, when it may be they are done rashly: nor presumptuously, when it may bee they are done upon infirmitie: nor to be done upon hatred or malice to us, when it may be they are done for another cause: nor may we judge an evill thing, to be done for want of conscience, when it may be, it is done for want of heedfulnes: but always we must remember, to make the best wee can, even of another mans infirmities. And as, if our brother doe well, we are to acknowledge it, and commend him for it: So if he do amisse, we must not make it worse then it is.

But the world is farre too blame herein: for they can extoll their owne well doing, and twentie wayes excuse their evill doing: but as for other men, they can debase their well doing, and advance their evill doings; nay it is a common thing, to make a badde man worse then hee is, and to speake of an evill action, and of mens faults worse then they are, yea to speake worse, even of ill men then they deserve. But it is flat Injustice, not onely to speak evill of that that is good, but even to make an evill thing worse then it is. Many cases there are, wherein a man is bound, to make the best he can, of a bad action: but to make it worse then it is, there is no case, wherin a man may doe it, without plaine injurie to his brother. If any man reply, and say, I am not to spare my selfe, nor excuse my owne faults, but to judge as hardly of my owne sayings and doings, as they deserve, why then should I not also doe so to another? The answer is ready: Because a man knoweth not another man, so well as himselfe. Words and deedes are knowne to other men, but a mans heart is knowne to himselfe alone: therefore for thy owne sayings and doings, thou art also able to judge of thine owne heart, and of thy purpose and intent in so speaking and doing: but of another man, thou canst say hee spake or did thus or thus: but his heart, his purpose, and intent in so doing, thou canst not judge: and therefore thou maiest not judge so sharply of another mans sayings and doings, as of thine owne. To make an end of this point: for the performance of this duty, two cautions must be remembred: first, that wee do speak nay of our friend or foe, in doing or speaking evill, but of just cause, in proceeding to actions of waight, or in any thing: secondly, that wee speake not of him falsely and publike enormities, as of notorious offences against the Prince or State, then onely may he be complained to the Prince and Iustifull authorities, as a wise thing coloured, dissembled, or excused. In such cases we must lay aside our duty to our brethren, and remember our duty to the head & whole bodies: and better it is, that one member bee sore pitifully, then that the whole body perish: but the speaking of private evill words or deedes of his evill and base life of redoundeth to private mischief in them we speak unto of manifest, grosse, and palpable crimes, wherein not onely the fact is actually evill, but also their intent also for to conceale or colour, or to extenuate such, is corruption of our selves accessarie to their evill of them: But we speak of doubtful words, or deeds, wherein either the action it selfe, or at the least the intent of it, may receive a likely excuse, and a probable interpretation of good.

And unto these two cautions, adde this much further, that the practice of this dutie, for the most part ceaseth, when the Minister is to worke upon the conscience of an impenitent or a presumptuous sinner: for then hee is not to moderate or mitigate, to colour or excuse, to lessen or extenuate his sinnes, but to speake of sinne as it deserves, and to lay out his sinnes in their owne colours, that so hee may humble him, and cast him downe.

But out of these three cases, this duty lyeth upon all men, in all times to interpret every thing in the better part. So then the conclusion of this second duty is this: Actions apparently good, are to be commended, doubtfull, are to bee construed in the best sense, apparently evill, are to be made no worse the they are, but rather to be excused, and let a man alwaies rather speake too well, then too evill of another man; and rather speake better, then worse then he deserves, and rather judge too mildly and mercifully, then too sharply: for if a man be deceived either way, that is the fitter way wherein to be deceived. Thus to doe, is to performe that Christian equitie which is here commanded, and to maintaine peace which is the comfort of a Christian life. And thus much of the second duty.

The third duty and degree of Private Equitie is, *In sundry cases to depart from a mans owne right*: that is, to yeeld oftentimes in such things, wherein by law he might stand, and oftentimes to forgoe such things, which by law he might require. Without this Equity, Iustice and peace, cannot stand. Christ our Saviour gave a notable example hereof in paying tolle, *Mat.* 17.27. Christ needed not to have done it, nor could any law have compelled him to it, yet because hee would not trouble the publike peace, nor give them occasion of contention, he yeelds from his right, and paies them tolle: al Christian men must learne by his example, not to stand alwayes upon their right, if they wil continue peace in Gods Church. It is not sufficient Christianity, nay it is a very wicked speech, which wee often heare men speake, *It is my right, and therefore I will not lose it*: so might Christ have said, and if you looke the place, you shall finde, that he first of all argueth the case, and concludes that he is free, and not bound to pay; and yet saith Christ, *Rather then I will offend them, or give them cause to thinke worse of me, or my doctrine, I will pay it.* Even so must a Christian man in many cases goe from his right, and that for the maintenance of publike peace in the common wealth, and of private peace one man with another.

For the maintenance of publike peace, thus must men doe in Publike Conferences, as in Parliaments and Councils, and such like generall assemblies, wherein the severall opinions of men are to bee delivered; and thus must men doe in bonds, forfeitures, borrowing, lending, losing, finding, buying, selling, in leases, fines, rents, & all manner of bargaines.

And for the maintenance of private peace, men must in their most private actions, one yeeld to another, in such things, wherin they might stand, and oftentimes be contented to lose that that is their owne; and in conferences must a man oftentimes suffer himselfe to be crossed and overthwarted in that, of which he is most certaine, and to grant that to be, which is not, and that not to bee, which hee knowes to bee, if the matter be of small moment, and concerne not religiō, nor the State: many such things must a Christian man put up daily at the hands of his brother for the maintenance of peace and love amongst them. This is a doctrine little knowne, and lesse regarded in the world; for it is a generall opinion, that a man may take his owne, and may lawfully stand upon his owne right, (which if it be meant generally in all cases, is most false) nay, this is a common speech of all men, *I demaund but my right, I will not lose my right*: and this is thought a reasonable speech, and he is esteemed a good man, who taketh no more than his right: for oftentimes men stand so strictly upon their right, as that they goe further than their right reacheth. But this is a very carnall practice, and controlled by the Scripture, and by the example of Christ, as wee heard before. But if any man object, that the example of Christ is not to be tied to, because he is the Mediatour, and therefore was to performe extraordinary obedience, I then answer, that not onely Christ, but other holy men have practised this durie, for he paid tolle not onely for himselfe, but for *Peter* also. And there is a notable example of this duty in *Abraham*, who when his brother *Lot* and his shepheards could not agree, was content to depart from his right: for whereas he being the elder might have chosen first, he not withstanding stands not upon that, but bids his brother *Lot* chose whether he will, and he will take what he leveth. A most equall, Christian, brotherly part of that holy *Abraham*, whose faith is so much commended in the Scriptures. If we therefore will be called the children of *Abraham*, then must wee be followers of him in his workes, and namely in this, wee must oftentimes depart from our owne right.

In the practice of this duty, one caution onely must be remembred, namely, *that wee must distinguish of anothers right and our owne. In thy owne right* thou maist yeeld, but when thou art to deale for another man, thou must not yeeld too much, nor bee too lavish of another mans right: but this caution holdeth, especially when the cause is not ours, but Gods, or his Churches; for when it is such a truth, which directly concerneth the honour of God, or the good of his Church, then must a man take heed he yeeld not, without warrant from Gods word. For as it is Equity often to yeeld thy right, so to yeeld in Gods cause is to betray the truth. If therefore thou maist not give anothers mans right from him, without his consent; much lesse mayest thou without warrant from God, yeeld any thing at all of his right from him. This duty therefore is to be performed in actions that concerne our selves, and wherein the losse is not Gods, or his Churches, but our owne. But it is lamentable to see many men, how lavish they are in giving from God, and care not how much they lose of his glory: but stand most strictly upon their owne points, and will not yeeld one inch, nor lose one foote of their owne right, and from hence comes so many suites in law, and other brabling contentions in the world, all which, or many of them might be stayed, if men had but conscience to practice this Christian Equity, to yeeld one to another in matters of their owne, and of small moment: and it is certaine, that if men in the world were not perswaded, some by religion and conscience, some by naturall reason and policie, to practise this duty, it were not possible for the societie of men long to continue upon the earth. So much for the third degree.

The fourth and last degree of Private Equity, is *to forbeare and to forgive wrongs and injuries* done unto us in word and deed. The Scripture is plaine for this, and so is naturall reason, which teacheth, that every one that beares the name of a man, should forgive another, because he being a man, may deserve

and stand in neede of the same himselfe, and therefore is to doe as he would be done unto: But especially a Christian man, who lookes for forgivenesse at Gods hand for his owne sinnes, must needes forgive his brother. So that to a Christian man, there is a double bond or reason, to tie him to this duty. One is as he is a man, therefore must hee forgive him that offends him, that so another man may also forgive him when he offendeth. For there is none, but being a man, and living amongst men, he must needs offend. Another more forcible reason is, as he is a Christian, therefore must he forgive, because else, how can he in reason demand or pray for forgivenesse at Gods hand for many thousand offences of his owne, and those exceeding great, when another man cannot obtaine forgivenesse at his hands for a few small offences? This duty is of greater necessity than all the former: for upon practice of this, depends the preservation of peace: but where this is not practised, there is no religion, nor conscience, nor salvation: for where there is no forgiving of another man, that man is not forgiven at Gods hands. And hee whose sinnes are not in Christ forgiven, and taken away, that man is in the state of damnation, and till he be forgiven, he can never be saved: but he can never be forgiven, till he forgive his brother: and so it is plaine, that even salvation it selfe, in some sort, depends upon the practice of this dutie, yet not as a cause, but as a signe, or an effect of salvation. For this is no true, that every one who forgives, is forgiven of God, but this is true, that whosoever is forgiven of God, will forgive his brother. So then, neither in reason, nor in religion, can a man looke for forgivenesse himselfe, unlesse he make conscience to forgive another. Yea, God hath made every man a Iudge of this case, to condemne himselfe, if he doe it not when he prayes every day, that God would forgive him even so, as he doth forgive others.

Yet in this dutie of forgiving outward injuries, two cautions are to bee remembred. 1. That there is a time when a man is not to forbeare, & suffer, but may stand upon his guard, and defend himselfe from the iniurie: and that is, when his life is endangered, as when a man is assaulted by a theefe, or by his deadly enemy, who seekes his life, and can have no helpe, he is in that case to helpe himself, when hee must either kill or bee killed, then reason and religion bids him defend himselfe: and being in that case, that a man cannot have the Magistrates helpe, that beares the sword for his defence, God puts for that time, the sword into a mans own hand, and makes him a Magistrate for the time, and occasion. For in cases of such extremitie, God allowes every man to be a Magistrate, not onely to defend himselfe, but even to kill his enemie, if it bee impossible any way else to save his owne life: and this defence of a mans selfe, hinders not the duty of forgiving; for so farre must a man forbeare and forgive, that he bee sure to defend his owne life.

In the second place, though a man forgive the injury and wrong done unto him, yet may he safely in some cases goe to law for recompence of that wrong. It is a devillish opinion in the world, that a man cannot go to law, & be in charity: we must know, that a man may go to law, and yet be in charity: for to forgive the malice, and to sue for recompence, are things indifferent; It is not so much charitie to forbeare the recompence, as it is to forgive the malice. If therefore a man forgive not the malice, he is out of charitie, but hee may sue for satisfaction, and bee in charitie. The Scripture forbiddeth not mens going to law, but tels them how they should doe it; law is not evill, though contentious men, and unconscionable lawyers, have vilely abused it: but is Gods ordinance, and may lawfully bee used, so it be on this manner:

First, it must not bee for every trifle, every trespasse, every ill word; but in these cases a man is both to forgive the malice, and to remit the recompence, because he is little or nothing at all hurt by it. For example, A poore man steales a little meat from thee in his hunger, let the law take hold of him, but pursue thou him no more for it, than by the law thou needs must. Againe, thy neighbours cattell doth trespasse thee, thou must not goe to law for it, the malice bee it more or lesse, thou must forgive in Christianity, & for conscience sake, and the damage is so smal, as that therefore thou maist not goe to law for it. For the law is abused in being executed upon trifles, and those lawyers shame themselves, and dishonour their profession, who are willing that every trespasse of sixpence damages, bee an action in the law: this is one of the causes of the base and vile names that are given to the Law, and lawyers now adayes, because the law is employed upon such trifles. And it is to be wished, that the supreme Magistrate would take order to restraine this generall evil, that contentious men, and unconscionable lawers might not conspire together, to pester the law with these trifles; and though men be so unconscionable, as to runne to the law for every trespasse, yet should lawyers be so conscionable, and so wise, as they should drive them from the law againe. Thirdly, thy neighbour gives thee ill words, raiseth or carrieth evill tales of thee: *Equitie* is, not to goe to law for every evill word, but to consider, that for the malice thou art to forgive it; and for the damage it cannot bee great, because many mens tongues are no slander, neither art thou any thing worse for it, especially when he dare not stand to that hee hath said, as for the most part they doe not.

The second caution in going to law, is, that it must not bee the first, but the last meanes of peace. Law is a kinde of warre; as therefore warre is to bee the last meanes of publike peace; so should the law be the last meanes to bee used, for the attaining of private peace. All meanes must be tried ere thou goe to law, and if none will serve, then is the law ordained for thee, whereby to recover thy right, and to maintaine Equitie; for as to goe to law for a trifle, or at the first, *is extremitie*, and so injury; so to goe to the law for a cause sufficient, and after other meanes used in vaine, is Iustice and Equity, and no extremitie.

Here therefore let all Christians learne how to goe to law; and the rather I doe urge this point, because the law is notoriously abused, and it is almost incredible what infinite summes and masses of money, are daily spent in it most unnecessarily; insomuch as the lawyers doe exceed in wealth, any other sort or calling of men in this whole Realme.

For reformation whereof, let men but learne and practise the two former rules: 1. Law is not ordained to be a Iudge of every trifle: It is a shame to our law, that men be suffered in the common wealth to arrest each other for debts of small value, so as ten times, & otherwhiles twenty times as much is spent for the recovery of them, as the principall is. Are not wee a Christian common wealth? why then have wee not the wisedome to appoint another, an easier and a directer way for the recovery of such debts? and if there be no other way, why doth not a Christian man stay for it, or lose it, rather than go to law for it? It is a shame for our nation, that there should be at one Assises over England, so many hundred actions of trespasses, wherein the damage is little or nothing. To reforme these, is a worke worthy of a Prince, and every man should put his helping hand to it.

Secondly, let law be thy last remedy. This rule controlls another foule misorder in our land. Men are sued when they would gladly compound; when they would willingly satisfie by private order, they are compelled to answere by law. And there is a worse thing than this: the law which should be the last, is not onely made the first meanes, but whereas it should be open and publike, it is used as a close and secret meanes; it steales upon men (as the phrase is.) For men are sued afore they know, and great charges come upon them, ere they are told of it by them that sue them. Is this Equitie? yea, is it not rather extremitie? and yet (alas) how common is it in most places. Let therefore every Christian man, remember his lesson here taught by the Apostle, *Let your Equity be knowne to all men*. But it seemes then, will some say, that men may not goe to law. I answer, thou maiest goe to law, though not for trifles, yet for things of waight, as for the pursuit of a notorious theefe, to his due and just triall; for the title of thy lands: for the recovery of thy iust and due debts of value: and of thy childs portion; for the making straight of great accounts: for the triall of thy good name, when thou art so slandered, and by such, as that thy credit is publikely indangered: for these, & such like causes thou mayest go to law, when by other more easie meanes, thou canst not procure a reasonable satisfaction. For then it is unlawfull to sue, for the greatest cause in the world.

The truth of all this doctrine doth *Paul* teach the Corinths, whom hee reproveth of three faults. 1. that they went to law before heathen judges, 2. for every cause, 3. they used no private meanes of satisfaction, but ran to the law at the first.

The first of these cannot be our sinne, for we have no heathen Iudges, in as much as our state and government by the mercie of God is not heathenish, but we have a Christian common wealth. But the other two are the generall sores of this Land; let us therefore labour to heale them, and to cover our shame: let us remember, that *not extremitie, but Equitie* becomes a Christian; and let every man take heed of this, as he would be knowne to be a Christian: for the knowne badge of Christianitie, is mercifulnesse: the more mercifull, the better Christian. For he hath talked deeper of Gods mercies to himselfe, & therefore he is mercifull to his brother; and the worse Christian, the lesse mercifull, for he never felt Gods mercies to himselfe, therefore he cannot be mercifull to his brother. Now to goe to law for every trifle, or to steale law upon thy brother, or to sue him before thou offer him peace, it argues a hard heart, and unmercifull, and far from this duty of forgiving: but to be loath to goe to law, and to put it off as long as may be, and first to give warning, and to offer peace, and not to doe it, but in matters of waight, it argueth a merciful heart, and such a one as is ready to forgive, and such a one in whom the Spirit of GOD doth dwell.

And thus I hope I have opened this duty of forgiving, and forbearing, in such sort as a Christian may see how to practise it, with comfort to his conscience, and also without any great losse in this world, or hurt to his estate.

And thus much for the foure severall duties and degrees of private Equitie.

Now having opened the nature and kindes of Christian Equitie, let us procede further in the text. *Let your Equitie* (saith the Apostle) *be knowne to all men*. The words import, that it is our duty, not onely to know this vertue, and the nature of it, and to bee able to talke of it, but in all our affaires publike and private, and in all our dealings with men: so to put it in practice; that men may see it, and that it may be knowne to other men, and that they may be able to avouch for us, that our dealing is upright, equall, and indifferent, joyned with equitie and moderation, and free from extremitie and oppression: this is the meaning of that which we are here commanded by the Apostle. And the reason why the

Apostle urgeth us to make it knowne, is, because there is a privy hypocrisie in our natures, whereby we are given to make shew of more than is in us. Against which vice we do truly labour, when wee labour to make our vertues manifest and knowne to the world, that so the tree may be knowne by his fruits: he is a holy & religious man, not who knoweth, and can talke well, but he whose religion and holinesse is knowne in the world, and seene of men: he is a mercifull man, of whose mercy men doe taste: So he is an equall and upright man, whose Equity is felt, and found by them who deale with him. Let therefore our actions with men testifie the vertues of our heart, that men who live with us, & deale with us, may be able to say for us, that we are possessed with those vertues, for this is to bee truly good, not when a man can speake well, or tell of his owne goodnesse, but when other men see it, feele it, and speake of it.

Hitherto of the meaning of the words.

Now that which was *Pauls* exhortation to the Philippians, shall bee mine to all true Christians, *Let your Equity be knowne to all men.* You have learned what it is, and how it is to be practised: it now remaines, that we content not our selves with the bare knowledge, but take notice of it, as of a doctrine belonging to us, and put it in practice in all our dealings, publike and private, yea, and make it manifest to the consciences of all men, good and bad: to that every man, with whom wee deale, may taste and feele of our Equity, and be able to testifie of us, that Equitie beares rule in all our actions: thus if we doe, we are Christians, not in name, and profession onely, but in deed, and truth.

And to perswade us all to this holy duty, let us use some few reasons to enforce it: and amongst all the reasons that might be brought, there is none better than this here used in the text [*The Lord is at hand.*]

But before we come to speake of it, let us consider of one other, which doth most naturally inforce this exhortation, and it is this:

God sheweth most admirable Equitie and moderation towards us, therefore ought wee to shew it one towards another: It is the reason of the holy Ghost, *Be ye mercifull, as your heavenly father is mercifull.* Wonderfull is the moderation that God sheweth to man, and it appeares especially in foure things, whereof two belong to al men, and the other two concerne his Church.

The first Action of God, wherein he sheweth great moderation towards all men, is this: A law was given to our first parents, *Eate not of this tree, if you doe, you dye for it:* and that a double death, both of body and soule. But they ate, & so brake the law, and thereby did undergoe the penaltie annexed: by force and vertue whereof they should have died presently, the death both of body and soule, and this had beene no Extremitie, but Iustice, for this was due unto them by the *Iustice* of that law, which was given them. But now, behold Gods Equitie, and moderation of the Iustice of that law, he strikes them not presently, as the tenour of the law, and their desert required, neither with the first, nor second death, but deferres the full execution, laying upon them (for the present) a lesse punishment, namely a subjection to the first death, and a guiltinesse of the second, that is, of damnation. Behold a marvelous mitigation, by the tenour of that law, their bodies and soules should both have presently dyed, and beene cast into hell, but God in mercy suspends and deferrs the execution of it, and onely strikes *Adams* body with mortality, whereby he was subject to the first death, and his soule with guiltinesse, whereby he was subject to the second death; by which mitigation it came to passe, that as *Adam* by his repentance, afterward quite escaped the second death, so hee tasted not of the first death till nine hundred yeares after. If a prisoner counts it a mercifull favour of the Prince, or the Iudge, when after his judgement to dye, he is reprived but one yeare, then what a mercifull mitigation was this in God, to reprive our first parents for so many hundred yeares? This was the first action of Gods mercy to men, and this concernes all mankinde generally, but especially *Adam* and *Eve*.

But the second, doth more nearely concerne all men. So soone as man commits any sinne, even then is hee guilty of eternall damnation, because he hath broken the Law: for the curse of the law is not onely a guiltinesse, but a subjection to the wrath of God, presently to be inflicted upon the sinne committed, without any intermission: so that so oft as a man sinneth, so oft doth he deserve to be plunged soule and bodie into hell, without being spared one houre. If therefore the Lord did cast ten thousand into hell in one houre, he did but Iustice, for so the law requireth: but see the mercifull moderation of the Lord: though we deserve every houre to bee cast into hell, yet is every houre and minute of our lives, full of the mercy and moderation of the Lord: so as though our sinnes crie for damnation presently, yet GOD stayeth his hand, and doth not execute the sentence of damnation upon the sinner instantly after his sinne, no not in one of ten thousand, but spareth everie man many yeares, some more, some lesse, but all more than their sinnes deserve, or the law requireth. We often reade, and alwayes finde, that God heares the crie of sinners: but wee seldome reade, that God heares the crie of sin, for if he alwaies heard it, when sinne cries for vengeance to him, hee should turne us all into hell in one houre: this is a wonderfull patience and moderation in God, and yet behold a greater.

For whereas wee by our sinnes doe every houre plunge our selves into hell, as a man that violently casts himselfe into a gaping gulfe, see Gods wonderfull mercy, we thrust our selves in, and he pues us backe; he stayeth us with his own hand, & so keepes us out. See what a sea of mercies the Lord doth powre upon man; for how can that but be an infinite sea of mercies, which is shewed to so many thousands of men: so many thousand times in one houre. If his mercy did not moderate the extremitie of his law, there should not be one man left upon earth, but all in one houre cast into hell: but God stayeth his Iustice, and stayeth his law, yea, stayeth us, who our selves would execute the law upon our selves, & so cast our selves into hell, he keepes us out, and gives unto us a longer time to repent. And this is true in all men: to some he gives longer, to some shorter, but to every one some, whereas the law gives not one houre to any man; nay, the law is so farre from giving time to repent, that it admits no repentance at all, no though a man would sinne but once, and instantly after that one sinne, humble himselfe in repentance, & crave forgivenesse, the law will not accept him to favour, nor yeeld forgivenesse, nor allow his repentance: for the law can doe nothing but this, either justifie, and reward him that fulfils it, or condemne and punish him that breakes it; further than this the law by it selfe goeth not.

It is the Gospell which commandeth us, & teacheth us to Beleeve and repent; and to the Gospell are we beholding for accepting our repentance, which the law would never doe, which is indeed so farre from accepting repentance, as it never intendeth nor aimeth at repentance directly in it selfe: and therefore in it selfe, it is worthily called *The mistery of condemnation.* So then behold a most straight law, and a most mercifull God: so straight a law, as (if that mercie were not) it would never give us one houre to repent in, nor receive us to favour, though we repented presently, but presently upon our sinne cast us into hell. O therefore tast and see how good and gracious the Lord is: the law cannot have his extremitie, nor the devill his will upon us, who is the Layler of the law, & is malicious, though the law be stiffe and so by the extremity of the *Iustice* of the one, and the extremity of the malice of the other, no man should live one houre in the world, were it not for the wonderfull mercy and mitigation of God, who contrary to the course of the law, both accepteth men when they repent, and gives all this time to repent, and thus hath God dealt as in the beginning with *Adam*, so in all ages: for the old world, after many preachers sent, and many blistered yeares patience; and many thousands Games upon it vengeanced, yet God gives it 120 yeares more to. How many millions of sinnes did they commit against him in that time? and yet did they repent at the last, they had beene saved: But all was in vaine, and therefore in the end God sent a flood, and swept them all away. Even so, and more patiently hath God suffered us in these latter dayes. But how comes it to passe then, will some say, that we have not a flood as well as they? Surely because his mercy was greater to them, but wonderfull to us; wee are as evill as they, yea, if wee judge aright, and consider duly all circumstances, our sinnes are far more, yea, farre more hainous than theirs were; so that we deserve a flood ten times more than they did, and if God deale but justly with us, where he brought one upon them, he should bring an hundred on us: and if *Iustice* bare the sway, she should sweep us away, one generation after another, with a continuall flood. But marke the moderation of God; more to us than to them, who deserve worse than they. He gave us not an hundred and twenty, but many hundred yeares, and brings us no floods of judgements; but spares us from yeare to yeare, and from age to age, that so we may either repent and escape hell, or when our time is come, drowne our selves in damnation; and so be the principall cause of our owne destruction.

It may not unfitly be noted in this place, that sometime God may be said to cast a man into hell, and sometime man himselfe: God throweth a man into hell, when for some monstrous and contagious sinne, hee takes away a wicked man in the midst of his wickednesse, by some sudden judgement, and so sends him to hell. But a man plungeth himselfe into hell, when God gives him leave to live, and libertie, and time to repent, but hee continueth carelesly in his sinnes till he die, and so casteth himselfe wilfully into damnation. Now such is the mercifull moderation of God, that for one man who undeservedly casts into hell (as he did *Adam* for eating of one apple, or upon his sin) an hundred wicked men cast themselves into hell, abusing that time and libertie, which he gave them to repentance, and so bringing upon themselves swift damnation. Let every man therefore every day of his life, when hee considereth the thousands of sinnes that are committed that day, and seeth no flood of water, fire nor brimstone to come upon us, let him wonder at Gods mercy, and say with the Prophet, *It is the Lords mercy that we are not consumed.* Furthermore, this moderation of God to all men, hath another branch. Every mans ill conscience is to him like the fire of hell, and double to the torment of conscience, it is part of the very feare of hell: now if every man had but Iustice, hee should feele presently after every sinne, the very darkenesse of hell, namely, the flaming and tormenting guilty accusing conscience: but see the mercy and moderation of God, he inflicts it not presently, but only gives the sinner a taste of, or a little pang (as he were) when he hath sinned, that the raging fury of the conscience (which is the greatest hell that is upon earth) he deferres till the houre

of death, or the day of judgement. When therefore thou hast done evill, and feelest a pricke in thy conscience, and a checke, but no more, remember that even then, if GOD did not moderate his Iustice, thou shouldest feele the extreme horror of thy conscience, which would overwhelme thee, as a burden, which is too heavy for thee to beare.

Thus then wee see the marveilous mercy of God; wicked men are his sworne enemies, for sinne is that which offends him above all things in the world, yet so great is his mercy, and so large is his moderation, that even his enemies taste of it every day and houre.

Thus much of Gods Equity and moderation to all men.

Now secondly, this moderate and milde dealing of the Lord, is more speciall to his Church and children: and that also shewes it selfe in two actions. First of all, Iustice requireth that every man should pay his debt: and common reason tells us, that words and promises cannot passe for payment, but due debt must be satisfied. Now every Christian man is in a great debt to GOD: that debt is *obedience to his law*, for Christ came to save us from the rigour of the law, not to free us from obedience to it: but how doe we pay this debt? even as he doth, who oweth ten thousand pounds and craveth to pay it by a penny a yeare, for so wee owing perfect obedience in thought, word, and deed, and also puritie of nature, the roote of all: we (I meane the best and holiest men of all) have nothing to tender to God, but a few good desires & groanes of the heart, and a silly poore endeavour: all which is unto that which the law requireth, like unto one penny unto ten thousand pound. Yet behold the mercy of God and his compassion to his Children: these our desires, and that our indeavour comming from the truth of our hearts, doth he accept for perfect paiments; and that man who hath a heart fearing God, and a care and desire to please God in all things, and in his place and calling endeavoureth it accordingly, is the man whom God loveth, and embraceth in the armes of his mercy, though he be far from that which in debt and duty hee oweth to God. Thus doth God testifie of himselfe in *Malachie*: *I will spare you, even as a father spareth his owne sonne that serveth him.* Now wee know there is no sparing nor forbearance like unto that. A father bids his little sonne doe this or that which is farre above his strength, the childe not considering the difficultie, but looking onely at his dutie, and desiring only to please his father, goeth about it, and doth his best, and yet when all is done, he can doe nothing to it at all: now the father rejoyceth in this willing obedience of his sonne, and approveth in his childe the will and endeavour, though hee cannot doe the thing hee bids him. Even so doth the Lord spare his children; hee commandeth us to keepe his law, and it is no more than our dutie, which notwithstanding of our selves wee can doe no more; than a little childe is able to carry a milstone, yet if we willingly goe when God commandeth us, and doe our indeavour, and all we can, and groane under the burden, and desire to doe more; this our desire and indeavour proceeding from faith, and from a sonne-like willingnesse, doth the Lord accept for the perfect deed. This is no small moderation, but great and wonderfull. For whereas wee owe perfect obedience, and he might justly challenge it, and for want of it, make us pay it with soule and all, he is content to take a will, a desire and indeavour, which is all wee can, and is in effect nothing at all. In this world, that man would bee extolled for his mercy, who will take of his debtor a penny a weeke, who oweth him 100. pound: or that takes all he can pay, and accepts his good minde for the rest: Oh then how mercifull is our God, who for so great offences, and so huge a debt, as ours is to his Majestie, is content to accept of our indeavour, and hearty desire? the heart and tongue of man cannot sufficiently magnifie so great mercie. Thus much for the first.

Againe, the mercie and moderation of GOD towards his children appeares thus: There is not the best man but he sinneth, and there is not a sinne so little, but in justice it deserveth a whole world of punishments, yea, all those curses denounced in the law, even all those plagues threatned, *Deut.* 28. all which in justice should overwhelme him, & presse him downe, and oruish him to nothing. But behold the mercifull moderation of God, hee is content to lay no more crosses on his children, than by his owne grace (which hee also gives them, they shall bee able to undergoe, and in the end to overcome also. When his children sinne, (as when doe they not?) doth hee punish them according to the proportion of their sinne? no: for then all the curses of his law should bee heaped upon them for one sinne; and if hee did so, hee did but justice: nay, he deales so with them, as it is not becalled a punishment at all, but rather a chastisement: for a punishment must bee in some sort proportionable to the offence, but that which hee layeth on his children, is nothing at all to their sinne: and therefore it is no punishment properly, but (as it were) the chastisement or correction of a father, to teach his sonne his duty, and to command him, and bring him home from his evill wayes: and therefore not in the rigour of a Iudge, but in the love and wisedome of a father, hee first considereth what wee are able to beare: and then layeth no more on us, than we may well beare, and which is most wonderfull of all, he gives us strength to beare them. To this end speakes the Apostle to the Corinthians, *1. Cor.* 10. *There hath no temptation taken you, but that which befalls the nature of man.* Whereby he

he imports thus much, that there are temptations, and crosses, in Gods justice due for sin, and which he hath in store, ready at his pleasure, which are so great, so heavy, and so fearfull, as *the nature of man could not possibly beare them*, but should sink under them and perish, as did *Cain* and *Iudas*, and such like. Amongst these, an evil conscience is one, which is so intolerable, as the Wiseman saith, *Prov.* 18.14. *A wounded spirit, who can beare it?* But the crosses he layeth on his children, are alwayes such, as they beare with comfort for a time, and at last with joy do overcome them. A notable example hereof we have in *Salomon*, of whom God saith to *David*, *If he sinne, I will chastise him with the rod of men*: as if he should have said, I could in my justice, for *Salomons* great sinnes, beat him with Scorpions, and bring him to nothing, by my heavie hand; but I will consider he is my childe, and but a man; therefore will I lay upon him no more than the nature of man is able to beare. As God deale with his sonne *Salomon*, so this is Gods voice to all his sonnes: unto all my Church and Children, will I use such lenity and moderation, and in my chastising of them I will so abate the rigour of my justice, that by my hand and rodde, they shall not bee pressed downe, but rather raised up in new obedience, and learne thereby to feare and love me more than before.

This should every Christian man seriously consider of, and thinke with himselfe, how much this bindes a man to deale moderately with his brother, when the Lord deales so moderately with him. Thou sinnest, and God chastiseth thee most mildly, and layeth not on thee the thousand part of those crosses, which in justice he might doe. Shall the Lord deale thus moderately with thee, for thy many, and so great sinnes, and wilt thou deale so hardly with thy brother, in his few and small offences against thee? remember therefore in thy dealing with thy brother, this dealing of God with thee, and certainly thou canst not forget the one, if thou hast tasted of the other. Shew thy selfe therefore that thou hast beene partaker of Gods favour, and that thou hast felt in thy soule, the sweetnesse of his mercies, by being milde and mercifull to thy brethren; out of that great sea of mercies, which God lets flow over thee all thy life long, let fall some droppes of mercy on thy brother, and remembring how God deales with thee, deal not thou with thy brother alwaies so hardly, nor so straitly as thou mayst, or he deserves. Let these foure mercifull actions of God towards thee, bee foure strong bonds, to tye thee to the obedience of this duty, to be mild and mercifull to thy brethren, remembring every day, how moderately God deales with thee; and how farre from that extremity which thou deservest. And to move us hereunto, let every man bee well assured, that the more he hath tasted of Gods mercy, the more shall men taste of his mercy: and the more sinnes that a man hath forgiven him at Gods hands, the more will hee remit and forgive in his brother; and the more he feeles in his owne soule Gods love and mercy to him, and the more neare he is to God by his faith and repentance, the more carefull will he be to deale gently with his brethren; and the reasons thereof are these:

First, God forgiveth not a man his faults, but upon condition that he shall forgive his brother; God is not mercifull to a man, but upon condition he shall be so to all men with whom hee deales. Secondly, the mercy of God to us, in forgiving our sins, is not made knowne to the world by any meanes more, than this, when a man is not hard and extreame, but equall and mercifull in his dealing with men. Whereupon therefore it followeth, that the further a man is from God, and the lesse that he hath felt of Gods love to him, the lesse moderation will hee performe to his brother. Let every man then bee ashamed, by these extreame courses with his brethren, to make it knowne to the word, that hee is an impenitent sinner, himselfe unreconciled to God, and his sinnes unpardoned: and let no man thinke hee shall escape that censure, if he be an unmercifull man: for certainly it is imprinted in mens dealings, whether they be in Gods favour, and their sinnes pardoned, or no. Let therefore every man, when his owne crooked nature, or the devill makes him boyle against his brother in anger, and urgeth him to use him hardly and extreamly, consider with himselfe, and say, I live under God, I am more in Gods hand, than this man in mine; I have offended God, more than he me: and if I had my desert, I had now beene in hell for my sinnes: but yet I live, and by his mercy am I spared, and am here still. But hath God spared mee, that I should pinch others? hath he beene mercifull to me, that I should be cruell to others? surely therefore I will bee mercifull and moderate to my brethren more than they deserve, lest God take his mercy from mee: and then what shall become of me, but to be throwne suddenly into hell, which I deserved long agoe: nay, I will by my equity and moderation towards my brethren, move the Lord to be still more mercifull to me, without which his mercy, I cannot live one day in the world.

Hitherto of the exhortation of the Apostle, and of the great moderation of God to man.

Now followeth the Apostles reason, *The Lord is at hand.* These words beare two senses or meanings. The first, of the last judgement: the second, of Gods presence. The first is thus framed, as if the holy Ghost meant of the last judgement: Be you equall and moderate one towards another, for God is ready in

his great and generall judgement, to judge all men, and then happy is he that finds nor justice, but tasts of mercy: and who shall tast of mercy then, but hee that shewed mercy in this world? But if secondly, the holy Ghost meant of Gods presence, then is the argument framed thus; God is present with every man, and at every action, to testifie and judge of it, and either to approve it and reward it, if it be upright, equall and mercifull; or to correct and punish it, if it be extreme, and void of equity: therefore *let your equity bee knowne to all men.* Both senses are good, but we will cleave unto the latter. It is then all one, as if the holy Ghost had said; Vse equity and moderation in your dealings, and remember who is at your elbow, stands by and lookes on, ready to judge you for it.

Surely there can be no better reason than this, if it be setled in a mans heart: for a theefe or a cut-purse, if he saw the Iudge stand at his elbow, and looke upon him, he would not do evill, he would stay his hand, even because he seeth that the Iudge seeth him, who can presently hang him. A strong reason with men, & it keeps even bad men from lewd practises. Consider therfore when the Iudge of Iudges, the Lord of heaven and earth, stands by and seeth, and markes all thy actions, whether they be towards thy brother, as his is toward thee. This ought to make the greatest man on earth feare how he deales cruelly or hardly with his brother. But worldly men wil not be perswaded of this, but when they are laying their plots to deceive their brother, and when by injustice and extremity, they pinch and wring him, they thinke in their hearts God seeth them not, nor do they ever thinke of God, but labour that God may bee out of all their thoughts. This is the cause of all sin in the world: for thence it is that mens hearts are hardned, and that they care not how extreamly they deale with men, because they think God seeth them not, nor will call them to account for it, and doe with them as they have done with their brother. Hence comes all injustice, cruelty, extremity, suits in Law for trifles, taking forfeitures of leases, and of bonds, and taking all advantages. Hence comes it, that one man will not spare another one day, nor forgive one fault, nor passe by any infirmity, nor put up the least injury, nor yeeld one inch from his right: but if his brother offend never so little, upon never so apparant weaknes, hee shall heare of it on both sides, as they say: and if he deserve ill, he shall have his deserts to the full. Thus hearts are hardned, affections are immoderate, bowells of compassion are shut up, love and pity are banished, and in their roomes reigne cruelty, and injustice. Moderation dwells in corners, but extremity is that which beareth sway over all the world: what is the cause of all this? Surely, first, because men are unsanctified, and have not repented of their sinnes, and so they feele not that God is moderate and mercifull to them. Secondly, they perswade not themselves that God seeth them; therefore against this blasphemous thought, the root of all evill, and cause of all sinne, arme thy selfe with this reason of the Apostle, and resolve of it, that this is the eternall truth of God, and shall stand for ever, *The Lord is at hand*; and seeth and observeth thee and all thy doings. Therefore as thou wilt escape his mighty and fearfull hand, season thy doings and dealings with moderation: and if thou hadst no conscience nor mercy in thee, yet be merciful, remembring who seeth thee, and deale moderately and equally in the sight and presence of so moderate, so milde, and so mercifull a God, so mercifull a rewarder of him that deales moderately, and so powerfull a revenger of him that deales hardly and extreamly with his brother. Let us then end with the Apostle as we began; *Let your equity and moderation be knowne to all men, for God is at hand.*

And thus much out of Gods word, of Publike and Private Equity; wherein I have not spoken all I might, but given occasion to others, to enter into further consideration thereof.

Trin-uni Deo gloria.

A TREATISE OF Mans Imaginations.

SHEWING,

His naturall evill thoughts:
His want of good thoughts:
The way to reforme them.

Matth. 12. verse 33.

Either make the tree good, and his fruit good, or else make the tree evill, and his fruit evill.

LONDON,
Printed by IOHN LEGATT.
1631

TO THE RIGHT WOR-SHIPFVLL SIR THOMAS HOLCROFT KNIGHT, WITH THE VERTVOVS LADIE ELIZABETH HIS WIFE: Grace and Peace.

THat waighty charge of Salomon (*Right Worshipfull*) to every sonne of wisedome, for the [a] keeping of his heart with all watch and ward, may well perswade us, that some matters of great importance depend thereon: Among many (because my gates may not be great before so small a citie) I will touch one. There is a strange desire, not of earthly, but of spirituall powers, after the possession of mans heart. God saith, [b] My sonne give me thy heart; and to him indeed the right belongs: Yet through mans transgression Satan hath got such hold thereof, that unlesse it be by divine power, he will not be kept out; and though we heare not Satans voice, yet his [c] dealing bewrayes his meaning, that above all things in man he desires the heart. Once he strove about a dead [d] mans body, but doubtlesse his purpose therein was to have set up an idoll for himselfe in the hearts of the living. But what is mans heart that it should be so desired? Surely in substance little, but for imployment almost infinite: It is a Treasure [e] wherein man bringeth all his actions, good or evill: it is a Temple, wherein is placed either the Arke of God, or Dagon for the devill. Yea it is a [f] Pallace wherein dwelleth, and a Throne whereon sitteth either Christ, or Satan, the [g] King of glory, or the [h] prince of darknesse: and [i] he that keeps possession will there exercise dominion. Neither may wee thinke that one heart will suffice both these; [k] No man can serve two masters: God will have all or none; [l] If any part be shared from him, in high displeasure hee leaves the rest, and so the whole falls to the devill. Now sith the case standeth thus with mans heart, doth it not nearely concerne every one to know his owne estate in this behalfe; to wit, what kinde of treasury, whose Temple, whose Pallace and Throne his Heart is? that if all be well, he may rejoyce, and so keepe it for the Lord; if otherwise, then seeke redresse betime.

To this purpose serves this present Treatise: wherein as in a glasse may first be seene, the fearfull state of mans naturall heart, full fraught with evill thoughts, void of good consideration, and so most fit for Satan: then after doe these blessed meanes appeare, whereby mans naturall heart may bee reformed, to become the Temple of God, the seat of grace, and a [m] bed of spices for the welbeloved to feed upon. And these are points of that importance, that whosoever neglecteth them, may say farewell grace, and bid adieu to God himselfe: for in the heart, if at all in man, must these be seated.

Now the publishing hereof being committed unto mee, I present the same unto your Worships, and under your protection desire to commend it to the Church of God. It would too much enlarge my gates to annexe the manifold reasons which move me to this choice on your behalfe; onely this I pray, (that seeing it is the first fruits of my labour in this kind wherein I had full power of free choice in my dedication) it may intimate to you both, mine unfained hearts desire of that everlasting good I wish unto your soules: and also testifie in part my thankfull minde for your manifold favours to me, and mine who depend upon you.

Now God Almighty blesse your Worships, with your children and familie, according to your severall necessities of his mercy and goodnesse, for soule and body, in this life and for ever. Cambridge, August 20. 1606.

Your Worships in the Lord,

Thomas Pierson.

a Prov 4.23.

b Prov 23.26.

c See Act.5.3. Luke 22.3.

d Moses body, Iude 9.

e Matth.12.35. Bonus homo bonum, & pessimus malum. Hieron. ad Demetriad.

f Aug. in Psal. 24.8.

g Psal.24.7.

h Ephes.6.12.

i Qui possidet, ipse imperabit. ib. Aug.

k Matth.6.24.

l Quia si ibi pars aliqua Diabolo, dissecta Deus totus; & possidet totum Diabolus. August. in Iob. The summe of this Treatise.

m Cant. 6.1.

To the Reader.

KNow (good Reader) that for my furtherance in the publishing of this Tractate, I had the Authors owne draught of the platforme of it; besides two perfect Copies of all his Sermons. I have for plainnesse sake divided it into Chapters and Sections: for the better effecting whereof, I was constrained to transpose two of the Vses, otherwise I doubt not, but every one that heard it preached, will judge mee to have dealt faithfully with the godly Author. The Lord prosper it to thy good.

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Gen. 8. verse 21.

And the Lord said in his heart, I will henceforth curse the earth no more for mans cause: for the Imagination of mans heart is evil even from his youth.

CHAP. I.

The unfolding of the Text, by way of preparation to the Treatise.

IN the former part of this Chapter, *Moses* hath faithfully related the drying of the waters after the flood; and *Noahs* sacrificing unto God, with Gods acceptance thereof. Now in this verse and the next, he recordeth such lawes and decrees as God made with *Noah* touching the restauration of nature restored by the flood; as well for the sparing of the creatures from such like destruction, as for the continuance of his providence in needfull times and seasons, meet for their future preservation. These words containe the first of these lawes: wherein we may observe three points; *Moses* his preface to this law; the law it selfe; and the reason thereof.

I. The preface; *And the Lord said in his heart.* These words must not be taken properly, for God hath not an heart as a man hath, neither speaketh he as a man doth; but hereby is meant, that God determined and set downe with himselfe this law and decree.

In this phrase of speech, note this one thing: If it had pleased him, God could have spoken to man by a voice, the hearing wherof would have confounded him: but as here we see, he doth abase himselfe, and as it were layaside his honour and might, and speaketh unto us after the manner of men, even to the capacity of the most simple. Which teacheth us, that it is the good will and pleasure of God, that not onely the learned, but even the unlettered and most ignorant should know and understand the holy Scriptures: for else he would never have penned them in a phrase and style that doth so well accord to the capacity of the simple.

II. Point. The decree it selfe: *I will henceforth curse the ground no more for mans cause.* This is the peremptory law of God touching the restauration of nature: wherein are contained two things: first, what God hath done: secondly, what God will not doe hereafter. The thing that God hath done, is, *the cursing of the earth*: for he saith, *I will curse no more*: implying that he once cursed it.

In this observe, that God may truly bee said to be a cause of curses, & to curse his creatures: not onely for that he doth ordaine and decree all curses, but also because he inflicteth them upon the creatures: yet so as the same is alwaies most justly deserved by sin, before it bee inflicted of the Lord. And so must Gods *cursing of the earth* bee understood in this place, as a fruit of his wrath for the sin of man: accordingly God is said directly to *create evill*, *Isa.* 45. 7. because whatsoever afflictions, curses, and punishments are in the world, they are ordained and inflicted by God upon the creatures for the sin of man.

This plainly confuteth the common opinion of ignorant people, who hold that all good things, as peace, wealth, joy, and felicity come from God; but all evill, as affliction, calamity, curses, and judgements, come from the devill, and God only suffereth them. This is a most erroneous and blind conceit, which filleth many a soule with much anguish and impatience: for what comfort can he have in the time of trouble, that is perswaded it commeth wholly from the devill, and the hand of God is not therein? Wee therefore must learne to reforme this opinion, and know that crosses and troubles come from God. This *David* knew well, and therefore when *Shimei* cursed him, and railed on him, he forbad *Abishai* to touch him, because (saith he) 2 *Sam.* 16. 10. *What if* (or, *it may be*) *God hath bid him curse David?* So *Joseph* telleth his brethren who most trecherously sold him into Egypt, that *the Lord sent him before them*, *Gen.* 45. 5.

Secondly, here consider the impulsive cause that moved God to curse the earth by a flood, it was not in the earth, but in men: I will henceforth curse the earth no more *for men*, that is, for mans sinnes. In the new Testament there are two especiall sinnes recorded, for which God sent this curse: first, *carnall security*. They were choked with worldly cares, and drowned in earthly pleasures: *In the dayes of Noah, they did eate, and drinke, marrie, and give in marriage*, *Matth.* 24. 38. Secondly, the *contempt of the Gospell* in the ministery of *Noah*, who preached an hundred and twenty yeares unto them, while the Ark was in building, but they were disobedient, 2 S. *Peter* 1 Pet 3.20. saith, following their owne pleasures and delights. Whereby it appeares that these two sinnes, *Security*, and *contempt of the Gospell*, are

are most grievous sinnes; for these brought destruction, not only upon al mankinde, (*Noah* and his family excepted) but even upon all creatures that lived by breath.

Now looke as these sinnes were in the old world, even so are they rife in this last age: according to the Prophecie of our Saviour Christ, *Luk.* 17. 26. *As it was in the dayes of Noah, so shall it be in the dayes of the Sonne of man:* & as this is the state of the whole world, so it is the state of this our Church; most men are drowned in the pleasures of this world, and choaked with the cares thereof: for howsoever they will heare the Gospell preached, yet few apply their hearts to beleeve the same, shewing forth the power thereof by repentance from dead workes, and amendment of life in new obedience. But we must know, that if these two sinnes brought a curse, even destruction upon the old world, then no doubt they will bring a fearfull curse upon this age, though not by water, yet some other way that shall countervaile the flood: and therfore we must lay these things to our hearts, that unlesse we abandon securitie, and worldly lusts, and withall doe repent and beleeve at the preaching of the Gospell, wee shall see Gods heavy curse will fall upon us, for if wee match the old world in sinne, wee must not looke to come behinde them in judgements.

The second thing in this decree is, what God will not doe hereafter: Namely, *curse the earth any more*: this must bee understood of that particular curse, which the Lord laid on the earth by waters, when he drowned the world: for the generall curses that were laid upon the ground, and on mankinde for *Adams* sinne, remaine still, and shall not bee taken quite away till the end of the world: so that the meaning of this law is, that the Lord will no more drowne the whole earth for the sinne of man by a flood.

Here then we see the cause why the sea being as raging and stirring as ever it was, doth notwithstanding keep it self within it bounds, and not overflow the world: and why the cloudes being as full of water, as ever they were, do not powre downe more floods upon the earth to destroy it. Surely it is by vertue of this particular law, and decree of God, whereunto the sea and clouds become obedient, *I will henceforth curse the earth no more.* And here we have just occasion to take knowledge and view of our own wretched & damnable estate, how wee are sold under sinne: for howsoever wee are created blessed, and happy, yet by our fall in *Adam* we are become far worse than any earthly creature: for each creature in his kind, as the Sunne, the Moone, & Starres, the Sea, and Clouds, and all other obey Gods commandement: but man of all creatures having lawes given him of God to keepe, rebelleth in breaking the same, and to him it is meate and drink, by nature to live in the transgression of Gods commandements.

Thus by comparing our selves with the brute creatures, wee may learne to humble our selves: and to be abashed when wee see them which were made to serve us, to goe before us in obedience to the lawes of our Creator.

III. Point. The reason of Gods decree, in these words *for the imagination of mans heart is evill, even from his youth.* At the first, this reason may seeme very strange, that God should no more curse the earth for man, because the Imagination of his heart is evill: In all likelihood God should have said the contrary, *I will still curse the earth, because the imaginations of mans heart are evill* for so he saith, *Gen.* 6. verse 5. 6. that seeing all *the imaginations of the thoughts of mans heart were only evill continually: therefore he would destroy the man from the earth, and from man to beast, and every creeping thing*: How can both these stand together? I answer. Thus: In the six chapter the Lord saith, hee will once destroy the world by water, because of the wickednesse of the Imaginations of mans heart: and here he saith, *he will not proceed to curse the earth againe and againe* by the same punishment, because the imaginations of mans heart are evill, even from his youth: as if he should say, I have once drowned the world for the wickednes of mans invasions: but if I should thus proceed to deale with man according to the wicked Imagination of his heart, I must bring every yeare a new flood upon the earth, because I see the frame of mans heart is evill continually.

Here then observe, that God in the preservation of mankinde, doth temper and moderate his justice by mercy: for if hee should deale according to mans deserts, he should every day bring curses upon him: yea, so soone as a man is borne hee should bee destroyed: but God dealeth not so rigorously, hee mingleth mercy with Justice, whereby the whole frame of heaven and earth, the state of man and all societies doe stand: that which *Habakkuk* prayed for (*a*) *In justice, or wrath, remember mercy*, the Lord hath performed ever since the flood, yea, since the fall of *Adam*. (a) Hab. 3. 2.

There be three great and weightie causes, which moved GOD so temper justice with mercy for the preservation of mankinde, and other creatures: first, that hereby hee might *shew his patience and long suffering towards the vessels of wrath*, (as the Apostle (*b*) speaketh,) that is, towards such as will not repent, that at the last day they may bee most justly condemned: Secondly, that there may be a company of men upon earth which may worship God: for God hath speciall care of his owne glory among men, and therefore tempers justice with mercy in their preservation, that they might glorifie him. *Psalme* 130. 4. *There is mercy or pardon, with thee, that thou mayst bee feared*; that is, wherein (O Lord) thou mightest in justice throw all men to hell suddenly, yet in mercy thou pardonest the sinnes of some, for this end, that they might worship (b) Rom. 9. 22.

thee: feare being put for worship and obedience. Thirdly, and principally that the elect and chosen of God might be gathered: for God in his eternall counsell and decree hath appointed and set downe a certaine number of men, unto whom he will give eternall life, and for their cause doth hee spare the whole world from daily destruction: but when that number shall be accomplished, then shall heaven and earth go together, and the world shal be no more.

And here by the way, this third cause of the continuance of nature, must teach us our duty; to wit, that seeing it pleaseth God in mercy to give us liberty to live a space of time in this world, some twentie, some thirty, some fourty or fifty yeares, and that for this end, that herein we might bee fitted for his kingdome, when as in the rigour of his justice he might have cast us to hell in our mothers wombe, or so soone as wee were borne: we therefore must bee carefull not to despise this long suffering and patience of God, but rather labour in the feare of God, that it may become (c) *salvation to us*, by our conscionable endeavour in all such meanes unto the end, as he hath sanctified for the working of the graces of life in the hearts of his children. And thus much for the reason in generall.

c 2 Pet. 3. 15.

CHAP. II.

Sect. 1.

The idlenesse of mans naturall cogitations.

THat wee may the better perceive in this reason the estate of man in respect of his naturall Imaginations, the words are more particularly to be unfolded. *For the Imaginations of mans heart, &c.* The *heart* in Scripture is taken sundry wayes: sometimes for that fleshly part of man in the middle of the body, which is the fountaine of vitall blood: sometime for the soule of man, sometime for the faculties of the soule: and sometime for the middle of any thing, as (d) *the heart of the sea*, (e) *the heart of the earth*, that is, the *middle* thereof. Here it is taken for the *understanding faculty* of the soule, whereby man useth reason: which S. Paul calls (f) *the spirit of the minde*.

d Psal. 46. 2.
e Mat. 12. 40.
f Eph. 4. 23.

By *Imaginations* he meaneth the frame, or framing of the heart. And this is taken two wayes: of some, for the naturall disposition of the understanding after the fall of man: of others, for that which the minde & understanding by thinking frameth, plotteth, and deviseth; that is, for the effect thereof. We may take it both wayes, yet I rather approve the latter: for *Chap. 6. 5.* the Lord saith, Hee will once destroy all flesh, and gives this reason, *For the frame and thoughts of mans heart is evill continually*. Where by *thoughts* or *Imaginations* can nothing else be meant, but that which is devised and plotted in the thoughts of mans heart: so *Salomon* speaking of an *heart which God hateth*, saith, *It is framing or thinking thoughts of wicked use*, *Prov. 6. 18.*

A

By *mans heart*, wee must not understand the heart of some particular persons, as of those that lived in the old world alone, but of men generally, man being put for whole mankinde.

Is evill, that is, it imagineth, & thinketh that which is against the law of God: *From his childehood*, that is, so soone as he beginneth to thinke, to reason or conceive of any thing, so soone doth hee imagine and conceive that which is evill: so that the whole meaning is this, *The minde and understanding part of man is naturally so corrupt, that so soone as hee can use reason, he doth nothing but imagine that which is wicked, and against the Law of God.* The words thus explained, containe in them two maine points touching the frame of mans heart by nature. The first is,

B

The Imaginations and conceit of every man is naturally evill.

This appeareth not onely in this place, but elsewhere, *Rom. 8. 7. The wisedome of the flesh is* not an enemy, but *enmity against God*. Againe, such as the fountaine is, such are the streames that flow thence; But our mind & understanding, the fountaine of our thoughts, is by nature sinfull; (g) *To the impure, their mindes and consciences are defiled*: And againe, (b) *Of our selves we are not able to thinke a good thought*, and therefore the thoughts that come from thence, must needs also be corrupt: Mans Imagination stands in thoughts; the understanding deviseth by thinking: And these thoughts of the Imagination are all naturally wicked: (i) *From the heart* (saith Christ) *proceed evill thoughts*: and *Salomon* saith, *The thoughts of the wicked* (as al men are by nature) *are an abomination to the Lord.*

C

g Tit. 1. 14.
b 2 Cor. 3. 5.
i Mat. 15. 19.

Sect. 2.

How the naturall thoughts of man may be knowne.

Seeing that naturall Imagination is practised by evill thoughts, we must something consider of the naturall thoughts of man: And herein handle these two points: First, whether the thoughts of man may bee known, Secondly, what the naturall thoughts of man be.

D

For the first, there are two wayes to know mans thoughts: either directly without meanes, or indirectly by meanes. The first way is proper to God alone: for no creature in heaven or earth can immediately and directly know the thoughts of man, this *Salomon* confesseth in his notable prayer to God, *1 King. 8. 39. Thou only knowest the thoughts of all the children of men. Jerem. 17. 9. The heart is deceitfull and wicked above all things, who can know it? vers. 10. I the Lord search the heart, and try the reines.*

The second way to know mens thoughts is indirectly, and by meanes, which be three; by instinct from God, by revelation from the Scripture, and by signes. First, by an extraordinary instinct, so did (k) *Elisha discover the king of*

k 2 King. 6. 9. 12.

2 King. 5. 20.
m Act. 5. 3.

of Syrias counsell to the king of Israel: and by the same meanes, he told his servant (l) *Gehezi* what he did behind his backe, when he took *gifts of Naaman the Assirian*. And so did (m) *Peter tell Ananias and Saphira* of their false conveyances with the money that they took for their possession. And yet here wee must understand, that when God revealed these secret thoughts to men, it was onely in some things, at some times, and for some especial causes, whereupon *Nathan* was faine to revoke his counsell, which hee gave to *David* for the building of the house of God, (n) when hee knew the will of God more perfectly. And so was *Elias* deceived, when he said, *hee was left alone, of all Israel that served God*; for (o) *God told him, he had reserved seven thousand, that never bowed the knee to Baal*, which *Elias* knew not. Secondly, mens thoughts may be knowne by *Revelation from Scriptures*: for therein that spirit speakes evidently, which knows the frame of the heart: and hence it is, that in the ministery of this word, *the thoughts of naturall men are made manifest*. Thirdly, mans thoughts are knowne by *signes*; as speeches, & actions: thus *Peter* knew the (p) heart of *Simon Magus*; and *Paul* the heart * of *Elimas*. And thus may any man know the thoughts of another, even as he may know the tree by his fruit, and the fountaine by his streame.

1 Chron. 17. 1, 6.
n 1 King. 19. 18.
o Rom. 11. 4.
1 Cor. 14. 25.
p Act. 8. 21.
* Act. 13. 10.

Besides these, there are two other meanes added, whereby to know mens thoughts: one by the Papists, and another by the Astrologians. The Papists say, the Saints in heaven know mens thoughts; not directly of themselves, but by reflection in the glasse of the Trinity. But this is a meere forgery of their own, which *Isaiah* never knew, saying thus of the Saints departed (q) *Abraham is ignorant of us, and Israel knoweth us not, but thou Lord art our redeemer*. And the Saints under the Altar crie, * *How long Lord, how long, wilt thou not judge & avenge our blood on them that dwell on the earth?* giving us to understand, that they are not so sharpe sighted, as by the glasse of the Trinity to see into the day of the last judgement, and therefore not into the thoughts of mens hearts. So that there are onely three wayes to know the thoughts of men; and so they may be knowne.

q Isa. 63. 16.
* Rev. 6. 10.

A

B

C

D

CHAP. III.

Of mans naturall thoughts concerning God.

HAving found that the thoughts of man may be knowne, wee come now to see what be the naturall cogitations of every sinfull man. Although they be almost infinite in themselves, yet they may be reduced to three heads: They either concerne *God*, or a mans *neighbour*, or else *a mans owne selfe*.

Of this thought: There is no God.

Touching God, there be in man 4. capitall evil thoughts. First, *That there is no God*: which as it is first in order, so it is the most notorious and vile damnable thought that can bee in a naturall man. And that this is one of the

A

thoughts of man naturally, appeareth by the expresse testimony of God himselfe, who knoweth the thoughts of man better than man doth; (r) *The wicked thinketh always there is no God*. And againe, (s) *The foole hath said in his heart, there is no God.*

r Psal. 10. 4.
s Psal. 14. 1.

Touching this thought, observe these foure points: First, in whom it is: Secondly, how a man by thinking should deny God. Thirdly, what is the fruit of this thought: and fourthly, the examination of our hearts touching this thought.

For the first: we must not thinke that this wicked thought is onely in some notorious and heinous sinners: but it is in the corrupt mind & imagination of every man that commeth of *Adam* naturally, not one excepted, save Christ alone: so the *foote* of whom *David* (t) *speaketh* must be taken, not for some speciall sinner, but for every man that lives unealled, and without repentance, how civill soever his life be otherwaies: though some shame restraine his tongue from uttering it, yet by nature his corrupt heart is prone to thinke *there is no God*. This is made evident by Saint *Paul*, (u) who going about to prove that all men are sinners by nature, alleageth for his proofe divers testimonies of Scripture, and particularly out of these two Psalmes before cited: whereby he gives us to understand, that the *foole* there mentioned, must be understood of every naturall man. But it will be said, that it is ingrafted in mans nature to hold & think there is a God, and therefore every man doth not deny God in heart. *Answ.* We must know that these two thoughts, *There is a God*, and *there is no God*, may be, & are both in one & the same heart: the same man, that by the light of nature thinketh there is a God, may by that corruption and darkenesse of minde that came by *Adams* fall, thinke there is no God: for two contraries being not in the highest degree, may be in one and the same subject: as light & darkenesse in the same house: heate and cold in the same body.

1 In whom this thought is.
t Psal. 14. Psal. 10.
u Rom. 3.

B

C

II. Point. How doth a man by thinking deny God in his heart? *Ans.* Two waies, first, by turning the true God into an Idol of mans braine: secondly, by placing somewhat that is not God in the roome of the true God. For the first, the imagination of every man naturally, without further light from the word of God, doth turne the true God into an Idol: and therefore *Paul* saith of the *Galatians*, that before their vocation (x) *they did service to them which were no gods*: and of the *Ephesians*, that (y) *they were without God in the world*: even because they did not in their mindes conceive of God aright, and accordingly worship him, though the wiser sort amongst them did acknowledge one God the Creator of heaven and earth. And therefore *David* saith plainly, that (z) *all the gods of the Gentiles are idols, & vanities*: nay, as the Apostle saith, *devils*. 1 *Corinth.* 10. 20. *That which*

How a man by thinking denies God.
x Gal. 4. 8.
y Eph. 2. 12.
z Psal. 96. 5.

the Gentiles sacrifice, they sacrifice unto Devils, and not unto God.

Now mans minde turneth the true God into an Idoll, by three notorious thoughts, which are the roote of many damnable sinnes in this life, first, by thinking that *God is not present in all places*; whereby God is robbed of his attribute of *Omni-presence*: for the true God being infinite, must bee in all places; which when the heart of man denyeth, it imagineth God to be such a one as he is not, and so turneth him into an Idoll. And that man naturally thinketh thus of God, the Scripture is plaine, *Iob* 22.12,13. wicked men are brought in speaking of God, as though hee were shut up in heaven, and had nothing to do in the world: *Is not God on high in the heaven? and behold the height of the starres how high they are. How should God know? can hee judge it? &c.* So the Psalmist expresseth the thoughts of the wicked in their practice of sinne, *God hideth away his face, and will never see: and the Lord shall not see.* *Psalm* 94. 7. yea, they who seeke the deepe to hide their counsell from the Lord, whose workes are in darknesse, say, *Who seeth us? who knoweth us?* *Isa.* 29. 15. Secondly, by thinking *there is no providence of God*, whereby he ordereth and disposeth all things in the world particularly: That this is another naturall thought, the Psalmist shewes plainely, bringing in the wicked man saying thus of God, *God hath forgotten, hee hideth his face, and he shall not see.* And the Prophet *Zephany* brings in the sinner speaking thus of God, that *he doeth neither good nor evill*. Thirdly, by thinking *there is no justice in God*; this is done when men imagine with themselves, that albeit they proceed in the practice of sinne, yet God will not punish them according to the threatnings of his word. If we doubt whether such an imagination be in mans heart, reade, *Deut.* 29.19,20. where *Moses* directly forbiddeth the people to say in their hearts, *I shall have peace though I walke in the stubbornesse of my heart, this is that* (g) *blessing of a mans selfe in sinne, which David chargeth upon the covetous, and wicked.* Thus they sinne that (*h*) *put farre away the evill day, and say, the evill shall not come.* Hereby God is robbed of his justice, and made a God of all mercy, such a one as will not punish sinne, and so indeed is made an idol of mans braine.

The second way whereby a man denieth God in thought, is, by placing in the roome of the true God, an idol of his owne braine: This men doe, by thinking some other thing beside the true God, to bee their chiefest good: thus voluptuous men make (*i*) *their belly their god*, and covetous men make (*k*) *riches their god*, by placing their felicity in pleasure, and in riches: for look what a man thinks to be the best thing in the world for him, that is his god, though it bee the Devill himselfe or any other creature. And for this cause is the Devill called *the god of the world*, because the men of this world judge their own courses, wherein they serve the Devill, the best thing in the world for them, yea, farre better than the service of God, and therefore give their hearts thereto: for affection followeth opinion, and that which a man affects most, hee must needs thinke best of: and therefore what a man affecteth most, that maketh heto become his god, so that judging other things beside the true God, to be best for him, hee must needs place them in the roome of the true God, and so in his imagination deny God.

III. Point. What is the fruit of this thought? for thereby we shal best judge, what a curfed thing this is, *to thinke there is no God*: This thought bringeth forth the most notorious sins that can bee, even Atheisme it selfe, which is a sinne whereby men sundry wayes deny God: and it is twofold, either in practice, or in judgement. The fruit of this thought.

Atheisme in practice is that sinne, whereby men deny God in their deeds, lives, and conversations: and so declare this thought. This is a most horrible sinne, and a huge burthen to the whole earth, and yet many that live in the bosome of the Church are foully tainted herewith. This Atheisme in practice hath 3. speciall branches: Hypocrisie, Epicurisme, & Witchcraft. Hypocrisie is a sin whereby men worship the true God, but yet in a false manner, giving unto God the outward action, and hold backe from him the true worship of the heart. Epicurisme is a sinne wherby men contemne God, and give themselves wholly to their pleasures, spending their time in eating, drinking, and other delights, & not seeking or fearing God: and this is the sin of the richer sort in this age. Witchcraft or magick, is that sinne whereby men renounce the true God, and betake themselves to the aide, counsell, and helpe of the Devill, either by himselfe, or in his instruments: this is a large sinne, and a great part of Atheisme, and many are tainted with this sinne, either because they are practitioners of witchcraft, or else do seeke helpe of such.

Atheisme in judgement is that sin, whereby in opinion and perswasion of heart men deny God. And this likewise hath three degrees: first, when men hold, and accordingly worship the true God, Creator of heaven and earth, but yet so, as they conceive of, and worship him otherwise that he hath revealed himselfe in his word. To this first degree we must referre the three great religions of the Turke, of the Iew, and of the Papists: for as they stand at this day, they are three great parts of Atheisme.

The Turke worshippeth God the maker of heaven & earth, and likewise reverenceth Christ as man, acknowledging him to bee a Prophet, yea, a more worthy Prophet than his Mahomet: And yet his religion is Atheisme, for he conceiveth of God out of the Trinity

§ Psal. 10.

Amos 9 10.
b Amos 6.3.

i Phil. 3.19.
k Col. 3.5.

2 Cor. 4.4.

Trinity, and so worshippeth nothing but an Idoll.

Against the *Religion of the Iewes*, at this day is a part of Atheisme: for howsoever they hold one God, and acknowledge the bookes of the old Testament for the Scriptures of God, yet they worship not that God in Christ, and so in stead of the true God, frame an idol in their owne braine: for as Christ (*e*) saith, *Whosoever denies the Son, the same hath not the Father*: so that they wanting Christ, and by consequent the Father also, indeed and truly have no God: but as Christ told the Samaritans (*d*) *They worship they know not what.*

e 1 John 2.23.

d John 4.22.

Thirdly, the *religion of the Papists* at this day is a part of Atheisme: we must indeed distinguish it from the two former: for in word they acknowledge the Trinity in unity, and unitie in Trinitie, and their doctrine of the union of Christs two natures in one person, is according to the Scripture: But yet if wee marke the drift and sequell of their doctrine in other points, we shall finde it to bee close Atheisme: as may be proved by two reasons: First, because the true God, who is the Creator of heaven and earth, is infinite in Iustice, and mercy,: but according to the doctrine of the Papists, God is not infinite in Iustice, and mercy: and therefore to them is not the true God: for first, Gods Iustice according to them, is not infinite: for they (*e*) teach, that a man by his own proper works of penance (which bee finite and imperfect) may truely satisfie God for the guilt of temporall punishment. Secondly, they make the mercy of God imperfect by (*f*) peecing up the same with mans merits in the worke of Redemption: for Gods mercy is either every way mercy, or no mercy, as *Paul* saith, (*g*) *If it be of grace, it is no more of workes, or else were grace no more grace, and if it be of workes, it is no more grace, or else were worke no more worke.* Secondly, the Christ of the Papists is a false Christ: this will appeare by plaine reason, out of their doctrine: for first, they spoile Christ of his true manhood by their doctrine of reall presence, wherein they hold that Christs body is not on'y in heaven, but really and substantially in all places where the sacrifice of the Masse is offered, thus they make it omnipotent, and so quite take away the nature of a body. Secondly, they disgrade Christ from the three offices of his Mediatorus hip: first, from his *kingly office*, by (*h*) placing the Pope in his roome and stead, as his deputy in Christs presence: for they give power to the Pope to rule the Catholike Church, and to make lawes to binde mens consciences, which be things proper to Christ alone: wherein they doe as much as if they should take the crowne from Christs head, and set it on the Popes: for to claime regency in the presence of the lawfull Prince, is to proclaime rebellion against the Prince: for commission of vicegerency ceaseth, in the presence of him that appointeth it; now Christ is alwayes present with his Church, *Mat.* 28.20. And therefore the Pope by his claime, must needs thrust Christ out of his office. Secondly, from his *priestly office*, which consisteth in satisfaction, and intercession: Christs satisfaction they nullifie by (*i*) joyning therwith the satisfactiō of mens works, for thereby they make it imperfect: And they rob him of his intercession, by (*k*) communicating the same to Saints; yea, they exalt the Virgin *Mary* farre above Christ in this work, for they pray her *to aske the Father, to command Christ her sonne, by the authority of a mother, to doe thus, and thus for them*; and so make Christ her underling. Thirdly, from his *prophericall office*, by making the Pope the infallible judge of all controversies: avowing, *that they rather desire to know the ancient institution of Christ in religion from the Popes mouth, then from holy writ.* Now thus robbing Christ of his offices, they make him a false Christ: and so wanting the Sonne, they cannot have the Father, for (*l*) *he that hath not the Son, hath not the Father*: and therefore popish religion wanting the Father and the Sonne, cannot be a true religion, but meere coloured Atheisme in judgement.

e Bellar. Lib. 7. de penit. c. 7.

f Rhem. on Rom. 8.17. sect. 4.

g Rom 11.6.

The second degree of Atheisme in judgement, is when men place some Idoll in the roome of the true God, holding the same for their God; thus did the Gentiles sinne in worshipping the Sunne, the Moone, and the Stars, or other creatures.

The third degree is, when a man doth avouch, hold, and maintaine, that there is no God at all, this is the highest degree of Atheisme, and the most notorious sinne that can be, and all such persons as maintaine this cursed thought, are unworthy the common breath of men; for if that man shall die the death, and that worthily, who shall avouch his lawfull Prince to be no Prince, how much more ought he to dye the death, though he had a thousand lives, that shall affirme the true God, to be no god? Thus wee see the fruits of this evill thought, whereby the haynousnesse of it doth plainly appeare.

h Rhem. on Ephes. 2.2. sect. 5.

i Rhem. on Rom. 8.17. sect. 4.
k Rhem. on 2 Cor. 1.12. sect. 2. In officio beatæ Mariæ.

In annot. sup. dist. 40. c. si papa Edit. Greg.

l 1 John 2.23.

IV. Point. The examination of our owne hearts, touching this thought, whether it may be found among us or not: doubtlesse every one will labour to cleare himselfe hereof: And the reason wherewith many doe sooth up themselves, is this, because they never felt in themselves any such conceits as this, *that there is no God*, but we may easily deceive our selves herein, for a man cannot alwayes discerne what be the thoughts of his own heart. There be in man two kindes of cogitation, or as one may say, reasons: the first is a single cogitation, whereby a man simply thinketh, or knoweth, or judgeth this or that, and this is properly called the *minde*. The other is a reflexe cogitation or reason, whereby a man judgeth that he knoweth or thinketh this or Examination of this thought.

that, and it is commonly called *Conscience*. Now since *Adams* fall, the conscience is corrupt by originall sinne, as bee all other powers of mans soule: whence it comes to passe, that conscience cannot doe his duty in giving true testimony concerning mans imaginations: but a man may thinke evill, and yet his conscience not tell him: and therefore wee may not say, because we feele not these evill thoughts in us, therefore we have them not, or we are free from them:

3. Signes of this thought.

But that wee may the better examine our hearts, wee must come to the signes whereby this evill thought is best discerned. *David* in the 14. *Psal.* setteth downe three signes hereof: first, (*m*) *A disordered life*: secondly, (*n*) *not calling on the name of God by prayer*: thirdly, (*o*) *coremming of them that put their trust in God.* Looke where these are to bee found, there is this evill thought, *That there is no God.* Now if we examine our selves by these signes we shall finde this wicked thought to bee amongst us: for first, many indeed are content to heare Gods word, but where is that man that reformeth his life according to that hee heareth? Certain it is, as their conscience can wirnotle, few turne unto God unfeinedly, few do break off their course in sinning. Now this unreformed life is an infallible token of this damnable thought.

(m) v. 2, 3.
(n) v. 4.
(o) v. 6.

Secondly, the exercise of prayer and invocation on the name of God, is rare among men: no doubt many a touched heart doth every day unfainedly call on God for grace: but yet generally this is true; men go on from day to day, and from yeare to yeare, and never pray unto God for supply of grace. Indeed men pleade for themselves, that they use to pray: for they say the *Lords Prayer, the Creed, and the ten Commandements*: but wee must know; that with many, this practice is nothing but a vaine repetition of words: for prayer is an action of the heart, and not the labour of the tongue and lips onely: so to say the Lords Prayer, is not to pray, for the words thereof may be repeated with the heart of an Atheist.

And thirdly, the contempt of them that put their trust in God, is rife among us: for who is so much scorned and reproached, as he that maketh profession of religion? Now may that complaint be justly taken up by the servants of God, *Isa.* 8. 18. *Beholde, I and the children whom the Lord hath given mee, are as signes and wonders.* And, *He that refraines from evill, makes himselfe a prey* to the evill tongue, *Isa.* 59. 15. Yet let these scoffers know, what ever they be, that seeds of Atheisme dos possesse their soules.

To come yet more particularly to the triall of this thought in our selves: *Whosoever denyeth the presence of God, denieth God.* Now let the conscience answer, whether we be not afraid to sinne in the presence of many mortall men, and yet in the presence of God doe make no bones thereof, so the eyes of men be turned from us. Now what is this, but either flatly to deny the presence of God, or at least to yeeld more feare and reverence to men, than we doe unto God? Againe, what is the cause why men use oppression, and injustice, deceit, & lying in their worldly affaires? Is it not because this thought of Atheisme doth possesse their hearts, that God regards not these outward things? Durst men directly sin against God, in seeking these outward blessings for naturall life, if they did rightly relie upon Gods providence, knowing every good gift to come from his bountifull hand? Lastly, let thy conscience speake; doth not thy heart while thou goest on in sinne, say thus unto thee, *God is mercifull, I will hereafter repent, and so shall I escape punishment?* If a man doe wel observe his owne heart, he shall finde therein this vile thought, which directly overturnes the infinite justice of God, making him a God all of mercy, when as indeed he is as well a God of justice as of mercy. By all which it is more than evident, that naturally this vile thought runs in mans heart, *There is no God.*

Vse. Hereby then we must learne to see what vile, miserable, and wretched sinners wee are in our selves; though wee had no actuall outward sinnes, yet this damnable thought maketh us accursed: If a man (*p*) *curse the King in his heart*, the sin is so great and hainous, that *the fowles of heaven shall disclose it*: How horrible then is this sinne, for a man in his thought to *curse God*, the King of Kings, and Lord of Lords? This therefore must humble us in our selves before the Lord.

(p) Eccl. 10. 20.

Againe, hereby wee must bee admonished to use all good meanes wherby we may come to see, and know not onely the grosse actuall sins of our lives, but especially this damnable thought of our hearts: few there bee that doe see it, and therefore we must be earnest with our selves in searching our owne hearts, to finde out this and such like abominations that be in us. And thus much for the first evill thought.

Sect. 2.

Of this thought: the word of God is foolishnes.

The second damnable thought of mans naturall heart concerning God, is this: *The word of God is foolishnesse.* This thought must principally be understood of the Gospell, as S. *Paul* declareth, saying, (*q*) *It hath pleased God by the foolishnesse of preaching to save them that beleeve*: where he calleth the Gospell of Christ *foolishnes*, not that it was so indeed, but because the unconverted (*r*) *Corinthians*, and other *Grecians*, judged the preaching of Christ crucified, the most foolish thing in all the world. And in the next chapter hee saith, (*s*) *The naturall man*, that is, he that is not effectually called, *perceiveth not the things of the Spirit of God*: to wit, that a man must repent of his sinnes, and beleeve in Christ for the pardon

(q) 1 Cor. 1. 21.
(r) ver. 23.
(s) 1 Cor. 2. 14.

pardon of them, if hee would be saved; they are foolishnes unto him. *Nicodemus* answer to Christ maketh this plaine, *Iohn.* 3. 4. esteeming *regeneration* (without which Christ said no man could enter in the kingdome of heaven) *to be a mans returne into his mothers wombe*, and a birth from thence againe.

This wicked thought must be understood of the law of God also; the heart of man by nature judgeth the threatnings of the law to be untruths, and so foolishnesse: hence the Lord by *Moses* forbad the people when they heard the threatnings and curses of the law denounced against them, (*t*) *To blesse themselves in their hearts, saying, We shall have peace*: hereupon he denounceth a woe to them that deride his judgements threatned, and say, (*t*) *Let him make speede, let him hasten his worke that wee may see it. &c.* As if they should say, we doe not beleeve that any such things shall come to passe: like to the mockers of whom *Peter* prophecieth, (*u*) *Who walke after their lusts and say: Where is the promise of his comming?*

(t) Deut. 29. 19.
(t) Isa. 5. 19.
(u) 2 Pet. 3. 3, 4.

Fruits of this thought.

1 Machiavellisme.

Now that this is a most damnable thought, may appeare by the cursed fruits thereof; for first, hence ariseth that divellish and carnall opinion of sundrie men, that thinke and hold *religion to bee but humane policie to keepe men in awe*, and so use it as a politicke device to exercise mens braines to keepe them from sedition, treccherie, and rebellion: Secondly, hence springs all Apostacy, and departing from the faith. The Galatians were a worthy Church planted by the Apostle *Paul*, yet even in his time they began to fall away to another Gospell, which made him to marvell; and the reason was this, (*b*) *They were not contented with that simplicitie, which is in Christ*, but would joyne with him, the observation of legall ceremonies. The like wee may say of those famous Easterne Churches, as those seaven Churches of *Asia*, planted by the Apostles, wherein the truth flourished for a while, but not long after the Apostles times they fell into many damnable heresies, as Arrianisme, and such like. Yea about sixe hundred yeares after Christ, they embraced the damnable religion of *Mahomet*. In the West parts also, were worthie, and famous Churches planted by the Apostles, and their successors, as in Italie, France, Germanie, Spaine, and England, who about the same time of sixe hundred yeares after Christ, fell to Papisme: which spread it selfe over all Europe and further (some few Churches of Greece excepted,) In which religion men abandon the Gospell of Christ, and betake themselves to another Gospell, by adjoyning to the truth of Christ, their owne devices: And this Papisme, hath raigned ever since, till now of late, and so hath Apostacie taken place in those Churches which the Apostles planted; The cause whereof was in the wicked and sinfull heart of man, judging the Gospell foolishnes,

2 Apostacie.

(b) Gal. 1. 6.

whereupon men were contented to yeeld themselves to any other religion, rather then to that simplicitie of truth, which is in Christ Iesus. Wee now in England by Gods speciall mercy, hold, and teach the word of God: but if God should alter our religion with the times, the greatest part of men among us would forsake the truth, & cleave to any other religion, and that onely upon this ground, because they judge the Gospell foolishnes: Let any man among us broach an error, or heresie, and it shall have patrons at the first, bee it never so vile and absurd, and protectors afterward. When that brittish heresie of the *family of love*, tooke shipping in Germany, & arived in England (though it be an opinion void of common sense) yet it had applause amongst us, and was received of many, and would have spread it selfe further, if the preaching of the word, with the care of the Magistrate had not suppressed it. And the reason hereof is this; mans minde by nature is full of darknesse; he cannot without Gods speciall grace perceive the things of God, and so he judgeth the Gospell foolishnes, and embraceth errour, rather then the truth, yea, *loveth darknes rather then the light, because his deeds are evill. Iohn* 3. 19.

For the examination of our hearts touching this bad thought; After due triall wee shall find, that the minds of most among us are possessed herewith: for wee are indeed content to come into the assemblies where God is worshipped, and wee doe submit our selves to the ministery of the word to be taught and instructed: Therein we have our owne personall sinnes displaid, and reproved, and with all very fearfull and terrible curses of the law denounced against us for the same, both judgements in this life, judgements in death, & also judgements eternall after this life: Now let the conscience answer, what is the cause when we heare these things, that we be not moved, why are not our hearts touched with griefe and sadnesse, when we heare Gods judgments due unto us for our sinnes daily denounced against us? Some indeed there bee whose hearts tremble at the word, but small is that number. If a man runne through the streets, and cry fire, fire, our hearts are suddenly stricken with great feare: but the Minister of God may stand and cry, *fire, fire*, the fire of hell which is *kindled by the breath of the Lord like a river of Brimstone*, as the Prophet speaketh, and yet mens hearts are nothing moved: what is the cause that we should be so affected with the burning of an old house by temporall fire, and be not afraid at the voyce of God, which proclaimeth unto us eternall burning with the fire of Gods wrath? Surely the cause is this, our harts are foretalled with this false imagination, that the *curses of the law are soolishnes*, & that there be no such torments as the word denounceth, It will not sinke into the heart of a naturall man that his sins are so hainous, and Gods judgements so terrible

Examination for this thought

(i) Isa. 30. 33.

against them, as the word maketh them: And till such time as this damnable thought bee taken away, mens hearts will never bee touched with the threatnings of the law; this is a barre to stoppe the way to all such passions as the law would worke.

Againe, when the Minister of God speaketh of the pardon of sinne, and of eternall life by Christ, who hath his heart melting for joy in regard of this salvation? Though men be called upon to come into the kingdome of heaven, yet few strive to enter in: though we be daily exhorted to repent, yet few turne to the Lord: all which bee branches of the Gospell; but men beleeve them not, because their hearts bee filled with this damnable thought, *The Gospell of Christ is foolishnesse*: When the Israelites were restored from captivity in Babylon, it was as (b) *a dreame unto them*: now if that temporall deliverance seemed a dreame, what a dreame will this spirituall deliverance from the captivity of hell and death, to the liberty of the sonnes of GOD in grace and glory, seeme to be? And indeed to a naturall man it seemes foolishnesse that God should become man, and that Christ by death should free men from death, and by suffering the curse of the law, should take away the same from us, and by his righteousnes should justifie us unto life: all which notwithstanding be points of the Gospell. This also is the cause why after long teaching there is little turning, or faithfull obedience yeelded unto the Gospell; neither will it bee better with men, while this evill thought abideth in them.

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(d) Iohn. 6. 36.

(e) verse. 45.

Sect. 3.

Of this thought; I will not obey Gods word.

From the former ariseth an other most vile thought, in the heart of every natural man, as a branch of the same; namely, because the word of God is foolishnesse, *Therefore I will not performe obedience thereunto*. That this is the naturall thought of man, *Iob* teacheth plainely; for hee bringeth in the wicked (that is, every sinner) saying thus to God, (f) *Depart from us, wee will not the knowledge of thy wayes*. This the wicked man saith, not with his mouth, for none is so farre past all shame, that dares thus blasphemously speake against God; but thus he saith in his heart, his affections speake it; when hee purposeth with himselfe, to cast off the yoake of God, and to live after his owne lusts: and therefore they say further, (g) *Who is the Almighty that we should serve him?* as if one should say, It is a disgrace to mee to abase my selfe to serve God; I will not doe it. The Prophet *Ieremy* bringeth in, the Lord saying thus to his people, (h) *Stand in the waies, and behold, and aske for the old way which is the good way, and walke therein, and yee shall finde rest for your soules*: but in the same place the Iewes answer, *We will not walke in thy waies*. Shall wee thinke that they durst thus impudently answer the Lord with open mouthes? No surely; But the Prophet in these words setteth downe the purpose of their hearts, who hardned the same obstinately against the word, when they were exhorted to repentance and obedience before the Lord. Our Saviour Christ compareth himselfe to a Noble man that goeth into a farre country; now when he is gone, the citizens of his country send messengers after him to tell him, (i) *That they will not have him to raigne over them*. Which though it be properly to be understood of the nation of the Iewes, who did indeed say so to our Saviour Christ, yet it may also bee extended to all impenitent sinners, who say in their hearts; Christ shall not raigne over us: for so long as a man is uncalled, hee carieth a purpose to live in sin, some in this sinne, and some in that, and so doing, saith in his heart, *God shall not be my God, I will not submit my selfe unto his lawes. Christ shall not raigne over me*. This is plaine and manifest by mens behaviour, when they are reproved for their sinnes. Tell the covetous man of his avarice, the swearer of his blasphemie, and the drunkard of his drunkennesse, &c. will hee humble himselfe in conscience of his sinne? Nothing lesse: but his heat will swell againe thee, as his fury and impatience will soone bewray; and the reason is, because hee never thinketh of his owne estate; how by creation hee oweth homage unto God, as to his Creator: for his purpose is to goe on in sinne, and when hee is reproved for the same, his desire is crossed; which he cannot abide, and therefore rageth; shewing thereby manifestly, that in his heart he saith, *He will not obey Gods commandements*.

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Examination for this thought.

thought. And yet after just triall it will appeare, that generally this thought is rife among us for though we heare the word, and receive the Sacraments the pledges of our salvation, and will bee counted the members of Christ, yet what is the cause that there is so little knowledge of God, and obedience to his word? And why doe men in their callings shew forth so smal love, to little mercy, justice, & good conscience? The truth is, that though some have these things in them in some measure, yet the body of our people is generally void of these good vertues, and fruits of the spirit: hee that hath but halfe an eye may see it: for where is that religious keeping of the Sabbath that should bee? where is that serious performing of worshippe unto God which ought to bee? All which argue, that the heart is corrupt and deceivable, and saith indeed to God, *I will not obey thy word, Lord depart from me*. What man almost is there that saith with himselfe, *Oh miserable man, what have I done?*

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Sect. 4.

Of this thought; It is a vaine thing to worship God.

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Sect 5.

Of mans thoughts of diſtruſt.

The fourth evill thought concerning God, is, *a thought of diſtruſt*, thus framed in the minde; *God doth not regard me; God wil not helpe me; God will not bee merciſull unto mee*: This thought made entrance unto the fall of our firſt parents: for firſt *Eve* looked upon the fruit, and ſaw that it was beautifull, and then entred into her heart a thought of diſtruſt, after this manner; It may be it is not true which God hath ſaid to us concerning this fruit, and it may be God regardeth us not as we thinke he doth, in that he denieth us this fruit; hereupon her will and her affections were caried to the breaking of Gods commandement, and ſo ſhe ſinned by diſobedience, and *Adam* alſo ſinned. When the people of Iſrael murmured in the wildernеſſe (a) *Moſes ſinned* a ſinne, for hee was debarred entrance into the land of Canaan: Now what was *Moſes* ſinne? for both *hee and* Aaron (b) *prayed to the Lord, and checked the people, ſaying, Heare ob yerebells, &c. And at Gods commandement hee brought water out of the rocke*. Surely his ſinne was ſecret, even inward unbeliefe and diſtruſt in Gods promiſe, for when hee ſmote the rocke, hee might chinke thus with himſelfe, It may be that God will not now give water out of the rocke; and this ſeemes the more probable, becauſe he went beyond his commiſſion in ſmiting thrice upon the rocke, when God bad him onely to *ſpeake* (c) *unto it*. This evill thought takes hold of religious *David* alſo: (d) *I ſaid in mine haſt, I am caſt out of thy ſight*, as though hee ſhou'd ſay, Herefore I have found favour with God, but now in mine adverſitie I am utterly rejected: Againe (e) *I ſaid in my feare, all men are lyers*: that is, when feare of death tooke hold of mee, then I thought that *Samuel* lied unto mee, when hee ſaid I ſhould come to the kingdome over Iſrael. The children of Iſrael did often bewray this thought of diſtruſt, when they were pinched with hunger, and famine in the wilderneſſe, thay ſay, (f) *Can God provide a table for us in the wilderneſſe? Can hee give bread and fleſh for his people?* As if they ſhould ſay, we thinke hee cannot, nor will not: Yea the Apoſtle *Peter* was not free from this thought, for when Chriſt walking on the waters, commanded *Peter* to come unto him, hee came out boldly, & walked towards Ieſus, but when (g) *He ſaw a mighties winde, he began to ſinke*: whence came this? Surely from a thought of diſtruſt which he had in his heart, to this effect: *It may be God will not ſupport me in this my walking*: and that this or ſome ſuch thought was in his heart, appeareth by Chriſts anſwer to him, ſaying, (h) *Oh thou of little faith, why diddeſt thou doubt?* By all which it is evident that this is a naturall thought in the minde of man, which at ſometime troubleth the moſt righteous man that is. B C D

(a) Num. 20. 12.
(b) verſe. 6.
(c) verſe. 8.
(d) Pſal. 31. 22.
(e) Pſal. 116. 11.
(f) Pſal. 78. 19. 20.
(g) Mat. 14. 30.
(h) verſe. 31.

Now touching this thought of *diſtruſt*, two things are to bee ſcanned: firſt, the time when it taketh place in mans minde; and ſecondly, the danger of it. For the time; This thought doth not alwaies take place in the minde of man, but onely in the time of ſome danger, affliction, and temptation, and eſpecially in the time of ſicknes, and in the pangs of death. Thus in his grievous affliction was righteous *Iob* troubled with this thought of diſtruſt: for then he complained, that *God did hate him and gnaſh upon him with his teeth, and as his enemie, ſharpned his eyes againſt him*; yea, that (k) *hee made him as his butte, and marke to ſhoot at*. And *David* in a grievous trouble of minde, thus complained: (l) *Will the Lord abſent himſelfe for ever? And will he ſhew no more favour? Is his mercy cleane gone for ever? Doth his promiſe faile for evermore? Hath God forgotten to be merciſull? &c.* Wherby appeareth, that in his affliction he was greatly troubled with this diſtruſtfull thought; and there is no man living, but when trouble & affliction comes, hee ſhall feele in himſelfe theſe thoughts of diſtruſt. Indeed while peace & eaſe continue, preſumptuous thoughts poſſeſſe the minde; but when the daies of peace be gone, & troubleſome times approach, then preſumptuous thought give place, and thoughts of diſtruſt come in their roome and ſtead. The time of this thought.

(k) verſe. 12.
(l) Pſal. 77. 7.

II. Point, The danger of theſe thoughts of diſtruſt is very great, as the fruits thereof declare, for hence ariſe, firſt, all horrours, and terrors of conſcience, all feares, and aſtoniſhments of the heart: For when the minde ſaith (though falſly) *God doth not regard me, God will not ſave mee*, then the trembling heart is full of horror and dread. Secondly, hence commeth deſperation it ſelfe, whereby men confidently avouch that God hath forſaken them, and caſt them off, and that there is no hope of life, but preſent death, remaining for them: this thought troubleth the minde of the wicked, and of the repentant perſon alſo: for deſperation is nothing but the ſtrength of this thought of diſtruſt. Thirdly, this weakneth the foundation of our ſalvation, which ſtandeth in the certainrie of Gods promiſes; for this thought of diſtruſt denieth credit to Gods promiſes, and maketh them uncertaine: Among al other evil thoughts this doth moſt directly hinder ſalvation, for it is flat againſt faith, as water is to fire: for true faith makes a man ſay with good conſcience, (m) *Chriſt died & ſhed his blood for me, God the Father will be merciſull unto me, and ſave mee*: But this diſtruſtfull thought cauſeth a man to ſay the cleane contrarie, *Chriſt died not for me: God will not ſave me*: ſo that where this thought prevaileth, true faith is not, neither can take place. Fruits of this thought.

(m) Gal. 2. 20.

Vſe.

Vſe. Conſidering the danger of this diſtruſtfull thought is ſo great, wee muſt be admoniſhed in the ſeaſe of God to uſe all good meanes, while the daies of peace doe laſt, that it take no place with us in the day of trouble and temptation: The meanes to repreſſe it, are the preaching of the word, and the Sacraments of Baptiſme and the Lords Supper. Meanes againſt diſtruſt.

For the firſt: the word of God preached is a ſpecial meanes ordained of God, for the true applying of Gods promiſes of mercy to our owne ſoules; and therefore a moſt ſoveraigne remedie againſt this thought of diſtruſt: for when the promiſes of mercy in Chriſt, are offred unto Gods people in the preaching of the word by a lawfull Miniſter, it is as much as if Chriſt himſelfe in his owne perſon ſhould ſpeake unto them, by vertue of Gods ordinance. If God from heaven ſhould ſay to any man, mercy belongeth to thee, he would beleeve: if God ſay to *Cornelius*, beleeve thou, and my mercy belongs to thee, *Cornelius* will beleeve; if hee ſay to *Peter*, beleeve thou, and my mercy belongs to thee, *Peter* will beleeve: and if he ſay ſo to *Mary* Magdalen, ſhe wil beleeve. Loe here, when the Miniſter of God, out of Gods word, faith to any man, beleeve thou, and repent thou, and Gods mercy belongs unto thee; it is as much as if the Lord ſhould call him by name particularly, and ſay unto him, beleeve thou, and repent, and my mercy belongs unto thee: yea it is all one as if God himſelfe ſhould ſay, *I am thy Father and thou art my child*, if thou wilt repent, and beleeve.

The ſecond meanes, which is alſo very effectuall to cut off this thought of diſtruſt, is *Baptiſme*. If any earthly prince give a pardon to any man, and put the mans name in the pardon, and his owne broad ſeale unto it, the man will never doubt of his pardon, but beleeve it. Behold, in Baptiſme God entreth covenant with miſerable wretched man, and herein makes promiſe of life unto him: yea he puts the mans name in the covenant, ſealing the ſame with his owne ſeale: and therefore the partie baptized, muſt beleeve againſt this thought.

The third means, is the Lord Supper rightly adminiſtred and received: for therein the bread and wine given to the hand of every communicant by the Miniſter, are particular pledges & tokens unto them of ſpeciall mercy in Chriſt. Theſe are the meanes which we muſt uſe with all good conſcience in the daies of peace, that when troubles come, this thought of diſtruſt may not prevaile againſt us. And thus much of mans naturall evill thoughts againſt God. Many other might be added hereunto, but theſe being the principall, I omit the reſt.

CHAP. IV.

Of mans naturall thoughts againſt his neighbour.

NOw wee come to the evill thoughts of mans naturall heart againſt his neighbour. And to finde them out wee muſt have recourſe to the ſecond Table of the morall law, which containeth (a) the duties of mercie, forbidding the corrupt eſtate of man, forbidding that which mans corrupt heart thinketh naturally againſt his neighbour, for every commandement thereof is ſpirituall, forbidding not onely the wicked actions, evill words, & geſtures, but all corrupt affections, yea all evill Imaginations of man againſt man. A B

a Gal 3. 19.

This thoughts of man againſt his neighbour be of two ſorts, either without conſent, or with conſent. Thoughts without conſent, are the very firſt evill motions of the minde which a man conceiveth againſt his neighbour, to which the will never giveth conſent, and theſe are forbidden in the tenth commandement, *Thou ſhalt not luſt*.

Thoughts with conſent of will are ſuch as a man conceiving in his minde, doth withall deſire, or purpoſe in his heart to praſtiſe: and theſe are forbidden in the fift, ſixt, ſeaventh, eight, and ninth commandements; by reaſon whereof they may fitly bee reduced to five heads. They are either *thoughts of diſhonour*, againſt the fift commandement; or *thoughts of murther*, againſt the ſixt, or *thoughts of adultery* againſt the ſeaventh; or *thoughts of theft* againſt the eight; or *thoughts of diſgrace*, againſt the ninth commandement.

Sect. 1.

Of thoughts of diſhonour.

Firſt, a thought of diſhonour is any thought that tendeth to the contempt and abaſing of the perſon of our neighbour, in reſpect of our ſelves. And it is then conceived in our minds, when we thinke thus of all other men beſides our ſelves: *Such and ſuch a man, is farre inferiour unto me, a baſe & contemptible fellow in regard of me*. Example hereof wee have in the Phariſie, a man ſtrict in profeſſion, and zealous in his religion, who commeth to the Temple to pray with the Publican: now marke what he ſaith, (b) *Oh God, I thanke thee, that I am not as other men are, or as this Publican*. Which words proceed from ſuch a proud thought as this, *Lord I thanke thee, all other men are farre inferiour unto mee: I doe farre ſurpaſſe the common ſort: this Publican is a baſe fellow, and no bodie to me*. If any ſhall imagine that this thought is not in every man, but in ſome few proud perſons, I anſwer, it is by nature in every perſon living without grace: and therefore Saint *Paul* giveth this commandement, *That* (c) *every man in meekeneſſe ſhould eſteeme others better than himſelfe*, giving us to underſtand, that by nature all men thinke beſt of themſelves, and eſteeme others farre worſe than themſelves. C D

b Luk. 18. 11.
c Phil. 2. 3.

Thenſe. If this thought of diſhonour be in all mens hearts, then behold what a pallace of all Saraniceſt and damnable pride the heart of man is naturally: it is like unto the table of *Adoni-bezek*, at which hee ſate in a chaire of eſtate, and made others, even kings, to

Iudg. 1. 7.

to vse against the dogs vnder his feet, with their chaines, cut off from all one in every man by nature, he sheweth himselfe, saying, *I am the vilest*, and vexeth his brother vnder his feet, as no body vnto him. And this is the cause of much strife & hurt in all humane societies & thirst causeth many iarres, much scorning, and great contempt among men in word and deed.

Now that we may reforme this thought in vs, wee must learne to say as Iob did after he had bin afflicted, and came to see his sinnes: (c) *Behold I am vile*: and with *Abraham*, (d) *I am but dust and ashes*: and with *David*, *I am a worme, and no man*, *Psalm* 22.6. yea with *Paul*, (e) *wee must labour to see our miserie by reason of sinne*, and that will helpe to pull downe the pride of our hearts.

(c) Iob.39.37.
(d) Gen.18.27.
(e) Rom.7.24.

Sect. 2.

Of murthering thoughts.

The second evill thought of man against his neighbour with consent, is a thought of *Murther, or of any thing that tendeth thereto*. Of this wee have particular examples in Scripture. *Deut.* 15.9. The Lord forbiddeth the Iewes to have this murthering thought in their hearts: *I will not relieve the poore, I will not doe good unto them*; giving us to understand, that this was the common thought of the Iewes: or else he wold not have forbidden it: yea the Lord doth there set out this thought by two signes, first, *an evill eye*, when a man turnes his countenance from the poore, or looketh on them without compassion: secondly, *unmercifull dealing*, when a man will not helpe the poore by gift, according to his abilitie. And because all actions proceede from thoughts, the heart being the fountaine of our deedes, hence it appeareth, that this murthering thought against the poore, is rife in this age: for where is the man that doth pitie the poore, and doth good to them according to his abilitie? nay, the Lords complaint against the Iewes may be fitly applied to our times, in regard of cruelty and oppression: *The spoile of the poore is in your houses: what have yee to doe, that ye beate my People to peeces, and grinde the faces of the poore? Isa.*3.14-15.

The second example of a murthering thought, is concerning Gods Church, and it is this, *I will doe some spite or hurt to them that worship God*. For proofe hereof, read *Psal.*74.8. *David* bringeth in the Babylonians, Edomites, &c. saying thus one to another against Gods people the Iewes: *Let us destroy them altogether, and Psal.*83.4. *Let us cut them off from being a people*. And *let the name of Israel bee no more in remembrance*. Now as this was their thought, so is it the thought of all men naturally. For that which was the disposition of *Babel, Edom, Moab, and Amalek*, against Gods Church, is the disposition of all men naturally; for looke how generall the hatred of man is, so generall is the purpose of mischiefe against those that profesle religion: for all men by nature are haters of Gods Church, and people, so Christ saith to his disciples, (f) *Ye shall be hated of all nations for my names sake*: Yea *whosoever killeth you shall thinke that hee doth God good service*, and therefore this thought of doing mischiefe is so generall, even in the minde of every man by nature. This further appeareth by the continuall persecution, that hath ever beene raised against Gods poore Church, since the beginning of the world: it began at *Abel*, soone after the giving of the covenat of grace to our first parents, and hath continued to this day, and shall abide unto the end: so that if carnall men could looke into their owne hearts, they should there behold this murthering thought against Gods people. This murthering thought commeth from another wicked imagination, set downe by S. *Peter*, who bringeth in the wicked of this world, (g) *Thinking it a strange thing, that God: children doe not, as they doe, and runne not with them unto all excesse of riot: living in drunkennes, fornication, and such other abominations*; for this cause doe they conceive hatred, and so will continue, till God give them grace to repent. If any shall say this thought is not generall, for *Nabuchadnezzar* (h) an heathen man *shewed favour to Daniel, and highly advanced him*: I answer, it is true he did so, but that was a worke of Gods speciall providence, who procured him favour, and disposed the Kings heart to affect him, as hee did also the heart of the chiefe (i) *Eunuch*. Otherwise *Nabuchadnezzar* naturally did nothing but intend mischiefe against Gods Church, as his rage against the three children did evidently bewray, *Dan.*3.19.

(f) Mat.24.9. Iohn.16.3.
(g) 1 Pet.4.4.
(h) Dan.2.48.
(i) Dan.1.19.

A third exaple of this murthering thought I adde, which every Minister of Gods word may observe by daily experience, and that is this, when mens faults are particularly rebuked in the ministerie of the word, and the quicke, as it were touched, by applying the word to the conscience, then will the heart of a naturall man, thus conceive of the Minister that reproveth sinne: *This man measureth me, hee hath some spite, and malice against me, that he thus reproveth my particular faults*, when as the Minister knew them not to be his personall sinnes: but it is the power of the word that ransaketh the sinfull heart: this is the fault of all carnall hearers, who will heare quietly till their faults he rebuked, but then they thinke malitiously of the preacher, thus *Herod* dealt with Iohn Baptist, he heard him gladly for a while, *Marke.*6.20. but when he was rebuked for his *brother Philips wife*, then hee cast *Iohn in prison*. *Luk.* 3.19.20. And if conscience might bee judge, many an hearer would be found to have an *Herods* heart towards Gods Minister.

Sect. 3.

Of thoughts of Adultery, theft, and disgrace.

The third thought of man touching his neigh-

neighbour, is the thought of *Adultery*; which is the thought with consent to any unchastitie. Such a thought had *Iudah* concerning *Tamar* his daughter in law, when *he judged her an whore, and desired to lie with her, Gen.* 38. 15, 16. And with such thoughts was *Ammons* heart so vexed, that hee fell sicke for his sister *Tamar*, 2. *Sam.* 13.2. This makes a man an Adulterer in heart before God, though actually he commit not the fact, *Mat.*5.28.

The fourth is the thought of *Theft*, which is the thought with consent of beguiling or wronging another in his goods or substance. This is that *Imagining of iniquity, and working of wickednesse upon their beds, in coveting of fields, against which Micah* pronounceth a *woe*, *Mic.* 2.1. And this thought also possesseth their hearts, that with the wicked Israelites wish the time were come, wherein *they might make the Epha small, and the Shekell great*, *Amos* 8.5. that is, lessen the measure, and inhance the price, *and falsifie the weights by deceit*.

The fift evill thought, is *a thought of disgrace, which some way tendeth to the reproach, and debasing of our neighbours good name*, as, when a thing is well done, to think and judge it to be ill done, or when a thing is amisse, to judge it worse than it is: Thus *Eli* thought disgracefully of *Hannah*, deeming her to be drunk, saying, 1 *Sam.* 1.13, 14. *Put away thy drunkennesse*, when shee prayed devoutly from a *troubled soule to the Lord*, v.15. Thus *Eliab*, *Davids* eldest brother, thought disgracefully of *David*, when he shewed himselfe willing to encounter with *Goliah* that reviled the Hoast of the living God, saying, 1 *Sam.*17.28. *I know the pride and malice of thine heart, that thou art come to see the battell*: when as indeed the Spirit of God put that motion into his heart, to take away the shame from Israel, as the happy event declared plainly. So when our Saviour Christ spake most comfortably to the sicke of the palsie, saying, *Mat.*9.2. *Be of good comfort, thy sinnes are forgiven thee*; then the cursed hearts of the wicked *Pharisees* thought thus in themselves, *This man blasphemeth*, v.4. And when the gift of the holy Ghost was sent upon the Apostles, causing them to speake strange tongues, to the great admiration of men of divers nations, then some of the *malicious Iewes thought they were drunk*, saying, scoffingly, *Act.*2.13. *They were full of new wine*. And this thought of disgrace is in every man naturally, bringing forth continually the fruits of disgrace, as *Envie, Strife, Emulations, Dissentions, and Debates*: for *love thinketh not evill*, but naturally true love is wanting in all men: and therefore they cannot but thinke evill of others.

Wee see the five evill thoughts of mans naturall heart against his neighbour, touching which, two things are yet further to bee scanned, to wit, when these evill thoughts do arise in the minde, and in whom they are. For the first: it is true, that they do not at all times arise in mens minder, but then only when occasion is given: for mans heart is like tinder or dry wood, which burnes not of it selfe, but so soone as fire is put to it, then presently it kindleth. when you come to talke with a naturall man, it may be for the present, he thinketh not to lie, but give him occasion to lie, and then he soone bethinkes himselfe thereof, and will not spare to utter it, if it may make for his advantage. And the like we may say of Malice, Adultery, Theft, Disgrace, or any other sinne against our neighbour: Doe but minister occasion thereabout to the naturall heart of man, and he thinketh of them, and without Gods grace restraining, or renewing him, will bring forth the same in action.

The second point. In whom are all these evill thoughts? *Answer.* In all men naturally without exception, till they bee renewed by Gods speciall grace: Yea, the truth is, these thoughts doe every where abound, for looke what men doe practice, that first of all they thinke, for the thought is the beginning of every action: But in the world all sinnes against the second Table doe abound, as the practice of Dishonour, of Murther, Adultery, Thefts, and Disgraces: and therefore these evill thoughts from whence these actions come, must needs be common.

Vse. By this we may see what a huge masse of corruption the naturall heart of man is, without Gods speciall grace: for thoughts of dishonour make a mans heart a pallace of pride, like the table of Adonibezek: Also thoughts of cruelty make mans heart a slaughter-house: Thoughts of Adultery make it a most filthy stewes: Thoughts of Theft make it to become a den of theeves, wherein all manner of fraud, and bad dealing is plotted & devised: and lastly, thoughts of Disgrace make it a fountaine of backbiting, debate, slander, and reviling: And therefore howsoever the outward life may be ordered civilly, yet without Gods grace mans heart is most vile: and those that pleade their good nature, and good meaning are here confuted, for naturally the heart thinkes all evill against his neighbour.

CHAP. V.

Of mans naturall thoughts concerning himselfe.

Sect. 1.

Mans proud thoughts of his owne excellency.

THe third kinde of mans naturall evill thoughts, are such as concerne himselfe, and they are principally foure.

The first may be fitly tearmed *a thought of pride*, whereby every man naturally thinkes himselfe most excellent, and farre to exceede

Re all

all other men whatsoever: thus the Prophet *Esay* brings in Babylon speaking in her heart, that is, thinking, *I will ascend into heaven, and exalt my throne above or beside the starres of God*, as if she should thinke with her selfe, *I am far more excellēt thā any other whatsoever, & therefore I am to be exalted from the earth to heaven, and to be matched with God himselfe*. And the Prophet *Zephany* brings in Ninive speaking thus in her heart, (*a*) *I am, and there is none beside me*. And so the proud Pharisee in his private & secret prayer to God, saith, (*b*) *I thanke thee Lord that I am not as other men*, meaning that he is more excellent. And the whore of Babylon (*c*) is brought in saying of her selfe, (*d*) *I sit as a Queen, and am no widow, and shall see no mourning*. All which places shew this to be the nature of man, to exalt himselfe in his owne heart, above all others. If any shall say, hereby no more can bee proved, but that this thought is in some proud and insolent persons: I adde therefore, that as our first Parents in the beginning did learne that proud lesson of the devill, *Ye shall be as gods*: so wee being in their loynes when they sinned, and descending from them by ordinary generation, doe together with our nature receive that corruption from them; whereby wee thinke thus proudly of our selves, that *wee farre excell others, and are as little gods on earth, in respect of others*. Indeed the most will say for themselves, we doe abhorre this proud thought, neither did we ever finde it to bee in us: But we must know, that the lesser wee discerne it in our selves, the more it reigneth in our hearts; and the more we discerne, and bewaile it, the lesser place it taketh in us.

The danger of this thought.

Now touching this thought of pride, two things must be observed: the *danger*, and the *highest degree* of it. For the *danger* of this thought; The outward affecting of strange fashions in apparell is a wonderfull pride; But the most vile and wretched pride of all, is that spirituall pride of the heart, whereby a man despiseth all other, in regard of himselfe, and thinketh himselfe farre better than any. This I manifest by sundry reasons: as first, from the fruits of this inward pride, for hence doe flow many damnable sinnes in mens lives and conversations: as first, *Ambition*, whereby men are not content with that estate, wherewith God hath blessed them: but doe seeke by all meanes to be advanced to higher dignitie and estate. Secondly, *Presumption*, whereby men dare enterprise things beyond their calling, and above their power, taking upon them more than they are able to doe. Thirdly, *boasting*, whereby a man speaketh of himselfe more than is seemely, and extolleth himselfe above his desert. Fourthly, *Hypocrisie* when a man pretendeth hee hath that grace and religion, which indeed hee hath not, or else maketh shew of more grace than is truely in him. Fifthly, *Obstinacy*, when a man persisteth in an errour, and will not yeeld to the truth, though it bee manifested unto him. Sixtly, *Contention*, whereby men strive one against another in word or deed, without relenting. And lastly, *Affectation of Novelties*, especially in outward attire, for when a man conceives so highly of himselfe, then withall he thinkes no manner of attire good enough to beautifie, and adorne his body; and so begins to devise, and effect strange and foraigne attire.

Fruits of inward pride.

Secondly, the *danger* hereof appeareth hence, that where this thought of pride raigneth, (as it doth in all men naturally) there the spirit of grace dwelleth not: *Mary* in her song saith well, *Luke 1.52. God scattereth the Imaginatiōs of the proud*: that is, of those which have this conceit of their owne excellency above others: and Saint *James, Iam.4. 6. God resisteth the proud, and giveth grace to the humble*: yea, *thus saith he that is high and excellent, Isa.57.15 I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble: But he that lifteth up himselfe, his minde is not right in him, Hab.2.4.*

Thirdly, such is the danger of this sinne, that when all other sinnes die in a man, this thought of pride dyeth not: nay, when other sinnes are mortified, and Gods graces come in stead thereof, yet this will then revive, and make the graces of God matter whereof to worke; as whē an ignorant person attaines to some knowledge, this pride will take occasion from that gift of God, to puffe up the heart: yea, when a man in true humility of heart, shall renounce the actions of pride, yet then will pride bee working, for this is a fruit of pride, to thinke well of our selves, because we are not proud.

The height of this thought.

II. Point. The *highest degree* of this pride is, when a man thinketh himselfe to be equall with God. This is a most notorious, nay, an abominable height of pride, and yet the truth is, some men have come hereunto. Thus the king of *Babel* thought of himselfe, when he said in his heart, *Esa.14.14. I will ascend above the height of the clouds, and will be like the most high*. It may seeme strange that men should thinke thus of themselves; but wee must know, that men may doe it two wayes: first, when they think they have power of themselves, whereby they are able to match or countervaile the power of God: so thought *Nebuchadnezzar*, when hee said, *Dan.2.15. Who is that God, that can deliver you out of my hand?* Such a thought had proud *Pharao* in his heart, when he said to *Moses*, & *Aaron, Exod.5.2. Who is the Lord, that I should heare his voyce, and let Israel go?* Secondly, whē they take to themselves Gods honour, and thinke it to be due to them: Thus did *Herod*, (*e*) when by silence hee approved the blasphemous voyce of the people, who cried unto

(*e*) Act.12.22.

to him, *the voyce of God, and not of man*. And thus Antichrist sitting in the Temple of God, *2 Thess.2.4. Exalts himselfe above all that is called God, or worshipped*. Now that man of sin, is the Pope of Rome; for howsoever in word he humble himselfe, and call himselfe the servant of servants; yet indeed through the pride of his heart, he sitteth as God, taking unto himselfe that honor which is proper to God: for he claimeth power to prescribe new rules of Gods worship, to forgive sinnes, to make lawes to binde the conscience properly, yea, to open and shut heaven, and to dispose at his pleasure of earthly kingdomes; he taketh upon him, to dispense with the morall law, and with Apostolicall constitutions: all which belong to God alone, and none dare claime them to belong unto him, but hee that matcheth himselfe with God; and this is the highest degree of pride.

Bellar. de Rom. Pontif. lib. 4.

Examination for this thought.

The use. By this every man may see what hee is of himselfe, what a cursed and proud nature he carrieth about with him: for every man naturally when occasiō is offered, thinks highly of himselfe, and basely of others in regard of himselfe. Let us therefore take notice of this Satanicall pride that is in our nature, and strive against it, for who would not bee ashamed to say with the proud Pharisee, *I thank thee Lord, I am not as other men, &c.* or with the arrogant Iewes, *Stand apart, touch me not, I am holier than thou*. *Isa.65.5.*

Sect. 2.

Mans thought of his owne righteousnesse.

The second evill thought concerning a mans selfe, is this, *I am sufficiently righteous, and I need no repentance*. That this is the thought of every man naturally, appeareth by the Lords commaindement to the people of Israel, forbidding them to say in their hearts, when they were placed in the promised land, that *for their owne righteousnes, the Lord brought them in to possesse it*; *Deut.9.4.* Whereby hee gives us to understand two things: First, that as the Iewes did there, so every man thinkes himselfe to be righteous: And secondly, hee thinkes, that God doth give his blessings unto him for his owne righteousnesse: for the Lord useth not to forbid such a thought as men naturally have not in them: so in like manner when *Jeremy* rebuked the people for their sinnes, they said, *Jer.2.35. They were innocent and guiltlesse, they had not sinned*. And the Church of Laodicea saith thus of her selfe, *Rev.3.17. I am rich and need nothing*: that is, I aboūd in spirituall graces. This is the thought of the proud *Pharisee, who trusts in himself, that he is just*. *Luk.18.9.* to 14. and therefore braggeth unto God, that he is not such and such, but he doth this and that, he fasteth, he gives almes, pales tithes, &c. and in plaine termes his heart saith thus: *I am righteous, I need no repentance*: for of such Christ spake, when he said, *Mat.9.13. He came not to call the righteous, but sinners to repentance*. And again, *Luk.15.7. I say unto you, that joy shall be in heaven for one sinner that converteth, more than for ninety & nine just men which need no amendment of life*: where wee must observe, that Christ meaneth not, that there are indeed some so righteous, that they need no amendment; but he speakes according to the opinion which some have of themselves; to wit, that they are righteous, and need no repentance; by all which it is more than manifest, that this is a naturall thought of a man concerning himselfe.

This evill thought reigneth in our age and time, as all the former doe: for come to an ignorant man, that hath not beene instructed in religion, reason with him touching his estate, and aske him, whether he can keepe the law of God, or not? he will answer, he can; he loveth the Lord his God with all his heart, and his neighbor as himselfe: Aske him how he looks to be saved; his answer is, by his own righteousnesse, and for his owne goodnesse. If due examination were made, this would be found to be the thought of many that live in the Church among us: and there is none by nature free from this thought.

Hereby then we may see, that the thoughts of every man, be he what he will, are plaine Papistry, for Popery is naturall: One chiefe pillar and ground thereof is *justification, and salvation by workes*; which opinion every man brings with him from his mothers wombe. And so it is in the point of merit, men naturally thinke they receive the good things which they have from God, for their owne righteousnesse.

Secondly, hence it appeareth, that it is a matter of great difficulty, to bring a man throughly to renounce his owne righteousnesse, and soundly and heartily to imbrace true religion, and the righteousnesse of Christ by faith. This is no lesse than the change of nature, and yet this must every man doe, that will be saved, hee must become nothing in himselfe, that he may be all in Christ Iesus: which is as impossible to nature, as to change water into fire, and therefore men had need to beware how they put off the time, and neglect the meanes in which GOD sheweth his power in working this change in the hearts of his Elect.

Thirdly, hence was the evident cause of that preposterous course of the world, which most men take in spending their wit, and strength, some for riches, others for honours and pleasures, and in the meane while they can spare no time for religion, to seeke Gods favour in Christ, and the graces of the Spirit: it may be they will afford a good word unto religion, but yet they regard it not in respect of other things: and things be behaviour one of some few, but of all sorts and degrees of men in them. Now the cause hereof is this cursed evill thought, whereby men perswade themselves, *They be righteous, and need no repentance*, and till this thought

be rooted out of mans heart, hee will never value the word and religion of God. according to the worth thereof, so as with the good *Merchant, he will part with all that he hath, rather than he will be frustrate of this pearle, Mat.* 13.45,46. Indeed men use to pleade thus for themselves: We confesse our selves to be sinners, and therefore we cannot thinke such a wicked thought, *that we need no repentance*: But we must know, that both these may well stand together, in the wicked heart of man: he may confesse himselfe to be a sinner, and yet thinke that he is righteous: for is not this the common practice, to make great sinnes little sinnes, and little sinnes no sinnes? Doe not men cloathe vice in vertues robe, and turne out vertue in the rotten ragges of vice? Is not drunkennesse counted good fellowship, and kinde neighbourhood? Is not wearing made the token of a brave minde, and pride counted decency, and fornication but a tricke of youth, and covetousnes esteemed good thrift, and carefulnesse? On the other side, is not the more sincere profession of religion termed precisenes, Puritanisme, Hypocrisie, and such like? doth not hee that restraineth the common sinnes of the time, make himselfe a prey to the mouthes of the ungodly? Now where these things are, though the mouth say, *I am a sinner*: yet the heart thinketh *I am righteous*, and so it is apparent this thought is common among us.

A

B

Sect. 3.

C

Mans thought of security in the day of peace.

The third evill thought concerning a mans self, is, *a thought of security*: in the time of peace and prosperity, men say, thus in their hearts, *I am free from all Gods judgements, I am in no danger of hell, death, or condemnation*, but sure enough of salvation. It may be thought, that none is so bewiched of the devill, as to have this conceit of himselfe, but the Scripture is most plaine in the proofe hereof, *Esai.* 10. 6. *The wicked man* (such as is every man by nature, as we shewed before) *saith in his heart, I shall never be moved, nor be in danger.* And the Prophet *Isaiah* brings in wicked men, saying, *Isa.* 28.15 *We have made a covenant with death, and with hell we are at agreement*: which must not be understood as done indeed (for death and hell will make league with none,) but only in mens wicked imagination, perswading themselves, that they be in no danger of hell, or of the grave: for in such phrases words import, that, *though a scourge, runne over and passe through, yet it shall not come at us*: yea, righteous *David* was overtaken herewith, that in his prosperity he said in his heart, *Psal.* 30. 6. *I shall never be moved*: much more then is it the thought of every naturall man, to say with the rich foole, upon the increase of outward blessings, *Luk.* 12. 19. *Soule, soule, take thine ease, thou hast enough, nothing can hurt thee.*

D

The Use. By this we may come to the knowledge of a thing which falleth out in all ages, worth our diligent observation. It hath pleased God from time to time, to send his Prophets and Ministers to call his people to repentance: thus did *Esay, Jeremy, Ezek, Amos*, & the rest; yea, the *Lord himself* (as *Zephany* saith, *Zeph.* 3.5.) *brings forth every morning, and bringeth his judgements to light*, which should turne men from their sinnes, *he faileth not, and yet the wicked will not learne to be ashamed.*

To come to our own times: it hath pleased God to stirre up many worthy Ministers unto us, who spend their time, and strength, in labouring to bring men to repentance, & salvation, but yet who is he almost that turneth from his sinnes? yea, the Lord himselfe, as in former times, so now doth preach from heaven by his judgements, as famine, plague, &c, and yet by lamentable experience, we see that the body of our people remaines secure, they are *setled on their lees, Jer.* 48.11. *frozen in their dregs, Zeph.* 1.12, no man stirs up himselfe to say, *What have I done?* *Jer.* 8.6. Now the cause hereof is nothing else, but this cursed thought of *security*, whereby a man saith thus in his heart, *I am free from Gods judgements.* Reade *Mat.* 24.37. *As it was in the dayes of Noah* (saith our Saviour Christ) *so shall it be in the dayes of the comming of the Sonne of man: they did eate, drinke, mary wives, and give in marriage, and knew nothing till Noah entred into the Arke, and the flood came and tooke them all away.* Question. How could it be that they should know nothing, seeing *Noah* had preached unto them of the flood, an hundred and twenty yeares before? *Answer.* Surely it was as if they had knowne nothing, for they would not beleeve him, it would not sink into their heads, much lesse settle in their hearts, that God would destroy all the world by water: and so may it be said of these times; *we know nothing*, though we be called to repentance by the ministerie of the word, yet we will not repent, & though we heare of Gods judgements, we thinke our selves free from them, and will not beleeve til the beesome of his wrath sweepe us all away, as the flood did the old world.

Remedie.

Wherefore to redresse among us this damnable thought of security, let us consider our grievous sins in particular, and set before our eyes the curse of God, both temporall judgements, and eternall death due unto us for the same. It is the applying of Gods heavy wrath that must make us shake off this secure thought, which the rather we must do, though it be grievous to the flesh, and a pang unto death in a naturall man, because till this thought be removed, the saving graces of Gods spirit will not take rooting in our hearts

Sect. 4.

Mans faint thoughts in time of distresse.

The 4. and last evill thought of mans heart touching himselfe, is this; In time of misery he saith, *His trouble were greater, and worse than indeed they are.* Iob complaines in his affliction, that (*b*) *his griefe and misery was heavier*

b Iob 6.2,3.

than the sand of the sea shoare. And the Church in great affliction cals thus to passengers (*c*) *Behold, and see if there bee any sorrow like unto my sorrow which is done unto me:* and that it is the thought of every mans heart naturally, appeareth by experience: for let a man be in distresse outwardly, or else touched in conscience for his sinnes, when you shall labour to minister comfort unto him according to Gods word: he will answer, *there never any was in like case to him, so grievously tormented and afflicted as he is.* And indeede it is the property of mans naturall heart, to esteeme his crosses to be exceeding great, yea oftentimes to deeme that to bee a crosse, which is none at all; the reason is, the want of judgement rightly to discerne the state of their afflictions: and the want of strength to support us in it is: (*k*) *For if thou be faint in the day of adversitie, thy strength is small.*

c Lam. 1.12.

k Prov. 24. 10.

For the *remedy* of this evill thought, first we must seeke to rectifie the Imagination, by bringing the minde to a right conceit of the affliction: this is a speciall course to be observed in dealing with them that bee oppressed with any distresse: for a strong conceit of a mans owne misery doth many times more hurt, than the misery it selfe: therfore be sure the judgment be well informed, and then the cure is halfe wrought. This done, the partie afflicted may well consider the desert of sinne, in the endles torments of the damned, which the Lord *preventeth* in his children by temporall *chastisements* in this life: (*l*) *For when we are judged, we are chastened of the Lord, that we might not be condemned with the world:* And so labouring to be humbled for sinne, and to lay hold on Gods mercy in Christ, through whom all things, even afflictions worke together for the best, no doubt he will bee able to say, (*m*) *I will bear the wrath of the Lord, because I have sinned against him: And (n) why are thou cast downe, oh my soule, why art thou disquieted within me? wait on God, for I will yet give him thanks, he is my present helpe, and my God.* Thus much of mans evill thoughts concerning himselfe.

l 1 Cor. 11. 3.

m Mich. 7. 9.

n Psal. 43. 5.

CHAP. V.

Of the want of good thoughts in every man naturally.

Sect. 1.

Good thoughts about temporall things be ill and of much want.

HAving spoken of mans naturall evill thoughts concerning God, his neighbour, and himselfe, we come in the second place to be discovered what they be concerning the things of this life, for the Lord hates *Edom* for *the evill of their thoughts*, & *Ephraim* is said to *worke wickednesse* for the Lord here saith, *his thoughts are evill from his youth*, and *Christ* saith, *they are onely evill every day*: none looked upon with more severitie, and condemned, than evill thoughts: *Gods* [illegible] concerning things temporall & eter-

A This want must be considered either in respect of *temporall*, or of *Spirituall* things. By *temporall* things I intend such worldly affaires and actions, as concerne mans naturall life; wherein though good consideration be not quite away, yet we must know, that the same is corrupt, and very weake and imperfect, even as reason is, and there is much want in every man in this behalfe. *There is one alone* (saith (*a*) *Salomon*) *and there is not a second: which hath neither sonne nor brother, yet there is no end of his travell: neither can his eye be satisfied with riches; neither doth he thinke, for whom doe I travell?* here behold a notable example of this want of good consideration about earthly things: that a man should spend both his wit and strength in heaping up riches, and knows not to whom he shall leave them. But wee need not be inquisitive for examples: for we may daily observe in our selves and others, apparent want of good consideration in these worldly affaires: which must not seeme strange unto us, seeing that reason it selfe, the ground of consideration is greatly blemished through the corruption of nature, about these earthly things.

a Eccl. 4.8.

B

Sect. 2.

Good thoughts in matters spirituall, be altogether wanting.

The first good thought wanting.

In things spirituall, which concerne the kingdome of God, there is in our nature an absolute want of good consideration; herein of our selves we have no good thoughts: *We are not of our selves* (saith (*b*) *Paul*) *sufficient to thinke any thing, that is, any good thing, as of our selves.* The whole body of the Gospell is therefore called a *mystery*, because the things therein contained and revealed are such, as (*c*) *never came into mans heart to thinke.* This we may observe specially in 4. things: 1. of Gods presence & providence, 2. of Gods judgements, 3. of our sinnes, 4. of obedience to God.

b 2 Cor 3.5.

2 Hos. 7.2.

c 1 Cor. 2.9.

First, man by nature doth not thinke of, or consider *Gods presence and providence*, to be [illegible] in all his wayes, in thought, word, and deed: hence the Lord complaines against *Ephraim* and *Samaria*, that they consider not in their hearts that remember all their wickednesse: And the same is true of every naturall man, being left to himselfe; for all by nature are equally corrupt with originall sinne, and so are destitute of this good thought, which yet we may suppose christians ought to have, that naturally is common to them with heathens. *God sees me, God heares me, God knowes my wayes, God is about my paths, God is about my bed, and spies out all my wayes.* And indeed it is a worke of grace to have the heart thus set upon the Lord, and to consider that *God beholds us always, marks us, considers our thoughts, words, and actions*, and is every where present with us by his power, knowledge, and bloud: and this is the ground of all true feare and obedience unto God.

Pag. 460.

Secondly, a man by nature doth not consider of the [illegible] of the [illegible] of God, & [illegible] & eter-

The second good thought wanting.

ceernall due unto sin. This thought was wanting in the men of the old world, though *Noah* preached unto them an 120. yeares of the general deluge, yet the cõsideration of it took no place in their hearts; & therefore it is said. *Mat.24.38,39. They knew nothing till the flood came and tooke them all away*: from the want of this thought it came to passe, that *Lots sonnes in law thought their father had but mocked, when he told them that God would destroy Sodom, Gen. 19.14.* Hence it was that the *Rich foole* blessed himselfe in his heart, saying, *Luk.12.19. Soule, soule, take thine ease*, & never bethought himselfe of any danger, till it was said unto him, *O foole, this night wil they fetch away thy soule*, v.20 And shall we thinke this thought is wanting at this day, seeing Christ hath said, *Matth. 24.37. As it was in the dayes of Noah, so shall it be at the comming of the sonne of man.*

The third good thought wanting.

Thirdly, a man naturally doth never *bethink himselfe of his owne sinnes*; he hath no purpose of heart seriously to examine his life past, or to repent of such sinnes as he findeth in him: This appeares by the Lords owne complaint against the Iewes, who were so farre from turning from their sinnes, that not one would say in his heart, *Ier.8.6. What have I done?* nay whe they had committed most sottish Idolatry, *Isa. 44.16,17,19,20. In making an idol god of one part of a tree, with the other part whereof they had rosted their meate, & warmed themselves: yet they considered not this in their hearts, neither had they knowledge or understanding to say, I have burnt halfe of it in the fire, I have baked bread upon the coales thereof, I have roasted flesh, and eaten it: & shall I make the residue thereof an abomination?*

The fourth good thought wanting.

Fourthly, a naturall man doth not *consider what duty and service he owes to God*: his minde is wholly bẽt to his own waies, but the *Lords talent lyes hid in the ground wrapt up in a napkin, Mat.25.18.* Hereof the Lord complaines against the Iewes, *Ier.5 24. That they say not in their hearts, Let us feare the Lord our God*: hence it was that the *foolish virgins, Mat.25. 38.* did content themselves with the blasing lampe of an outward profession, and never bethought themselves of that oyle of grace, which God required in all these, that would enter with Christ into his bridechamber, till it was too late: and the slight-seeing of God at this day, declares the generall want of this consideration.

Sect.3.

The fruit of this want of good thoughts.

Hereafter we must know, that this want of good consideration is a grievous evill, and a mother sinne, from whence, as from a fountaine, streames of corruptions and transgressions, both of heart and life, do issue forth: first, hereby we are disabled from yeelding unto God that obedience of heart, which his law requires: for how can we *love the Lord with all our thought and minde, and our neighbour as our selves, Luk.10.27.* as God commands, when as naturally our hearts are voide of all good thoughts towards God, & towards our neighbours? Againe, whence comes sinning with an high hand, when men sinne, and wil sinne? whence comes it, that men blesse themselves in their sins, & flatter themselves in their owne cies, while they go on in sinne, but from want of consideration of Gods presence, & of Gods judgements? This *Abrahams* knew well, and therefore said of the people of Gerar, *Gen.20. 11. Because they wanted the feare of God*, that is, al consideration of Gods presence, & of Gods Iudgements, *therefore they would kill him for his wives sake.* Whence also comes that sensuality, whereby men addict themselves wholly to the profits, pleasures & honors of this world, never minding heaven or hell, but from want of consideration of their duty to God? If men did use to call themselves to account for their sinnes, or did set before their eyes the judgements of God due unto them, it could not be that there should bee such want of contrition towards God, or of compassion towards their brethren, as every where abounds. And the like might be said of many other capitall sins, all which proceed from the want of good cõsideration. Where by the way wee may observe, that our common people doe farre deceive themselves in this perswasion of themselves, *That by nature they have good hearts, and good meaning.* If you charge them with the sins of their lives, they will straight way pleade their good intention, and say, though they sometime faile in action, yet they meane well alwayes. But the truth is, naturally *well meaning, and good consideration*, in spirituall things is altogether wanting. And therefore while men doe sooth up themselves in their good meaning, they deceive their owne hearts through ignorance of their naturall estate: and they must know, that they can never come unto Christ, that they might have life, till they bee quite gone out of themselves, in regard of such conceits.

CHAP. VII.

The use of the former doctrine.

Sect.1.

That the Scripture is the word of God.

HAving seene what evill thoughts be in every man naturally, and what good thoughts be wanting in him: it followes now to make some use of this doctrine concerning mans naturall imaginations.

The first use shall be against all those, who thinke the Scripture to be meere policie, devised by man, to keep men in awe. But we are to know, that the holy Scripture is no device of man, but every word of the everliving God, wch I shall more fully use of the former doctrine: The Scripture is in generall,

rall, that all the imaginations of every naturall man are evill, & that continually. Now it doth not onely affirme this in generall, but declares it also in particulars, for elsewhere it sheweth what those particular evill thoughts be, which the naturall minde of man frameth concerning God, his neighbour, and himselfe. Againe, the same Scripture saith in generall, *The good thoughts and considerations*, are naturally wanting in every man; & elsewhere it declareth in particular what those good thoughts be which enter not into the minde of a naturall man: both these have bin plainely shewed out of the word of God. Now hereupõ it doth necessarily follow, that the Scripture is the word of God: for let the cunning Atheist shew whence it is that the Scripture doth declare mans thoughts, hee cannot say, of man; for no man knoweth the thoughts of another; nay hee cannot finde out his owne thoughts: neither can he ascribe it to any Angell good or bad; for the minde of man is hid from them; they know not mans thoughts. It remaineth therefore, that as God alone is the searcher, of the hearts, so, that scripture which declareth unto man what be his thoughts, is the only word of the same God: Indeed God used man for his instrument, in the penning and delivery of the Scripture, but hee himselfe by his Spirit is the sole author thereof.

Sect.2.

That man hath no freewill to good by nature.

The second use shall bee against the *Papists*, who ascribe to mans will a naturall power to that which is truly good, as by *it selfe to co-worke with Gods grace in the first act of mans conversion.* But the charge of evill here laid upon the frame of mans naturall heart by God himselfe, doth teach us otherwise: for looke how farre the frame of the minde, which is the principall part of the soule, is corrupt for thoughts & imaginations, so farre is the will, the inferiour part of the soule, corrupt in willing. But the minde is naturally so corrupt that it cannot thinke a good thought, and therefore answerably the will by nature is so corrupt, that it cannot will that which is truly good: if it be said, that man hath liberty of will in humane actions and in civill duties: *Answere* He hath, but yet such actions proceeding from a corrupt fountaine, are sinnes in owne naturall man, howsoever for the matter of the workes they may bee called good, being such as God himselfe ordained.

Bellarm. de grat. & lib. arbit. libr. 1. cap. 15. sect. 10.

Of the threefold reproving and suppressing

The third use shall bee for admonition unto them, to whom is committed the education of youth, as *Parents, Masters, Tutors, &c.* that seeing the imaginations of mans heart are evill from the youth, therefore they must all joyne hand in hand betime to stop up, or at least to lessen this corrupt fountaine. Parents must sow the seedes of grace into the minds of their young children, that if it were possible, even at their mothers brest they might be nourished in the faith. Thus dealt *Lois* and *Eunice* with their young *Timothy*: for *Paule* saith, (a) *He learned the holy Scriptures * of an infant.* Then as their children grow in deferation and use of reason, they must bee (b) nurtered in religion, and have the grounds thereof by often repetition driven into their hearts: for this is the best meanes to free their minds, though not altogether from naturall imaginations, yet from the force and poyson thereof: for (c) *folly is bound to the heart of a child, but the rodde of teaching*, that is, instruction with correction, *will drive it away from him:* yea, when as the (d) *child sets at liberty makes his mother ashamed*; yet will (e) *the sonne that is well instructed, give his father rest, and yeeld delight unto his soule.* Further, where Parents leave, there Masters and Tutors must take hold, building up that good foundation which is laid to their hand, that by them also the streame of mans naturall imaginations may bee stopped: yea, though parents should neglect this duty towards their owne children, as too many doe at this day, yet each godly Master, if he desire to have Gods Church in his house, must instruct his family, as (f) *Abraham* did, and labour for circumcision of heart both to his children and servants, even as (g) *Abraham did circumcise not onely those that were borne in his family, but also those that were bought for money.* Both Parents and Masters are carefull to prevent diseases, and to breake off sicknesses at the beginning in their children and servants, which by the continuance might bring bodily death: oh then how carefull ought they to be, to stoppe betime the course of naturall imaginations in them, which without the speciall grace of God, will bring eternall condemnation both to soule and bodie? And the rather must this ought be taken in youths, and that betimes, because custome, whether in good or evill, is (h) *a second nature.* (i) *Teach a child in the way of his way, and when hee is old he will not depart from it.* But, (k) *can the blacke Moore change his skinne, or the leopard his spots? then may you also doe good, that is accustomed to doe evill*: wherein the vices of the mind, as the diseases of the bodie, by longer continuance they grow more incurable. Yea, all the studie and paine of Schooles, either for their owne private, or for the publike good, must seeke to bring it to God for the sanctification of their middles from their owne corruption, least being left unto themselves, they become vaine in their imaginations. *David* a man according

(a) 2. Tim. 3. 15. * ἀπὸ βρέφους.

(b) Eph. 6. 4.

(c) Prov. 22. 15.

(d) Prov. 29. 15.

(e) Ibid. 29.

(f) Gen. 18. 9.

(g) Gen. 17. 23

(h) Plato. 7. de leg.

(i) Ier. 13. 23.

to Gods owne heart, prayed at least ten times in one (a) Psalme for the teaching of God in the understanding of his law: Oh then what great cause have we to doe? whose (b) *minds are* naturally *set in evill workes*; being blind in the things of God (c) *not able to perceive them*: but on the contrary, wholly prone to invent and to embrace that which is evill,

a Psal. 119.
b Col. 1. 21.
c 2 Cor. 2. 14.

Sect. 4.

Of repentance for evill thoughts.

The fourth and last use shall be for practice to every child of God: for if the Imaginations of mans heart bee evill from his youth, then there must bee *repentance* for secret thoughts which never come into action, yea though we never give cōsent of will thereto. When *Ioel* proclaimed a fast, and called the people to humiliation, he bids them (d) *Rent their hearts, and not their garments*: and *Peter* said *to Simon Magus*, (e) *Repent of this thy wickednesse, and pray God, that if it bee possible, the thought of thy heart may bee forgiven thee*: both which places doe plainely shew, that true repentance is not outward in change of speech or attire, but inward in change of the thoughts of the minde, and affections of the heart. And hence it is that *Paul* prayeth for the Thessalonians, (f) *That they may be sanctified throughout in soule, & body, & spirit*, that is, in the *mind*, where is the framing of the thoghts. Now if sanctification bee required in the minde, then must there bee repentance of the sinnes that are therein. This dutie the Lord himselfe vouchsafeth to teach, and therefore we must make conscience to learne and practice it, if wee would bee truly turned to the Lord. And to move us hereunto, consider the reasons following.

d Ioel. 2. 13.
e Act. 8. 22.
f 1 Thess. 5. 23.

1. Reason. First, the curse of God, even the pangs and torments of the damned, both in this life and after death, are due to the person of man for his wicked thoughts: for *cursed is every one* (saith (g) *Moses*) *that continueth not in all things that are written in the Law to doe them*: so that he which breaketh the law but once, and that in thought onely, is accursed, because hee hath not done all things that are written therein. Now wicked thoughts are a breach of the law: for *Salomon* saith, (h) *Doe they not erre that imagine evill?* and again, *The thoughts of the wicked are an abomination to the Lord*: yea, the want of good thoghts is a breach of the Law: for *Christ* (i) saith, *Thou shalt love the Lord thy God with all thy thoughts*, and therefore wicked thoughts must needs deserve this curse. The fall of the divels was most fearefull and irrecoverable, and (though it be not certaine) yet most Diuines agree in this, that their sinne was first in thoughts, and therefore wicked thoughts are deadly evills. Also to shew the wickednesse of evill thoughts, God hath set his brand upon them since the fall of *Adam*, that by them not onely mans bodie, but also his minde and memorie, are farre sooner confounded then by outward accidents; this was not so by creation, and therefore it is the heavie curse of God upon them.

g Deut. 27. 26.
h Prov. 14. 22. & Prov. 15. 26.
i Mark. 12. 30.

2. Reason. Order of producing actions. Secondly, these wicked thoughts bee the roote and beginning of all evill in gesture, word and deed; there cannot bee an action before there be a thought: for this is the order wherby our actions are produced: first, the minde thinketh: then that thought delighteth the affection, and from that commeth consent of will: after consent of will, commeth execution of the action, after execution commeth trade and custome by often practice: and upon custome (if the worke be evil) commeth the *curse*, which is eternall death. How great a cause therefore have we to repent us of the wicked imaginations of our hearts? The old world indeed was drowned for their actuall abhominations, but no doubt, the Lord had great respect in that judgement to their wicked thoughts, which were the roote of all: and therefore he mentioneth them as a cause of the flood. *Gen.* 6. 5.

1. Examination of evil thoghts. In this *repentance* three things are required; first, a due *examination* of our hearts concerning these imaginations, which we may take by the knowledge of those points before handled, of mans naturall thoughts concerning God, his neighbour, and himselfe: And to further us herein wee must remember that all the evill thoughts before mentioned be in us naturally: so as if we be left to our selves, when occasion is offered, wee will conceive them in our minds, as *that there is no God, that the word of God is foolishnesse, &c.* Againe, we must heare Gods word preached attentively, and apply not onely our outward senses, but our minds also thereto, that so it may enter into our hearts, for the word of God, working in the heart, will discouer unto a man what be his thoughts: *This word* (saith the holy Ghost) *is mightie in operation, and sharper then any two edged sword, it entereth through even to the dividing asunder of the soule and the spirit, the joints and the marrow, and is discerner of the thoughts and intents of the heart.* At the preaching of this word the fearers of the heart of an infidell are discovered: *If all prophesie* (saith (k) *Paul*) *and there come in an infidell, or one unlearned, hee is rebuked of all men, and judged of all, and so are the secrets of his heart made manifest, whereupon he falleth downe, and worshipeth God saying plainely, God is in the godly men indeed.* Secondly, after examination, we must pray for the pardon of our evill thoghts. A plaine commandement of this duty *Peter* gives to *Simon Magus*, (l) *Pray to God* saith he *that the thought of thy heart may bee forgiven thee*: And undoubtedly hee that hath not grace to pray for the pardon of his evill thoughts, hath not true repentance in his heart. Thirdly, we must seeke to reforme our mind of evil thoghts, this is a further matter then

i Heb. 4. 12.
k 1 Cor. 14. 25.
2. Prayer for pardon of the.
l Act. 8. 22.
3. Reformation of evill thoughts.

then reformation of life; And it is expressely commanded by the holy Ghost, *Ephe.* 4. 23. *Be yee renewed in the spirit of your minde*, that is, in the most inward and secret part of your soules, even where the thoughts and imaginations are framed and conceived. This duty must bee remembred: for Christian religion consisteth not in outward shewes & behaviour, (though thereby we may give comfortable testimonie of Gods inward graces) but it stands principally in the minde, and in the heart, which must therefore bee reformed with the powers and faculties thereof.

CHAP. VIII.

Rules for the reformation of our evill thoughts.

Sect. 1.

Our thoughts must be brought into obedience to God.

1. Rule. FOr the reformation of our thoughts, sundry rules must be observed: first, *That we bring all our thoughts unto the obedience of God.* Every man will grant that words and actions must be in subjection, but I say further, every thought in the mind must be conceived in obedience to God, and no other waies: *Salomon* saith, *Prov.* 20. 18. *Establish thy thoughts by counsell*, which may admit this meaning, that a man must not conceive a thought in his minde, unlesse he have counsell and warrant from the word of God so to thinke: And S. *Paul* saith, 2 *Cor.* 10. 5. *The weapons of our warfare* (speaking of the preaching of the Gospell) *are not carnall, but mightie through God to throw down holds, casting downe the imaginations, and every thing that is exalted against the knowledge of God, and bringing into captivitie every thought to the obedience of Christ*: giving us to understand, that those who submit themselves to the ministerie of the word, must bee of this minde, not onely to be conformable therunto in word and action, but in every thought of their minde, even there shall bow the knee to Christ, how soever with men we say *thought is free*, yet with God it is not so. And indeed hee which hath effectually received the grace of Christ, will endeavour to yeeld obedience to it well in thought, as in word and action: *Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any vertue, and if there be any praise, thinke on these things*, saith he: where we see the conclusion is plaine, that mans thoughts must be holy, pure, just, and such things as are praiseworthy and of good report, that so they may be conceived in obedience to God.

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(a) Psal. 119. 10. Sect. 2. Of the guarding of our hearts.

The second rule for the reformation of our thoughts, is given by *Salomon* (b) *Keepe or constor-guard thy heart above all watch, and ward*: that is, guard and keepe thy heare more then any thing that is watched or guarded, whether citie, bouse, treasure, or such like: and the reason adioyned thereto, the necessitie of the rule, *for out of it come the issues of life.*

2. Rule. b Pro. 4. 23.

In the right guarding of the heart, three duties must be performed: first, we must covenant with our outward senses, resolvingfully with our selves by Gods grace that none of them shall be the instruments, the beginning or occasion of any sinne in heart, or life. Thus *covenants* (c) *Iob made with his eyes, not to looke upon a maide*, to lust after her: And *David* prayed *the Lord to direct and keepe his eyes from beholding vanities*: *Psalm.* 119. 37. Now looke how these holy men dealt with their eyes, so must we proportionably deale for all the outward senses of our body, binding them all after their example, from being the meanes of provocation to any sinne. This dutie is most necessarie, for the outward senses bee the doores & windowes of the soule, and unlesse good care be had thereto, the divell will enter in by them, and fill the soule with all corruption.

3. Things in the guarding of the heart. c Iob. 31. 1.

Secondly, we must *observe* our evill thoghts, and at their first arising, stoppe and restraine them, not suffering them to take any place in our hearts: this is especiall meanes to preserve and guard the heart, for from the thoughts proceed all bad desires, corrupt affections, evill words & actions: the minde must first conceive before the will can desire, or the affections be delighted, or the members of the body practice any thing, for that whatsoever is of a loose life, and bad behaviour, it commeth from the prophanenes of his heart in evill thoghts: neither can it be hoped that any man should reforme his life, that will not guard his heart, and keepe his mind from wicked imaginations: the divell cannot worke his will upon man: affections cannot prevaile over man's will, but by thoughts, and therefore it is necessary, when the first motion of evill in the minde be restrained at the beginning.

Thirdly, wee must with all care diligence and maineraine every good motion of Gods Spirit, that is caused in us by the ministerie of the word, or by the advice of Gods children, for these are the sparkes and flames of grace, which *Paul* meaneth, when he saith, 1 *Thess.* 5. 19. *Quench not the Spirit.*

Sect. 3. Of the meditation of the heart to God.

Thirdly, for the reformatiō of our thoughts we

3. Rule.

to we must often use *elevation* of minde & heart to heaven, where Christ sitteth at the right hand of his Father. Thus did *David*, *Psal.* 25.1. *Unto thee, O Lord, will I lift up my soule*: And *Paul*, saying of himselfe, and other Christians, *Phil.* 3.20. *That they had their conversation in heaven*, signifieth thus much, that not only their studies and meditations, but also their dealings in the world were heavenly. Christ *Luke* bids us, *draw neere to God*, Iam. 4.8. Now which way should a poore wretch here below draw neere to God, but by lifting up his heart to the throne of grace in heaven, that so God in mercy may draw neere unto him by grace? the Lord hath instituted in his Church the use of his last Supper, wherein the giving and receiving of bread & wine doth represent and seale up unto us our communion and participation of the body and blood of Christ given for our redemption: Now the principall action on our behalfe therein required, is this *Elevation of the heart unto God*, as well for the contemplation of Gods infinite mercy in Christ, and of Christs endlesse love to us, as for the application of his merits to our owne soules by the hand of faith, as also for the spirituall resignation of our selves in soules and bodies, by way of thankfulnesse to him that hath redeemed us. Further, touching this *Elevation* wee must remember, that it ought to bee our continuall and ordinarie action unto God: for as it is with him that keepes a clocke, unlesse he doe every day winde up the waights, which are alwaies going downward, the clock will stand: so it fareth with us, our hearts are ever drawing eowards the earth, and the things here below, by reason of that *body of sinne*, *which hangeth on so fast, and presseth downe*, Hebrew. 12.1. and therefore wee must endeavour by Gods grace continually to lift them up to heaven: The Apostle bids us, *Pray continually*, 1 Thess. 5.17. unto that we should doe nothing else but pray, but his meaning is, that we should everie day to us occasion is offered, lift up our hearts unto God. But of all other, there bee three speciall times wherein wee must use this heavenly *Elevation*: first, in the morning by prayer, thanksgiving, or both, before the cogitations of our earthly affaires come into our minds, that so wee may come unto God the first fruits of our thoughts every day. Secondly, in the evening before we day downe our bodies to rest, for who knoweth when he layeth downe himselfe to sleepe, whether ever he shall rise againe or live? Thirdly, at any other time of the day, wherein we receive any blessing from God, temporall, our spirituall, or deliver our selves from danger, or make use of any of his gifts, or graces: for seeing every good gift comes from him, is it not reason wee should give this glory to his name: to lift up our hearts to his throne of grace, whensoever we receive or expect the same from his bountiful hand?

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Sect. 4.

Of the assurance of our particular reconciliation with God.

Fourthly, for the reformation of our thoughts, we must *labour to bee assured in our hearts by Gods Spirit, of our particular reconciliation with God in Christ*. This is that *knowledge of the love of God which passeth knowledge*, for which *Paul*, Eph. 3.14,19. *Bowed his knees unto the Father of our Lord Iesus Christ, in the behalfe of the Ephesians*: in regard hereof *Paul esteemed all things losse, yea, to be dresse and dung*, Philip. 3.8 Now when this assurance is settled in our hearts, it will purifie not onely the affections, but also the first motions and thoughts of our mindes: *Hee that hath in himselfe this hope* (saith Saint *(a) John*) *purgeth himselfe, as God is pure*. For when a man shall be truly perswaded in his heart, that of a vile sinner, even the child of wrath, he is made the childe of God, and a vessell of honour acceptable to God, enjoying his love and favour in Christ, then will he reason thus with himselfe: hath God of his endlesse mercy vouchsafed to receive me into his grace and favour, that otherwayes I should have beene a firebrand of hell for evermore? oh then, how should I suffer my minde, my will, and affections, to bee any longer the instruments of sinne, whereby I shall displease so gracious a God, and cast my selfe out of his love and favour? nay, but I will imploy my soule, which he hath redeemed with all the powers and faculties thereof, as weapons of righteousnesse for the advancement of his glory.

4. Rule.

a 1 John 3.3.

Sect. 5.

Of spirituall consideration.

Lastly, if we would reforme our thoughts, *we must give our selves to spirituall consideration or meditation*. By *Spirituall consideration* I meane any action of the minde renewed and sanctified, whereby it doth seriously thinke on those things which may further salvation. This *consideration* I call *spirituall*, to distinguish it from earthly plotting care, whereby naturall men shew themselves wise and provident for the things of this life, though in the matters of God, which concerne salvation, they bee blinde and ignorant. Also I adde, it must bee an action of a minde *renewed and sanctified*, because the *naturall man perceiveth not the things of the Spirit of God*, 1 Cor. 2.14. they seeme foolishnesse unto him, and therefore hee cannot give his minde to enter the consideration of them.

5. Rule.

Now the excellency and use of this rule will plainly appeare by the fruitfull practice of it in the Prophet *David*: who when as more usual with him, than spirituall and heavenly meditation? sometimes upon (*b*) *God himselfe*: sometimes (*c*) *in the workes of God*: sometime (*d*) *on his owne wayes*: and (*e*) *continually on Gods word*: Now sanctifying this duty by prayer, as it is plaine he did continually, *Psal.* 19.14. *Let the meditation of my heart, O Lord, be acceptable in thy sight*: hence it came to passe that he professed, *Psal.* 119.113. *An hatred unto vaine inventions*, which are the proper effects of an unreformed mind; and on the contrarie, by this godly practice, *Psal.* 119.99. *He got more understanding than his teachers*: yea, he attained to this excellent state of a renewed minde, that *his reines*, whereby hee meanes the most secret part of his soule, *taught him in the night season*, *Psal.* 16.7. And in reason wee may perceive the truth hereof; for seeing contraries do mutually expell one another, what can bee more effectuall to purge the mind of evil thoughts, than to exercise the same with spirituall considerations? for when through the blessing of God, these shall take place, the other must needs be gone: in regard whereof it shall not be amisse somewhat to insist in the handling of them.

b Psal. 119.55.
c Psal. 119.97.
d Psal. 119.59.
e Psal. 119.98.

CHAP. IX.

Of spirituall considerations concerning God.

Sect. 1.

Of the consideration of Gods presence.

Spirituall considerations serving for the reformation of our thoughts, doe either concerne God, or our selves. That which concerneth God containeth many branches, but I will insist in foure especially. First, touching *Gods presence*, whereby a man doth think and so resolve himselfe, that wheresoever he is, he stands before God, and that all his thoughts, words, and deeds, are naked in Gods sight, *Davids* heart was filled with this consideration, when hee penned the 139. Psalme, for that whole Psalme from the beginning to the end, serveth to expresse this holy cogitation of Gods presence: the like impression must wee labour to have in our hearts touching Gods presence: for it is the most notable meanes, to cleanse the heart from evill thoughts, to restraine the will and affections from wicked delights, and to keepe in order the whole man, causing him to stand in awe of Gods commandements. *David* saith, *Psal.* 19.9. *The feare of the Lord is cleane*; meaning thereby, that that man which hath the feare of God in his heart, arising from this consideration of Gods presence, hath a cleane and pure heart. This consideration also is a notable meanes of comfort in the time of trouble and danger: hence *David* saith, *Psal.* 23.4. *Though I walke through the valley of the shadow of death, I will feare none evill: for the Lord is with me*: and hence it was, that, *Psal.* 3.6. *He would not be afraid for tenne thousand of the people that should rise up against him.*

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Sect. 2.

The consideration of Gods judgements.

The second consideration touching God, is, *of his judgements*, not onely those which were done of olde, and are recorded in the Scripture, or other histories, but even his least judgements which we behold or heare to fall upon Kingdomes, Townes, particular houses and persons, must we carefully lay unto our hearts. Of the want hereof the Lord complaineth among his people, saying, *Ier.* 12. 11. *The whole land lyeth waste, because no man setteth his mind on it*: giving us to understand, that the neglect of due consideration of Gods judgement, brought desolation to the whole land, and therefore the want thereof is a maine and grievous sinne, bringing further judgements with it.

GOD hath sundry times sent his judgements among us, generally by plague, and famine; and particularly on sundry families, & persons; but who regardeth them? Wherefore unlesse we will double Gods judgements upon us, let us remember our duty, and seriously thinke upon them. And that this consideration may be profitable unto us, we must doe three things, first, we must carefully observe, marke, and remember them: *Psal.* 119. 52. *I remember thy judgement of old, O Lord.* The Lords people were much wanting herein, as *Psal.* 78.11,42. Secondly, we must apply them to our owne persons in particular, so as the thought thereof may make us afraid, though they befall others. When *Habakkuk* 3.16. in a vision saw the judgements of God which were to come upon the Chaldeans, the consideration thereof was so powerfull with him, that it *made him tremble and quake*: In a family, when the father beateth his servant, the child feareth; and when one childe is beaten, then all the rest crie: even so when God our Father powreth downe his judgements, though upon the heathen, yet we must feare; but when any of his children are afflicted, it must sit like sore to our hearts. Thirdly, wee must make use of Gods judgements, that light upon others, by applying them to our selves. When certaine men brought newes to our Saviour Christ of an heavy judgement upon some *Galileans, whose blood Pilate had mingled with their owne sacrifices*, Luke 13.1, 2,3. immediatly our Saviour labours to bring them that told him, to make use thereof for their owne good, saying, that thereby they ought to bee moved to repentance; for they that were slaine, were no greater sinners than the rest: and therefore *except they* who told that newes *did amend their lives, they should also perish*. So that whensoever wee see or heare of any judgement of GOD upon others, we must thereby bee moved to repent: and thus doing, wee shall come to a right;

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right consideration of Gods Iudgements.

Sect 3.

The consideration of Gods word.

The third consideration concerning God, is *of his word*. *David* maketh it the property of a *blessed* man *Psal.*1.2.to *meditate in the law of God day and night*: and he professeth of himselfe, that *it was his meditation continually*: *Psal.* 119.97. yea, oftentimes hee promiseth to (a) *meditate in Gods precepts*, to (b) *delight in Gods statutes*. This is(c) *Maries* praise that *she kept in her heart sundry things which Iesus spake*. And so ought every childe of God, high or low, daily and continually to meditate in the word of God. But, alas, this duty is little knowne, and lesse practised: men are so farre from meditating in Gods word, that they are ignorant of it. Among many families you shall scarce finde the booke of God: and such as have it, for the most part, do little use it. The statutes of the land are by very many searched out diligently, but in the meane time the statutes of the Lord are little regarded: oh that men knew the sweet *comfort of the Scriptures*, *Rom.*15.4. then certainly they would account their meditation therein, *Ier.* 15.16. *The joy and rejoycing of their heart.*

Now the right consideration of Gods word consists in three things: first, we must observe the true sense and meaning of that which we heare, or reade. Secondly, we must marke what experience wee have had of the truth of the word in our owne persons; as in the exercises of Repentance, and Invocation of Gods name, and in all our Temptations: this is a speciall point in this meditation, without which the former is nothing. Thirdly, we must consider how farre forth we have beene answerable to Gods word in obedience, and wherein wee have beene defective by transgressions. Againe, in the word of God, there bee both commandements, and promises: The consideration of Gods commandement, is a notable meanes to direct, and moderate, not onely our words, and deeds, but also our secret thoughts and desires: for if before we think, before we will, or speak any thing, we would first consider that God commands us to thinke, to will, and speake thus and thus, this would mightily stay, and suppresse in us all corrupt thoughts and desires, all evill words and actions. The promises of God likewise duely considered would greatly further us in good thoughts: for *to them that thinke on good things, shall bee mercy and truth*, *Prov.* 14.22. The cause then why many that know the will of God, so much faile in particular obedience, is because that with their knowledge they doe not joyne this serious cõsideration of Gods commandements, and promises, and apply the same to their occasions.

a Verse 15.
b Verse 16.
c Luk. 2. 51.

Sect. 4.

The consideration of Gods workes.

The fourth consideration concerning God, is, *of his workes*: for as *David* saith, *Psal.*111.2. *The workes of the Lord are great, and ought to be sought out of all that love him*. This consideratiõ bindeth us to enquire, and search what be the workes of God toward us, his worke of creation, his povidence, preservation, with all other his workes of mercy and justice in us; and upon us; whether ordinary, or extraordinary: The Prophet *Esay* denounceth a *woe* against those that had the Harpe, and Violl, Timbrell and Pipe, and wine in their feasts, *and regarded not the worke of God, nor considered the worke of his hands*; *Isai.* 5.11,12. whereby we may see, that the neglect hereof, is a grievous sinne, and yet it is the common sinne of this age.

Now for the better performance of this duty we must thus proceed: first, wee must consider our creation, how the Lord gave us being, when we were nothing, and how hee made us reasonable creatures, and not brute beasts; yea, he created us in his owne Image, when as he might, if it had so pleased him, have made us Toades and Serpents. Secondly, wee must consider his good providence over us, how he hath preserved our life from time to time, and saved us from many dangers. And his great patience must not be forgotten, how he hath spared us from the righteous judgements of our sins: he might have cast us into hell in our mothers wombe, or so soone as wee were borne for our originall sinne, but he hath given us a large time of repentance. Here also we must consider his exceeding favour in the time and place of our birth, and life: hee might have suffered us to have beene borne among Infidels: but behold we were borne in the bosome of Gods Church: he might have deprived us of the meanes of our salvation, his holy word and Sacraments, but in his tender mercy hee hath vouchsafed them unto us, to bring our soules to life. He might have *hardened our hearts against his feare*, *Isa* 63.17. *And blinded our eyes against his light*, *Rom* 11.8. but yet hee hath enlightened our minds to know his truth, and softened our hearts, causing us to cry unto him for the pardon of our sinnes: he might have *given us up to a reprobate sense*, *Romanes* 1. 28. when we swarved from his testimonies, and regarded not the knowledge of his will: but loe, as a loving Father he hath often *chastened us for our profit, that we might be partakers of his holinesse*, *Heb.*12.10. Hee might have left us comfortlesse under the reproach of the wicked, but he hath vouchsafed us his Spirit, for our everlasting Comforter. Thus must we duly consider of all these wonderfull workes of God towards us, and not like the men of this

this world, thinke on nothing but pastimes, honours, and commodities; This will bee a notable meanes to keepe our hearts from evill thoughts: for whose heart will not relent towards his God, that so many wayes hath tasted of his bounty towards him? yea, this consideration will be an exceeding stay and comfort to our soules in the day of trouble, and distresse: So *Salomon* saith, *Eccles.*7. 15, 16. *Behold the worke of God, and in the day of affliction consider*: A naturall man cannot away with trouble, if sorrowes increase upon him, he is ready to make away himselfe, which comes of this, that hee cannot consider the workes of God, for he that can rightly meditate on Gods goodnesse towards him in all his workes, shall be able with patience to support his soule under the greatest crosse. A practice hereof we may see in *David*, who being in a most grievous temptation, so as hee cryed out, *Psal.*77.8. *Is the Lords mercy cleane gone? hath he forgotten to be mercifull? &c.* did yet recover himselfe by the *consideration of Gods former workes of mercy, and of his wonders of old, whereof hee had experience in his owne person*, verse 11,12.

CHAP. X.

Of spirituall considerations which concerne our selves.

Sect. 1.

The consideration of our owne personall sinnes.

THE considerations which respect our selves, are sixe: *First*, we must consider *our owne personall sinnes*; as well the corruptions of our hearts, as the actuall transgressions of our lives. This was *Davids* practice, *Psal.*119. 59. *I considered my wayes* (saith he) *and turned my feet into thy testimonies*. The Iewes likewise in their great affliction, stirred up themselves to this duty, saying one to another, *Lam* 3 40 *Come let us search, and try our wayes, and turne againe unto the Lord.*

In this consideration of our sinnes, wee must do three things: First, seriously to call to minde in what *manner* we have sinned; whether of ignorance, or of knowledge, of weaknesse through infirmity, or of wilfulnesse through presumption. Secondly, wee must duly waigh the *greatnesse* of our particular sinnes, even of the least of them, remembring this, that by every sinne wee commit, Gods infinite majesty is displeased, and his justice violated. Thirdly, we must consider the *number* of our sinnes; which wee shall neerest attaine unto by searching out our thoughts, our wills, and affections, our words, and actions, all which being diligently observed, will make us cry out, that they be in number as the haires of our head, and the sands by the sea shoare. *Quest.* But what if a man have truly repented him of his sinnes, must he still use this consideration of them? *Answ.* Yes verily, although hee be assured of the pardon of them: so did *David* after *Nathan* told him thy sinnes are forgiven; hee penned the 51. *Psalme*, and when hee was high in Gods favour, he prayed still for the *pardon of the sins of his youth*, *Psal.*25.7. For howsoever God in mercy put our sins out of his remembrance, upon our true repentance, yet we must never put them out of our remembrance, so long as we live in this world, because the consideration of them, though they be pardoned, is a notable meanes both to move us to renew our repentance, and also to make us watchfull against sinne in time to come.

Sect. 2.

Of mans misery through his sinnes.

Secondly, we must consider *the misery into which every one is plunged by nature through Adams fall, and his owne sins*. This was *Iobs* meditation, saying *Iob* 14.1. *Man that is borne of a woman, hath but a short time to live, hee is full of misery*: and so goeth on most notably, describing the misery of man: yea, this was *Salomons* consideration in the whole booke of *Ecclesiastes*, from the beginning to the end.

Now that this consideration may take place in our hearts, we must enter into a particular view of this our naturall misery: the principall branches whereof bee these: first, *a separation from all fellowship with God*: for as *Isay* saith, *Isa.*59.2. *Our sinnes have separated betweene God and us*: and this is the speciall part of mans misery. Secondly, *societie and fellowship with the damned spirits, the devill and his angels*; standing in this, that man by nature beareth the image of the devill, and withall performeth service unto him in the practice of lying, injustice, cruelnie, and all manner of sinne. Thirdly, *all manner of calamities in this life*, as ignominie in good name, paines and diseases in the bodie, losses, and dammages in friends, and in all temporall blessings whatsoever. Fourthly, *The horrour of a guilty conscience*, which is in it selfe the beginning of hell torments: for it is our accuser unto God, our Iudge to give sentence against us, and the very hang-man of our soules to condemne us eternally. Fifthly, *The second death*, which is the full apprehension of the eternall fury of the wrath of God, both in body and soule eternally. This consideration must be often used of every man, to move him to repentance, and it is very effectuall thereunto: for if we doe but consider how a man for the paine of one tooth, will be so grieved, that he could wish with all his heart to be out of the world, that his paine were ended: oh then, how great shall we thinke the

1 Mans naturall misery branched out.
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apprehenſion of the full wrath of God to bee
A feazing not upon one little member onely,
but upon the whole man, both body & ſoule,
and that for ever? No tongue can expreſſe,
nay, no heart can conceive the greatneſſe of
this terrour, and therefore it muſt be an oc-
caſion both to begin, and increaſe true repen-
tance in us daily.

Sect. 3.

Of our owne particular temptations.

THirdly, we muſt conſider *our owne parti-
cular temptations* wherewith we are moſt
aſſaulted through the malice of Satan, & our
owne corruption. *Be ſober and watch* (ſaith Pe-
B ter, 1 Pet. 5. 8.) *for your adverſary the devill go-
eth about like a roaring Lyon, ſeeking whom hee
may devoure.* This was *Pauls* practice towards
the inceſtuous man, whom hee had enjoy-
ned to be excommunicate; for after hee gave
direction that hee ſhould bee received *into
the Church againe, leſt hee were ſwallowed up of
over much heavineſſe, and ſo Sathan ſhould cir-
cumvent them: for* (ſaith hee, 2 *Cor.* 2. 7, & 11.)
wee are not ignorant of his enterprſes. If for-
raigne enemies ſhould ſeeke the invaſion of
our land, not onely our Magiſtrates, but eve-
ry ordinary man, well affected to his Coun-
trey, would bethinke himſelfe what coaſt
were the weakeſt, that thither preſent def-
C fence might be ſent, to keepe out the enemies; e-
ven ſo, ſeeing the devill doth aſſault us daily,
we muſt enter into ſerious conſideration of
our thoughts, wils, and affections, and ſee in
what part we be moſt weake, and in what in-
clination Sathan may moſt eaſily prevaile
againſt us, which we ſhall beſt eſpie by ob-
ſerving the ſinnes of our lives; and thus will
make us arme our ſelves againſt him by
Gods grace, even in the weakeſt parts, that
he breake not into our hearts, to the ruine of
our ſoules.

This conſideration concerneth all men,
not onely the diſſolute and ſinfull, but even
thoſe that have received moſt grace. It were
infinite to goe through all the temptations
of Satan: conſider this one for all, whereby
D he kils many a ſoule; Through the whole
courſe of mens lives, he laboureth to fill their
hearts with carnall ſecurity, and to bring them
to neglect the ordinary meanes of ſalvati-
on; This done, hee ſeekes to keepe them in
this eſtate all their life long: but in the end
he takes another courſe; for when death ap-
proacheth, then hee ſeekes to ſtrike their
minds with oblivion of Gods mercies, and
to fill their ſoules with terrours in regard of
their ſinnes, and of Gods judgements due un-
to them; that ſo bereaving them of all hope
of mercy, hee may bring them to finall de-
ſpaire. Wee therefore being fore-warned of
his deadly fraud, muſt ſeriouſly bethinke our
ſelves of this temptation, and caſt with our
A ſelves every day how to avoid it. This wee
ſhall doe if wee ſhake off carnall ſecurity, and
negligence in the meanes of our ſalvation:
and provide betimes for the aſſurance of
Gods love and favour, that when death ſhall
come, we may be free from the terrour of an
evill conſcience, and have ſtrong hope and
conſolation in Chriſt Ieſus.

An ordinary, and yet moſt dangerous temptation.

Sect. 4.

Of our particular end.

FOurthly, wee muſt conſider our *particular
end.* The Lord complaines of the want
hereof in his owne people: *Oh that they were
wiſe, then would they conſider this, they would con-
ſider their latter end,* Deut. 32. 29. In this conſi-
deration three points muſt be obſerved: firſt,
that the *time* of death is uncertaine, no man
knoweth when he muſt die: ſecondly, that
the *place* is uncertaine, no man knows where
he muſt die: thirdly, that the *manner* of his
death is uncertaine, none knoweth by what
death he ſhall glorifie God; and therefore that
we may not deceive our ſelves, we muſt think
that moſt fearefull and grievous ends may
befall us, in regard of the bodily paine and
torment, even then when wee little feare or
ſuſpect any ſuch thing. This conſideration
will bee a notable meanes to ſtirre up our
hearts, either to begin, or renew our repen-
tance: when wicked *Ahab* heard of his feare-
full end, he was humbled, 1 *King.* 21. 27. and
the *Ninevites* being told of their ſudden de-
ſtruction, repented in *ſackcloath and aſhes, and
turned to the Lord, Ion.* 3. 5, 6.

Sect. 5.

*Of our ſtrait account at the
laſt day.*

FIftly, wee muſt often conſider with our
ſelves, & that moſt ſeriouſly, *of that ſtraight
account and reckoning of all our thoughts, words,
and actions, which we muſt make unto God at the
laſt day of judgement.* This is the principall
conſideration of all, and the want hereof a
fearefull ſinne, arguing great negligence, ig-
norance, blindneſſe of minde, and hardneſſe
of heart: if a traveller come into an Inne,
having but one penny in his purſe, and call
for all manner of dainty fare and proviſion,
ſpending ſumptuouſly, will not all men judge
him void of all conſideration, ſith hee hath
nothing to pay, when his account is to bee
made? Loe, this, or worſer is moſt mens
caſe, who in this life purſue their profits and
pleaſures, with all eagernеſſe, they care not
how, never regarding the reckoning which
they muſt make unto God, at his terrible day
of accounts with all the world: and there-
fore though the former conſiderations will
not, yet let this take place in our hearts, to
move

move us to a daily fore-hand reckoning with
God in the practice of true repentance, and
to imploy the good gifts and bleſſing we re-
ceive from God, like good ſervants, unto the
beſt advantage of his glory, that when this
account is to be made, wee may give it with
joy, and not with feare. And that this conſi-
deration is effectuall to this purpoſe, *Salomon*
teacheth in uſing it as his farewell with diſſo-
lute youth, with whom otherwayes he hath
little hope to prevaile, ſaying, *Eccl.* 11. 9. *Re-
joyce thou yong man, take thy pleaſure in thy youth;
yet know, that for all this thou muſt come to judge-
ment.* But how powerfull it is with Gods child,
we may ſee in *Paul, Act.* 24. 16. who profeſ-
ſeth of himſelfe, that in *regard of this account,
he indeavoured to have alway a cleare conſcience
towards God, and towards men.*

Sect. 6.

Of our preſent eſtate towards God.

Laſtly, wee muſt ſeriouſly conſider *of our
preſent eſtate towards God;* whether we be in the
ſtate of ſinne, or in the ſtate of grace; whether
we belong to the kingdome of darkneſſe, or
be true members of the kingdome of Chriſt:
it is not enough to be in the Church, but wee
muſt be ſure we be of the Church; for many
Wolves & Goates be in Gods fold; *They went
out from us.* (ſaith S. *John*, 1 *Ioh.* 2. 19.) *but they
were not of us*: and therefore *Paul* adviſeth to
this conſideration, ſaying, 2 *Cor.* 13. 5. *Prove
your ſelves, whether you be in the faith or not.* The
want hereof was the fearfull ſinne of the *fo-
liſh virgins, Matth.* 25. 3. who contented them-
A ſelves with a ſhew of religion, having the *bla-
zing lamps of outward profeſſion*; and laboured
not for that *oyle of true grace*, which might en-
lighten their ſoules to the fruition of Gods
glory: yea, this is the common ſinne of this
age, men bleſſe themſelves in their good mea-
ning, ſaying they hope well, and doe not tho-
roughly ſearch, whether they bee true mem-
bers of Gods Church or not: Now if after tri-
all it appeare, that true faith and repentance
bee wanting in us, which are the ſeales of a-
doption in Gods children, then with all good
conſcience, we muſt uſe the meanes appoin-
ted of God, to obtaine theſe graces for our
aſſurance, the comfort hereof will bee ſo
precious unto our ſoules, that we ſhall ab-
B horre to admit ſuch wicked imaginations in-
to our minds, as any way tend to deprive vs
of it.

Theſe are the conſiderations which reſpect
our ſelves; whereunto if we give our mindes
in a conſtant courſe, as alſo to the former
which concerne the Lord, obſerving withall
the rules before preſcribed, through Gods
bleſſing upon our indeavor, we ſhall undoub-
tedly finde by good experience, *That evill
thoughts ſhall not prevaile againſt us*: but being
reformed in our cogitations, we ſhall ſend out
of our mindes, as from a cleanſed fountaine,
ſuch ſtreames of good words and workes,
through the whole courſe of our lives, as
ſhall redound to the glory of our God, the
D good of our brethren, and the conſolation
of our owne ſoules, through Ieſus Chriſt our
Lord, to whom with the father, and the ho-
ly Ghoſt, bee praiſe in his Church for ever-
more. *Amen.*

FINIS.

WILLIAM PERKINS HIS PROBLEME

OF

The forged Catholicisme, or Vniversalitie of the Romish Religion.

And it is a counter-poyson against IODOCVS COCCIVS his Thesaurus Catholicus.

AND

An Introduction to young Students in the reading of the Fathers.

LONDON,
Printed by IOHN LEGATT:
1631

The Probleme, or Position.

It is unpossible for any Popish Divine in the world to shew out of the true Monuments of the Councils and Fathers, and out of their naturall sense and meaning, that the faith of the present Church of Rome, is truly Catholike in those points, wherein it dissenteth from the Reformed Churches of the Gospell.

The explanation of the Probleme.

BY *the faith of the Romane Church*, I meane the doctrine concerning the way and meanes of salvation, propounded in the Councill of Trent, in the Romane Catechisme to the parish priests, and in the Missall and Breviary, which are reformed and printed by the command and authoritie of Pope *Pius* the fift.

Catholike, I take in that sense which *Vincentius Lirinensis* doth in his booke against heresies, *cap. 3. There must be an especiall care* (saith he) *in the Catholike Church, that that onely bee beleeved and taught, which hath beene held in all places, at all times, and of all professours: for that is truly and properly called Catholike, as the very force and derivation of the word it selfe doth declare, comprehending all things truly, universall. And againe*, chapt. 25. *He is rightly and truly a Catholike, who —— hath resolved with himselfe to beleeve and professe that onely, which he knowes the Catholike Church in ancient times did universally hold: And what novelty or unknowne doctrine he shall perceive any one afterward to bring in, either varying from, or contrary to all the Saints and Fathers, let him know that doctrine hath no reference to religion any way, but rather doth wholly belong to temptation.* So Saint *Augustine* writing of Baptisme against the *Donatists*, in his 4 booke, chap. 24. *Whatsoever the Church hath universally, and continually professed, (having not the institution thereof from some of the Councils) that wee must assuredly beleeve to have had his originall from another meanes but the ordination of the Apostles.*

Now let us consider what S. *Augustine* and what *Vincentius* held to be ancient. It is twelve hundred yeares since either of them lived, wherefore what could seeme ancient unto them, but such things as were received in the Apostles times, and the age next succeeding? They doubtlesse, thought not those things ancient, which had their first ingresse into the Church in their time, or about a hundred or 2. hundred yeares before, much lesse did they hold that of antiquity, which was neither found out, nor received into the Church, till after their dayes. Therefore not all *antiquity* of doctrine is to bee approved, but that onely which *Lirinensis*, *Augustine*, *Ambrose*, *Ierome*, *Cyprian*, &c. held to be of and from antiquitie, and which they commended unto their posteritie; as also that *universalitie* is to be accounted true, and only that, which tooke place in all Churches in the Apostles times, and in the ages next going before *Vincentius* and *Augustine*.

Preparatives to the demonstration of the Probleme.

BEfore I come to the confirmation of my position, I must of necessitie give advertisement of three things, the better to cleare the way for the defence ensuing. The first shall concerne the authority of the Fathers, and their divers manners of writing. The second shall discover their counterfeit works, and such as are doubted of. The third shall explane the reasons why the Apostles religion is now so depraved.

1. *The authoritie of the Fathers, and their manner of writing.*

The ancient writers doe teach and defend, that the Canonicall Scripture is of it selfe the perfect rule and square in all controversies of faith. *Tertullian* against *Hermogenes*: *I doe adore the fulnesse and perfection of the Scripture.* *Athanasius* also in his *Synopsis* affirmes, *that those doctrines which are contained in the Scriptures, are sufficient unto faith.* *Basil* in his treatise of faith, *It is a manifest offence of arrogancy and infidelity, either to reject any part of that which is written, or to adde any other thing which is not written.* *Augustine* against *Petilians* Letters, *lib. 3. cap. 6. whether it concerne Christ, or his Church, or any other thing belonging to our faith, or life, I will not say if we doe preach — : but even as the Apostle himselfe saith afterwards, if an Angell come from heaven with any other doctrine than that you have heard out of the Legall and Euangelicall scriptures, let him be accursed:* The same *August.* in his 49. tract upon *John*: *Whereas our Saviour Christ did many things, and yet all of them are not written: those things were chosen out to be written, which were thought to be sufficient for the salvation of beleevers.* *Vincentius Lyrin.* chap. 41. *The Canon of holy Scripture, sufficeth unto all things even abundantly.* *Salvian* in his third booke of providence, saith, *that the bookes of the Gospell containe doctrine replete with all manner of perfection.* *Scotus* likewise, in his prologue before the 1. booke of sentences, q. 2. saith, *It is evident that the Scripture doth sufficiently containe all things necessary for the pilgrimage* to heaven. *Cameracensis* upon the sentences: *We must have recourse onely unto the Scriptures, that we may obtaine salvation.* *Bellarm.* of the unwritten word of God, *lib. 4. cap. 11. I say that all those things were written by the Apostles, which are necessary for all men, and which they publikely preached unto all men.*

2. The ancient Writers will have their sayings and testimonies well examined, and so farre forth onely to be received as they doe agree with the rule of our faith, and the writings of the Prophets and Apostles. So speaketh *Dionysius Alexandri.* of *Nepos*: *In many other things I doe embrace and love Nepos: but surely the truth is to bee preferred and respected before all. If any man doe speake well, we ought to give him his due praise and approbation without all envie, but if he speake any thing that is not sound, we must both examine it, & try it thoroughly.* So Saint *Augustine* also, *I will not binde you unto mine authority, that you should therefore thinke any thing necessary to be beleeved, because I affirme it.* And againe, *I have learned to give this honour and reverence unto those bookes alone which are now called Canonicall, that I doe infallibly beleeve that no author of them all, or any of them did ever erre in any of his writings. For others, I doe so reade them, that (how holy or learned soever they be) I doe not thinke this or that to be true, because they so held it, but so farre as they are able to perswade me, either by those Canonicall authors, or by probable reason, that it is not oppugning the truth.* Besides, *I am not tyed unto the authority of this Epistle, because I hold not Cyprians letters for Canonicall, but I doe examine them by Canonicall Scriptures: and whatsoever I finde therein consenting unto them, I approve with his praise: and whatsoever is therunto opposite, by his leave I must rejell.* And in another place: *Unto those parts of Scripture which are most plaine, we fastned all those things that concerne the rules of our faith and manners; namely, Hope and Charity.* *Chrysostome* also saith, *that if a man affirme any thing without authority of Scripture, his auditors doe thus flandarly reprehend it.* *Basil* also teacheth, *that it is not sufficient for us to beleeve the Fathers and writers of the Church in matters of faith, unlesse they doe confirme their sayings by Scripture.*

3. The Fathers in many points of Divinity have spoken very unfitly. At first, when they were moved thereunto in their heat of disputation. So *Basil* speaking of *Gregory* of *Nyssa*: *They could not understand* (quoth he) *that this* (namely, *that the Father and the Sonne, are one in person*) *was spoken in contention and controversie of disputation with Aetius, not positively, nor dogmatically.* Secondly, because in their exhortation they oftentimes were too rhetoricall, either in the favour of others, or to affect their auditory the more. This Saint *Hierome* confesseth of himselfe, excusing something that hee had spoken unfitly, *We did play the Rhetorician* (quoth he) *and gave somewhat to our declamations.* So *Theodoret*, *I do not accounte those things a rule of doctrines & decrees, which are flamingly and rhetorically spoken in the Church.* Which thing may farre more truly be affirmed of the rabble of the Canonists and Schoolemen. Let one of them describe all the rest. *One cryeth that all actions of inferiours shall bee judged by the Pope, but the Popes onely by God. Another saith, that none can judge the chiefe Chayre: A third saith, that God onely can depose Popes: A fourth is not ashamed to aver, that though the Pope should carie heapes of soules to hell with him, yet no man ought to reprehend him. Thus these wretches never consider that these allegations that they clap so fast together are either of the Popes owne coyning, enlarging the borders of their garments: or of some of those that made it their trade to flatter them.* Thirdly, 3. because they speake more carelesse, while Controversies were not moved. As *Augustine* doth acknowledge: that while the Pelagians stirred not, the ancient Fathers spake the more negligently about *originall sinne*, and *free-will*. His words are these: *He* (meaning *Chrysostome*) *disputing in the Catholike Church, did thinke his words would be no otherwise conceived: there was then no such question made concerning this thing, you had not as yet raised your contention, and therefore he spake more carelesly. Bellarmine* himselfe confesseth that *the writers speake sometime properly and warily, and sometime unfitly and heedlesly.* Fourthly, because 4 they oftentimes borrowed their forme of speech from the vulgar, and therefore have

Aul. Gellius Noct. l. 2. c. 3.

De doctr. Christ. l. 2. c. 9.

In Psal. 95.

In Psal. 5.

Epist. 6.

Epist.

2.

Dialog. 3.

Thomas de Corsellis at the Acts of Sylvester and Gelasius Epist. 1.

Euseb. eccl. hist. l. 7. c. 23.

Ad Paulinum epist. 112.

Epist. 19.

3.

Contra Iulian. Pelagian. l. 1. c. 2.

4

written in many places thereafter. *Melchior Canus* shall be a witnesse. *We cannot deny* (saith he) *that even the graveste Authors, especially in describing the miracles of the Saints, have both harkned upon flying reports, and also delivered them in writing unto posterity. Wherein truly (if I might judge) they either nousled themselves, or the rude and vulgar sort of the faithfull in too great measure; because they knew that the common sorte did not onely easily believe all those miracles, but also desired most earnestly to heare of them. And they thought it the more tolerable, because they knew that the moste famous Authors do hold that it is the true law of a history to write such things as the common report conformed to be true.* — *Which things I may perhaps both rightly and truly affirme of Gregory and Bede.* After this manner in the bookes of antiquity, that is often tearmed by the names of Catholike and Apostolike, which was so esteemed by the vulgar sort of the faithfull. Fiftly, because the Fathers being overcome by the multitude, were now and then caried into superstitions, as the force of the tide violently carieth away the boats: and hereupon it ensued, that they concealed some things for feare. *There are many such faults as this* (saith one) *which I dare not so freely reprove, because of avoiding the offence of some other holy, or perhaps turbulent persons.* Sixtly, because sometimes they speake of things historically and in forme of rehearsall, not positively, and by way of assertion. Witnesse Saint *Hierome*: *The ancient Fathers are sometimes enforced to speake against their owne thoughts, onely because that they must bee faine to affirme so against the positions of the heathen.*

Againe, it is one thing to speake scholastically or disputatively, and another thing to speake dogmatically or doctrinally. So also a later writer: *Wee must marke how Authors doe speake, whether out of opinion, or out of assertion, or out of the vehemency of sorrow, comforting themselves.* And so he proceedeth expounding the saying of Saint *Ambrose*, spoken of *Valentinian* dying without Baptisme: *The grace which he intreated for, he did not lose.* So *Abbot Ioachim*: *A man may speake what he thinketh out of conjectures, but not as though hee understood certainly any thing thereby.* And those testimonies of antiquity which say that *Enoch* and *Elias* are the two witnesses, he calleth them *opinions fallible, no knowledge or understanding.* So *Bartoll* the *Civilian* is said to defend Pope *Clement* the fift his institution, concerning the Popes power over Kings, *rather triflingly and for fashion sake, than truly and out of his owne conscience, because he is wholly uncertaine, and never affirms one flat position one way or other, as also because his place of abode was under the jurisdiction of the Church of Rome.* Heare another. *We must not hold all the Popes opinative allegations* (being not decretally spoken) *to be of the same value with their expresse determinations, as they themselves do testifie. For Innocentius himself upon the Chapter Literas, &c. (when there was a question made, concerning which the finall sentence of Pope Clement was alledged) held not Clements judgement for a determination, neither would he himself so determine thereof. — For it were too hard a matter, and not to be borne, that the judgement of the learned should be tied to every answer & opinative allegation of the Popes: for they have not always the assistance of the Spirit.* Bellarm. speaking of *Celestine* and *Innocentius* teaching expresse contraries, saith, *That neither of them decreed any certainty in that controversie, but both spake out of their judgement to the greatest probability. And that there are many things in the decretall Epistles, which imply not any matter of faith, but onely discover the Popes opinions concerning these things.* Why therefore may not we avouch the same of the Fathers?

Therefore the Fathers of later ages oftentimes expounded the sayings of their predecessors out of the holy Scriptures, or else did flatly reject them. Witnesse hereof Saint *Augustine* in the controversies with the *Pelagians*: *Iulian* did cite *Basil*: *Sin is not a substance, but an accident, therefore easily removed out of the will, so that no skarre or token thereof remain.* Saint *Augustine* expoundeth this place according to the analogy of faith: *It is easie not to mans will, but unto Gods mercy.* And this sufficed against the Manichees, who held that it was impossible. And whereas some Fathers, viz. *Irenæus, Iustine, Clement, & Tertullian held, the law of nature had power to save the Gentiles without Christ*: Saint *Augustine* expresly confuteth them all. Nay which is more, the Fathers themselves would either plainly retract and call in againe such things as they had unfitly committed to others eares, or else they would correct them by writing the contrary in another place.

The Fathers have errours, yea and that sometimes very grosse ones, they themselves acknowledge it very plainly. *In the Doctors bookes* (saith one) *which the Church authentically useth, there are sometimes found errours, sometimes heresies, yet this is no sufficient cause to condemne either booke or author: Let a reader of judgement peruse them, and he shall prove me no lyar.* Another: *The Fathers whilest they labour with all their industry to subvert one errour, have oft times either fallen, or at least seemed in some sort to fall into another: not unlike to husbandmen who striving to make straight the crooked trunk of a yonger tree, often doe exceed the meane so farre, that they make is bend as much the other way.* Heare also a third of approved judgement: *The writings of great authors are not altogether perfect: for sometimes they slip and shrinke, as one saith, under their load: and otherwhiles they dally with the affluence of their owne invention, and affect popularity.*

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2. *A Catalogue of the counterfeit, doubtfull, or*

or corrupted workes of the Fathers, together with some errors which the grosser of them have sprinkled in their workes.

The booke of the Apostles constitutions —

Held for apocryphall in the decretalls, *dist.* 15. *cap. Sancta Romana*, and in the *distinct.* 16. *cap. Canones. Isidor.* also doth affirme the same. It is further condemned by the sixth Councill of *Constantinople*, *cap.* 2. *Epiphanius haref.* 30. is the first that ever made mention of them.

Saint Iames his Masse —

It containeth prayers for such as live in Monasteries, and such was there none in S. *Iames* his time. Besides many words never heard of in the Apostles time, as Ἀντίφωνος, ὁμόσιος, &c. and the word λειτουργία for the manner of massing; and herein is laid downe a forme of the Communion, not received in the Apostles times, as out of the *Acts* and *Iustine* may easily be convinced. And if this were the true Liturgy of Saint *Iames*, it should bee a portion of holy Scripture, it would also have beene more famous in the Primitive age of the Church, but no mention was of it, untill almost 600. yeares after Christ.

Saint Peters Masse —

Falsè altogether and forged.

The Æthiopians Masse —

Ascribed to Saint *Matthew*, but falsely, whereas it speaketh of the Epact and Golden number, both which were long after invented. And the saying of *Gregory* the great is commonly knowne, that the Apostles did consecrate by the sole pronouncing of the Lords prayer.

Saint Markes Masse —

Containing prayers for the Pope, Readers, Singers, Subdeacons, &c. which orders were after instituted.

The booke of Saint Andrewes passion —

Never spoken of in the most approved Authors, *Eusebius*, *Hierome*, *Gennadius*, &c. to omit the blasphemies therein contained, as *All haile holy crosse*, &c.

Saint Andrewes Masse —

Of the same kinde and respect with the other.

Clement of Rome his workes —

Vnder this mans name many fictions are patronized: there is one Epistle of his extant unforged, namely, to the Corin. as the same author testifieth in the fore-alledged booke, *cap.* 24. *Russinus* in his preface before *Clements* Recognitions, and the first Councill of *Vasa*, *cap.* 6. doe make mention of one Epistle of *Clement* unto *Iames* the brother of the Lord: but now there goe three under that title. But that these are all counterfeit, it hereby appeareth, because *Iames* was dead seven yeares before *Peter*: and *Clement* was not Bishop of Rome untill after *Peter*, as it is evident almost out of all histories. Besides his fifth Epistle teacheth communitie of wives and goods, and the 2. doth most foolishly advise Saints to take heed that there bee found no Mice dung among the pieces of the Lords body, and that they be not putrified by the negligence of the priest.

Besides, his eight bookes of Apostolike constitutions, are of no greater esteeme than these other. *Eusebius*, *Hierome*, nor *Gennadius* mention any such worke. Againe, the author himselfe discovereth himselfe in one place, where he affirmes the vernall Æquinoctiall to fall on the 22. day of the 12. moneth, which is called March: but in the time of Christ and his Apostles it was reckned alwayes to fall on the 25. day of the same moneth, and not on the 22. untill the second Councill of Nice. This *Charles Bovius* was well able to discerne, but never to excuse. The Fathers indeed doe sometimes quote the Apostles constitutions, but (as *Basil de Spiritu sancto, cap.* 27. confesseth) they were unwritten, at least by *Clement*, for his name was not annexed untill after times.

Dionysius Areopagita, Saint Pauls scholler.

His bookes *de cælest. hierarchia, de ecclesiastica hierarchia, de divinis nominibus*, and some of his Epistles are forged.

Many learned authors, as *Erasmus*, *L. Valla*, *Cajetane*, and others, writing upon the 17. chapter of the Acts, do absolutely deny these workes to be his: the reasons are these. First: Though he were *Pauls* scholler, by him converted, yet in these workes he is so unmindful of the benefit of his conversion, and friendship held with his master, that hee never vouchsafeth to name him, but graceth *Hierotheus*, an obscure fellow for his master.

2. Secondly, he writes of many orders, as Popes, Bishops, Priests, Monkes, &c. of all which it is well knowne, that *Dionysius* his age acknowledged not one, but onely Bishops.

3. Thirdly, *Eusebius* and *Hierome* in his Catalogue never make any mention of these workes; nor any before *Gregory* the great, who though he cite these Epistles, yet doth not hold them to be this *Dionysius* his workes.

Illyricus hath other good reasons for this purpose, whereof,

1. The first, because that swelling, obscure, improper, and intricate style which this *Dionysius* useth, was not in use at Athens in the Apostles time; but at least 300. yeares after began to take place in Greece, and also at Rome.

2. Secondly, the latter translation saith, that he writ this *Hierarchie* unto *Timothy, whom hee calleth his soune*, which in the use of the Scriptures and the Church, is as much as to say *his Scholler*: Whereas *Timothy* had *for a long time a most excellent teacher, that elect vessell of God, Paul himselfe*, and in *Pauls* time was himselfe a famous Doctor and Bishop: so that hee was more like to bee *Dionysius* his master, than his scholler.

3. Thirdly,

Canus loc. comm. l. 11. cap. 6.

3.

Augustl. ad Iann. ep. 119.

Apolog pro l. contra Iovin. c. 4.

Otho Frising. l. 4. c. 18.

In Revelat.

Pag. 148.

Duaren. de sac. eccl. minist. l. 1. c. 4.

Catharinus de certitud. gratiæ, assertion. 13.

4.

5.

Anselm. in Corinth. in 2 ep. ad Cor.

Ann. 8.

Euseb. hist. Eccles. lib. 3. cap. 35.

Sixt. Senens. in præfat. l. 5. Biblioth.

Can. loc. com. l. 11. c. 6.

Ann. 69.

written in many places thereafter. *Melchior Canus* shall be a witnesse. *We cannot deny* (saith he) *that even the gravest Authors, especially in describing the miracles of the Saints, have both harkned upon flying reports, and also delivered them in writing unto posterity. Wherein truly (if I might judge) they either nousled themselves, or the rude and vulgar sort of the faithfull in too great measure; because they knew that the common sort did not onely easily beleeve all those miracles, but also desired most earnestly to heare of them. And they thought it the more tolerable, because they knew that the most famous Authors do hold that it is the true law of a history to write such things as the common report confirmed to be true.* — *Which things I may perhaps both rightly and truly affirme of Gregory and Bede.* After this manner in the bookes of antiquity, that is often reared by the names of Catholike and Apostolike, which was so esteemed by the vulgar sort of the faithfull. Fifthly, because the Fathers being overcome by the multitude, were now and then caried into superstitions, as the force of the tide violently carieth away the boats: and hereupon it ensued, that they concealed some things for feare. *There are many such faults as this* (saith one) *which I dare not so freely reprove, because of avoiding the offence of some other holy, or perhaps turbulent persons.* Sixtly, because sometimes they speake of things historically and in forme of rehearsall, not positively, and by way of assertion. Witnesse Saint *Hierome*: *The ancient Fathers are sometimes enforced to speake against their owne thoughts, onely because that they must bee faine to affirme so against the positions of the heathen.*

Canus loc. comm. l.11. cap. 6.

5.

Augustin. ad Ianu. ep. 119.

Apolog. pro l. contra Iovin. c. 4.

Againe, it is one thing to speake scholastically or disputatively, and another thing to speake dogmatically or doctrinally. So also a later writer: *We must marke how Authors doe speake, whether out of opinion, or out of assertion, or out of the vehemency of sorrow, comforting themselves.* And so he proceedeth expounding the saying of Saint *Ambrose*, spoken of *Valentinian* dying without Baptisme: *The grace which he intreated for, he did not lose.* So *Abbot Ioachim: A man may speake what he thinketh out of conjectures, but not as though hee understood certainly any thing thereby.* And those testimonies of antiquity which say that *Enoch* and *Elias* are the two witnesses, he calleth them *opinions fallible, no knowledge or understanding.* So *Bartoll* the *Civilian* is said to defend Pope *Clement* the fife his institution, concerning the Popes power over Kings, *rather triflingly and for fashion sake, than truly and out of his owne conscience, because he is wholly uncertaine, and never affirms one flat position one way or other; as also because his place of abode was under the jurisdition of the Church of Rome.* Heare another. *We must not hold all the Popes opinative allegations* (being not decretally spoken) *to be of the same value with their expresse determinations, as they themselves do testifie. For Innocentius himself upon the Chapter Literas, &c. (when there was a question made, concerning which the finall sentence of Pope Clement was alledged) held not Clements judgement for a determination, neither would he himselfe determine thereof. — For it were too hard a matter, and not to be borne, that the judgement of the learned should be tied to every answer & opinative allegation of the Popes: for they have not alwaies the assistance of the Spirit.* *Bellarm.* speaking of *Celestine* and *Innocentius* teaching expresse contraries, saith, *That neither of them decreed any certainty in that controversie, but both spake out of their judgement to the greatest probability. And that there are many things in the decretall Epistles, which imply not any matter of faith, but onely discover the Popes opinions concerning these things.* Why therefore may not we avouch the same of the Fathers?

Otho Frising. l.4. c.18.

In Revelat.

Pag. 148.

Duaren. de sac. eccl. ministr. l. 1. c. 4.

Catharinus de certitud. gratiæ, assertion. 13.

Therefore the Fathers of later ages oftentimes expounded the sayings of their predecessors out of the holy Scriptures, or else did flatly reject them. Witnesse hereof Saint *Augustine* in the controversies with the *Pelagians*: *Iulian* did cite *Basil*: *Sin is not a substance, but an accident, therefore easily removed out of the will, so that no skarre or token thereof remain.* Saint *Augustine* expoundeth this place according to the analogy of faith: *It is easie not to mans will, but unto Gods mercy.* And this sufficed against the Manichees, who held that it was impossible. And whereas some Fathers, viz. *Irenæus, Iustine, Clement, & Tertullian* held, *the law of nature had power to save the Gentiles without Christ*: Saint *Augustine* expresly confuteth them all. Nay which is more, the Fathers themselves would either plainly retract and call in againe such things as they had unfitly committed to others eares, or else they would correct them by writing the contrary in another place.

The Fathers have errours, yea and that sometimes very grosse ones, they themselves acknowledge it very plainly. *In the Doctors bookes* (saith one) *which the Church authentically useth, there are sometimes found errours, sometimes heresies, yet this is no sufficient cause to condemne either booke or author: Let a reader of judgement peruse them, and he shall prove me no lyar.* Another: *The Fathers whilest they labour with all their industry to subvert one errour, have oft times either fallen, or at least seemed in some sort to fall into another: not unlike to husbandmen who striving to make straight the crooked trunk of a yonger tree, often doe exceed the meane so farre, that they make it bend as much the other way.* Heare also a third of approved judgement: *The writings of great authors are not altogether perfect: for sometimes they slip and stirnke, as one saith, under their load: and otherwhiles they dally with the affluence of their owne invention, and affect popularity.*

4.

5.

Anselm. in Corment. in 2. ep. ad Cor.

Euseb. l. 3. Eccles. hist. cap. 25.

Sixt. Senens. in præfat. l. 5. Bibliothe.

Can. loc. Com. l. 11. c. 6.

2. *A Catalogue of the counterfeit, doubtfull, or*

or corrupted workes of the Fathers, together with some errors which the grosser of them have sprinkled in their workes.

The booke of the Apostles constitutions.

Held for apocryphall in the decretalls, *dist. 15. cap. Sancta Romana*, and in the *distinct. 16. cap. Canones. Isidor.* also doth affirme the same. It is further condemned by the sixth Councill of *Constantinople, cap. 2. Epiphanius hæres. 30.* is the first that ever made mention of them.

Saint Iames his Masse.

It containeth prayers for such as live in Monasteries, and such was there none in S. *Iames* his time. Besides many words never heard of in the Apostles time, as Στιχηρὸς, ὁμώνυμος, &c. and the word λειτουργία for the manner of massing; and herein is laid downe a forme of the Communion, not received in the Apostles times, as out of the *Acts* and *Iustine* may easily be convinced. And if this were the true Liturgy of Saint *Iames*, it should bee a portion of holy Scripture, it would also have beene more famous in the Primitive age of the Church, but no mention was of it, untill almost 600. yeares after Christ.

Saint Peters Masse.

False altogether and forged.

The Æthiopians Masse.

Ascribed to Saint *Matthew*; but falsely, whereas it speaketh of the Epact and Golden number, both which were long after invented. And the saying of *Gregory* the great is commonly knowne, that the Apostles did consecrate by the sole pronouncing of the Lords prayer.

Saint Markes Masse.

Containing prayers for the Pope, Readers, Singers, Subdeacons, &c. which orders were after instituted.

The booke of Saint Andrewes passion.

Never spoken of in the most approved Authors, *Eusebius, Hierome, Gennadius*, &c. to omit the blasphemies therein contained, as *All haile holy crosse, &c.*

Saint Andrewes Masse.

Of the same kinde and respect with the other.

Clement of Rome his workes.

Vnder this mans name many fictions are patronized: there is one Epistle of his extant unforged, namely, to the Corin. as the same author testifieth in the fore-alledged booke, *cap. 34. Russinus* in his preface before *Clements* Recognitions, and the first Councill of *Vasa, cap. 6.* doe make mention of one Epistle of *Clement* unto *Iames* the brother of the Lord: but now there goe three under that title. But that these are all counterfeit, it hereby appeareth, because *Iames* was dead seven yeares before *Peter*: and *Clement* was not Bishop of Rome untill after *Peter*, as it is evident almost out of all histories. Besides his fifth Epistle teacheth communitie of wives and goods, and the alloth most foolishly advise *Iames* to take heed that there bee found no Mice eating among the pieces of the Lords body, and that they be not putrified by the negligence of the priests.

Ann. 8. o

Besides, his eight bookes of Apostolike constitutions, are of no greater esteeme than these other. *Eusebius, Hierome*, nor *Gennadius* mention any such worke. Againe, the author himselfe discovereth himselfe in one place, where he affirmes the vernall Æquinoctiall to fall on the 22. day of the 12. moneth, which is called March; but in the time of Christ and his Apostles it was reckned alwayes to fall on the 25. day of the same moneth, and not on the 22. untill the second Councill of Nice. This *Charles Bovius* was well able to discerne, but never to excuse. The Fathers indeed doe sometimes quote the Apostles constitutions, but (as *Basil de Spiritu sancto, cap. 27.* confesseth) they were unwritten, at least by *Clement*, for his name was not annexed untill after times.

Dionysius Areopagita, Saint Pauls scholler.

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Many learned authors, as *Erasmus, L. Valla, Cajetane*, and others, writing upon the 17. chapter of the Acts, do absolutely deny these workes to be his: the reasons are these. First: Though he were *Pauls* scholler, by him converted, yet in these workes he is so unmindful of the benefit of his conversion, and friendship held with his master, that hee never vouchsafeth to name him, but graceth *Hierotheus*, an obscure fellow for his master.

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3. Thirdly,

Vbi de baptismo infantum ait ea se dicere, quæ sanctis præceptoribus ex traditione antiqua ad Ecclesiam deriuârunt.

3. Thirdly, presently after *Dionysius* his conversion, *Paul* taught long at Corinth, and longer at Ephesus, both which places are neighbours unto Athens, so that if this *Dionysius* had bin desirous to be instructed, hee might have had *Paul* himselfe as it were in his owne house for the space of two whole yeares, and never have bestowed his time with *Hierotheus*, a man unknowne in the Church.

4. Fourthly, in the end of his Hierarchy, speaking of the baptisme of infants, he saith, that he teacheth that doctrine which his masters received from the Apostles themselves. Hereby he sheweth himselfe to have been no scholler of the Apostles: and he calleth them, his *masters* in the plurall number, to imply that that doctrine came from the Apostles unto him by succession from many intercedent teachers.

5. Fiftly, how is it possible but *Dionysius* should have often written unto *Timothy* to know if he had heard *Paul* teach any otherwise of these things, seeing *Timothy* lived so long and friendly with him, and was so well learned?

6. Sixtly, this Author talketh oftentimes of the distinction of the quire & the Church, and of other places of the Church, whereas in the Apostles time, and an hundred yeares after, the Christians had no churches of such buildings, but had their Prayers, Sermons, and meetings in their houses.

7. Seventhly, Saint *John* the Apostle lived after *Dionysius*, and abode for the most part at Ephesus and in Asia the lesser, where *Timothy* also lived, who is said to have beene very familiar with him: how then durst *Dionysius* presume to instruct *Timothy*, having so worthie a master? and not rather begge of him with a thousand intreaties, to set him downe the opinions of *John* and *Paul* concerning this or that matter?

8. Eightly, this Author in his booke *De divinis nominibus*, alledgeth *Clemens* a Philosopher disputing concerning Logicke, and affirming that the principall models or examples of things, or the Ideæ or formall causes are relatives. Now there never was any other *Clemens* a Philosopher, but he of Alexandria, whose bookes are now extant, who lived 200. yeares after Christ: and this allegation seemeth to be extant in the end of the 8. booke of his *Stromata*, where hee saith that causes, especially the formall causes are relatives.

9. Ninthly, in his 4. booke *De divin nom.* hee alledgeth *Ignatius* his Epistles: which notwithstanding were written after *Dionysius* his death, as the history of both their lives doe leave testimony. This Author in his Hierarchy citeth Saint *Johns* Gospell, and the Revelation, as if that they had beene long agone written, and held as parts of holy Scripture. But if wee shall give credit to histories treating hereof, both these workes were not set forth by Saint *John* untill a little before his owne death, namely, about 14. yeares after the death of *Dionysius Areopagita*.

10. Tenthly and lastly, amongst his Epistles there is one unto *Policarpe*, whom hee writes unto as a Doctour and a Bishop. Now *writers* affirme, that *Dionysius* suffered in France in the yeare of grace 96. And *Policarpe* otherwhere in the yeare 166. and of his age 86. so that *Policarpe* must needs be a very beardlesse youth when *Dionysius* suffered martyrdome. Thus farre *Illiricus*: As for his *Mystica Theologia*, *Sixtus Senensis* is of opinion, that it was not knowne in *Athanasius* his times. *Bibliothe. cap. 4.*

LINVS.

The bookes which beare his name concerning *Peter* and *Pauls* passion, are written by some jangling trifler.

Martial of Burdeaux. Ann. 160.

Found of late in France, calleth himselfe impudently Christs Apostle, and is never named of *Eusebius*, *Hierome*, or *Gennadius*.

ABDIAS.

All the Workes extant under this mans name are fictions: he is called a counterfeit and a lyar, by *I Molanus*, *lib. 1. de fide Hæreticis servanda*, *cap. 6.* Looke *Iewels* Reply against *Harding artic. 1 sect. 5.*

IGNATIVS.

Seven Epistles of his doth *Hierome* and *Eusebius lib. 3. cap. 35.* and 36. reckon for true, but now they are increased unto twelve: whereof there are five counterfeit, and these are 1 *ad Mariam* 2. *ad Tarsenses*. 3. *ad Hieron.* 4. *ad Antiochenos* 5 *ad Philippenses*: and out of these the Papists have many allegations. But admit they were of his doing, yet there are many things since thrust in, which are none of his: as that where hee saith *ad Philippenses*, That they must fast the fourth & fixt daies of the weeke, after the Lords passion week: and forbiddeth the fast *of the Lords* day, and of the Saturday *except one*. Whereas, as *Augustine Epi. 86. ad Casulanum* sheweth, that it is lawfull to fast on the Lords day; and *epist. 19. ad Hieronymum*, that it was the custome at Rome, and in sundry other Churches to fast on the Saturday. Againe, where he saith, *that whosoever eateth of the Iewes passe-over, is partaker of their guilt of killing of Christ*; whereas *Epiphanius* alleadgeth an Apostolike canon directly opposite: and the Ecclesiasticall history doth teach the contrary. Besides, in his epistle *ad Smirnenses* he takes upon him to correct (or rather contradict) *Salomon*: *Mysonne* (saith he)

he, *Prov. 24. 8.*) *Honour God and thy King*: but I say (quoth this counterfeit *Ignatius*) *Honour God as the author of all things, and the Bishop as the highest of Priests*, and after him wee must honour the King. *Theodoret* in his third Dialogue doth mention a place out of this Epistle concerning the errour of *Menander*, which notwithstanding at this day is not to be found therein: and *Tritemius* hath left it out; also *Bellarmine* saith, that the Greeke copies are corrupt.

His Epistle to the Ephesians is either counterfeit, or at least corrupted: *Theodoret* Bishop of Cyrus in *Eranistæ*, *Dialog. 1.* and *Gelasius* in his booke against *Eutyches*, of Christs two natures, doe cite a testimony out of this Epistle, which is not to be found in the copies now extant.

PAPIAS of Ierusalem.

Anno 120. *Eusebius hist. Eccles. lib. 3. cap. 36.* censur this Author to have written strange and fabulous matters concerning Christ, to mistake and misconstrue the Apostles disputations, and to be the first brocher of the errour of the Chiliasts or Millenaries.

PROCORVS.

The history of *John* the Divine under this mans name, is done by a later writer, which the word ὁμοούσιος, *consubstantiall*, doth testifie, being used by him, and yet not of use untill after times.

HEGESIPPVS.

The history extant at this present in *Bibliotheca Patrum* is falsly fathered upon him: for in his 3. booke and 5. chapter, he saith, that Antioch which was before accounted as the third City in fame of all the Romane Empire, beganne then to bee reckoned in the fourth place, when Constantinople the city of the *Bizantines* began to increase. Now the true *Hegesippus* lived before *Constantine*, namely, in the yeare of Grace 160. Againe, *Tritemius* saith, that *Hegesippus* wrote an Ecclesiasticall history from the passion of our Lord unto his owne time: but these bookes containe the histories of the *Macchabees*, the Iewes warres, and the destruction of Ierusalem. Looke more in the preface of *Renatus Laurentius*.

IVSTINE.

Anno 150. He is an expresse Chiliast in his dialogue with *Triphon*. His booke of questions and answers is falsly imposed upon him; for in the 82. and 86. questions he mentions *Origen*, and in the 127. *Irenæus*, and the *Manichees*, who were not untill after his death.

Anno 160. The booke of *Maries* death, or translation into heaven is doubted of. *Tritemius* fathers it upon *Melito* of Sardis, but erroneously: it is held by the Pope for apocryphall, *dist. 15. cap. Sancta Romana*. *Hierome* never names it. *Beda* rejects it as full of errours, and falsly ascribed to *Melito*, *in vetract. Apostolorum*, *cap. 8.* So holdeth *F. Suarez* upon *Thomas*.

IRENÆVS.

Was th expresse and professed Chiliast. Witnesse *Eusebius lib. 5. cap. 39.*

THEOPHILVS of Antioch. Anno 170.

Saint *Hierome* disallowes the commentaries upon the Proverbes, and the Gospell, that goe under his name, *Sixt. Senens. Bibliath. lib. 4.*

TERTVLLIAN. Anno 200.

Saint *Hierome* denyes him to have beene a man of the Catholike religion, for hee fell to be a Montanist, yea even an arch-heretike, he wrote these workes against the Catholikes: 1. *liber contra Psychicos*: 2. *De Monogamia*: 3. *de Ieiunio*: 4. *Defensio in persecutione*: 5. *De pudicitia*: 6. *De exhortatione ad castitatem*. And in these bookes hath hee sowne many seeds of Popery. *Gelasius* censured all his books for apochryphall, *dist. 15.* His booke *de pœnitentia*, *Erasmus* thinketh not to be his. His booke *de corona militis*, he wrote when he was a Montanist, and therein declareth a new Prophecie.

ORIGEN. Anno 230.

Full of errors. *Hierome* calleth his writings poysonfull. *Eusebius* also and *Russinus* complaine that his writings were most foully depraved by heretikes: his counterfeit workes are these: 1. his Homilies upon *Iosuah*, full of solœcismes; not reckoned in Saint *Hieromes* catalogue: 2. his three tractates upon *Iob*, where hee accuses them of heresie that say there is one God and three persons: 3. two homilies upon the 38. Psalme: foure homilies of his later explanation of the *Canticles*: 5. one treatise of the *Lamentations*: 6. his commentaries upon the Epistle to the *Romanes*, not faithfully translated by *Russinus*: 7. his booke *de pœnitentia*, *Gelasius* calleth apochryphall, *dist. 15.* 8. his homilies upon divers passages of Scriptures; of these if any were written by *Origen*, they were depraved by *Russinus*: 9. the homily upon the first words of Saint *Johns* Gospell, in that there is mention of the Manichees and Arrians, which heretikes arose in the Church after *Origens* time.

CYPRIAN. Anno 240.

In admiring of *Tertullian* too much, sometime hee approves the Montanists: These works following are certainly none of his:

1. His

1. His treatise of *Sina* and *Sion*. 2. Of the finding *John Baptists* head, there he talkes of *Pipin* the French King. 3. His exposition of the Creed mentioneth the Arrians: *Hierome* ascribeth it unto *Ruffinus*. 4 His booke of Priests singtenes, it is full of barbarous words, unknowne to the Latine tongue, as *Iwordinabiliter, contubernaliter, conjugaltas, absentare*: all which savour of a Glosiist, or a Casuist. 5. His twelve Sermons of the cardinall workes of Christ, are done by an unknowne Author, as *Pamelius* and *Sixtus Senensis Biblioth. lib.* 4. do affirme. 6. His Sermon of Christs Baptisme doth directly contradict *Cyprians* knowne opinion of the rebaptizing of heretikes. 7. His booke of the praise of Martyrdome, affecteth quirkes and conceits. 8. His booke of the double martyrdome, talketh of the Turkes, who saw not the world till very neare a thousand yeares after *Cyprian*. 9. His bookes of twelve abuses, *Tertullians* and *Pamelius* (both learned Papists) do hold that worke as counterfeit. 10. His treatise of the starre, the Sages, and the Innocents death. 11. His Sermon against the Jewes. 12. His booke of *Genesis* and *Sodome*, held to be *Tertullians* & *Sixt. Senensis*. *Bibloth. l.* 4 13. His passion was written by *Paul* the Deacon in the yeare 807. as *Sigebert* (an ancient Chronicler) recordeth. 14. His booke of Diceres. 15. his prayer for the Martyrs. 16. his prayer for good Friday. 17. The booke of *Cyprians* repentance. *dist.* 15. *cap. Sancta Romana*. In this booke hee is said to have beene a Magician, which is untrue, for our *Cyprian* was by profession a Rhetorician, as *Hierome* in his Catalogue, and in his commentary upon the third chapter of *Jonas* affirmeth; but he maketh no mention of his Magick, nor *Cyprian* himselfe, in the description of his conversion, *lib.* 2. *epist.* 2. nor *Pontius* his Deacon in the life of *Cyprian*. 18. His booke of the unity of the Church is corrupted by the Papacy to prop up *Peters* primacy, for these words, and gave his sheepe to him to be fed: and these, he ordained one chaire: and these, *Peters* primacy was given, to shew one Church, and one Chaire: as also, Who so forsaketh *Peters* Chaire upon which the Church is founded: These words I say are not to be found in most of the old manuscripts. Looke the catalogue of *T. James* His workes of discipline, and of the good of chastity to *Novatus* the heretike, that hope of pardon is not to be denyed to them that are fallen, these are all thought not to be *Cyprians*.

Anno 250. *METHODIVS.*

His booke of the creation is not named in *Hieronie. I. Simlerus* in his *Bibliotheca* doubteth of it.

Anno 260. *GREGORY of Neocesaria.*

His Homilies of the Annunciation, &c. are suspected, because the lives of the Saints, their lessons and hymnes upon their feasts, were not in use untill *Charlemaines* time, in the year 807. when they were first instituted. *Paulus Æmilius* in his first booke of the acts of the Frenchmen, *Sigebert* also upon the yeare 807.

ARNOBIVS. Anno 290.

His bookes against the Gentiles, are in number but seven, as *Hierome* recordeth in his epistle unto *Magnus*, the eighth now published is not of the same authors, as *Sixtus Senensis* holdeth in his *Bibliotheca l.* 4. And yet that learned Doctour *Fulke* of blessed memorie, is of opinion that it was made either by *Arnobius* himselfe, or by *Minutius Felix*. The commentaries upon the Psalmes that beare his name, are of a farre more moderne forge: witnesse *Bellarmine de amiss. grat. & stat. peccatis, lib.* 4 *cap.* 9 For they mention the Pelagian heresie.

The Councill of Neocæsarin. Anno 320.

The Collector of the Councils doth attribure unto this Councill no more but fourteene canons, not foure and twenty, as *Gratian* saith.

EVSEBIVS Cæsariensis. Anno 330.

The Papists doe cavill at *Eusebius* Ecclesiasticall history, but unjustly. For admit hee were an *Arrian*, and too earnest a defender of *Origen*; yet his history is of sufficient credit. *Eusebius* did contrive his Ecclesiasticall historie with great praise, saith *Hierome*: and *Basil* calleth him ἀξιόπιστον, worthy to be credited.

LACTANTIVS.

His verses of Christs passion are counterfeit; for they contradict all *Lactantius* his true writings in these words.

Kneele, and adore the crosses sacred wood,

Besides, in Saint *Hieromes* catalogue they are never named in the number of his works, though others be named which now are not extant.

His worke of the resurrection is ascribed unto *Venantius* in the Vaticã copie, as *Thomasius* affirmeth: His *Phœnix* seemeth to have beene made by a Christian Author, as the said witnesse also averreth.

The Donatian of Constantine.

These matters concerning Constantine are in my judgement apocryphall, as also many other great and tedious charters ascribed unto *Clement* and *Anacletc* Popes, saith *Cusanus* in his booke *de Concordia Catholica, lib.* 3. *cap.* 2. *Constantine* bequeathed Italie unto his sonnes by wil and testament saith *Nauclerus, lib.* 2. *generat.* 11. This donation is recorded by

by no approved author of any antiquitie. Nay, the ancient bookes of *Gratian* have no such distinction, as *Antonine* confesseth, 1. *part Histor. Titul.* 8. *cap.* 2. *sect.* 8. that chapter (saith he) is not in the ancient decrees, and therefore we can neither be certaine what *Constantine* did give, nor how much. So testifieth also *Melchior. Can. loc. comm. l.* 10. *c.* 5. Moreover, the Popes owne decrees concerning this donation, differ greatly one with another, for in the 96. distinction, chapter *Constantinus*: it is said, that the city of Rome, and all Italy, together with the Empire of the West, was given unto *Sylvester*. But in *Sextus* his decretals, *l.* 1. *tit.* 6. *de Electione, ca. fundamentum*, there mention is onely made of the gift of the citie. *Nauclerus* in his second volume, and 11. generat. writeth thus: Of what quantity or value were *Constantines* gifts to the Church of Rome, it is not yet agreed upon by them that treate of it. The text in the chapter *Constantinus*, doth affirme, that he gave to *S. Sylvester*, and the Church of Rome, the citie of Rome it selfe, Italy, and all the Provinces of the Empire of the West, as it is recorded in the 96. distinction, chapter *Constantinus*. Others contemne that text as chaffe, and as proving nothing which deserveth credit. For after this, *Constantine* left the inheritance of the foresaid king domes, unto his sonnes, and they remained long after under the sway of the Emperours, and Catholike Kings by right of succession. Which is not slenderly confirmed by the chapter *Fundamenta, de Electione, lib.* 6. which describing the donation of *Constantine*, mentioneth the citie of Rome as the onely gift, never speaking of Italy, or the other Provinces. No more doth the Canon *futuram* 12. *q.* 1. which text saith, that *Constantine* having attained unto the truth of religion, sent letters unto all parts of his Empire, commanding them not onely to become Christians, but also to build Churches for publike devotion; and ordained livings to bee given for their maintenance, built the great Church of S. *Peter* at his owne cost and charges, and erected his chaire, giving most sumptuous gifts thereunto, in so much that he resigned his Imperiall seate, to the benefit of S. *Peter* and his successors. This part also is confirmed the more by this, that whatsoever now belongs unto the Patrimony of the Church of Rome, is wholly found to have bin bestowed thereunto by succeeding Princes of after times: others thinke otherwise; let the truth prevaile. Againe: Of this gift and grant there is nothing extant in any author, save in the Decretals: no, nor in the most ancient volumes of them neither, as witnesseth *Antonine*, Bishop of Florence, in his Chronicles, which I doe greatly wonder at, since that *Isidore*, who lived 800. yeares agoe, (a grave author, and one truely holy) doth plainly say in his historie, that he, (viz. *Constantine*) left the city of Rome under the Pope. Thus farre *Nauclerus*.

The Canons of the first Councill of Nice. Ann. 328.

All above twenty are forged. *Theodoret* in his first book and 8. chapter, doth acknowledge 20 of them concerning Church government, but no more. It is therefore false to hold 70 of them to bee from the Fathers. Besides, in the vulgar tomes these canons are corrupted, the true ones are extant in *Ruffinus*, as *Cyril* witnesseth in his Epistle to the Councill of Carthage, which is extant in the first tome of the Councils, in the acts of the Councils of Africa.

The Epistle of this Councill of Nice to Sylvester, is counterfeited: for therein *Macarius* is said to bee the Bishop of the church of *Constantinople*, which was not as then in the whole world. *Sylvesters rescript*, or answer to them, is a bird of the same feather, as also the 80. *Arabian canons*.

The Councill Sinuessa.

Mentioned by no ancient writer at al, there in it is said, that *Diocletian* talked with *Marcelline*, which is false. *Sigonius de Regno occidentali, lib.* 1. The Preface unto this Councill, extant in the first tome of the Councils, is done by none knowes whom, and therefore of no moment in antiquitie.

The second Councill of Arles ——

Most manifestly depraved, and besides, of uncertaine time. It is said to have beene under *Constantine* and *Sylvester*, and yet therein is mention made of the *Bonofiaci*, cap. 17. and of the first Councill of *Vasa*, chap. 28. which was held under Pope *Leo* the first.

EVSEBIVS. Ann. 330.

His Chronicle is corrupted. *Peter* (saith he) the first Bishop of the Christians, when hee had founded the church at *Antioch*, went to Rome, where he preached the Gospell 25. years, continuing Bishop of that city so long. But in his 3. booke, and first chapter, he saith, that *Peter* preached in *Pontus, Galatia, Cappadocia*, and *Asia*, and towards the end of his life, being placed at Rome, was there crucified. Looke also the fourth chapter.

The Councill of Sardica.

The third, fifth, and seventh Canons thereof are suspected, for in them the appeale unto the Pope is allowed, and it is decreed that hee may send his *Legates a latere*, who in his name may make agreement in other Provinces. But *Augustine* in his Epistle unto *Celestinus*, saith thus, We finde it not decreed in any Councill of the Fathers, that any should be sent as from the side of your holines. And the same Father against *Cresconius, lib.* 3. *cap.* 34. acknowledgeth no Councill of *Sardica*, which is not hereticall. And to this agreeth Cardinall *Cusanus de concordia Cathol. lib.* 2. *cap.* 25. Besides, these canons are directly opposite unto the 5. canon of the

Councill of Nice. Now some doe thinke these canons not counterfeit, but to be understood of a priviledge granted above ordinary, unto Pope *Iulius*, and that they were abrogate by the second canon of the generall synode of *Constantinople*.

The Councils of Rome under Constantine and Sylvester.

Counterfeit altogether: and not mentioned at all by Historiographers.

ATHANASIVS.

Evagrius in his 3 booke, chap. 31. saith, that the Nestorians, and Eutychians published many of *Apollinaris* his bookes, cloaking them under the name and the credit of *Athanasius*: The workes falsly imposed upon him are these:

1 *The booke of divers questions of the holy Scripture, unto King Antiochus*, for herein great *Athanasius* is cited: *quest.* 23. and S. *Gregory Nazianzene* is named twice: *q. est.* 117. & 129. *Dionysius his Mystica theologia* also is there alleged, which was unknowne in *Athanasius* his time, *Sixtus Senens. Biblioth. lib.* 4.

2 The 16. question of the worship of the crosse, in the 4 action of the 7 Councill, this ascribed to one *Leontius*, that lived about *Maurices* his time.

3 The treatise of Theologicke definitions. There *Gregory Nyssenus* is cited.

4 The disputation concerning faith held at Laodicea betweene *Arius* and *Athanasius*. The author of that worke sheweth, that this *Arius* was not that Arch-heretike, but another. *Cassander* thinketh it done by *Vigilius* the Martyr.

5 The commentaries upon *Pauls* Epistles under *Athanasius* his name, they are *Theophilact's*.

6 The exhortation to the Monkes.

7 The booke of the passion of the Image of Christ crucified in Teriche in Syria, for this happened in the yeare 764. *Sigebert.*

8 The epistle to Pope *Marcus* for the copies of the Nicene Councill, (because the copies of *Alexandria* were burned by the Arians,) together with *Marcus* his answer: this burning of bookes was under *Constantius*. *Athanas. epist. ad orthodoxos.* But at that time was *Marcus* dead, *Bellarm. de Pont. lib.* 2. *cap.* 25.

9 The second epistle unto *Serapion*, of the holy Ghost. These are all forged.

These workes of Athanasius are suspected, as not his.

1 The treatise of Christs incarnation.

2 Of the healthfull comming.

3 A sermon against heresies.

4 The 16. oration unto *Maximus*.

5 An epistle to *Marcellinus* of the interpretation of the *Psalmes*.

6 The sermon of virginitie.

7 Testimonies of holy Scripture.

8 The sermon of our Lords passion.

Herein are the questions unto *Antiochus* cited, which are not this authors: hee forbids othes.

9 An epistle to *Serapion*.

10 An epistle to all the brethren through Egypt, &c.

11 A sermon of Christs mother. Therein is *Nestorius* heresie cofured, therfore it was written after the Councill of *Ephesus*.

12 A sermon upon that of the Gospell: Whosoever shall say, &c.

13 The disputation in the Councill of Nice against *Arius*.

14 An epistle to the solitary livers: it is partly an epistle, partly a fragment of another worke. And some things are there promised, which now are not extant there. The author of *Commelinus* edition.

15 The worke of the life of *Antony*. This was lately added unto the others, it is justly suspected; for it is idle and trifling in many things.

16 An homily of the fower.

17 The declaration of Leviticus.

18 The epistle to Pope *Felix*, therein he saith, the church of Rome is *sacer vertex in quo omnia vertuntur*. But this allusion neither is, nor can be made in Greeke, therefore it was rather written in Latine. Besides, there are many things herein disagreeing from *Athanasius*, as whē he saith that the Gospell was first preached at Rome, and that it was decreed in the Councill of Nice, to appeale to the Bishop of Rome in all causes. *Intel.*

19 The epistle to Pope *Liberius* in the 1. tome of the Councils, is foolish in the allegations of Scripture, and therefore not to bee attributed unto *Athanasius*.

DOROTHEVS of Tyrus. *Ann.* 350.

The synopsis that beares this mans name, is both falsly ascribed unto him, and also of it selfe full of fained tales. Amongst the 72 disciples, hee numbreth the Eunuch of the Queene of Æthiopia, and maketh *Iulia*, a woman, a Bishop: and he maketh that *Cæsar* that is mentioned in the Epistle to the Philippians, the 4. chapter, namely *Nero*, a Bishop also. *Bellarmine.*

DAMASVS. *Ann.* 370.

The little epistle of his in the second tome of *Hieromes* workes, *Erasmus* doth suppose to bee falsely ascribed unto him: the epistle also to the Bishops of Numidia is forged: for in *Damasus* his time, the Bishop of Rome had nothing to doe with the churches of Africa: to whom notwithstanding this author propounds his edicts, and threateth those that transgresse them.

EPHREM. *Ann.* 380.

His workes in *Syrian* (the tongue wherein hee wrote them) cannot now be gotten, but either in Greeke or Latine.

GREGORIE of Nyssa. *Ann.* 380.

His instructive oration of the soule, is not rejected by heretikes: *Niceph. l.* 11. *c.* 19. His orations also, and those of *Amphilochius, Chrysostome, Cyrill of Alexandria*, and *Andrew of Creete*, upon the feast of the Purification, set downe by *Lippomanus* and *Surius*, are also a false brooge: for this feast had his institution but in *Iustinians* time. Looke *Durantus* his Enchirid. lib. 7.

GREGORY of Nazianzene. *Ann.* 380.

The Tragedy under his name doth not favour at all of his style, nor observeth strictly the Iambicke verse according to his custome. The Author seemeth to imitate *Euripides*. *Fulk.*

CYRIL of Ierusalem. *Ann.* 380.

His Catechismes are suspected. *Iosias Simler* in his Index saith, that of the Greeke books which the state of Ausburg bought of *Antony* the President of Corfo, are named 18 Catechismes of *John* Bishop of Ierusalem; For those who were newly baptised, and 5. which interprete the Mysteries and Ceremonies, wherefore it would be looked unto, lest perhaps they be *Johns* (who was long after *Cyril*) and yet are of set purpose imposed upon the other to procure the greater authoritie. In his Bibliotheca, his epistle unto *Augustine* of *Hieroms* miracles, is a fiction. It is wel knowne that he died before *Hierome*. And this epistle condemneth *Sabinian* for ascribing two wills unto Christ.

BASIL. *Ann.* 380.

These workes of his are either doubted of, or surely corrupted.

1 His booke of the Holy Ghost: in the middest whereof are some things inserted, which *Erasmus* holdeth dissonant form *Basils* phrase and forme of writing.

2 His ascetica or contemplatives are not in the catalogue of his monuments in *Nazianzene* his Monodia or funerall poeme. *Eustathius* first of the Armenian Monkes is thought of some to be the author of them, *Sozomen lib.* 3. *cap* 13.

3. The rule under his name is suspected. *Nazianzene* never mentions it, and there is also another fathered upon him which hath but 35. chapters. Therein are many things dissenting from *Basils* other writings.

4 The little booke of *Basils* life under *Amphilochius* his name, is a false birth, full of fables, and contrarie to approved histories. Looke *Iuels* Reply to *Harding. art* 1. *sect.* 33.

5. The epistle to *Cæsaria* the noble Woman, is of no sounder credit.

PRVDENTIVS. *Ann.* 380.

The prayers at the end of his Hamartigeneia, are not his labours; *Giselius* did see them printed by themselves without name of author, they do plainly contradict the 7. ode of his Cathemerina, in these words:

In that blest region do I crave no rewme, &c.

A very impious saying, and not to be ascribed to *Prudentius*. Looke *Illiricus* his catalogue set forth in the yeare 1598. pag. 186.

AMBROSE *Ann.* 380.

These workes are falsly thrust upon this holy Father.

1. Ninety and two short sermons to the people: some of them are found amongst S. *Augustines*, as these:

Ambrose his		*Augustines*
25.		9.
38.		73. *de tempore.*
69.		31. *de sanctis.*
70.	is	19. *de verbis Domini.*
9.		25. *de verbis Apostoli.*
37.		77. *de tempore.*
68.		26. *de sanctis.*
1.		32. *de sanctis.*
2.		33. *de sanctis.*

2 His sermon of *Agnes*: it endeth thus: Thus much I *Ambrose*.

3. His sermon of *Augustines* baptisme: he there adornes him with a blacke cowle, and falsly maketh him the author of monkery.

4 His booke of *Salomon*.

5 The preparative prayers to the Masse, are not of *Ambrose*, there is adoration of the sacrament.

6 The booke of the Apology of *David*.

7 Two bookes of the calling of the Gentiles: falsly ascribed unto *Ambrose*, or to *Prosper* of *Aquitaine*, who in his verses against the ingrateful, oppugnes the universall grace and redemption, which the foresaid bookes doe maintaine.

8 The booke to the devout Virgin.

9 The booke to the fallen Virgin; it is a declamation, and almost all extant in *Hieromes* epistle to the Mother and Daughter. *Hospinian.*

10 The booke of *Davids* expostulation or complaint.

11. The booke of widowes, directly opposite to his commentaries upon the Romanes, cap. 1.

12 The Commentaries upon the Hebrewes, are likelier to be made by *Remigius* or *Anselme*.

13 That *Hegesippus* story was translated by *Ambrose* out of the Greeke, is in *Erasmus* judgement, a thing not credible.

14 The commentaries upon the Revelation, *Sixt. Senens. lib.* 4.

15 The booke against the Arians, touching faith, ascribed to *Athanasius* in the Latine edition of his workes, translated by *Ruffinus*.

16. His Missall mentions the feast of the Assumption, which was not instituted until long time after him.

17 The worke of the life of *Gervasius* is none of his, for it hath many things repugnant to his true workes.

18. His 84. epistle is *Prosperi, Suarez.*

Ann. 400.

HIEROME.

These following workes in the common judgement of all men, are no children of this Father.

The Hebrew traditions upon the three bookes of the Kings and Chronicles, condemned by *Senensis lib. 4. & Lyra.*

The prefaces unto { Baruch. / The two Bookes of Machabees. / The Psalter in number two. / The Proverbs of Salomon, two also.

Foure homilies upon the Canticles.

Hebrew places upon the Acts, they doe cite *Hierom* himselfe, cap. 27.

The commentaries upon the Lamentations of *Jeremy. Senens. lib 4.* they are of *Rabanus Maurus* his doing, or else of *Beda*, as *Eras.* thinketh.

His commentaries upon Mark, with their preface. *Senens. lib. 4.*

The prefaces unto *Luke* and *Iohn.*

The commentaries upon the Psalmes, Censured by *Lindan, Canus, Erasmus*, and *Bruno.*

The preface and commentaries upon *Iob, Senen. lib. 4.*

The third booke of his commentaries upon the Proverbs, in the 31. chapter *Gregorie* is cited.

The commentaries upon the Epistles of *Paul, Senens. lib. 4.*

The Epistle to *Demetrias*, is *Pelagius* his worke. *Gregor. Arimin 2. d. 26. qu. 1. art. 3.* It is manifest to be out of Saint *Augustines* booke *de Gratia Christi & originali peccato*, chapter 37. and 38. wherein the words which *Pelagius* affirmed he wrote unto *Demetrias*, are rehearsed, and are very like to these here alleadged. It is plaine also out of *August.* epistle to *Iuliana*, mother to *Demetrias*, where the words of *Pelagius* are rehearsed which are contained in this epistle.

The Epistles unto { *Gervasius* his daughter. / *Marcella.* / A banished virgin. / *Asmons* being sicke. / touching a perfect man.

The instruction of a friend in the knowledge of Gods Law.

Of three vertues.

A sermon of *Maries* assumption, unto *Paula* and *Eustochium.*

Of honouring our parents.

Of the seaven degrees of the Church, unto *Rusticus* Bishop of Narbon.

Of the praise of Virginity, unto *Marcellina* his daughter.

Of Gods attributes in the Scriptures.

An explanation of the Creede, unto *Damasus.*

An exposition of our faith, unto *Cyrill.*

To *Presidius* the Deacon, concerning the Paschall taper.

Of the keeping of Easter.

An objurgation against *Susanna* being fallen.

An objurgation unto *Enagrius* for *Levita.*

An exhortation to a Souldiour of the world.

Of the ten temptations of the Israelites.

An explanation of the 40. & 117. psalmes.

To *Dardanus* concerning the kindes of musicke.

4. sermons of { 1 the resurrection of Christ. / 2 the nativity of Christ. / 3 the Epiphany. / 4 the Lent.

Ten sermons upon Easter even, touching the eating of the Lambe.

To Eustachium of Peters chaines.

Of the keeping of vigils.

Exhortations to *Pammachius & Oceanus.*

To a secular penitent.

Of the diversities of leprosies.

Of the two sonnes, the prodigall, and the thrifty.

The rule of monkes, gathered by *Lupus de Olveto.*

A dialogue under the names of *Hierome* and *Augustine.*

An homily of the body and blood of our Lord.

Another upon Saint *Mathewes* Gospel.

An Apologie for *Origen.* Neither his, nor *Pamphilus* the *Martyrs.*

A Catalogue of some ecclesiastike writers.

An epistle to *Tyrasus*, upon the death of his daughter.

To *Oceanus*, touching sufferance of reproches.

The answer to *Damasus* his epistle.

To *Paula* and *Eustochium*, of the vestus of the Psalmes.

To *Damasus*, concerning the offering of the altar.

A rule for the monkes, of 41. chapters.

Chromatius and *Heliodorus* to *Hierome*, with the rescript thereunto.

Of *Maries* nativity.

Eusebius his epistle to *Damasus*, of *Hierom's* death.

Augustine, of *Hieromes* worthinesse.

Hieromes life, by an unknowne Author.

Suspected.

Suspected.

Two epistles to *Augustine*, one beginning *Quum in urbe*: the other, *Anno praterito.*

An epistle to *Apronius.*

Another to *Theophilus, Beatitudo tua.*

Another to *Celantia.*

Comitis liber, called by *Micrologus*, cap. 25. *Lectionarius*, beareth *Hieromes* name, *Honorius*, lib. 1. c. 88. but it is some far later Author's.

Here note, that in the 16. distinction, *cap. Sancta Romana. Hieromes* judgement is allowed concerning *Origen, Ruffinus*, and in all things wherein he reprehendeth them.

Ann. 402.

DAMASVS

His *Pontificall* is of suspected authority, the Venecian edition of the Councils, confesseth that it disagreeth from all approved and received histories: the first tome, page 617. & 684. and the second tome, pag. 463.

Ann. 405.

CHRYSOSTOME

Sixtus Senensis in his Bibliotheca, libr. 4. reckoneth all these workes as falsly imposed upon this Father.

One Homily upon Genesis, the 2. chap. beginning *Dignitas humana, &c.*

Another upon the same chapter, beginning *Deus institutor*, gathered out of *Augustines* fragments: there are two whole chapters taken out of this booke, *de Ecclesiasticis Dogmatibus*, namely the 31. and 32.

Another upon the same chapter, *Iubetur Adam.*

Three upon the third chapter of Genesis: 1. beginning *Deus sine initio.* 2. *Quoties maxime temporis.* 3. *Christiano cum hoste.*

One upon the 15. chap. *Fides est religionis.*

One upon the 25 *Portabat Rebecca.*

One upon the 37. *Filii autem Iacob.*

One upon the 17. of Exod. *Stabat Moyses.*

One upon the 11 of Iudg. *Dens qui voluit.*

One upon Kings, 1. 13. *Dominus Deus cum Dauid.*

One upon 2. Kings. 7. *Imitatores Christi.*

One upon 2. Kings 17 *Perdidit Absalon.*

One upon 3. Kin. 17. of Eliat. *Gloriosus olim.*

Another upon the same. *Cum gesta peccata.*

One upon 4. Kings 2. of *Elias* his ascension, beginning, *Apud quosdam veteres.* This *Bede* in his questions upon the booke of Kings, thinketh to bee *Chrysostomes*, but the style sauours of that homily which is put amongst *Hieromes* false children, for Easter daies, beginning *Exultet coelum*, and it is also amongst *Eusebius Emesenus* his sermons.

One Homily upon 4. Kings 5. *Cum Naaman.*

One upon 4. Kings 6. *Of Helizaus. Est frequenter.*

Two Homilies upon Iob, cap. 1 *Vermiculus fratres* and *Athletam in certamen.*

Two prefaces upon the Psalmes: *post Mosen* and *Omnis Scriptura.*

One homily in Psalme 1. *Beatitudo est omnium.*

One upon the 2 *Quemadmodum qui in Solem.*

Two upon the 9 *Creatoris omnium*: and *Deus generis nostri.*

One upon the 13 *Quemadmodum cum Dominus.*

One upon the 14 *Est pulcher Psalmus.*

One upon the 22 *Circulo consecrato.*

One upon the 24 *Victoria artis.*

One upon the 25 *Filii lucis*

One upon the 26. *Explenitudine verbi.*

One upon the 29. *Celebritas confessionis.*

One upon the 33. *Sermo divinus.*

One upon the 37. *Sepe a nobis.*

Vpon the 38 Psalme, one Homily beginning, *Et quomodo potest Psalmus.*

On the 39. one, *Nec hunc quidem Psalmum*

Two upon the 40. *Nullis quidem*: and *Et tamen si Prophetes.*

Two on the 42. *Hic Psalmus est.* and *Coharet priori.*

Vpon the 68 one *qui orationibus.*

Vpon the 71. one *Dominus virtutum.*

The 84. one *Omnis qui se agnoscit.*

The 90. one *Psalmus nonagesimus.*

The 93. one *Aduersus fluctus.*

The 95. one *Egregium vere quod mirandum.*

The 96. one *Ictus a vipera.*

The 106. one *Spiritus Sanctus.*

The 115. one *Narratur quod apicula.*

The 118 one *Benignitas dei.*

The 118. one *Veritatem Predicandam.*

The 121. one *Dominus noster.*

The 142. one *Iudicia Domini sicut abyssus.*

Vpon the 1. of Esay, one *Si volueritis.*

Vpon the 9. one *Christus unus cum Patre.*

Vpon the 42. one *Vita innouata.*

Vpon the 62. one *Quoniam tempus venit.*

Vpon the 1, of Ieremy, one, *Maximus Ieremie auctorum.*

Vpon the 3, of Daniel, of the three Children, one, *Trium puerorum sermo.*

Vpon the 13. of Sulanna, one, *Divine lectiones.*

Vpon Zachary 6, one, *Nobiles genere.*

The imperfect worke upon Matthew, even the Catholikes themselves thinke to be *Chrysostomes*; but some deny it, because it favours of Arianisme: but yet it is generally commended for the variety of learning therein contained.

Three Homilies upon the 1. of Matthew, beginning { *Hoc fuit verum.* / *Dedicatur nobis.* / *In eo quod dixit.*

One upon the 4. *O incomparabilem.*

Three upon the 5. beginning, { *Non tantum.* / *Cum nobis pro officio.* / *Per omnia.*

Three upon the 6. { *Dominus.* / *Sicut in superioribus.* / *Series lectionis.*

One upon the 7. *Omnibus notum.*

Two upon the 9. { *Christum in.* / *Multæ tempestates.*
Vpon the 14. one *Hodie nobis.*
Vpon the 15. one *Miratur.*
Vpon the 18. three { *Videtur.* / *Exercitia.* / *Magnum.*
Vpon the 19. two { *Iustus.* / *Quoniam.*
Vpon the 20. two { *Postquam.* / *Proxime.*
Vpon the 21. two { *Puto.* / *Si ad arborem.*
Vpon the 22. two { *Omnis malitia.* / *Frequenter.*
Vpon the 26. two { *Ad hodiernum.* / *Secundum Salvatoris.*
Vpon the 27. two { *Euangelica.* / *Sufficiens.*
Vpon the 1. chap. of *Marke*, five { *Animal.* / *Nunc veniamus.* / *Videte.* / *Quoniam.* / *Instruxerat.*
Vpon the 5. one *Interrogat.*
Vpon the 8. one *Inferiores.*
Vpon the 9. one *Iurat.*
The 10. one *Quoniam.*
The 11. three { *Iste qui.* / *Ingreditur.* / *In Euangelio.*
The 13. one *Euangelica.*
Vpon the 1. of Luke, one *De sol.*
Vpon the 2. one *Ioseph autem.*
The 10. one *Tum dixit.*
The 15. one *Omnium.*
The 16. one *Quoniam dixerat.*
The 19. one *Si per Christum.*
Vpon the 1. of Iohn, one *De Ioanne.*
Vpon the 4. one *Immunera.*
The 11. one *Grandis frater.*
The 14. one *Dominus Christus.*
The 20. Two { *Maria.* / *Idoc ergo.*
Vpon the 1 Corinth. 13. one *Apostolus Paulus.*
Vpon the 1 Corinth. 15. one *In hesterno fratres.*

Thus farre Sixtus.

Chrysostomes Masse is a forged thing. It containeth prayers for *Alexius* the Emperour, who lived long after *Chrysostome*; and for one *Nicholas* either Pope or Patriarch of Constantinople. The copies differ exceedingly. In the commemoration of the Saints, *Chrysostome* himselfe is named. Therefore it was not done by him, but patched together by divers after his time under his name, and that at divers editions: chiefly, that which is there spoken of the Adoration of Christs Image, is a meere invention. For *Chrysostome* in his true writings, cals painting a superstitious arte, *hom.* 50. upon Matthew. And the 2 Councill of Nice, which did scrape together all ancient authorities for Image worship, yet never cites this Liturgy of his.

A His homily of the birth day of *Peter* and *Paul*, is of the same sort, *Surius*. Some of the homilies to the people at Antioch, are patched together out of divers places and Authors, as namely in the 66. these words, *who is adorned with purple* ——, *and standeth ready to pray unto the Saints*: these words are read in S. *Augustines* Sermons, intituled, *Of S. Paul*: The first Epistle to *Theodorus*.

AVGVSTINE.

These workes following are forged in the common judgement of all men.

B *In his first Tome.*

A fragment of the rule of the Clergy.

The second rule: and concerning a Heremites life.

Erasmus holds, that the third rule is also forged, which is called *the rule of men*: or *unto the servants of God*. And *Polydore* judgeth these three Workes to be none of Saint *Augustines*.

In the second Tome, these Epistles are counterfeit.

An Epistle which was the 111. in the place whereof *Erasmus* put the Epistle unto *Fortunatianus*.

C The 192. Epistle unto *Demetrius* the virgin.

Sixteene of his Epistles to *Boniface, & contra*: from the 181. unto the 199.

The Epistle to *Cyrill* of Hierusalem, touching *Hieromes* praises.

Innocentius his Epistle, the 93. amongst *Augustines*, *Erasmus* holdeth fained.

All the Epistles above 242. the Popish Divines of Lovaine have lately added.

In the third Tome.

The booke of Ecclesiasticall opinions, it is held to be of *Gennadius*: *Walfrid de Reb. eccl. chap.* 20. *Thomas Aquinas, catena in* 1 *cap. Mat.* But those things which are inferred from the 21. chapter, unto the 52. are of some more late author, who seemed to have some smacke of Pelagianisme.

One booke unto *Petrus* of faith, *Bertram* in his booke, Of the body & blood of Christ, ascribeth it unto *Fulgentius*.

The books, Of the wonders of the Scriptures: their author talkes of the account made by the *Circle*, *lib.* 2. *Chap.* 4. therefore they were not written untill 600. yeares after Christ.

The booke, Of the spirit and soule: it cited *Boethius*, chapter 37. *Tritemius* fathers it upon *Hugo de Sancto Victore*.

The Questions of the Trinity.

The work of the Patriarchs benedictions, in the fouth Tome, *counterfeit* ——

The booke of the 3. *quest.* of *Dulcitius*.

The booke of 21. quest. and question 65.

The questions of the old and New Testament.

The worke of the *Incarnation* of the word.

Of the Trinitie and Vnitie of God.

Of the Essence of the Divinitie.

Of Faith concerning things invisible.

Of true and false Repentance. Herein is *Augustine* himselfe cited.

Of healthfull Instructions.

Of Friendship.

Doubted of.

The booke of Continence.

Of Patience.

Of the goodnesse of widowhood.

Of 33. questions.

In the fift Tome, *forged.*

The booke of the contention of the church and the synagogue.

Suspected.

The Oration of the 5. heresies.

Against *Felicianus*, of the Vnitie of Trinity.

The Treatise of Stoickes and Epicures.

A Treatise upon these words: *I am that I am.*

In the 7. Tome, forged or suspected ——

The worke against *Fulgentius* the Donatist.

The booke of *Hypognostica.*

Of Predestination and Grace.

Of Gods Predestination.

In the 9. Tome, forged. ——

Exposition upon the Revelation.

Of loving of God.

His *Soliloquia.*

His Manuall.

Of the triple habitacle.

Of the ladder of Paradise.

Of twelve degrees of abuses.

Of contrition of heart.

Of the Glasse.

Of a Christian life.

Of *Maries* assumption.

Of the contempt of the world.

Of the vanity of the times.

Of obedience and humility.

Of the good of discipline.

Of the visitation of the sicke. *Bellarmine de extrema unctione, lib.* 1. *cap.*

Of visiting the sicke.

Of the comfort of the dead, two bookes.

Of the praise of charitie: a Treatise.

Of sobriety and chastity.

A sinners looking-glasse.

Of the conflict of vertues and vices.

Of the uprightnesse of Catholike conversation.

Of the first mans creation.

Of the tree of knowledge of good and evil.

Of Antichrist.

Vpon the hymne *Magnificat.*

Doubted of ——

A booke of the Lords husbandrie, or of Wednesday.

A booke of meditations.

A sermon of the Deluge.

Of the time of Barbarisme.

Of the foure vertues of Charity.

Of the profit of fasting.

Of the combate of the soule.

Of the destruction of the city *Hierusalem.*

Of the good of discipline.

Of the medicine of repentance, one booke, and of the profit of repentance.

In the 10. *Tome, counterfeit sermons.*

A sermon of the revelation of *Steven.*

Sermons to the heremiticall brothers.

The 3. 14. 18. 19. 20. 22. 28. 34. 38. 47. 52. 54 56, 57, 58. of his sermons *de verbis Domini.*

B The 21. 25. 26. 34. 35 *de verbis Apostoli.*

Of his booke of 50. Homilies. the 2, 3, 4. 7. 9. 10. 15. 28, 22. 30. 31. 41. 45, 46.

Of his sermons *de tempore*, the 9, 10, 11. 18. 24. 28. 33. 37, 38, 39. 43. 47. 48. 51. 59. 62. wherein he saith, that not to fast in Lent is a sinne, but that in his purer works he denieth.

Of the 118. Epistle to *Ianuarius*, chapter the 4. 63 68. 77 95. 96, 97 99. 113, 114, 115. For the Articles of the Creed in Saint *Augustines* time were not so disposed, I meane in that order they are here set downe. For he in his booke of the Creed to the Catechumenists, omitteth the descension into hell, and the life everlasting. *Chrysostome*, Tome 5. (*de Symbolo*, omitteth the communion of Saints) 117, 118. 120, 121. 125. 128. 130. 132. 136, C 137, 138 152. 156, 157, 158, 159. 161. 167. 169. 174. 176. 181. 183. 188. 196. 199. 207. 211. 223, 224, 226 228. 229. 238. 239. 241, 242. And others also are by the Protestants thought to bee thrust in, as the 91. 215. 251. 255.

Of his sermons *de Sanctis*, the 2. 57. 10. 11. 15. 19, 20. 22. 26, 27. 30. 31. 32. 34. 35. 37 all above 50. the Paris Divines have added. The Protestants thinke all the rest to bee bastards, neither *Augustines*, nor *Fulgentius his*, because amongst other things the author of them, serm. 35. maketh mention of *Isadore*, that lived 200. yeares after *Augustine.*

Of his sermons, *de diversis* 35 —— all above D 43. were added by them of *Lovaine*, we thinke them all false-coyned. *Ann.* 120.

Palladius his *historia Lausiaca*, is nothing but a fardle of old wives tales as may easily appeare to the reader: and therefore of no esteeme at all.

THE DECRETALL EPISTLES. *Ab ann.* 80. *ad* 300.

These Epistles decretall which passe under the names, *Clement, Enarist, Telesphorus, Higinus, Anicetus, Soter, Calixtus, Urban, Pontian. Anterus, Fabian, &c.* and *Sylvester*, are all forged: and that for sixe reasons. First, all these epistles had one and the same author, for they are all written in the same style and forme of writing, and the same phrases are often repeated in divers epistles. Now it

is a thing impossible, for so many Bishops to speake all just after one forme, though they should labour to imitate one another. 2. Many things of these Epistles are written so farre from the true phrase of the Latine, that they are meerely barbarous: as this: *Episcopi sunt obediendi, diligendi, & summopere venerandi, & non detrahendi vel lacerandi*: and this, *Patres omnes sunt venerandi, non respuendi, aut insidiandi, &c.* 3. These epistles in their quotations of holy Scripture doe follow *Hieromes* translation, which none of the Popes that these decrees are fathered upon, ever sawe: for it was not then extant. 4. There is not one epistle almost of them all, but containeth some things expressely against the credit of all Historicall truth, for they speake of the Primacy and rule of the Church of Rome, ordination of Bishops, and of their immunities, of the accusation & degradation of priests, and of appealing to the sea of Rome, whereas in the three first ages, because of the multitude of persecutions, little respect (as *Sylvius* saith) was had unto the Church of Rome. 5. So saith *Cusanus* in his booke *de concordia Catholic. lib. 3. cap* 2. and *Bellarmine de Pontifice, lib. 2. c.* 14. confesseth, that some errors have crept into these Epistles, and that hee dares not affirme them to be infallibly theirs, whose name they beare: & *Isidore* in his preface before the Councills, doth not mention them all; *Eusebius* speaks only of the epistles of *Clement* & *Victor*, which yet are not now extant. *Damasus* writing of his predecessors, never saith word of these epistles. No more doth *Hieron.*

Besides, the *decretall epistles of the Popes* (extant in the tomes of the Councills) from *Sylvester* unto *Gregory* the first, & so forward, are all either counterfeit, or justly suspected.

This is plainly shewed by the grosse absurdities of their stile, in the most of them, by their unapt alledging the Scriptures, & their desire of rule over the Catholike Church. For at this they doe ayme, namely, to erect and protect the supremacy of the Church of Rome. Chiefly these following.

1 *Marke* his Epistle unto the Bishops of Egypt. His saith that the Romane Church did never erre, nor ever hereafter shall erre. But that opinion of the immobilitie of the Romane faith, was not admitted into the world untill in these latter times. *Catherinus in Gal.* 2.

2 *Iulius* his first Epistle unto the Bishops of the East for *Athanasius*. This disagreeth quite from the true copie which is in *Socrates l.* 2. *c.* 15. and in *Sozomen. l.* 3. *c.* 8. His second also is fooliish and frivolous.

3 *Liberius* his answer to *Athanasius*: and his Epistle unto all Bishops.

4 *Felix* his Epistles to the Synod of *Alexandria*.

5 *Stevens* unto *Damasus*, and another of *Damasus* unto *Steven* Bishop of Africa, wherein there are these words of new Latine *Charitatiue, compossibilitas, ordinabitur, praA fuis fratres inuotuisse, for indiscastit.* Such like is that of his. [*ad Episcopos Numidiæ*] and another [*ad Episcopos Illyricos.*]

6 *Syricius* his first Epistle unto *Himerius* Bishop of Tarracon. The barbarousnesse of the Style maketh it suspected, as in these words. *In ergastulis autem suis tales personas retrudendas, ut tantum facinus continuâ lamentatione defentes purificatio poenitudinis igne possint decoquere.* Besides, he imperiously commandeth the Bishop of Tarracon to publish his decrees to be observed of all the Bishops: But the Church of Rome as then had no such jurisdiction. Of no greater value is his Epistle to the Millanens; nor the 3. and 4. to the B. of Africa,

B 7 Two Epistles of *Anastasius*. The date, and the Consuls hereto subscribed, disagree from all true histories. In the first you shall finde these words. *Quasi caput charitativè mittere non dubitetis.* And hee commandeth with Apostolike authority, *standum esse ad electionem Evangelij.*

8 The Epistles under *Innocentius* the first his name, are justly called in question, because there are in them many traditions, which unto the Divines of those times were altogether unknowne. And besides there are whole Paragraphes put into them which are extant as well in the latter Popes writings, as in the former. The third Epistle to *Exuperius*, maketh mention of five bookes of *Salomon*: C the 22. speaketh of the Bishops Miter, which the Church then knew not. And the Epistle unto the Councill of Carthage is very fooliish and idle.

The Epistles also of *Innocentius* which are the 91. and the 93. among the Epistles of S. *Augustine*, are counterfeit. *Erasmus.* Ann. 433.

9 *Sixtus* the third his Epistle unto the Eastern Bishops, hath these words: *Valentinianus Augustus nostra authoritate Synodum congregari jussit.* Most fooliishly! *Valentinian* could call a Councill by his owne authoritie, and needed no Popes assistance, the Epistle therefore is forged. In his third Epistle, *de vasis dominicis &c.* these words, [*Semper tamen Purgatorij locum excipio, in quo animæ hominum corporibus solutæ ad tempus expiantur*] are thrust in D by some other, for they have no coherence at all, either with the precedent, or consequent clauses: for *Sixtus* saith, there is but two places, Heaven and Hell, and that out of the kingdome of God there is no salvation.

10 *Hilarius* his Epistles.

11 *Anastasius* his Epistle unto *Anastasius* the Emperour, how warneth him to obey the Apostolike admonition. *viz.* the Popes decrees; whereas the Popes of those dayes obeyed the Emperours decrees, now contra.

12 Pope *John* the first his 2. Epistle is opposite unto the historie of that time.

13 *Felix* the IV. his Epistles, the second where of beginneth thus. *Quoniam importabilibus verbis garrulasti.*

14 *Boniface*

14 *Boniface* the 2. his Epistle, and the deprecations of *Aurelius* of Carthage thereunto annexed. Hee in mention is made of the Prince *Iustine*, whereas *Boniface* Bishop of Rome lived in the time of the *Iustinians*. Q. is like to be his handy worke of some of the Popes flatterers.

15 *Vigilius* his first Epistle. A very trifling peece of worke, how reached that ruinated Church as may be readified, and consecrated with the Masse onely, without any sprinkling of holy water. His third is so confusedly patched together, that it is impossible to make true sense of it.

16 *Iohn* the third his Epistle.

17 *Benedict* the first his Epistles. Part of it is a fragment of *Alexander* the first, his first epistle decretall: the other part is almost the whole fourth chapter of the 1. unto *Timothy*.

Gregory the third, his third Epistle (*tom.* 3. *Concilior. mul.*) *ad Episcopos Bavaria*, disagreeth from the copie which is in *Aventinus Annales, lib.* 3.

Zacharies fifth Epistle (*tom.* 3. *Concil.*) containeth frivolous answers to most fooliish questions. One thing chiefly to be noted is, his command of the time when to eate bacon. His sixth Epistle is corrupt by some filthy interpreter. *Catalogus testium.*

18 *Nicholas* his Epistles unto the Emperour *Michaël*. Therein hee said that godly Emperours never would command the Priests, but intreat them as Fathers. But *Eusebius* saith otherwise, *lib* 10. *chapter* 5. and *Nicephorus, lib.* 7. *cap.* 43. These say that *Constantine* the Emperour commanded *Miltiades* Bishop of Rome to judge the cause of *Cæcilianus* Bishop of Carthage. The epistle of the Synod of *Alexandria* to Pope *Felix* is counterfeit, and full of lyes.

Hilarius his epistle (the 88. amongst *Augustines*) is not rightly ascribed unto *Hilary* of Poictou. *Erasmus*. The epistle also unto *Apra* his daughter, containeth nothing worthy of *Hilarius*, nor the hymne unto her.

The history of *Ambrose* his life, attributed unto *Paulinus*, is a fiction. *Erasmus* in his preface unto *Ambrose* his workes.

EVODIVS.

Two bookes of the miracles of S. *Steven*, extant in *Augustines* tenth tom. are both forged. *Tritemius* indeed saith, that he wrote a volume of the miracles done in Africke by the reliques of *Steven* the Martyr, which reliques *Orosius* the Priest caried thither: But these bookes now extant containe no such matter, neither are they mentioned in any Author at all.

SOPHRONIVS.

That Sermon of the Assumption of *Mary* in *Hierome*, is none of his, but some triflers of A very late time, as is bewrayed by the verie style it selfe. Besides, *Sophronius* and *Hierome* lived both at one time; as appeareth by the booke of Ecclesiastike writers: but this Sermon saith, the one of *Eutychis* and *Nestorius*, both whose heresies were broched after the death of *Hierome*.

MARTINVS SILVENSIS.

The credit of this many sermons, is uncertaine, for many of them are ascribed unto divers Authors, as *Rabel*. Ann. 420.

His sermon on the Nativity of Christ, whose beginning is, *In diebus Dominicis*, is among Saint *Augustines* sermon, 11. *de Tempore*.

His sermon upon the Epiphanie, beginning *Licet fratres dilectissi. &c.* is the 37. *de Tempore*.

His sermon of Christ accusing before *Pilate*, beginning *Mirum forsan videatur*, is the 118. *de Tempore*.

His sermon upon the solemnity of Easter, is the 128. *de Tempore*.

His sermon upon Saint *Stevens* day, beginning, *Lectio Actuum Apostolorum*, is the 5. of Saint *Augustines, de Sanctis*, and hath another beginning out of *Augustine*, as they of Lovain doe confesse.

His sermon upon the nativity of *Peter* and *Paul*, the Apostles, beginning, *Gloriosissimos Christiana fidei, &c.* is *Augustines* 27. *de Sanctis*.

His sermon beginning *Legimus in libro qui Actibus Apost, &c.* is *Ambrose* his 9. sermon and *Augustines* 25. *de verbis Apostoli.*

CYRILLVS ALEXANDRINVS.

Hath a commentarie unpon *Iohn* in 12. bookes, Ann. 430.

But the foure middle bookes of the twelve were lost; & *Iodocus Clitoveus* hath added other foure in their places: *viz.* the 5. 6. 7. and 8.

Sixteene bookes of Commentaries in *Leviticum*.

D His Epistle unto *Colosyrius*, suspected. It is not extant amongst his workes, the fragment is cited by others: and whither *Cyril* of *Alexandria* wrote it or no, it is uncertaine.

EVCHERIVS.

His three bookes upon *Genesis*, and Commentarie upon the *Kings*, is some unknowne moderne Authors. *Senens. præfat. in Biblioth.* and *lib.* 4.

His homily of *Maries* Assumption, forged. For therein are these words, Worthily did our Fathers decree that this Gospell should be read upon this solemne feast of the Virgin *Mary*: whereas this feast had not his institution untill 160. yeares after *Eucherius*, Ann. 430.

viz.

vic. under *Mauritius anno.* 595. Looke *Dinaudus* his *Enchiridion*. Our estimation of the credit of this Homily consider the value of the reste

Ann. 435. & 490.

IOHN CASSIANVS, and EVSEBIVS EMISSENVS.

Both these authors bookes *Gelasius* in a Councell of 70. Bishops did condemne; And with reason. For the first wrote against *Prosper*, & the second against *Fulgentius*, concerning the Predestination of the Saints, and the good of perseverance. Besides, *Faustus* was condemned by *Petrus Diaconus*, *lib. de Imag. Hormisda* Pope in his Epistle in 5. *Tom. Biblioth. Aldo in Chronicis* and *Trithemius* in *Faustus*. And therefore *Driedo* and *Ruardus Tapperus* in approving *Faustus* his writings doe shew themselves halfe Pelagians.

B

THEODORETVS.

Ann. 440.

His 12. bookes, *De curatione Graecarum affectionum*, are suspected, because *Nicephorus* in his catalogue of *Theodorets* labours never nameth them. And these bookes make for the Invocation of Saints, which *Theodoret* upon the second of the Colossians, doth condemne.

His Epistles also unto *Leo* and *Romanus* are doubtfull.

His booke *De Sanctis* hath some things inserted by others.

C

LEO.

Ann. 450.

These workes of his beare a counterfeit name.

A Sermon upon *All-Saints* day, either wholly forged, or at least in the title. For this Feast had his originall from *Bonifacius* the 4. about the yeare of our Lord 610. long after *Leo*. *Petrus de Natalibus lib.* 10. *cap.* 1.

His 5. Sermon of Lent, is *Augustines* 63. *De Tempore*, and his eight Sermon is *Augustines* 33. *de Tempore*.

Some of his Epistles, as the 84 and the 92. are no where extant, but in *Gratian*, who (like a notorious falsifier) thrust many workes upon the Fathers which they never were authors of. And it is a strange thing that *Leo* should offer to send his imperious Edicts through Europe, Asia, and Africke, when as hee was constrained of necessity to make a supplication unto the Emperour for the calling a Councill within Italy. And hereby it is plaine, that his 84. and 96. Epistles are either counterfeit or at least corrupted: because hee arrogateth the fulnesse of power in forraine and far distant regions, and enjoyneth *Anatolius* Bishop of Constantinople to execute his commission in the beginning of the 46. Epistle. But the Fathers of the first generall Councell, expounding and confirming that which formerly had beene defined in the first Councell of Constantinople, and in the Councell of Chalcedon, say thus in the 36. chapter: Renewing the Decrees of the 150. Fathers that met in this royall citie of Constantinople, & of the 600. Bishops which assembled at Chalcedon, we likewise determine, that the Sea of Constantinople hath equall priviledges and honours with the Sea of Elder Rome, and in all Ecclesiasticall matters ought to be magnified as that is, being next after it.

C

D

The counterfeit Epistles of *Alexander* Pope, and *Faustinian*, extant in the Codex, *lib.* 1. *tit.* 4. *de Summa Trinitate*, are of doubtfull credite. For first, *Iustinian* saith there, That hee hath laboured, that all the Priests of the Eastern Church should bee obedient unto the Church of Rome. But all histories say, that this was *Phocas* his deed. *Ado Viennensis, chronic. ad annum* 604. *Vno Carpisensis in Chron. Platina in Bonifacio tertio*. It is also scribed unto *Michael Psellogus*. Besides, in this Epistle the Pope is called the head of all Churches. But the contrarie is to bee seene in *Gregory* the fourth his *Registrum, epist.* 32. 34. 36. 38. Thirdly, this Epistle and the other of *Iohn*, are not extant in the old Manuscripts: witnesse *Alcuine, Paregi lib.* 5 *cap.* 23.

Ann. 450.

Articus his Epistle in the end of the Councill of Chalcedon is a counterfeit. Looke *Vasinus* his *Animadversions in Bellarmine de Pontif. Rom. lib.* 1. *cap.* 24. *& lib.* 2. *cap.* 29.

The Epistle of the said Councill unto *Leo* is such another. Newly found (as is pretended) in the Library of the Friars preachers at Coleine.

GELASIVS.

Ann. 496.

The booke of the two Natures, *Bellarmine* denieth to be written by *Gelasius* the Pope, *De Pontif. lib.* 4 *cap.* 10. And *Melchior Canus loc. comm. lib.* 6. *cap.* 8. yet they hold it the worke either of *Gennadius*, or *Gelasius* Bishop of Cæsarea.

VIGILIVS.

His epistle unto *Theodosius, Anthemius, Severus*, Eutychian heretikes, wherein hee professeth himselfe to be of their opinion, is censured to be a counterfeit, by *Baronius, tom.* 7. upon the yeare 538. and after a sort by *Bellarmine de Pontifice lib.* 4. *cap.* 10. But the epistle is described by *Liberatus*, and is extant in the 22. chapter of his Breviarie, and is also in the Chronicle of *Victor*. The same doth testifie that it was written after *Vigilius* his ordination, and therefore *Bellarmine* erreth in holding the contrarie.

ANDREAS CRETENSIS.

Ann. 520.

His *Encomium de dormitione Sanctæ deiparæ. cap.* 6. maketh mention of the feast of the Assumption

Assumption of *Marie*, which was not instituted untill the yeare of our Lord, 595. many yeares after this authors death: therefore these orations seeme forged.

THE COVNCILL OF AGATHA

Ann. 520.

The canons of this Councill which are cited in the Decretals *De consecrat. dist.* 1. *chap. Missæ*, are no where extant.

EVSEBIVS EMISSENVS.

The Homilies under this name were not written by *Eusebius* of Emesa in Greece, but by a certaine frenchman, as appeareth in the homily unto *Blandina*. *Fulke. Bellarmine* confesseth this also, *De extrema unctione lib.* 1. chap. 5. Looke also in the same *Bellarmine de sacram. Eucharist. lib.* 2. *cap.* 29.

Ann. 570.

The sermon of the feast of the Nativity, beginning *Nativitas Domini*, extant amongst *Fulgentius* his workes, is ascribed unto *Augustine*, and is his 15. sermon *de Tempore*. And in some Manuscripts it is fathered unpon *Severianus*.

GREGORY THE GREAT.

Anno 600.

The booke of his Dialogues is doubted of: it is stuffed full of Italian wonders; and is not consonant unto the rest of *Gregories* writings, neither in matter nor forme, *Chemnitius*.

His booke of the Sacraments, and of Anthemes, *Pamelius* set forth, but it is not mentioned in any authour, but onely in *Micrologus* in the 24. chapter.

In the 2. Councill of Nice, an Epistle is ascribed unto *Gregorie* the Great, concerning Image worship, which was indeed the 3. *Gregories*: for *Gregory* the great prohibited adoration of Images.

CAESAR OF ARLES.

Ann. 670.

The homily of the words of the Apostle, *Si cujus opus manserit, &c.* which is ascribed unto this author, is *Augustines* 42. *de sanctis*.

THE 6. SYNOD.

The canons of this Councill in *Trullo* are condemned by the Papists as forged, but in the second Nicene Councill they are commanded to bee observed, and are by *Gratian* himselfe approved. *dist.* 16. *capite. Sextum*. *Master Beza* citeth an old glosse of *Balsamons*, taken out of a very old Manuscript. The words in English are these. *And this is also a generall Councill: For although the Bishops of the West, namely, the Latines and Italians (to whom this Councill in some canons giues a sore blow) doe urge it very earnestly, that it is no universall Councill, nor that the Popes Delegate was there present: because that there is another 6. Councill held under Constantine surnamed long bearded. (as it is*

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C

D

reported) *and that this was held long after by the command of Iustinian Rinothmetus. But I, not induring this; and looking nearer into the coherence of this matter, and into the canons orderly following, written in these words: The holy and generall Councill defineth thus and thus: letting passe the moderne canons, which are neither subscribed by the Kings, nor the Fathers, that held the Councill: taking under examination the most ancient copies of these Canons, I found amongst the names subscribed unto this Councill in Trullo, that there were present in that Councill, both the Popes Deputies, one, Basilius, Primate of Cortina in Crete, and another who was Bishop of Ravenna, and not onely them, but also other of the Popes Legates being Bishops of Thessalonica, Sardinia, Heraclea in Thrace, and Corinth. Thus much Balsamon.* And Bartholomew Caranza writeth thus. *In the volume of the Councils printed at Colaine, there are nine Canons ascribed unto the sixt Synod, where as we know that the 6. Synod which was called under Constantine, set forth no Canons, but afterward under Iustinian, there were 227. Fathers gathered together in the Emperours Pallace at Constantinople, and they set forth the 102. following Canons. This is affirmed by the Fathers of the 7. Councill held at Nicea under Constantine the sonne of Leo, and Irene his mother in 5. Act of the said Councill, and more at large in the 6. Act. tom. 1. In both places citing the 82. of these Canons. Besides Nicholas the 1. maketh mention of these canons, in his Epistle unto Michael the Emperour, as also Anastasius Abbat, and librarie keeper unto the sea Apostolike, in the preface of the 8. Synod, saying: Seeing that the 6. Councill set forth no rule at all, but onely the Creede, it is certaine that the Canons by them alledged, were set forth privately and by themselves long after the 6 Councill. Moreover, the Fathers of both Empires called together at the Councill of Florence, do cite these 102. Canons in the 5. session. Gratian also in the decree cites some of these Canons, and ascribes them unto that 6. Councill.* Thus much with him. *Dist. 6. cap: Sextum. Adrian* the Pope saith: *I receive the 6. holy councill with all the Canons.* And the same *Adrian* in his Epistle unto *Tarasius* hath these words: *In the Divine and lawfully published Canons of the 6. Councill, &c.*

Surius granteth that the 9. Canons fathered upon the 6. Councill *tom. 2. Concilior.* are counterfeit.

BEDE.

Ann. 720.

His *Martyrologium* some thinke to be corrupted by sundry additions.

THE 2. COVNCILL OF NICE.

Ann. 784.

This Councill, being wholly for Image worship, 28 blasphemous and idolatrous, and obstinately rejected by the Bishops of the West, as witnesseth *Aventine* in his Annals *l.* 4. The decrees of the Grecians (quoth he) for Image worship, were abolished by the

councill

Councill of Frankford. *Ado* also, in the sixt age, *Hoveden, &c. Albert Pighius* refuseth to hold the Coleine edition of this Councill for true: there are therein many palpable falshoods.

A

CAROLVS MAGNVS.

There is a booke of his against the Councill of Nice, which the Papists doe say is forged, but without any ground at all. For *Hincmar* Archbishop of Ianduna maketh mention of this booke, and saith hee read it when hee was a boy in the Emperours Palace, and cited almost word by word the 28. chapter *lib.* 4. Besides *Augustine Steuchus*, keeper of the Laterane library at Rome, doth testifie in publike writing, that the copie of this book is there extant written in old *Lumbard* letters. Thus much out of the most learned *Hospinian*.

B

DAMASCENE.

His Sermon of our Ladies sleepe, is called in question; for it citeth *Euthymius*, who lived long after *Damascene*, under the Emperour *Alexius*.

The little booke of the body of Christ set forth under his name by *Turrianus* the Iesuit, out of Cardinall *Sfortia's* library, is (to speake in a word) worthy of no credit at all; for his writings by reason of their shamefull errours have no great respect amongst us.

C

LVDOVICVS PIVS.

Anno 820. *Charlemaines* sonne. His donation, wherein he gives Rome, and the Popes election unto the Pope and Citizens of Rome, *dist.* 63. *cap. Ego Ludovicus, &c.* is a meere forgery. For *Paschalis* being forced by the people to take the Popedome upon him without the Emperours authority, cleareth himselfe by his legate unto the Emperour *Ludovicus Pius*, and layeth all the fault upon the Clergie and people. Th' Emperour was herewith satisfied, but he sent a sharpe and severe command unto the people to beware ever after to offer like injury unto the Imperiall majesty. *Sabellicus Ennead* 8. *lib.* 9. *Platina in Paschalis* his life. *Molinæus* the Civilian thinkes that some librarist of the Popes tooke paines to force this Donation, and therefore that that just suspition may disanull the credit thereof.

D

Besides, the Canon *Dist.* 63. *cap. Ego Ludovicus*, is contrary to the Canon *Dist.* 63. *cap. Cum Hadrianum*. For if Lodwick the first, have given away his freedome of the Popes election, why should Lodwick the 2. his nephew think himselfe any way wronged therein?

Otho the Emperours oath.

In the degree, distinction 63. chap. *nihi domino*, there is an oath set downe taken by this Emperours legates in his name, unto *Iohn* then Pope. Now all this is as true as that the sea burneth. For *Otho*, comming unto Rome, as the Soveraigne Lord and commander of the Pope, deposed *Iohn* from that dignitie for his villanies, all the whole city, clergy and laitie approving and applauding his justice in this doing. Witnesse, *Luitprandus, & Paulus Diaconus, hist. lib.* 6. as also *Theod à Niem.*

Ann. 880.

ANASTASIVS.

There is a booke of the lives of the Popes under this mans name, wherein are divers errors set down, not justifiable by any ancient or grave authours testimony in the world: many Chronicle slippes, some contrarieties, and some impossibilities. *Baronius* thinkes it done by divers, at least by two severall authors: It is in some places altogether depraved by the forged additions and detractions of others, by reason of the extreme ignorance of former ages. The first part is fathered upon *Damasus* by *Platina, Trithemius, & Onuphrius*: It swarmeth with absurd *barbarismes and solœcismes*. Thus much *Albinus*.

Ann. 880.

PASCHASIVS.

His booke of the body and blood of our Lord, is depraved by malignants. For the tale of Christs body visibly appearing in forme of an Infant (in the 24. chapter, in *Bibliotheca Patrum*,) is foisted in by some garrulous Monke. For it is opposite unto all the rest of *Paschasius* his doctrine of the manner of Christs presence in the supper: and besides, differeth as much from his phrase and style, This *Hospinian* hath noted in his 5. booke *de sacramentis*.

Ann. 950.

SIMEON METAPHRASTES.

A trivial Pedant in Constantinople, hee writ the lives of the Saints, more truly to bee intituled, *The Legends of lies*.

Ann. 1080.

ANSELME.

His two bookes *de Imagine mundi, &c.* by some imputed unto *Honorius: Simler, in Bibliotheca*. In his commentaries upon *Mathew, Bellarmine de Eucharist. lib. quarto cap.* 9. saith that the Greekes (or their favorites) have thrust in a place, namely upon the 27. chapter thereof, concerning the time of Christs first institution of the Sacrament.

Bernards counterfeit, or at least suspected works are these following.

Of the solitarie life to the brethren *de monte dei*.

Meditations

Meditations
Of the inward house.
Of the order of our life.
The ladder of Paradise, rejected by the Iesuits.
The fourefold manner of loving God.
The Mirror of looking glasse.
Diverse sermons, of which marked in the Antwerpe edition. Among these:
A sermon of the Lords Supper.
A booke of Conscience.
A Sermon of *Andrew*.
The description of *Clarevalle*.
An epistle of *Bernard Sylvester*.
8 Sermons of *Gilbertus* upon the Canticles. *Bernard* wrote but 86. and died: the rest *Gilbertus* added after his death.
Of *Maries* lamentation.
Bernards doctrine.
An homilie of the disciples that went to *Emaus*.
A booke of the love of God.
Another of the nature and dignity of divine love.
A booke of Christs passion, upon the text, I am the true Vine.
An oration in meeter unto the members of Christs body.
Another of the Passion.
A third unto Christ and *Mary*.
A fourth of the Nativity of Christ.
A forme of the private confession.
The manner to live well, unto his sister.
A second booke of Conscience.
A deprecation unto *Mary*.
Of mans miseries.
Sermons of the spirituall conflict.
Of 12. degrees of humility.
A sermon upon the Sunday next after twelfth day.
Fifteene Sermons of the Supper, *Peter Martyr* saw them under another mans name.
An homily upon the text: The kingdome of heaven is like unto a Merchant.
An epistle unto *Matthew* Bishop of Alba.
A meditation upon *Salve Regina*.
A Sermon in Advent of the 12. Barthens.
The life of S. *Malachi*.

IEFFREY ARTHVR of Monmouth.

His foure bookes of the Brittish affaires, are thus censured by *William* of Newbery: There is (said hee) a certaine writer of late come forth, telling many ridiculous tales of the Brittaines, extolling them (with impudent fooleric) farre above the Macedons and Romanes: hee is called *Ieffery*, surnamed *Arthur*, because the olde Brittish tales of *Arthur* are by him augmented, and with a little rhethoricall paint, published as histories of authenticall credit. Nay besides and aboue this, he hath published for most impeachable and impregnable verities and prophecies, examine most deceitfull divinations of one *Merlin*, of which he hath also added much of his own fancifulnesse, in his translation of them into Latine. Againe, how egregiously impudent is he in farcing in fictions into his book which he calleth the Brittish history, no man that readeth it, (unlesse wholly ignorant of antiquity) can choose but perceive. For hee that knoweth not the mark of things, quickly giveth way to the current of illuding fables, and fabulous illusions. I omit to recapitulate his fictions of the Brittaines gests before *Cæsars* conquest: streames flowing either from his owne invention, or els derived by him (as through a leaden conduit) from other mens braines into his booke, as immoveable verities. Thus much Newbery, somewhat sharply, considering his own workes are subject to the same censure that he so roughly thundereth upon *Arthur*: for he himself sometimes leaves the true tract of histories, to serch in trifling fables into the body of his history of the affaires of England.

Ann. 1200.

FRANCIS.

That Epistle of his unto all his brethren is a forgery. *Bellarmine, Missa. lib.* 2. *cap.* 3.

Ann. 1260.

BONAVENTVRE.

The Psalter of the B. Virgin is falsely fathered upon him, for he in his commentary upon *Lumbard*, saith, that wee must beware lest in honouring the Mother, wee diminish the honour of the Sonne.

Ann. 1300.

IACOBVS de VORAGINE.

He was Bishop of *Genoa*: his booke called the golden Legend, hath nothing in it but whole myriades of most shameful and ridiculous lies.

NICEPHORVS CALLISTVS.

An author fraught with fables, he telleth a tale of Christs image sent of him unto *Abagarus*: But *Eusebius* found no such thing in the treasuries of *Edessa*: *libro primo hist. in fine*.

All ancient authors, uncited of some succeeding writer, and unauthorized by some good author, are either really forged, or by the Church unallowed: and therefore of more doubtfull credit: and such is *Ludgarus* of S. *Swiberts miracles, &c.*

Also all bookes 1. that have their originall frō some Romish librarist. 2. that are extant onely in the *Vatica* or *Laterane* library. 3. or onely in the Monkes cloysters, all such wee justly suspect.

What soever any olde writer hath unfitly

set downe, concerning any things of faith, were it written before clearly: before it was risen up about this matter) is in deede slyly and favourably expounded: but if it stand written after any such heresie, it is hardly and farely to be rejected.

III. The causes of the Corruption of the Apostolike Religion.

1. THE doctrine of religion is by many A wrung, and wrested unto the opinions of the Heathen. So doth *Cassander* testifie in the appendix of the defence of his booke *de officio pii viri*. We cannot (*quoth he*) deny, but that the auncient Christians (with a wonderfull consent) stood affirmed that of the lawes of their religion, which both the Romans, and other nations in elder times had affirmed of their lawes: viz. *that they were partly written, and partly unwritten, ἐγγραφα & ἄγραφα*. The Greeks themselves doe use these words: even *Clem. Alexand. Basil, Epiphan. & Dionysius*. And the Fathers (lest the doctrine of the Church shou'd seeme too harsh,) doe twine it towards naturall reason, and physicall arguments: and in the questions of sinne, free will, and faith, they argue more like Philosophers then divines: as for example, *Athanasius* in his booke against Idols and *Clement*, in the 2. of his *Stromata*.

The councils of the supererogation are nothing else, but the Philosophers *τὸ πρεπον*, or *decorum*. The doctrine of Purgatory came into the Church out of the Heathen writers: for the Philosophers and the Poets were the first that ever wrote of the paines of Purgatory after deathas *Plato* in his 10. booke, *de Republica. Virgill* in his 6. of *Æneads*, and *Ovid* in his *Metamorphosis*, *l.* 15. The *Platonists* (saith *Augustine de civit. Dei lib.* 21. *cap.* 13.) although they will have no sinne unpunished, yet all those punishments they will have to tend unto reformation, whether they bee inflicted by law divine, or humane, in this life, or after death.

2. The rites and customes of the heathen (with some little change) have bin brought into the forme of Gods worships, and that by Christians. It was a custome with many to banquet upon Martyrs solemnities, and this was fetched from an olde ethnicke custome. *August. confession. l.* 6. *c.* 2. *Gregory Turonensis* B changed the Gentiles solemnities into the Martyrs feasts as *Gregory Nazianzene* in his life, saith thus: *Holy Athanasius the celebrations of the Martyrs memories, lest the unthankfull multitude should (through desire of vaine delight) perish in the adoration of their gorgious idolatry*. *Theod. de Euang. verit. contra l.* 8. *saith, from the Paschalia Diasia, & Dyonisia, that is, the feasts of Jupiter and Bacchus; the people drowned make their banquets to solemnize the memories of Peter, Paul, Thomas, Sergius, Marcellus, Leontius, Anthonine, Maurice, and other such holy Martyrs*. Painting and Imagerie was an heathenish custome: *Euseb. l.* 7. *hist. eccl.* as also to burne incense, and light tapers unto the images. *Cicero. offic. lib.* 3. yearely vigils were used of the Gentiles before they came into the Church, as appeareth by *Suetonius in Vespasiano* life, *c.* 7 as also sprinkling of holy water: *Juvenal. Satyr.* 6. which *Sozomene* expressly calls a heathenish custome. *l.* 1. *c.* 6. Also lighting of candles by day light: *Seneca. l.* 4. *epist.* 15. also shaving of crownes: *Apuleius de aureo asino. l.* 11. *The priests of Isis*, (*quoth he*) *had their haire shaven, and their crownes very smooth. Rufinus hist. l.* 2. *c.* 29. saith, that *Serapis his chiefe place*, C *every one painted the crosse upon the posts, entries, windowes, walls, and pillars: and that* Constantine *used this signe of the crosse in his ensigne, Sozomene* testifieth, *l.* 1. *c.* 5.

3. The Church hath resumed the abolished customes and ceremonies of the Iewes: as the making of their holy vestiments according unto the Priests of *Moses* law, *Alcuinus de offic. divin.* also *Amalarius de offic. Eccl. l.* 2. *c.* 22. *Gratian de consecr. Dist.* 1. saith, *that the consecrations, and holy unctions are to be made and performed according unto the prescripte of Moses, and the imitation of the Levites*. The licence & too free liberty which the Church used in these three things, hath beene the cause of all these corrupted festers now predominant therein, and ranckling the chiefe and choise parts thereof.

The Demonstration of the Probleme, or Position.

THe Demonstration of the Probleme shall bee shewed in these positions following, which I have composed of the chiefest places of divinity, which are now in controversie. And the scope of all them is this, to shew and proove, that the Religion at Rome now professed, is falsely called Catholike. And the summe of my Demonstration tends to shew, that the chiefe and proper heads thereof, either 1. were not received from the times of Christ, or his Apostles; or 2. if they were received thence, yet not as *Articles of faith*, but only as *Opinions* and probable *Conjectures*; or 3. that in all places the *Purest* Churches never held them in the same sense that the Papists held them in the Councill of Trent.

The places and heads of the controversies are these:

Holy Scripture	508	B	*Mixture of wine and water.*	556
Traditions.	511		*Keeping of the Sacrament.*	ibid
The Mediatour.	513		*Use of the latine tongue in the service.*	557
The truth of the Humanity.	ibid.		*Transubstantiation or reall presence.*	558
Descension into hell.	514		*Adoration & elevation of the sacrament.*	564
Free will.	516		*Sacred rites pertaining to the Masse.*	ibid
The remainders of Concupiscence	519		*Penance sacramentall.*	565
Veniall sinne.	520		*Satisfaction.*	ibid.
Images.	521		*Purgatory.*	568
Reliques.	ibid.		*Sacramentall confession.*	570
Signe of the Crosse.	523	C	*Confirmation.*	572
Churches for prayer.	525		*Christne.*	ibid
Canonicall houres.	ibid.		*Marriage.*	574
Intercession, Invocation, and worshippe of Saints,	ibid.		*Priests marriage.*	575
Prayers for the dead.	530		*Single life.*	ibid
Justification.	533		*Extreame unction.*	580
Merit.	535		*The primacy of the Bishop of Rome.*	ibid
Faith.	536		*Buls or Indulgences.*	589
Fulfilling of the Law.	540	D	*Of the power of Kings.*	590
Supererogation.	ibid.		*Cardinals.*	593
Pilgrimage.	541		*Monkes.*	594
Fasting, Stations, Procession:	542		*Mary the Virgin.*	596
Sacraments.	544		*Feast daies.*	597
Worke wrought	546		*The Church.*	598
The Ministers intention	ibid.		*Succession.*	ibid
The Character or seale.	547		*Antiquity.*	ibid
Baptisme.	ibid		*Councils.*	599
Sacrifice of the Masse.	550		*Benedictions.*	600
Communion under one kind.	554		*The Clergy and laytie.*	601
Private Masse.	555		*Additions of some later Papisticall opinions.*	602

Holy Scripture.

A

THE auncient and Christian Church hath acknowledged the Iewes Canon of the olde Testament to bee true and perfect, excluding wholly from thence the Bookes of TOBIE, *Iudith*, *Wisedome*, *Ecclesiasticus*, and the *Maccabees*. Testimonies. *Besides these* (*saith* Athanasius, in Synopsi,) *There are other bookes of the olde Testament which are not canonicall, but onely read by the Catechumenists, as the booke of Wisedome, Ecclesiasticus, &c.* Of these (*saith Cyril of Hierusalem, Catech.4.*) reade the 22. bookes, but meddle not with the *Apocrypha*, meditate diligently upon those Scriptures which the Church doth confidently reade, B and use no other. The Apostles and Bishops at the first sowing of the word, who left us these bookes, were farre wiser, far holier then thou art: therefore since thou art the sonne of the Church, do not break the bounds they have set thee in: and as I said before, study the 22. bookes of the old Testament. These are they (*saith Cyprian, or Rassinus in exp. Symb.* of the Iewes Canon) which the Fathers have put into the Canō, by which we must lay the foundation of our faith: yet note this, that there are other bookes also called by the Fathers, *Ecclesiasticall*, not *Canonicall*, and such is the *Wisedome of Salomon*, and another of *Iesus Syrach*, as also the bookes of *Toby*, *Iudith*, & C the *Maccabees*. In the new Testament, the booke called *Pastor*——, all which bookes they would have read in the Church, but not alleadged for confirming any point of Faith. *Epiphan. l. de pond. & mens.* after he hath reckoned up the Canon, thus censureth the books of the *Wisedome of Sulom.* and *Eccles.* They are fit and profitable, but not reckoned amongst those which are approoved by the Church: and therfore they were neither laid up in *Aaron*, nor in the Arke of the Testament. The same words are in *Damasc.* And *Nazianzene* doth certainly determine of the Canon in his verses of the true books of holy Scriptures. In English, thus.

In our old Testament two and twenty bookes are set,
According to the number of the Hebrew Alphabet.

D Looke also in the same *Nazian.* his Iambicke poesie unto *Seleucus*, of good education. *Hierome* saith, *in prolog. Galeato in lib. Reg.* The *Wisedome of Salomon*, *Iesus Syrach*, *Iudith*, and *Toby*, are not in the Canon. And in another place, *Pref. in l. Salo.* As the Church readeth the bookes of *Iudith*, *Toby*, and *Maccabees*, and yet allowes them not for canonical, so also we reade these two (the books of *Wisedome* and *Syrach*) for the edifying of the people, but not for confirmation of any Ecclesiasticall opinion. And in a third place. *Pref. in Esdram & Nehem. ad Dominionem & Rogatianum*: what books soever are not from the Hebrews, & among the 24. old ones, are wholly to be rejected. This opinion of *Hierome* doth *Lyra*, *Prolog. in Apocryph.* *Dyonisius Carthusianus*, & *Hugo Cardinalis*, *Prol. in Iosu.* follow. Let us take a testimony (saith *Gregory*, *in Iob. l. 19. c. 17.*) out of the *Maccabees*, which although they be not Canonicall, yet were set forth to edifie the Church. *Toby*, *Iudith*, and the *Maccabees*, (saith *Radulphus in Levit. l. 14 c. 1.*) are not of any authority though they be read for the instruction of the Church. After the Authentike bookes (saith *Petrus Cluniacensis*, *epist. 2. l. 1.*) there remaines other fixe to be spoken of, *viz.* *Wisedome*, *Syrach*, *Toby*, *Iudith*, and the two of the *Maccabees*, and these though they could not attaine to the credit & authoritie of the former, yet for their commodiousnes, & good worth, they have deserved admittance of the Church. *Caietane* in the end of *Hester*, saith, that seaven chapters of *Hester*, the books of *Toby*, *Iudith*, *Wisedome Ecclesiasticus*, and the *Maccabees*, are all Apocrypha. *Charles Sigon. Com. in Sever. Sulpitium*, denies the *Macchabees* to be canonicall, because of the dissonance of the style from the rest, and seemes to preferre the history of *Iustine* before it. *Hieromе* saith, *in Prafat. in Iudith*: that the Nicene Councill reckoned *Iudith* amongst the holy Scriptures: therefore that Synod helde all the rest of the Apocrypha as unworthy of allowāce in the Church; yet is not that certaine which *Hieromе* affirmeth of this book: for his words are, we reade the councill to have reckoned it: but *Athanasius*, present at that Councill, utterly refuseth it. Also the Councill of Laodicea, *in ca.* 59. decreed, that no part of the old Testament should be read in the Church, but onely the Hebrewes canonicall Scriptures. Indeed the 3. Councill of Carthage, in the 47. Canon, nūbereth al the aforenamed bookes amongst the holy Scriptures: But I say that the Catalogue of the bookes of that Councill, is either counterfeit, or justly doubted of, for 1. this Canon which is reckoned for the 47. of this Councill, is in some bookes the 24. Canon of another Councill under Boniface. as *Surius* will testifie. 2. In this Canon are allowed 5. bookes of *Salomon*: whereas there are not so many. 3. The Canons in Trullo approove both the Laodicean Councill, & this, which should not have beene done if they had determined just contraries, the one making that apocryphall, which the other makes Canonicall. 4. I think the Councill of Carthage held all bookes Canonicall, which the ancient Fathers admitted to be read in the Church.

2. The booke of *Baruch* hath bin held apocryphal, both by the Fathers & Coūcils even to the yeere 1439. at which time the Florentine Coūcil canonized it: and yet did *Driedo* deny it to be Canonicall after this *D. dogm. Eccl. lib. 1. cap. 4.*

3. *Hesters* last 7. chapters. *Daniels* hymne of the children, the history of *Susanna*, *Bel* and the *Dragon*, are all rejected as counterfeits by the Fathers. *Hierome pref. in Daniel.* calls the history

historie of *Susanna*, *Bel*, and the Dragon fables, and saith they beare not the authoritie of holy Scripture. And so he saith, *Euseb. Apollinaris*, and *Methodius* doe all iudge.

The authour of the booke *de mirabilibus scripturæ*, in S. *August l. 2. c. 38.* saith, that concerning the other deeme of Iyons, and the transportation of *Abacuk*, in the tale of *Bel* & the Dragon, nothing is put in this ranke, because they are not contained in the Hebrew Scriptures. And *Sixtus Senensis*, *Biblioth. lib. 1. cap. 8.* reiecteth the 7. chapters of *Hester*, & the historie of *Susanna*, as additions.

4 The word Canonical is vsed by the Fathers in two senses, *viz.* absolutely, and respectively, *απλως & προς τι*. That which is absolutely Canonicall is the perfect rule both of faith and discipline. Respectively Canonicall is that worke, wherein are contained some sentences taken out of the writings absolutely Canonicall, and some histories concerning the Church of God, and are therefore allowed to bee read in the Church at publike meetings. And in this sense it is opposite onely to prophane and heathenish workes. In this sense are these Apocryphall bookes called Canonicall, and diuine, or, of diuiine authority by *August. De civ dei lib. 18. c. 36. cum c. 23. l. 2 contra 2. Epist. Gaudentij*: and *Hieromе*, *pref. in Machab.* And in this sense doth the Councell of Carthage in the afore cited canon acknowledge all those for Canonicall Scriptures, which (saith it) wee haue receiued from the Fathers, to bee read in the Church. And indeed, when as the Fathers doe cite these Apocrypha, they doe not alleage them as properly Canonicall, but onely as historicall. *Ambrose lib. de bono mortis & lib. 2. in Lucam*, cite the 4 booke of *Ezra*, yet who is hee that holdeth this booke for Canonicall? So is the third of *Ezra*, and *Hermes* his booke called *Pastor*, oftentimes alleadged by the ancient writers, and yet are Apocrypha. By the Canons of the Apostles, Can. 84. the 3 booke of the *Macchabees* is Canonicall, but not by the Councell of Trent. *Bellarmine* saith, that the decrees of the Popes are by *Gratian* called holy Scriptures, but *χαταχρηστικως*, that is, abusiuely, to distinguish them from prophane writings: and Canonicall to distinguish them from the Fathers holy workes, which are neither rules for our faith, nor haue power to bind vs to beleeue them. For although (quoth he) the Canons of Popes, and Councels are distinguished from, & set after the holy scriptures, yet in their kinde, they both are & may be called holy and Canonicall writings, ——as *Innocentius cap. Cum Martha, extra. de celebra. Missarum*, calleth that sentence of *Augustines* holy Scripture, (*he injureth a martyr, that prayeth for a martyr.*) And in this sense doth *Damasus* call the Canons of the Apostles Canonicall.

5. The auncient Fathers, and the most learned of their successors, doe hold the Hebrew and Greeke text of the holy Scriptures to be uncorrupted and pure. This not one denies. *Hier. in c. 6. Isa.* derideth them that say that the *Hebrew* bookes are corrupted. The same Father will have more credit given to the original, then to the translator, *Ep. ad Lucin. de opt. gen interp. In c. 3. Mal. ep. ad August. 89. pref. in 4 Euan. Augustine* also, *De civ. Dei. l. 15. c. 13.* saith, *That when a diuersity is found in the bookes; trust that language from whence it is knowne, to haue beene first translated.* So saith *Ludouicus Viues* vpon this place of *Augustine*. And *Augustine* himselfe in diuers other places, *viz. Ep. 108. Tract. 3. in Ioan. de doct. Christ. l. 2. c. 11. Arias Montanus* saith plainly that the Iewes neuer corrupted the Hebrew booke which wee now haue; and if there were any change, yet was there not one word, one letter, one tittle which was not kept in the treasury called Mazzoreth, and therefore he calleth that Mazzoreth a faithfull custody.

6. The Fathers before *Gregory* the first, neuer vsed the vulgar translation, which is now said to be of *Hieromes* correction, by *Damasus* his command.

1. *Tertullian* against *Marcion* vsed it not.

Onera vestra invicem sustinete, lib. 5. capite 4.
Irritam faciam, l. 5. c. 5.
Non me pudet Euangelii, l. 5. c. 13.

The Vulgar Edition

Alter alterius onera portate. Gal. 6.
Prudentiam prudentium reprobabo. 1 Cor. 1.
Non erubesco euangelium. Rom. 1.

2. *Cyprian* vsed it not.

Non sum idoneus. Ad Quirinū. l. 1. num. 12
Quia prospexit redemptionem populo suo, lib 2 num. 7.
In principio erat sermo. l. 2. num. 6.
Au nimquid opulentiam bonitatis eius & sustinentiam & patientiam contemnis? l. 3. n. 35.

Vulgar Edit.

Non sum dignus calceamenta portare. Mat. 3.
Quia visitauit & fecit redemptionē plebis suæ. Luk. 1.
In principio erat verbum. John 1.
An diuitias bonitatis eius & patientiæ & longanimitatem contemnis? Rom. 2.

3. The Romane Clergie that liued in *Cyprians* age, vsed it not.

Donauistibs omne debitū quia rogasti me. ep. 31
——*Prædicatur in vniuerso mundo*,

Vulgar Edit.

Omne debitum dimisi tibi, quoniam rogasti me. Mat. 18.
Fides vestra annunciatur in vniuerso mundo. Rom. 1.

4. *Arnobius* vsed it not.

Pueri nouissima hora. Comment. in Psal. 67.
——*Vt veniret, Psal. 106.*
——*Ego autem testificasti.*

Vulgar Edit.

Filioli, nouissima hora est. 1 Iohn 2.
Satanas expetiuit vos ut cribaret. Luke 22.
Ego autem rogaui ——

5. *Hilario* vsed it not.

Iudicabitur de vobis, in Mat.
——*Vento moueri*, Ibid.

Gladium exerens, servo principis sacerdotum auremabscidit.
Vulgar Edit.
Quo judicio judicaveritis, judicabimini.
Mat.7.
Arundinem vento quassatam.
Mat.11.
Extendens manum exemit gladium suum, & persecutions servum principis sacerdotum amputavit auriculam eius.
Mat.26.
6 *Ambrose* used it not.
Inter mulieres. Comment. in Luke 8.
—Contingat mihi, — ibid.
—quid vestiamur, ibid.
Vulgar Edit.
—in mulieribus
Luk.1.
—fiat mihi ——
—quid indumur amur.——
Luk.12.
7 *Augustine* used it not.
B
De saliua sua lutum fecit & inunxit oculos caci. Tract. in Iohan. 44.
Post panem, aut post panem intinctum. tract. in Iohan. 61.
Et testes sumus & annunciamus vobis vitam aternam, quæ erat apud patrem, & manifesta est in nobis. Tract. 10 *in* 1. *epist. Iohan.*
Omnis spiritus qui non confitetur Iesum in carne venisse. tract. 6. *in* 1. *Epist. Iohan*
Dilectio ex Deo est, ibid *tract.* 7.
Vulgar Edit.
Fecit lutum ex sputo & linivit lutum super oculos ejus.
Ioh.9.
——Post buccellam.——
Ioh.13..
Et testamur & annunciamus vobis vitam æternam, quæ erat apud patrem, & manifestata est vobis.
1 Ioh.1.
C
Omnis spiritus qui solvit Iesum,—
1 Ioh.4.
Charitas ex Deo est.
ibidem.
8 *Optatus* used it not.
Porte inferorum non vincent.
—Converse eliduant vos.
Dicebat Iesus hanc similitudinem propter eos qui se sanctos putant, & contemnunt ceteros.
Vulgar Edit.
Porte inferi non prevalebunt.
Math.16.
—Converse disrumpent vos.
Cap.7.
Dixit autem & ad quosdam qui in se confidebant tanquam justi, & asperuabantur ceteros.
Luk.18.
9 *Fulgentius* used it not.
D
—Qui confitetur, ad Thrasimundum. l. 1. *c.* 5.
—Conforme.—lib. 2. *cap.* 18.
Vulgar Edit.
Omnis spiritus qui solvit Iesum.
1 Iohn.4
——Configuratum.——
Philip.3.
10 *Primasius* used it not.
Oleo latitie pre consortibus.
Quibus ad horam cessimus.
Vulgar Edit.
Oleo exultationis pre participibus.
Hebr.1.
——Neque ad horam.——
Galat.3.
11 *Prosper* used it not.
Vt habeamus renunciare his, de promiss. part. 3
—in eremo parate viam.
Cum impleretur cursus, Iohannes dixit, quam me suspicamini esse non sum ego, sed ecce venit post me de cujus pedibus non sum dignus
A
solvere corrigeam calceamentorum ejus.
Vulgar Edit.
Vt responsum demus.
John 1.
——in deserto.——
Quum implerat autem Iohannes cursum suum, dicebat, quem me arbitramini esse non sum ego, ecce venit post me, cujus non sum dignus
Acts.13.
calceamenta pedum solvere.
12 *Leo* used it not.
Beati pauperes: beati qui lugent, Festum sanct.
—Hæreditate possidebunt terram.
Vulgar Edit.
Beati pauperes: beati mites quoniam ipsi possidebunt terram.
Math.5.
7 *Gregory* often followeth that translation, even the errours of them that copied it out; as *Luke* 15. *evertit domum*, for *evertit hominem.* 34. *in Euangel.* Therefore the Latine translation fathered on *Hierome*, had not the gift of coyning, neither was it preferred in the Romane Church before other, till about the time of *Gregory* the great, who in that respect in the 20. bookes of his Morals, cap. 23. tearmes that translation new. Neither doth he in all things follow it, for in his 1. book of Morals, c. 19. he readeth not *Ipsa conteret*, but, *Ipsa observabit.* And after *Gregories* time, that alone was not receiued for *Bede*, *Gildus*, and others, followed other translations now and then. And *Bernard. Serm. in Cant.* 24. readeth in *Gen.* 4. *Sirete offeras, & non recte dividis*, according to the Septuagints. It was not therefore only & wholy approoued of, for the space of a 1000. yeres after Christ; neither can it be shewed by any decree of the Church, that the Latine edition should bee held for authenticall, before the late Councill of Trent.
C
8 It is probable that the vulgar translation which is made authentical among the Catholikes, is not that which *Hierom* at *Damasus* his appointment did correct, for there are many errours in this, which *Hierome* did correct, The name of *Esay* in 1. *cap* v. 2. of *Marks* Gospel, in the vulgar edition, *Hierome* thinkes was added by some copiers negligence, *in Comment. in Mat.* c. 3. And upon the 6. chapt. of *Mat.* he corrected the word [*exterminant*] which the vulgar translation keepeth. And whereas the vulgar edition hath. *Mat.* 16. 23 *vade post me, Hier.* saith *vade retro me.* Againe in the *epist. to the Galat.* c. 1. they say, *Expugnabam illam*: but he saith *Comment. ibid. Devastabam illam*: and in the same chapter they say *acquievi*, he, *contuli.* And upon the 3 chapter: *It is written* (quoth he) *in certaine bookes, Quis vos fascinavit non credere veritati? but because this is not in Origens copy, we let it passe.* In the 5 chap. the vulgar saith, *Evacuati estis a Christo*: he saith, *a Christo opere cessistis*, iustly reprehending the former interpretation: yea *Augustine* himselfe, though he so greatly commend the translation of *Hier.* in his 10 *epist.* yet in more then 500 places he doth not follow this edition.
D
9 What the Fathers have spoken concerning the Churches allowance of the Scriptures

tures, doth not belong to the Church that now is. That place of *Augustine*, *Contra epist. fund. cap.* 5 [*I would not beleeve the Gospel unlesse the authority of the Catholike Church moved mee*] Gerson of Paris, *lib. de vita spirituali lectio.* 2. *Corol.* holdeth not to be meant of *any Church, but onely of the primitive Church which saw Christs person, or his Apostles, & could beare record of of their doctrine and writing. That which it spoken of the Churches approbation of the Scriptures*, saith *Durandus, lib.* 3. *dist.* 24. *quæst.* 1. *is meant of that Church only which was in the Apostles time, who were full of the holy Ghost, & besides saw Christs miracles, and heard his doctrine and therefore were conveniunt witnesses of all things that he either did or said.——so that the Gospels which that Church then received, cannot be by us now refused, because of the diversitie of the cause: whosoever thinketh otherwise, is an heretieke, of what state, or condition so ever he bee.*

What ground had *Cusanus* then for his assertion to the Bohemians, *Epist.* 2. viz. that *the authority of the Scriptures doe depend upon the approbation of the present Church, and they have no more power to loose and binde, then the Church will give them.* And that speech of *Bellarmine* is a foundation of Atheisme, *If* (quoth he *Be effectiu sacram. lib.* 2. *ca.* 25.) *we should take away the authority and credit of this present Church and Councill of Trent, the Decrees of all other Councills, nay even Christian faith is selfe might bee called in question.* Againe, *the credit and certainty of all opinions and doctrines dependeth upon the authoritie of the presint church.*

10 The Canonicall scripture is a principle of Divinitie deserving credit of it selfe, and therefore not manifestible by any other exteriour principle. The principles of Divinitie (saith *Petrus de Alliaco in lib.* 1. *Sentent. quæst.* 1. *art.* 3.) are the very truths of the Sacred Canon. Moreover, the finall resolution of Theologicall discourse appeareth unto them, and from them the conclusions of all Divinitie are drawne. Gods will (saith *Ioachim Abbas in Apocalyps.*) is, that wee acknowledging the letter of both the Testaments, presume not upon any other relation or opinion, further then the written word.
A
11 The holy Scriptures in all such things as are necessarie for our salvation doe manifestly, truly and infallibly explane and open themselves, serving for both gloss and text. The regular and diligent interpretation according to Scripture, (saith *Irenæus lib.* 4. *cap.* 69. is without danger of errour, or blasphemie. *Our meanings and allegations* (saith Origen *in Ieremy hom* 1.) *without these witnesses, the scriptures, have not any credit.* And whereas it is said, *In the mouthes of two or three witnesses shall every word stand*, this rather belongs to the proofe of the interpretour, then to any certaine number of men *whosoever: That I may confirme the word of* my understanding, taking the two witnesses, to be meant of the Old and new Testament, and the three to be spoken of the Gospell, the Prophet, and the Apostle; for so shall every word bee confirmed. *The Scriptures expounde it selfe* (saith *Chrysostome Hom.* 13 *in Genesin*) and suffers not the hearer thereof to erre. So saith *Augustine De doctr. Christ. lib.* 2. *cap.* 6. and 26, 27, 28. and so *Clemens* also, for you ought not (saith he, *Epist.* 5. and he is cited *dist.* 27. *c. Relatum*) to seeke out any strange and impertinent sense, nor confirme it by confused allegations of the Scriptures, but seech the truest sense indeed out of the scriptures themselves.
B
12 The infallible and determining judgment of all controversies of faith is in Christs owne person, or in the holy Ghost, (so farre as hee speaketh unto us in the Scriptures canonicall. He, saith *Tertullian De præscript.* sitteth at Gods right hand, but hee hath sent his deputie namely, the power of the holy Spirit to worke upon the hearts of the faithfull.

We must have judges sought out, saith *Optatus contra Parmenian*, *but since earth affordeth no Judgment of this matter, wee must seeke a judge in heaven. But what need we knocke at heaven, since we have here a testament in the Gospell? An earthly father, feeling himselfe neere death, and fearing the contention of his sonnes after his death, calling some witnesses, hee transposes his will out of his dying breast into lasting parchment. If so be now Contention doe arise amongst the brethren, doe they runne to their fathers grave? no, but seeke out his will and testament, and he who sleepeth in his tombe speaketh lively out of the silent parchment. Hee whose this testament is, is in heaven; therefore his will is to be searched out in the Gospell as his testament. This Controversie*, saith S. *Augustine De nupt & concupi. lib* 2. *cap.* 33. *requires a Iudge: then les Christ bee the Judge, let himselfe speake who it was that his death did profit:——And with him let the Apostle also judge, because in the Apostle Christ speaketh.* And *De grat. & lib. arbitr. cap.* 18. let the Apostle *Iohn* sit as a Iudge between us.
C

Tradition.

D

1 THe Fathers by the name of Tradition doe sometimes understand the doctrine received in the primitive Church, taught by the Apostles, and recorded in their writings. *If it be taught in the Gospell*, saith *Cyprian Epist.* 74. *ad Pompeium, or contained in the Epistles or Acts of the Apostles, that Converts from heresies should not bee baptized, but onely have imposition of hands, in signe of repentance; let this holy and Divine tradition bee observed.*

2 They doe sometimes call that an unwritten tradition which is contained onely in the sense of the Scriptures, and not in the

words, and to this manner of speaking are referred all things gathered by analogy or proportion. *Augustine* saith *De Genesi ad liter. l.10 cap.23. that Baptisme of children is an Apostolike tradition*, yet *De bapt. contra Donatist. cap.24.* hee proves it out of the Scriptures. So holdeth he that deniall of rebaptization unto heretikes is *a tradition unwritten according to the words, but written in sense and foundation.* Wherefore one and the same tradition may bee both written and unwritten: written in sense, unwritten in words.

Tradition is by *Vincentius Lyrinensis* used for the whole summe of Catholike doctrine, founded and grounded upon and in the scriptures: not containing any doctrine of faith without, or besides the scriptures, because he holds the scriptures the perfect and all sufficient rule for us that can bee; yea moreover he addeth, that the tradition of the Church is to bee followed onely in the chiefe questions, that are the foundations of the whole Christian faith and doctrine.

3 By the name of *tradition* are very often meant customes in things of liberty, or ecclesiastike rites; that is, rules concerning things and actions of comelinesse and government only, not pertinent any way to divine worship, or the articles of faith. And these for the more esteeme of order in the Church are called Apostolike, as the Grecian Idols for their more reverence were said to come down from *Jupiter. Act.19.* And *Epicurus* his booke *de organo judicandi*, was called Διαναὸς, that is *à Jove lapsus*, fallen from *Jupiter*: and the porch in Jerusalem called *Salomons* after the common opinion. *John* 10.23. whereas indeed, *Herod* built it. *Every province*, saith *Hierome epist. ad Lucinium*, thinketh their fathers precepts to be the Apostles doctrines. And *in Aggæ. c. 1. But the sword of God doth strike them for other things also, which they have invented and faigned of themselves, as Apostolike traditions, being without all allowance and testimonie of scriptures.* And in *Tertullian*, *tradition* is taken for any custome of what originall soever. *Dost thou not think*, saith he, *De corona milit. ca. 34. that it is lawfull for any Christian to invent and institute what doth agree with God, assist discipline, and helpe unto salvation?*

The Fast of wednesday and friday is called an Apostolike tradition, *Canon. Apost 68. and Epiphan. hæref. 75.* and yet we finde it seldome or never observed in the Catholike Church, which sheweth that it was Apostolike onely in name, and not indeed.

4 Some of the fathers inclining unto some heresies did make much of unwritten traditions. So doth *Iustine Dial. cum Tryphone*, defend the heresie of the Chiliasts by Apostolike tradition: so was *Irenæus* deluded with traditions, for he held that Christ did live 50. yeares, which he saith he received by traditiõ from the Apostles. So *Clement* of *Alexand. Stromat. lib.1.* saith, *that Gods workemen have a double husbandrie, written and unwritten: and no marvell: for this man will have the Gentiles saved by Philosophie. Irenæus lib.3. cap.2.* and *Tertullian De præscriptione*, doe both testifie that the old heretikes held the same opinion of Traditions, which neuertheleſſe they both doe confute. So dreamed *Eusebius, de præpar. Evang. lib.1. cap.8.* that the Apostles taught some thing in words, and other some in writings: and some things more excellent they reserved for the perfect only. *Tertullian* himselfe being fallen into Montanisme, gave himselfe over unto new prophecies and traditions.

5 The ancient Fathers speaking of these Traditions, doe oftentimes contradict themselves. So doth *Basil. We preach* (saith he,) *lib. de Spir. san. cap.27.*) *and observe some things out of the written word, and other some, which wee have received by mysticall tradition from the Apostles.* And saith, *that both these have like force and efficacie unto godlinesse.* But *Regul. morall. 8.* and *26. epist 80.* he doth not sticke to say, that the Scriptures contained all things needfull to salvation.

So *Chrysostome in 2. Thes. homil. 1. It is a tradition, inquire no further.* But, *in Psal. 95. hom. 1. If we preach any thing without Scripture, our auditorie will be most uncertaine what to thinke, now assenting, now doubting, and sometimes plainely rejecting as frivolous the words they heare.* Thus contrarieth he himselfe. And againe, *Serm. de sancto & adorando Spir. If you heare any say, I have the holy Spirit, and yet he speake not out of the Gospell, but of his owne fantasie, he speaketh of himselfe, and the holy Ghost is not in him.* And a little after, *If any of those that are said to have the holy Ghost, doe speake ought besides the Gospell of themselves, believe them not, but follow my doctrine.*

6 The Church now Romane doth not acknowledge the *traditions* which the ancient Fathers called *Apostolike*; and if it doe acknowledge them, yet it is not certaine that they are the Apostles. Thrice dipping in Baptisme is now out of use, talked of in *Tertullian. de cõron. mil. cap.3.* and *Basill*; which also the Councill of Toledo did disallow. Standing at prayers upon the Sundaies betweene Easter and Whitsontide now is quite forgotten, yet it was an old tradition. In *Ephiphan.* by tradition no man may marrie after vow of singlenesse; and yet he alloweth those which burne, to mary, thinking it lesse evill to have one vice then many, though Papists now doe controule him, making a nullitie of such marriages. Neither use they now a daies to cause the newly-baptized to fast milke & hony, nor to cause the baptized of diseretion to fast the weeke after their baptisme, nor to fast wednesday and friday, yet were all these Traditions. But let us heare *Cassanders* minde herein; *There are three kindes of rites* (saith he) *whereof the first is of such as were not of such moment as to binde unto the strict keeping of them: as those were*

* *Defensa belli de offic. viri.*

were in *Tertullian* and *Hierome*, of fasting milk and hony after baptisme, — as also not kneeling on the Lords day, nor upon all the 50. daies betweene Easter and Whitsontide, but praying standing: which old custome both held Apostolike, and instituted in the Councill of Nicæa, c.20. as also confirmed by the divine custome of the Churches: for all this hath no signe or token of the use thereof remaining among us. For wee make no difference now betweene sunday and weekeday, onely upon some solemne fasts the Deacon exhorts us to kneele. Also the fast of wednesday & friday was once most religiously observed, which dayes *Epiphan.* saith, were by the Apostles appointed for holy assemblies. But this wednesday fast is now almost forgotten amongst the Romans, unlesse it be that some Provinces, and some private men doe upon this day abstaine from flesh. And the friday fast is changed into onely abstinence from flesh, as also almost the whole Lent: which abstinence doth but yeeld a vaine shew of the true and ancient fasting, since it brings unto many rather change of dainties, & greater excesse of luxury, then any restraint of bodily wantonnesse. Thus much *Cassander*.

Therefore the present Church of Rome can shew no consent of the catholike Doctors for those unwritten Traditions, which it hath set downe as necessary to salvation.

The Mediatour.

1 THe ancient Fathers do teach Christ to be the Mediatour (as he is God & man) by a different act & operation, but in one and the same perfection proceeding frõ both the natures of Christ. For in his humane nature he wrought our salvation by suffering, dying, satisfying: and in his divine nature, by giving strength unto his humanitie to endure the death of the crosse, and perfect his satisfaction. The divine humanity (saith *Augustin. hom. de omnibus c.12*) & the humane divinity is our Mediatour. And in another place. *de consensu Evang. l.1. c.35.* Therefore is Christ called the Mediatour of God & man, betweene immortall God, and mortall man; God and man reconciling man unto God; remaining that which he was, & made that which he was not.

Christs death (saith *Cyril. l.12. de fide, ad Reginas*) is cõfessed to be profitable unto us, but if he were not God, how could he, & he alone suffice for the price of al our redemption? but he onely in his death satisfied for all, because he is above all. Neither could wee bee freed (saith *Augustine* againe, *Enchirid. cap.108.*) by that one Mediatour of God and man, the man Christ, unlesse he were God.

2 Whereas the ancient Fathers sometimes affirme, that Christ is Mediatour onely as he is man; & Mediatour, by that, by which he is man; and Mediatour in his humane nature, and Mediatour according to his manhood: they doe not speake of the manhood onely and exclusively, but of the whole person, so considered as hee hath assumed mans nature and flesh upon him.

3 Whereas they deny Christ to be Mediatour as God, they speake of the godhead or of the Sonne of God absolutely considered, not of God as incarnate: that is, they speake of the bare Deitie, or of Christ as he is *verbum Patris*, the word of the Father. And there is not one of all the Fathers that saith, that Christ according to both his natures, is the Mediatour so, as his holy humanitie is the formall cause of his Mediatourship and the actions thereof: for the whole person compounded of God & man, according to both natures, is the beginning of all the operations of God-man.

Therefore it is a fiction of the Schoolemen to say, that Christ is the Mediatour onely according to his humanitie.

The truth of the Humanity.

1 THe ancient Fathers when they call Christs humanitie Deified, and Partaker of the Deitie, and supreme glory, in these and like phrases they expresse the personall Vnion; and they are to be understood with this caution, *as farre as* these things agree with the nature of the humanity, and do not infringe the properties thereof. Or, they speake thus in respect that the flesh is as the instrument of the Divinitie, by which and in which it doth exercise the power and actions thereof. The Lords flesh (saith *Damascene, lib. 3. cap.17.*) is enriched with divine efficacy because of the personall Vnion, neither yet doth it fall or depart from his owne proper nature, nor from the naturall properties thereof. And *Nazianzene* saith, *Orat 42.* that the humanity is endowed with divinity, and is God together with it: but this is in respect of the personall union, not essentially nor formally.

2 When the Fathers sometime say, that Gods omnipotencie is communicated unto the manhood of Christ, or to Christ as man, they must be expounded two waies: first, in respect that the man Christ is called omnipotent, because of the communication of the properties. Secondly, in respect that the proper workes of God are ascribed unto the flesh, as the Organ or instrument of the Divinitie; So doth *Damascene, lib.3. cap.18.* and *Nicetas, Thesaur. lib.3. cap.38.* use these sayings.

3 Some of the Fathers say, that Christs Nativity was without miracle, as other mens ordinarily are. So affirmes *Ambrose* upon the text *Omne masculũ aperiens vulvam, in Comm. in Luc. lib.* and also *Origen. Homil. 14. in Luc. Tertullian in sine lib. De carne Christi*: *Cyprian* or *Ruffinus, in Symbol. Apost.* and *Leo Epist. 84. & 97.* is not farre from this opinion also. It

is possible (saith *Durandus, lib. 4. dist. 44. q. 6.*) that by the operation of the Deitie, there was made a dilatation or enlarging of the naturall parts and passages in the Virgin *Mary*, without any breach or interruption: And to confirme this, hee citeth *Gregory* upon the second of *Luke*. Againe Iesus came in when the doores were shut, but it is not said, that hee came through the doores being shut:—— they might bee opened and shut againe in a moment, so as the Disciples might not perceive it.

4 The Fathers affirming the fulnesse of grace in Christ, doe meane of Christ as God, or of the whole person, not of his soule. So meaneth *Athanasius* in his 4. sermon against the *Arrians*, and *Nazianzene* in his Oration upon *Basill*.

5 The Fathers doe not with one consent affirme, that Christ had the fulnesse of knowledge from his conception, so as he could never have more. He received a soule (saith *Origen, περὶ ἀρχῶν. lib. 4.*) in nature and essence like unto one of ours. Therefore did *Luke* notifie his age (saith *Ambrose, de Incarnat. Dom. cap. 7.*) because thou shouldest know that he spoke of his manhood: for it is the body, not the Deitie, that is the object of age. Wherefore, if he increased in the yeares of man, he also increased in the wisdome of man. *Augustine* is variable in this point, and yet that place of *Luke. Puerulus crescebat*— hee held to bee meant of Christs humanitie, *De Genes. ad liter. lib. 10. c. 18.* Growing up in age and wisedome (saith *Bruno Herbipolensis, in Symb. Apost.*) after his holy nativitie, hee came to the age of thirtie yeares.

6 That which the Fathers doe attribute unto the name of *Iesu*, or of *Christ*, is not properly ascribed to the bare name, but as it is invocated by men, or to the invocation of the name; often times I have scarce pronounced that name (saith *Nazianzene, ad Nemesium.*) when the divell presently hasted away. The divels gave place (saith *Origen, contra Celsum. lib. 1.*) at the very calling upon the name of *Iesus*. And *lib. 3.* the sicke were cured by calling upon the Almightie God, and the name of *Iesus* over them.

Hilarion (saith *Hierome, in vita Hilari.*) cast out divels by invocating the name of *Iesu*.

The descension into hell, (to deliver the Fathers.)

1 THe Fathers doe sometimes defend a vertuall descension of Christ into hell and a vertuall deliverance from hell, that is, by the merit and vertue of his passion and death, not a local. This *Augustine (in Psal. 85.)* doth acknowledge. And *Durandus, l. 3. Sent. dist. 22. qu. 3.* denieth any other descension of Christ into the place of the damned, then one vertuall, or in the effect. *Thomas* also (*par. 3. quæst. 52. artic. 2.*) denies that Christ was really in any other place save *Limbo*, but in the place of the damned onely vertually, or in effect. In this sense many testimonies of the Fathers must be taken figuratively. In like manner they say that *Adam* and others were in hell, not locally, but according to their desert, yea and that before they died.

2 Those of the Fathers that defend a local descension and deliverance, doe not defend it as an article of the Creede, but as a probable opinion. This may bee proved, because they seldome or never put this Article into their creeds and confessions of the faith. You must know (saith *Ruffinus, in exposit. Symbol.*) that in the Church of Rome, this article, hee descended into hell, is not put in the creed, nor in the creed of the Easterne Church, though it seeme to bee included in these words, dead and buried. Nay this Article is not in any creed or confession almost of all the Fathers. It is not in *Marcellus* his confession in *Epiphanius*, nor in *Ignatius* his confession, *in ep. ad Magnetianos, vel ad Ephesios*: nor in that of *Polycarp*, (*Epist. ad Philippenses.*) nor in *Iustines*, (*in Apolog. 2.*) nor in *Irenæus* his, (*lib. 1. cap. 2.*) not in *Tertullians, lib. de Præscript. vel contra Praxeam*, though hee explane the Apostles Creed: not in *Origens, in Proœmio περὶ ἀρχῶν* where he intreates of faith: not in *Gregories of Neocæsaria*: nor in the Councills of *Nicæa, Socrat. lib. 1. cap. 5.* not in *Eusebius* his creed of *Cæsaria*, (*Theodoret. lib. 1. cap. 12.*) nor in the third creed rehearsed in the Nicene Councill, *Socrat. lib. 1. cap. 5.* not in *Athanasius* his creed. *Epist. ad Epictetum.* not in that creed which is in *Athanasius* his epistle touching the Councils of *Arimin* and *Selencia*; nor in the Synod of *Syrmias* creed, *Socrat. lib. 2 cap. 25. Hilar. lib. de Synod. contr. Arian.* nor in the Councill of *Sardica's* creed, *Theodoret. lib. 2. cap. 8.* nor in *Hilaries* exposition thereof: nor in the creed of the Synod of *Antioch*, set downe by *Hilary, lib. de Synod. contra Arian.* nor in the creed of *Seleucia* a citie of Isauria, in *Socrates, lib. 2. cap. 32. Epiphan. hæres. 73.* nor in the Synod of *Illyria, Theodoret. lib. 4. 8.* nor in *Damasus* his creed, set downe by *Hierom, Tom. 2, operum. Theodoret, lib. 5. chapter 10.* nor in *Eusebius Pamphilus* his creed, *Socrat. lib. 1. cap. 5.* nor in *Hilaries de Synodis cont. Arianos*: nor in *Basils* creed, in his Ascetica. nor in *Nazianzenes*: nor in that of *Victorine. l. 1. contr. Arian.* nor in *Epiphanius* his Ancoratum: where the Catholike faith is rehearsed, not in *Theodoret, in Dialog. Impatibilis*, where the Nicene creed is expounded: nor in *Maximus Taurinensis*, where he expounds the creed: nor in that which *Chrysologus* repeateth foure times. *Homil. 56, 57, 58.* nor in that of the first Councill of *Toledo*, nor in the *Ephesine* creed, *Ann. 435.* nor in that of the first Councill of *Constant.* nor in that of the 6. councel of *Constant. Act. 10.* Nor in that of the Synod of *Chalcedon*, in Zonaras: nor in the Creed of the Fathers in *Cyrils ad Reginas, l. 2.* nor in that of the third Councill of *Toledo*: nor in that of *Gregory* the first: not in *Spiridions. Niceph. lib. 8. cap. 15.* nor in that which the Bishops of the East offered *Constans. Niceph. lib. 9. cap. 11.* nor in that which the Legats of the West offered the same Emperour, *Niceph. lib. 18. cap. 10.* nor in the booke of faith upon *Petrus Diaconus*, nor in *Augustine*, wherein soever he expounds the Creed; although in his workes; *lib. de fide & Symb. & libris 4. de fide ad Catechumen. Serm. de tempore: 123. 125.* hee doth explane it five severall times: nor in the first exposition of the Creed, in *Chrysostomes. 5.* tome.

3 The Fathers by Christs descension into hell, do sometime understand his descending into the seaven lower parts of the world. Christ not onely in his death, but also in his birth, saith *Beda Psal. 85.* did descend into hell. And in the 6. generall Councill. *Act. 10.* is left out, He descended into hell, and there is put in; He descended out of heaven. And so it is also in the Nicene Councill. *Ibid. Act. 17.* And in the Ephesine Creed, He descended from the heavens, In the 6. and 11. of Toledo, it is, Being sent from his Father hee came into the world.

4 The descension into hell sometimes is put for buriall: As in *Athanasius* his creede, and the latter exposition of the creed in *Chrysostome*. And in the creed of *Toledo 4.* there are these words, Hee descended into hell to free the Saints there captive, and having overcome the dominion of death, hee rose againe. And in *Hiervme, in Praem. comment. in Esay.* Being buried, and rising againe— he is preached: He descended not onely into hell (saith *Radulphus Ardens*) *In vigil. ascen. hom. 2.* but also into the lower parts of the earth, that is, into the place of torment, breaking it up, and leading away captivitie captive.

5 The Fathers either knew not at all, or (if they knew) yet speake doubtfully of the severall places of hell: and therefore sometimes oppugne *Limbus Patrum* which is called a part of hell: and some times (but uncertainly) make for it. *Abrahams bosome* (saith *Augustine epist. 99.*) that is, the habitation of secret rest, is not to be held any part of hell. And *De remiss. peccat. lib. 1. cap. 28.* There is no middle place for any man to be (saith he) but with the devill, that is not with Christ. *Although* (saith he *De Genes. ad liter. lib. 12. cc. 33.*) I confesse I have not yet found that the place where the righteous rested, (as *Abraham* and *Lazarus*) is called hell,— neither where they are said to bee in hell,— have I yet found, but I still doe seeke, and know not. Nor doe I finde in all the scriptures, (which are Canonicall) that hell is taken in good part or sense,——and therefore I cannot see how *Abraham* can bee said or believed to bee in hell. Againe, Perhaps (saith hee *In Psal. 85.*) there is a lower part of hell where the sinners are fast: which were very wicked, for whither *Abrahams* riches in any of these places, wee cannot easily determine. And againe, Perhaps there were these two hells,— &c. *Perrulius*, will have *Abrahams* bosome (wherein he thinkes the just soules and shall be untill the last judgement) distinct from hell: Hell is one place, (as he thinkes) (saith he *Contra Marcion. lib. 4. cap. 51.*) and *Abrahams* bosome another. And I call that region *Abrahams* bosome, which if it bee not heavenly, yet is higher then hell, giving rest unto the soules of the righteous untill the consummation of all things doe terminate their resurrection, with fulnesse of reward. Here also hee ascribeth this opinion of *Limbus* unto *Marcion*: *Marcion* (saith he) thinketh otherwise, namely, he determineth both the rewards of the creatour, whither it be of torment, or rest, in hell, unto those that keepe or breake the law and the prophets, but hee ascribeth heaven unto Christ, and to his God. And in *l. De anima. cap. 7.* What is that which is transported unto hell after the separation from the bodie, and unto what did Christ descend in his death? I thinke, unto the soules of the Patriarkes. Concerning the first man (saith *Augustine epist. 99.*) and our first parent, the whole church almost doth agree in this, that Christ freed him from thence; which we must thinke, was not beleeved upon no ground, whence soever it first came up, although wee have no authority of Canonicall Scripture to authorize it at all. These, perhaps, saith *Iulian of Toledo, Prognost. lib. 2. cap. 4.* were the two hels, in one whereof the soules of the just were at rest, and in the other the wicked punished. *Beda in Psal. 85.* saith, that the earth is the upper-hell, and that the place of punishment after this life, is the lower hell.

6 Of the intent of Christ in his descension, the Fathers speake variably: some hold that he went to free the soules of the Saints out of the bonds and captivitie of death. I think it no absurditie (saith *Augusti De civit. Dei. lib. 20. cap. 19.*) to believe, that the Saints of old that expected Christ in faith, were in habitacles farre distant from the torments of the wicked, but yet that they were in hell, untill that Christs blood and descending thither set them free. But in *epist. 99.* more plainly, I do not finde (saith he) what good Christ did unto those just ones that were in *Abrahams* bosome, by his descending into hell, from whom according to the blessed presence of his Divinity, hee was never absent. Christ descended into hell (saith *Clemens Alexan.*) most plainely *Strom. lib. 6.* for no other cause but to preach the Gospell to the Gentiles, that they might learne the true faith and be saved; or justly bee condemned for ever. And thus also *Damascene in Oratione de fidelibus defunctis* holdeth. But this opinion is condemned by *Philaster. cap. 74.* There are heretikes (quoth hee) that say that Christ descended

descended into hell, and there after his death told them all, that who so there confessed him should be saved. Looke *Augustine De verb. sec. cap. 99.* concerning this, and *Gregory lib. 6. Indict. 15. epist. 15.* Christ descended into hell for us sinners, saith *Fulgentius ad Thrasimund. lib. 3. cap. 31.* Christ descended saith *Epiph. Heref. 46 contra Tatianos*, to give pardon unto those that erred not from acknowledging his deity, but were kept in hell for other errors: yea *Bellarmine* himselfe *De anima Christi, lib. 4. cap. 15.* confesseth, that this in the beliefe of Christs descension is not of necessity, but of decency or conformity. Although (quoth hee) it bee not necessarie that Christs soule should be present at the illumination of the fathers with divine vision: yet it seemes fit that it should bee present while that was doing. But the articles of our faith (good M. *Bellarmine*) bee founded upon somewhat besides congruitie, they stand upon necessity.

7 Those that will have the Fathers in hell untill Christs ascension, doe contradict themselves, or one another. 1. Some, as *Ruffinus* for one, will have them in paines. The King (saith he *In expos. Symbol.*) was said to be in prison also, but not as the rest were: they were there to suffer paines, but hee to release them. *Athanasius: De salutar. Christ. advent.* saith, *Adams* soule and the rest that served God in the law of nature, were in sorrow, and cried out. By Christ, saith *Anastasius Sinaites, in Hexamer.* was *Adam* freed from his sorrowes. And *De recta fidei dogmat. lib. 5.* The soules were freed out of the cloisters of hell where they were holden in most miserable tyranny; perhaps not tyranny, yet guilty of the debt of a multitude of sinnes. Presently upon Christ descension (saith *Caesarius Homil. 3. de Pasche.*) that eternall night of hell had morning: the noise of the mourners was silent, the huge weights of the chaines were laid off, and the bands of the damned fell away all broken.

2 Other some will have them in a quiet repose without all molestation. So will *Hieron* have them, *Ad Paulam epist. 25. cap. 3.* and *Augustine De genes. ad lit. lib. 12. cap. 33.* So that *Abraham*, although hee was in that place of repose, yet is said to have beene in hell with *Lazarus*.

Free-will.

1 SOme of the Fathers speaking of Free-will, in some places doe meane of the freedome which was in our nature before our fall: or of the freedome of glorie. So meaneth *August. Hypognost. 3.* (or whosoever was the author of that booke) when hee saith, unto *Adam* was that spoken, *Eccles. 15.* If thou wilt keepe my commandements they shall keepe thee.

2 Other some things are spoken of the naturall freedome of our will from necessity, from which it cannot but be free. And in this sense they say, that we have a will absolutely free in all things, that is, an understanding minde, and will whereby wee assent unto or dissent from our judgement, by which that which we doe, we do it wittingly & willingly, not compelled. *Gregory Arim. lib. 2. dist. 29. in fine*, saith, It is sufficient to make a thing voluntary, if it bee done by him that knoweth it and is willing. The soule hath free will, saith *Cyrill Catechesi 4.* the devill may stirre it up unto sinne, but constraine it against the will he cannot. God made us of a free consent, saith *Hieronme in Jovinian. lib. 4.* neither are we forced by necessity either to vertue or vice. And these speake of the libertie wee have in reasonable and sensible things. So doth *Augustine de perfect. justit. contra Coelestium*, and *Coelestius*, objecting that of Saint *Paul, sociat quod vult*, As though (saith he) it were a great matter to desire to wedde, where the disputation is earnest concerning the assistance of Gods mercy. Neither let a man thinke, saith the Author in *Ambroses* words, *De vocat. Gent. lib. 1. cap. 3.* because hee is drawne on by the Spirit of God, that he hath not free-will, for he lost not that when he yeelded himselfe in will unto the devill, by whom indeed the judgement of his will was depraved, but not utterly taken away. So saith *Enthymius, in Luc. 15. cap.* of the prodigall sonne: He asked that part of the goods which fell unto him, that is, free-will; as if hee should say, urge me not necessarily to serve, for I have free-will. So *Bernard, De grat. et lib. arbit.* saith, Seeing then that consummation or perfection in glorie must be wrought upon us or even in us, but not of our selves; and that our creation was wrought, and that without us; there is onely reformation, which after a sort is wrought with us by reason of our voluntary consent, that shall be reckoned to our desert.

3 Some things also are spoken of free-will as of a good belonging to naturall life, or an externall morall good, or of outward discipline. And this manner of speaking the author of the booke in *Augustine* called *Hypognosticon* useth *lib. 3.* He is rightly said to be but halfe alive, saith he, for he had his vitall motion, that is, his free will wounded. And so *Gregorie* of Arimin. 2. *dist. 26.* and after him *Cassalius de quadriparti ta Justitia, lib. 1.* doe speake of goodnesse considered in the kind, object, and offices, not of good frō all circumstances.

4 Some of their sayings hereof are legall, in that they shew, not what wee can doe, but what we cannot doe through sinne, and what we ought to doe in duty. The Pelagians (saith *Augustine, De grat. & lib. arbit. cap. 16.*) thinke themselves great scholars, when they object that God would not command what hee knoweth impossible to bee kept; who knoweth not that? but therefore hee commands us some things which we cannot doe, because we

we should know what we ought to beg of him.

5 Other some are meant of the will being freed, and therefore shew what our will may doe in a worke truly good not of it selfe, and it owne naturall power, but what it can doe by grace.

6 Most of the Fathers correct their owne rude speeches of free will, (but chiefly *Augustine*.) For indeed almost all of them speake contraries, that none can tell their positive doctrines: sometime they extoll humane power too much, and that first because if they should directly haue affirmed the weaknesse of the will, the Philosophers might haue scorned them. 2. Because they would not giue the reines vnto negligence. And sometimes they beate downe the liberty of will on the other side. *Chrysostome* doth often giue too much to the power of the will after the fall: and yet sometimes correct himselfe. A man before hee sinneth, (saith hee, *Serm. 1. de Adventu.*) hath Free-will, to choose whether hee will yeeld to the diuell, or no: but when hee hath once taken that subiection vpon him by sinne, then hee is no more at his owne command. Thou hast nothing (saith *Basil, Serm. de humilit.*) left, thee oh man, to bee proud of, whose glory and hope should be to mortifie all thine owne affections, & seeke the life to come in Christ: whose first fruites we having reaped, do owe our life, and all we are, vnto the gift and grace of God. For it is hee that giueth vs both to will and to doe according to his good pleasure.

7 The Fathers before *Pelagius*, while the controuersies of Free-wil were not stirred vp, spake thereof very securely, like as *Pelagius* did, chiefly, they that opposed the *Marcionits, Valentinians*, or the *Manichees*: with whom whilest they contend about the heresie of the necessity of all things, and of all euents, they misse the way all the, in giuing too much to Free-will, and too little vnto grace, at least in shew. There were nought of any worth in man, (saith *Iustine, Apolog. 1.*) vnlesse hee had an equall power to turne vnto what part hee list. God doth not force any (saith *Irenaeus, lib. 4. capite 72.*) but is alwaies well meaning, and therefore hee counselleth all men vnto good. But hee hath giuen man a free election, euen as well as the angels. We are all of one nature (saith the same Father, *capite 72.*) able to keepe good, and so to worke, and able to loose good, and not to worke in it. Therefore should no lawe haue beene giuen, (saith *Tertullian Contra Marcion. libro 2.*) vnto him that hath not the due keeping of the law in his owne power: and the same freedome of will (which wee in *Adam*) make vs vnfortunate the same doth make vs [illegible] the diuision parts we beginne: (saith *Hieronm Contra Pelagianos, libro 1. capite 2.*) & God can perfect what we can, hee will fulfill what we cannot. Vnlesse the Lord (saith *Chrysostome in Genes. homil. 42.*) had first done his part, hee had not obtained so great things of God: and therefore marke not onely this, but in all things else, how first hee sheweth the greatnesse of his vertue, and so thereby deserues Gods assistance. And againe, (*homil. 17. in Ioan.*) let vs here obserue, that God in his blessings vnto vs doth not preuent our wils, but it must beginne in our selues: and when hee seeth our mindes prompt and ready to receiue grace, then hee giueth vs many occasions of saluation. I said, (saith *Austen, de praedest. Sanct. libro primo, capite tertio*) that it lieth in vs to beleeue and so will, and in God to giue the power of working well, vnto the beleeuing and willing. To propound or begin a good worke (saith *Hesychius in Leuit. libro 2. capite 7.*) is in our power: but to perfect and finish it according to the precept, is onely in Gods grace. After *Pelagius* was risen vp, *Cassianus* held with him concerning Free-will: (as *Prosper* saith of him, *contra Collatorem*) for in one of his Collations, *Collatio 13. cap. 11.* hee affirmeth, that the grace of God sometime preuenteth vs, and sometimes is preuented by vs. So held *Faustus Rhegiensis*.

8 *Augustine* after *Pelagius* was risen, in all his last writings, neuer acknowledgeth either the exercise, or the actiue power of Free-will in working true good, or in the first conuersion of a sinner. Why doe wee presume so much, saith hee, (*De natura & grat. capite 38.*) of the power of nature? it is wounded, maimed, vexed, and lost: let vs confesse it freely, and not defend it falsely: Wherefore let vs seeke the grace of God, not to informe, but to reforme it thereby. And in the *Hypognost. 3. cap. primo*, it is said, that by sinne man did lose both the abilitie of goodnesse, and the goodnesse of possibilitie. The will (saith *Augustine* in another place, *De perfect. justit.*) being ouercome by sinne, nature hath lost her libertie. And againe, *de spirit. & lit. capite tertio*. Free-will hath not any power but vnto sinne; & the way of truth hee vnknowne, and when that which is to bee done beginneth to appeare, vnlesse also it doth delight, and bee beloued, there is no doing, no vndertaking, no well liuing. Vnles we therefore willing, but God is hee that worketh this willingnesse in vs: and wee worke, but God giueth vs this abilitie, to worke according vnto his good pleasure, *Augustine, De bono perseverantia, capite 14.* It is certaine, that we are willing when we are led so, but it is best that make others so, of whom it is said, *Deus Deus God that worketh that will in vs.* It is certaine that in a worke, when wee doe so, that it is hee that giueth vs this working power, by giuing Gus will most efficient powers & effectuall, (saith *Augustine*) I will cause you to walke. *Augustine. De grat. & lib. arbit capite 2.* Vnlesse God first worke in vs the willing, & the performing with vs being willing, we shall neither begin or passe any good worke at

Wee must confesse, that wee haue Free-will borne to good and euill: but in doing euill euery man iust and vniust is free (in choice:) but in doing good, none can bee free (in will and act) vnlesse hee bee freed by him that said: If the Sonne free you, you are truly freed, *Augustinus de corrept. & grat. capite primo.* Holy thoughts, good purpoles, godly counsels, and all meritori of a good will are from God: because by him wee are able to do some good, without whom wee can do nothing at all, *Author de dog. Eccles. cap.* 27. Wee lost our free election to loue God, by the greatnesse of the first sin, *Epist.* 107. Libertie without grace is no liberty, but corruptiey, *Idem, Epist.* 89 *ad Hilar.* Man in his creation had great power of free-will giuen him, but in his fall he lost it. *Idem de verb. Apost. Serm.* 2. And you shall very often finde theie words in *Augustin.* Our bound will, captiued, destroyed, lost, &c. Of this opinion of *Augustine*, was *Prosper* also. Infidelitie (saith he, *contra Collatorem, capite* 21.) tooke away our faith, bondage tooke away our liberties: neither can any part of vertue remaine (here, where such a crue of vices haue broke in. *Adam* (saith *Prosper in the Epitome of the 3 cap.* 2.) being created without necessity of sinning, when he lost his soules health in offending God, lost verely euen the power of thinking of all diuine things. Againe, in another place, *cap.* 21. The power of thinking good thoughts, being lost in the first man, was recouered in the second. Wee beleeue (saith *Maximine, de Fide, capite* 32.) that our free wil auailes with hath power in nothing, but in decreasing & defiling worldly and carnall things onely, which is cleane not glorious before God: though it before men perhaps shew doe: But to find things belonging to saluation, it can neither thinke of them, choose, do fine, nor finish them without the infusion and operation of the Spirit of God: And hee addeth: To will and to performe is Gods gift. *Bernard* teacheth, that it is one thing to choose, and another to choose good. To will (quoth he, *de gratia & libero arbit.*) is in vs by Free-will, but not to perform it: but will I say not, to will euill: for I do euill voluntarily: to will good, is increase, (of grace he meaneth) and to will euill, is defect ——— Free-will maketh vs willing, but grace maketh vs well-willing: from free-will we haue power to will euill: but to will well comes from grace.

Augustine in diuers places plainely affirmeth all the workes of the vnfaithfull to bee sinne, *vide supra. & alicubi, libro primo copiose, Ench. libro* 4. *capite* 3. *De nat. & grat. libro* 5. *capite* 19. *& libro* 26. *capite* 34. *in Psal.* 31. *in principio.* Of free-will (saith he) *contr. 2. Epist. Pelag. I. libri. capite* 8. hauing now expiated it can do nothing but sinne. Scripture (saith he, *de nat. & grat. capite* 3.) doth euidently and very plainely, *Non est libero arbitrio capite* 39. The Iewes (saith he) left their brothers house, when all other vertues are entertained in faith, which if it bee not the first begotten in our heart, all the rest can neuer bee good, though they seeme better so well. It is through the gift of God, whensoeuer we decline from sinne, saith the Councell of Arausic: But *Stapleton, De Iustific. libro* 2. *capite vltimo*, scourgeth this doctrine, and thinketh not to iustifie, that *Augustine* went a little beyond his bounds in this Controuersie with *Pelagius*. But other moderne writers holding with *Augustine*, doe flatly deny, that a man by the power of nature can discerne or distinguish of a morall good. So holdeth *Gregory* of Arimin, *lib.* 2. *distinct.* 26. *quæst.* 1. *art.* 2. & 2. *distinct.* 29. *quæst.* 1. *artic.* 2. *Capreolus, in* 2. *distinct.* 28. *quæst.* 1. *art.* 3. *Cassalius de quadrip. institt. libro* 1. *capite* 15. & 32. &c. Also these deny, that a man without faith, and the especiall help thereof, by natures power can doe a good morall worke, so as there be no sinne in the action or worke. Both *Gregory* of Arimin, and *Capreolus in* 2. *dist.* 28. hold this: But *Cassalius de quadrip. institt. lib.* 1. *cap.* 36. both teacheth and defendeth, that the Fathers were of this minde. This also is *Marsilius* his opinion, *in* 1. *quæst.* 20. *Bellarmine* indeed confesseth, that *Scotus, Durandus*, and *Biel* (upon the 28. Distinction of *Lombards* second booke) haue perhaps written more freely then is behooefull. *Sixtus Senensis* saith, *Præsertim libro* 5. *Bibliath.* that *Augustine* sometimes giues but too little vnto mans Free-will: and *Chrysostome* on the contrary seemes to extoll it as much beyond the meane. *Bradwardine* in his booke *De causa Dei*, against *Pelagius*, *libro* 3. *capite* 4. teacheth that Free will being tempted, cannot ouercome by temptation by it selfe, without the assistance and grace of God. And this also in another place, *Capite vltimo.* With what grace of the creation soeuer it be vpheld, yet without some speciall grace of God, it cannot ouercome any temptation at all. And againe, *cap.* 6. *ibid.* That that speciall helpe of God, is Gods inuincible will.

The Fathers say, that our will is assisted by God: I confesse it: as we sometimes say: Such a thing helped me to do this, when I of mine did nothing.

The Fathers hold a possibility to conuerting whereby mans mind & will may by God's ordinary dispensation, be turned to receiue grace: with they are prevented and helped by the holy Spirit. To be able to will, we finde and know it with *Augustine, de prædest. Sanct.* 5. is in vs by nature: And againe, *contra Iulian. Lib.* Mans nature hath ability of iustification by the grace of the holy Spirit. *Gregorie* (saith) min. vnto that of *Augustine* (Those things) which belong to a right power vs to will, which (saith he, *libr.* 2. *distinct.* 26.) Wee may say, that will in our power now easily to will or choose bad things, but also good things; but with this difference, we may put our election to euill without

* He was Archbishop of Canterbury, *anno* 1340.

* *Extat* in Bennet Colledge in Cambridge.

without Gods especial helpe: but vnto good, if he doe not chiefly assist vs, we cannot. It is in mans power, saith *Augustine, Retract. lib.* 1. *cap.* 22. to change his bad will into better, but this power is none at all vntill God giue it. And *ibid. cap.* 23. We may will to beleeue, it is true; but with the same condition: they are both from him (*viz.* to will and to beleeue) because hee prepareth our will: and both from vs, because they bee not done against our wils. And in this sense are many sayings of S. *Augustine* to be vnderstood. For he speaketh of the passiue possibilitie, which belongs to the matter, not of the active, belonging to the forme, which is absent before the conversion, both according to the first and second act.

12. The Fathers acknowledge a co operation with the Grace of God, euen naturall, in respect of the faculties of the vnderstanding and will: and also from the grace of God, in respect of willing that which is good. Hee that made thee without thy selfe, saith *Augustine, De verb. Apost. Serm.* 15. doth not iustifie thee without thy selfe. And hee that made thee not witting, doth iustifie thee being willing, and without thy will there shall no righteousnesse be in thee. Therefore the Papists doctrine of Free-will, that it is but halfe dead, that is, bound from vse or exercise, but not dead in respect of the active power of willing well, is not Catholike.

Of the Remainders of Concupiscence.

1 WHereas sometime in the Fathers wee finde it written, that Concupisence is no sinne after regeneration, it must be thus vnderstood, because that God of his mercy doth not imputo it. So that the Fathers doe onely deny that concupiscence is sinne vnto the person in whom it is; but, that it is sinne in it selfe and of it selfe, and so remaineth after baptisme, they neuer denie, but doe averre it so to bee. *Augustine* himselfe, *Contr. Iul. Pelag. lib.* 5. *cap.* 3. very plainely calleth that concupiscence sinne, against which the good spirit doth strive, because, saith hee, there is in it a disobedience against the rule of the minde. And againe, *De nupt. & concup. lib.* 2. *cap.* 26. This is to bee free from sinne (saith he) not to be guilty of sinne. Besides, *Tractat. In Ioan.* 41. Let not sinne rule: he saith not, let it not be in thee, for as long as thou liu est, thou art sure to haue sinne in thy members, but yet let it not rule in them. So *Ambrose, apud Aug. contra Iul. lib.* 2. *c.* 5. calleth the remains of concupiscence in the regenerate, iniquity, and *Hilary* calleth it *matrimonium* inesse, *apud eundem, lib.* 2. *cap.* 9. *Caietane, in Rom capite* 7. *verse* 8. sticks not to say that concupiscence (whereof Saint *Paul* speaketh) is euen formally sinne; in respect that it is a part of originall sinne.

2 The first motions of concupiscence, before consent, the Fathers hold to bee sinne. So holdeth *Bede*: Carnall concupiscences saith he, *in Psal.* 9. are the first death, & deaths entry. And *in Psal.* 118. Whosoeuer fals but in thought, offendeth God: and againe, *In Psal.* 1. The soule is killed three waies; with delectation alone, with delight ioyned with consent, and with action. Sinne, saith *Radulphus, In Leuitic. libr.* 8. *cap* 4. doth breede in a mans soule before consent, and now beginneth to be brought forth, but is not consummate or perfected. And *Cassiodorus, In Psalm.* 119. calleth those desires vnlawfull, to which wee doe not consent: and *Augustine* also before him, in *Psalm.* 118. *Conc.* 3. doth the like.

3 When the Fathers say, that the first motions in concupiscence are not sinnes, vnlesse we consent, we must not so understand them, as though they were not sinnes in the truth of appellation, but because the guilt of these first motions, together with the guilt of concupiscence it selfe, is taken away in our regeneration: So saith *Augustine, De peccat. origin. lib.* 2. *cap.* 40. The vicious desires also (vnto which if we doe not consent, there is not guilt contracted) are all purged away in the same fountaine of regeneration. And againe, *Contra Iul. lib.* 2. *cap.* 10. As for vs (we should be alwaies without sinne, if this euill were once cured, and if we should never consent with it vnto euill. But hee had said before, *cap.* 9 *in fine.* How then doe we say that this sinne is dead in baptisme, ——— and yet confesse that it dwelleth still in our members; and causes many desires in vs against our wils; vnto which we resist by not consenting. — vnlesse because it is dead touching that guilt wherewith it held vs; and yet vntill it bee cured in the consummation of burial, will rebell though it bee dead? Although now it is not called sinne after the same manner, whereby it maketh a man guilty, but in that it was caused by the guilt of the first man *Adam*, and by rebellious nesse endeauours to bring vs into guilt; vnlesse we be helped by Gods grace, through Iesus Christ. Looke his third sermon in *Psalm.* 118. Hence it is that *Augustine* saith often, that wee need not say, forgiue vs our trespasses, for the true voluntary motions of the concupiscence, because hee held them all for to be giuen in baptisme, *epist.* 200. *ad Sixtum Romæ presbyt. Institut. Psal.* 118. *Conc.* 3.

4. Sometimes they speake of the externall suggestions of Sathan; and these indeede are no sinne of ours; vnlesse wee giue our assent vnto them, for saith *Gregory, Moral. libro* 21. *cap.* 3.

Veniall sinne.

A

1 A Veniall sinne which is besides Gods Law, and not against it, and in his nature bindeth onely unto the guilt of temporall punishment, was not knowne among the Fathers for seaven hundred yeares after Christ: Afterwards it got entrance and patronage. The reward, saith *Haimo, In epist. dominica 8. post pentecosten*, of sinne is death: not of all sinnes, but onely of those that are criminall, and whereof *Iohn* saith, It is a sinne unto death.

2 The Fathers acknowledge, that all sinne properly, and of it owne nature, deserveth eternall death by the just judgement of God. There is a daily repentance of good & humble beleevers, saith *August. epist.* 108. when knocking our breasts wee say, forgive us our trespasses,—for we do not begge forgivenes for those which we know are forgive in baptisme: but for them which (though but sinne all,) yet are often incident unto humane frailtie; and beeing drawne to a summe against us, would oppresse us as much as another heavy sinne: for what difference is it in shipwracke to be sunke with one furious billow, or to haue the water enter by little and little, and never respect it untill it sinke the shippe? And againe, *Trall. 12. in Ioan.* many little, or small sinnes unregarded, kill the soule. Besides: *Expos. 1. in epist. Ioan.* many light sinnes make one heavie one. All sinne (saith *Nazianzene, Or. 31.*) is the death of the soule. And who is he, saith the author *Asterictorum*, that dare say this sinne is little, what euer it be? I know not, saith *Hieronm epistol. 14.* how we can call any sinne light, which is done in contempt of God. The reproouing sentence of the severe Iudge, saith *Bede, In Samuel, libro prim. cap. 10.* doth not onely condemne those fires of capitall sinnes, wherein the devell his workes are manifest; but even all little ones, and these also which men may hold slender or light. Every sinne saith *Gregorie, In Exec. lib 1. hom. 2.* is heavy, because it withholdes the soule from ascending. To use idle speeches, saith *Sixtus 3. De malis doctr. & oper. fidei*, or to call a man a foole, seeme small and slender faults: but hee addeth: If hee be guilty of hell that doth but call his brother foole; what sin can then be not deserving hel, I leave the reader to judge. All sin, saith *Gerson, De vita spirit. lect. 2.* in that it is an offence to God, against his eternall Law, is in his own nature and indignitie, deadly, according to the rigour of justice, and severing a man from the life of glorie. Again. No offence is veniall in it selfe, but onely through Gods mercy, who will not impute all offences expressly unto death; when as in justice hee might so that it is enacted, that sinne mortall, and veniall in being so, are not intrinsecally and essentially distinguished, but only in respect of the divine mercie, which imputeth the one unto death, and not the other; and thus holdeth *Rofferfis, In resp. articul. 32 Lutheri.* That opinion, saith *Bajus*, professour of Lovaine, is not to be reprooved, which saith, that evel light sinnes, exclud ing Christs blood, in their own nature, barre us from heaven; this he proves by many texts of Scripture.

B

3 The Fathers call sinne veniall, not because it is so in it selfe, but because it is in the person of the righteous, unto whom is given remission of sin in Christ, through the grace of God. In this sense *Bede, comment. in 1. Iohan. 5.* saith: There are some small sinnes, which cannot take from the just, the merit of their justice, nor diminish it. Sin, saith *Cyril, Catec. 2.* is heavy to the retainer, and light to the rejecter: and *Cassianus, Collat. 22.* saith, that such sins are pardonable unto the righteous.

C

4 Also that was called a veniall sin, which had pardon in the censure of the Church: for greater sinnes were thought worthy excommunication, and for those was publike penance performed; but in these lighter, that is, veniall sinnes, it was not so; and hereupon is veniall, so often opposed unto criminall. There are some sinnes great and pernicious saith *Tertullian, de pudicit.* and other some that we daily runne into, and to which wee are so incident, that if they were not pardonable, no man could bee saved, but for these there is pardon in Christ the Mediatour. So *August. epistol. 89.* saith, There are some vicescalled crimes, and some, without which no man liveth. And *Cæsarius, Homil. 1.* sinne is either capitall, or small: Capitall, as murder, sacrilege, &c. And *Bede in Psal. 3.* opposeth veniall sinne unto criminall, taking criminall for that which the magistrate punisheth. Now this that the Fathers speake of sinnes after the manner and respect of men, the Schoole-men have transferred unto God, and so have set downe a kinde of sinne which needeth not Christs blood to purge it.

D

5 Thirdly, that is called a veniall sinne, which obtaineth pardon in the event & consequent, though it be mortall in it selfe. So *Ambrose, lib. de parad. cap. 4.* That fault is pardonable, which a confession of sinnes doth follow. There are some sinnes (saith the author; *de vera & falsa pœnit. apud Aug. cap. 18.*) that are in themselves mortall, but by repentance are made veniall. Now (saith *August. de Civit. Dei. l. 21. c. 27.*) since wee know not the measure of our veniall iniquitie (though it be time in us) surely we ought greater paines to profit in good, and bee more fervent in prayer. And the mortall sinne hereunto opposed, is the sinne that leadeth unto death; so saith *Paulus, epist. 3. ad Sempronium*: and *Ffabiola In Ierom. capite 2.* calleth those heavie sinnes, which draw man to destruction, and oppose such lighter sins thereto: so the author of the prayers in *Prudentius* at the end of his *Hamartigenia*, saith,

O Christ, repress from me all evil sinnes, &c.
Although (say) words and deeds be none should
Not also the practice of Christ.

6 Lastly, sinne is called veniall, because it is excusable before men, through humane good will: so an officious lie is veniall. And *August. Enchir. cap. 2.* saith: Therefore it is veniall sinne, but veniall, which forgiveness is sought. And they are called veniall respectively in reverence to greater crimes. So *Cassianus Collat. 22.* saith of veniall sinnes, they become light and small unto men: and *Sixtus: quædam malis dolor. & oper. fidei*, they set some little and slender, and are esteemed as light: and this is in respect of the greater.

Images and Reliques.

1 THere was no use of images received at all in the primitive Church, but onely Symbolicall, and for ornament sake, and that in private places, for 380. yeares after Christ. *Irenæus* objected against the Gnosticks, *lib. 1. c. 24.* that first they had the image of Christ painted, then that they crowned it, and worshipped it. Looke also *Augustine de hæres. 82.* and *Epiphanius, in hæres. 27.* We worshippe no images, (saith *Origen, Contra Celsum, libro 7.*) for wee doe not binde our invisible and incorporall God unto any figure. So *Arnobius*, or rather *Minutius Felix contra Gentes libro 8.* What image shall wee make for God? whose true image, if wee judge according to truth, is man: and there hee bringeth in the heathen saying of us, Why, have they no altars, no temples, no knowne images? So *Eusebius, Histor. Eccles. libro 7. capite 17.* It was out of an heathenish custome, that the ancients did after this sort, honour those that they held to bee their saviours, (that is, with painted images.) Wee haue decreed, saith the Eliber. Councill, chapt. 36. that there should bee no pictures in the Church, lest that which wee worship and reuerence, should bee painted upon the walls. *Epiphanius Epist. ad Ioann. Hierosolym.* tore a hanging in peeces in the Church, because there was the image of a man painted thereupon, against testimonie of Scriptures. This iumble of his *Interprete* approveth, who translated the Epistle into Latine. Hereupon some of the Papists doe reprehend *Epiphanius* 1. *Castro contra hæres. lib. 8. sicut imago*, accuseth him of errour, though he cleare him of heresie: he had zeale, but not according to knowledge, saith *Wendelin de sacramentis, tom. 3. capite 157.* Others do reject the latter part of this Epistle as counterfeit, namely *Damascene orat. de imagin. Alan. Cope*, and *Sanders*, but without all proofe

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of argument. But howsoever this Epistle is not cited in the Councell of Francford, *Carolus libro quarto*, 3. cap. They say Epiphanius did not reckon simply & worshippe unsought the Saints: it is false, he directly affirmeth, *Hæres. 79.* That is the devils invention to make pictures of men, and set them up to bee worshipped. And againe, *Hæres. 20.* speaking of the Collyridians, The fault is, they make them the images of Angels, and worshipped it: which they never (saith he) did. And amongst the Heresies of the Carpocratians, *Prædo 25.* he reckoneth up that also, to worshippe the Images of Christ, Paul, and Peter. 3. They object that of *Gregorie* the 3. *Indict. 4. epist. 9.* unto *Leo Isaurus*, that hee took down the images of the Saints: To whom brother what priest durst lift up any vile hand, or to cut one doe the least thou hast done. But I would have them shew that *Saxonus* did not alledge *Epiphanius* and other Fathers testimonies against images.

2 About 400. yeares after Christ, images beganne to get entrance, not onely into private places, but even also the Churches of the Christians: but the use of them was but historicall, as *Augustine, De consensu Evangel. lib. 1. capite 10. Basil, Oratione in Sanct. Barlaam. Nissenus, Oratione in Theodorum, Prudentius, Hymno de Sanct. Cassiano*, and *Paulinus epistol. duodecim*, doe testifie. For the bare and solitarie images of the Saints, or their single statues, were not erected uncill five hundred yeares after Christ, which *Cassiodorus in Confess. de verse. contra.* doth plainly and free ly confesse.

3 Superstition growing head, image-worship got foundation, yet never amongst the learned and godly, neither were images set forth for publike worship, until five hundred yeares after Christ. *Gregorie libro nono Indict. quarto epistol. 9.* denies that images are to bee worshipped. And *Sigonius, De regno Italiæ lib. primo*, affirmes, that they would entice the Virgin *Adaries* Image in solemne pompe, but hee makes no mention of any adoration of it, even until the yeare five hundred ninetie and one; about which time, some Councils approved the images that were then set up in Churches, but did not teach that they were to be worshipped, and if that this worship got roote any where before this time, it was not amongst the teachers, but amongst the superstitious people. Pope *Sergius*, saith *Regino in Anno 622.* in Saint *Peters* vestrie, found a great peece of the wood of Christs Crosse, which from that time forth, all the people upon the Exaltation day, doe kisse and adore, in the Cathedrall Church of Constantine.

4 This same image-worshippe was first established publikely in the yeare seaven hundred eighty eight, by the 2. Nicene Councell. (But on the contrary side, bare a little before, a Councell of Constantinople (wherein

Ado also in Chron. ad an. 792. & Genebr

there were three hundred and thirteene Bishops held, vnder *Constantine*) condemned both the worship of images and Reliques. *Ægidius Aniensis. Franciscus*, The same did *Leo Constantinus* father, & *Philippicus*. *Paulus Diaconus*, & *Sigebertus*. And that Councell of Frankford, (whereas most present *Charlemaine* and the Germane legates) did condemne the second Nicene Councell at Antioch. The Catholikes falsely ſpeake, that Frankford abolished onely image worship, as heretofore by this Pope *Adrian* was condemned by all the Princes & Bishops of Britaine. *Gabriel* the French King (saith *Edmundus continuator. Bedæ ad an.* 792.) sent a booke of the Synode vnto Britaine, directed vnto him from *Charlemaine*: wherein (alas) were many things set downe quite contrary vnto your true faith, but chiefly in that was decreed by the vniforme consent of very neere all the Doctors of the Latin, 300 Bishops more in number, that images are to be worshipped: which the Church of God doth wholly detest, & execrate. Against which *Adrian* wrote an epistle wonderously confirmed by the holy Scriptures, and in the person of our Princes and Bishops, carried it with the same booke vnto the French King. *Bellarmine Romano Pontif. 2. c. 29.* confesseth, that the Council of Frankford disallowed the Councill of Nicea 4. but that (saith he) happened by reason of two errours in it. Because it thought that the Nicene Councell was called without the Popes authority: 2. Because in thought this Councill had decreed image worship to be *Latria*, that is, worship due to God. Now heare how hee is answered by *Suarez. in 3. Thomæ quæst. 25. disputat. 54.* I can hardly beleeve (saith he) that the Councill of Frankford could proceede against the Nicene Councell by errour of fact, for it was gathered a little before vnder the same Pope *Adrian* that confirmed it, whose legates were present at the Councill of Frankford (as the same authors doe confesse) how then can it be that all the Fathers of this whole Councill should bee ignorant of the doctrine and authority of this Nicene Councill, having the Popes owne Legate to instruct them in both? Now *Cope in dialogis, Surius tom. 3. concil.* and also *Suarez loco prædicto*, doe answer, that the Council of Frankford defends the honour of images: and that it reproueth the Councill of Constantinople, sometime by the Greekes called the Seauenth, which was assembled for abolishing of Images. So the Synod of *Seuenth. cap. 14.* saith, that *Charlemaine* the Synode of Frankford did ouerthrow the erronious madnesse of the *Iconomachi*. I answer, The Councill of Frankford keepeth a midway, reserving some honour for Images, (and so must *Æneas Vico de gestis Francorum, libro 2.* meane the end, be vnderstood, when he saith, that Images have their reverence reserved:) and therefore condemned the Councill of Constantinople) in the truely abolished them; and the Councill of Nicea, that on the contrarie did establish the adoration of them. In the Councill of Frankford, saith *Plarinus in Adriano*, not in the Synode which the Greekes call the seauenth (speaking of the Nicea) and also the heresie of *Felix*, concerning abolishing of Images, was there condemned. And *Sigonius* saith, *Agobardus* translated in *Babylonia* or *Syria*. And wee reade that *Theodorus Studita* and *Nicon*, Images called *Deiformes*. In *Vita Ludo. Pio*, the Idols (meaning Images which are in the Churches, glasses) painted & printed, are such like. So that I meane word *Eikonas* in the Greeke, is put for the Greeke word *Eidolon*: for where is in the Latine translation of the Psalme wee read *Idola*, *Hebræa genimus*, the Images of the Gentiles, the Greek saith *Eikonas*. And *Hosee* addeth, The name of an Image wee marke, the principle of the word, signifieth any impiously and diuelishly figure.

7. The Primitiue Church bore a certaine honour and reuerence vnto the Reliques of the dead Saints, keeping and carrying them from place to place, and flocking vnto them *Hieron. contra Vigil.* This honour began about 300. yeares after Christ, but they neither adored them nor bowed knee vnto them for 600. yeares. For the Fathers vsed to sweare vnder the altar, *Augustinus lib. 10. epist. 85. Iubet si memoriæ*, but the Papists now put them in glasses and gauderies, aboue the altar, and that to haue them adored. In elder times the reliques were buried in the earth, and in secret place. So *Cyril contra Iulian. libro 10.* *Cyril* the Hermite. *In vita Euthymij*, hee removed the body of this holy man vnto a Church hee had newly built, and laid it into a holy coffin, that should never after bee opened, and so saith *Prudentius Peristephanon hymn. 3.* of *Eulalia*.

The sacred bones and dust of her that sleepes;
Our mother earth in hallowed bosom keepes.

And a little after.

I loue to reuerence these bones of best:
And that same altar vnder which they rest.

And the multitude there present, saith *Victor. De persecut. Vandal. lib. 3.* being full of joy, caried the bodies of the holy Martyrs vnto carefull burial. So *Constantine* made him a bridle, and armed his helmet with the nailes that Christ was fastned to the crosse withall, *Rossinus lib. 1. cap. 8.*

8. As the places of these reliques (whilest the gift lasted) were sometimes miracles done, not by them, but by God to increase in vs an honour to the godlinesse of their owners, rather that wee should adore them, for in antiquitie, adoration was taken for humbling and prostrating the bodie.

The signe of the Crosse.

THe Fathers vsed to arme themselues against the diuell with the signe of the Crosse, and when they rebuked any such thing, or set vp the same figure, or bare it, they would shake all the diuels of hell out of the bones of the dead, that is, the deuils of Christ, which in solemne ceremonies vsed in stead of him the word to make vp their faith, ouercomes all euils: now the signe wherby Constantine was victor, is not the signe of the crosse, but the characters of the name of Christ, which was seene in many ancient coines of Constantine and other Christian Emperors, hitherto vnto Valentinian here expressed, together with the Greeke letters, *Chi* and *Rho*, *Eusebius lib. 1. cap. 31. Nomisma lib. 3. capite 19.* and *Donatus in Constantino* haue it, *In hoc signo, that is, In hoc Deus signa, in this God, not this characteristicke is but required*, saith *Chrysostome, Hom. 45. in Matth.* to make a bare crosse with thy finger in thy forehead, but with a strong faith in thy heart. So that the crosse doth not signifie the figure of the crosse, but the passion of Christ crucified, by a Metonymie. So saith *Origenes Rom. lib. 5.* And the power given vnto the signe of the crosse, are but rhetoricall formes, or when they call it an skar, it is a figurative speech borrowed from the ceremoniall law, and when they call it a ladder, it is a transcendent metaphore. And vnto all the sayings of the Fathers where they call the crosse their redemption, hope, and salvation, I answer in a word, the speeches are relatiues, all referred to Christs passion, or vnto himselfe in this figure represented. For it is ordinary amongst them, to put the continent for the thing contained.

2. The Crosse was never adored by the ancients, much lesse decored with diuine honours: they allowed it a certaine veneration, namely a reverent vse, vsing it in a civill manner of there faith, and with all expressing vnto the signe of their vnmoueable beliefe vpon Christ crucified, before the Gentiles, yea euen when they were threatned with torments. This manner of vse is not now amongst vs, because we are not now amongst the Gentiles. We neither worship crosses, (saith *Augustine Contra Gentes. lib. 8.*) nor yet detest them, *Hebrus* (saith *Ambrose, De obitu Theodos.*) finding the title, adored as the king. (Christ he meaneth) but now the wood, because that is an error of the heathen, & an vngodly vanity. But about the 400. yeare after Christ, the Crosse began by little and little to be adored, of some private men. So saith *Prudentius in Apotheosi*

But now the first adored
Of the Emperour in Christ his vowes is spread

Distinctio adorationis & veneration. Augustini. est de doctrina christ. lib. 3. c. 9. & Caroli M. lib contr. Concil. Nic. 1.

And by this mightie Prince the crosse is worshipped.

So saith *Paulinus epist.* 12. He (the Bishop of Hierusalem) every yeare at Easter set forth the crosse for the people to worship, being himselfe the chiefe of the worshippers. So *Hieronie* in his epitaph of *Paula*, saith, that she did prostrate her selfe in adoration before the crosse, as if she saw the Lord there hanging. And *epist. 17. ad Marcellam* he saith, *Paula* and *Eustochium* do wish that they might but have leave to licke the wood of the crosse. So the *Aquileiense anno.* 340. bringing forth the crosse, doe adore, and embrace it. *Euagr. hist. eccle. lib. 4. cap. 25.* But afterwards the 2. Councell of *Nice. 2. Actio 3.* defended that Christs Image was to be adored with divine worship.

3 The Transient or passing crosse, (that is, the crosse which they signed, or the signe of the crosse) was commonly used in the purer Churches, not the fixed crosse, that is, the crosse made of stone, wood, or metall, or yet, painted upon walles in churches or oratories for the first 400. yeares. The first altar, and the first crosse were set up in England by Oswald, in the field where he vanquished Cadwall, *Ann. 635. Polychronic. lib. 5. cap. 12.* Also in the consecration of the Sacraments the crosse was never called to use untill about the 400. yeare: for the first 300. yeares after Christ it was but held a signe of a mans outward profession, used in his ordinarie actions; but afterwards it was brought into the Lords supper, at first to signifie unto us the good we reape by Christ, *Augest in Ioan. tract. 118.* but afterward that by it the Sacrament might bee blessed and consecrated. But that Christ did consecrate the Eucharist on this manner, *Avalarius* utterly denyeth, *De eccleasiast. offic. lib. 3. cap. 24.* ascribing it unto *Augustine*. Besides the signe of the crosse for many ages at first, was but a simple and bare ceremonie in the sacrament, but afterward that rite being changed *Anno 1000.* it since hath bin alwaies used in an odde number. *Microlog. cap. 14.*

4 The ancient writers held the soule to be defended by the signe of the crosse either following *Montanus*, as *Tertullian. De resurrect. carn.* The bodie is signed, that the soule may be defended: or else doubtfully: I doe thinke (saith *Augustine De peccat. merit. et remiss. libro 2. cap 26.* that the Catechumenists are sanctified by the signe of Christ, and prayer, with imposition of hands, after some certaine manner. Where note the words, I thinke, and, after some certaine manner, for these shew that *Augustine* doubted of that ceremonie, and besides you see hee held not the sanctification to bee made by the crosse onely, but with prayer also.

5 As the signe of the crosse there have miracles bin done, because the name of Christ crucified was alwayes adjoyned, either in secret or expresse invocation, and then the Saints had a power to worke miracles; (Our faith (saith *Tertullia. in Scorpiac. contra Gnostic.*) is our defence, and if it be not stricken with distrust when we signe on this fashion, that is, by making this signe, we neither do good unto the hearbs, God giving us that power which the Apostle shewed when hee scorned the biting of the viper. And therefore we see these miracles, and casting out of devills, are not so bee ascribed unto the Crosse, but unto the faith of miracles and invocation of Christ. Howmuch this signe doth terrifie the devill, (saith *Lactantius. De vera religione, libro quarto, capite 27.*) hee may know, that seeth how when they are adjured by Christ, they were forced to flie from the bodies they had possessed. And a little after: Christ followers can cast out the same filthie spirits out of men, both by their masters name, and by the signe of his passion. This also (saith the same *(saith Saint Augustine, De Sanctis sermon. 29.)*

——this doth it together with the faithfull calling upon Christs name, namely, the famous memorie of the victorious crosse. Stand stoutly upon this signe (saith *Cyrill. Catache. 13.*) for where the devils see the Crosse, they remember the crucified. To speake in a word, the Fathers give not these wonderfull effects so much unto the signe of the crosse, as unto prayer and invocation of God. Looke in the writings of all these that are of antiquitie, and see whether this be true. Looke in *Nazianzene* unto *Olympius*, *Origen* against *Celsus, libro tertio & octavo*, *Theodoret* in his *Peter* and *Thalassius*: *Eusebius in hist. Ecclesiastic. libro octavo, capite septimo*: *Sulpitius* unto *Eusebius* the priest, *Epistol. prima*, the Author of the Dialogues, in *Gregorie Dialog. libro primo, capite prim.* *Victor* of the persecution by the *Vandals, libro secundo*: and *Paulinus* of the life of Saint *Martin, libro secundo*: all these will testifie my assertion. Nay the signe of the crosse, as the Fathers used it, was a certaine secret invocation of Christ crucified, so that it is a foolish and an idle forgerie, to say, that it had that efficacie *ex opera operata*, by the bare making of it, seeing it had all the power from invocation.

6 Those crosses that were used in the Church for the first 400. yeares, had no Image at all of Christ crucified upon them. This assertion cannot bee confuted by any approved testimonie of Antiquitie. And it seemeth that this image of the crucifixe did first grow in use publikely in or about the yeare of Grace 720. as it appeareth in the Councell held in Trullo. To the end that that which is perfected (saith this Synod, *Canon. 82.*) may bee represented unto publike view even in lively colours, wee command, that in stead of the old Lambe, the figure of that Lambe that taketh away the sinnes of the world, Christ our God in the likenesse, of a man be set up and erected in Images, from this time forward.

Churches

Churches for prayer.

1 THe Fathers acknowledge Churches as houses of prayer, but binde us nowise come to the Church alwaies when we pray.

2 And they name their churches after their Martyrs names, for distinction sake, onely appointing the worship unto God, and not unto them. Wee honour them (saith *Augustine; de vera religione, capite 55.*) out of charitie, not out of dutie or bond: neither build we any churches unto them. And *Concil. Maximianum Arrian. libro primo, titulo undecimo*: Should wee not be cursed and cast out from Christs truth and his Church, if wee should build any temple of timber and stones unto any Angell, although most excellent, because we should give that honour to a creature, which is due onely unto the Creator? If therefore wee should commit sacriledge in building a Temple unto any creature, how is not he the true God, unto whom wee build no temple, but are our selves the temple unto him? And here, as also often elsewhere, *Augustine* proveth the holy Ghost to bee God, because hee hath a temple. Which argument both *Basill, Epistola 141.* and *Ambrose De Spiritu Sancto, libro tertio, capite 13.* doe use.

3 The ancient consecration of the churches was with meere words and prayers, not with crossing, or such like rites. And dedication of churches began about the 300. yeare after Christ.

4 The Fathers of the first 300. yeares, never talke of adorning churches, but about *Constantines* time this errour got roote, and so custome bearing sway, the Fathers began to looke for ornaments for the church. Then first of all, saith *Otho Frising. libro quarto, capite tertio*, (in *Constantines* time) were publike Edicts given out for building of churches, that is, more stately roomes, or temples, for before they used holy houses to pray in.

Canonicall houres.

THE Fathers observed houres both diverslie and strictly: but that all should be bound unto this same & to so many houres, is a tyrannicall superstition. And *Walfridus* ecclesiastes reporteth, that it was a long time after the Apostles that these houres were instituted and ordained. Wee must know (saith he, *De reb. eccl. cap. 25.*) that there passed many ages after the revelation of the Gospell, before these houres were ordained to bee the solemnities of certaine houres in the day and night as they are now. And the first primitive Church had not seven canonicall houres: Neither *Athanasius, Basill*, nor *Hierome* do at any time mention the first houre: *Cassianus* indeed doth, saying it was ordained about his time. *Driuill. Canon. lib. 3. capite 4.* and so doth *Soto* hold also, *de jure & justit. lib. 10. quæst. 5. articul. 1.* Wherefore *Baronius* saith falsely, when he affirmeth that *Chrysostome* and *Basill* doe often mention the foure houres of the day. Besides, the Fathers doe prescribe houres for the night as well as for the day: And besides the canonicall houres, they set downe a night-service, and night-watches, as divers authors, *viz. Amalarius, ecclesiast. offic. lib. 3. & 4. 2. ad cap. 11. Rupertus, De divin. offic. lib. 1. Beda 1. ad cap. 8. Radulphus, In Observ. can. prop. 14. Cassianus, lib. 2. cap. 4.* the Councell of *Nemba* as it is cited *Distin. 91. cap. Presbyter.* *Gregory* in the decretals *lib. tertio, tit. 41. cap. 1.* *De celebratione missarum.* and *Bede* also *lib. tertio in Esdram, capite 28.* do testifie. You must rise twice or thrice a night, saith *Hierome* to *Eustachium*. But they will have the middest of the night especially observed, and namely, *Athanasius De Virginit. Basil quæst. festiua explic. quæst 37. Hieronie, Ad Eustoch. de obit. Paulæ*, and *Hugo de Sancto Victor. in speculi eccles. cap. tertio, et de eccles. offic. lib. 2. cap. primo & 9.* These the Church of Rome doth not now follow, for three daies before Easter the Priests doe sing the night service and laudes at even song, and all the three nocturnes are sung together by the whole quire.

Interception, invocation, and worship of Saints.

1 VNtill 200. yeares after Christ, the intercession of the dead, and there upon their invocation, was never heard of in the Church of God. Let any man give an instance to the contrarie.

2 Afterward, *Origen* for one, and others, with him, fell to dispute of the intercession of the Saints for us: but very doubtfull and inconstant was their doctrine hereof, untill foure hundred yeares were expired. Whether the Saints (saith *Origen lib. 2. in Epist. ad Rom.*) that are with God do any thing for us, and labour, —— let this also bee reckned amongst the secret and hidden mysteries of God, which may not bee committed to writing. And againe, Homily 3. *in Cantic.* speaking of these prayers, hee saith, though not peremptorily, As for those holy men which are departed out of this world, retaining as yet their love to those remaining here behind, it shall not be amisse to thinke of them, that they have a care of their welfare, and that they help them with their prayers. If also have any care (or understanding, νοῦν) of our labours, (saith *Nazianzene* unto *Gorgonia* soule

soule, *in Oratio. de laudibus Gorgoniæ.* if it bee granted unto the divine soules to know and perceive things done here below, then receive thou my prayer: And in his first oration against *Julian*, he saith, Heare also O thou soule of Great *Constantine*, if thou have any sense, perceivance, or understanding [*si vis audire*] And in his oration upon *Basill*, he likewise saith, that *Basills* soule is in heaven and there offereth sacrifice as I suppose: [*ut opinor*] And in his Epitaph upon his father, he saith; He doth now more good with his intercession, then he did in all his life with his doctrine, as I doe perswade my selfe. And by and by he addeth: If it be not too bold a part to speake thus. So *Hieronæ* in *Nepotianus* his Epitaph. Whatsoever I say (quoth he) seemeth mute, because he heareth not: and yet a little after he saith, that he is amongst the quires of Angells. So *Augustine* in his booke of the care for the dead, *cap.* 16. leaves it undetermined whether the dead martyrs do helpe us or no, and addeth, that these things passe our understanding. And *cap.* 13. he proveth by Scripture, and namely out of *Esay* the 63. 16. that the Saints know not what is done here below. And in his comment upon the 108. *Psalme*, hee dares not grant that the dead doe know the paines and pleasures which happen unto their friends. The soules of the dead, saith the author of the booke *de Spiritu & Anima*, which is among *Augustines* workes, *capite* 29. are in a place where they neither heare nor see the things which doe here happen unto men in this life. Yet they have a care of those that live on earth, though they know not at all what they doe; even as we have a care over the dead, though not knowing what they doe. Although the Saints doe pray for us (as the Apostles did for her, meaning the woman of Canaan) yet shall wee be sooner heard when we pray for our selves, saith *Theophilact*, *In Matthew, cap.* 15.

3 Besides, the ancient writers doe commonly affirme that the soules of the faithfull are reserved in secret habitacles, (out of heaven) not enjoying the sight of God, untill the last judgement. So holdeth *Irenæus libro quinto, in fine, Iustine Martyr quæst.* 60. & *quæst.* 76. *Origen homil. septim. in Levit. & lib.* 2. *peri archon. Chrysostome homil.* 39. *in* 1 Cor. and 28. *in Hebr. Theodoret in Hebr.* 11. *Theophylact, In Hebr.* 11. *Euthymius, In Luc. capite* 16. and 23. *Areas, In Apocal. capite* 6. *Victor, In Apocal. ibidem. Lactantius, libro* 7. *capite* 21. *Hilary, In Psal.* 138. *Prudentius, Hymno de exequiis defunctor. Ambrose de Cain libro secundo, cap.* 2. & *de bono mortis. Augustine, Retract. libro primo, capite* 14. *epistæ.* 3. *ad Fortunatian. Enchirid. capite* 108. *de Genesi ad literam, libro* 12. *capite* 25. *de civitate Dei libro duodecimo, cap. nono. & in Psal.* 36. And *Bernard* also, *Ser. de omnibus Sanct. versic. & Servus quare.* Hereof must needs follow that the Fathers either doubted of the intercession of Saints, or else contradicted themselves.

And in the same manner it may bee concluded that so they held *Limbus Patrum*, Invocation of Saints, and the glasse of the Trinitie.

4 Intercession of Saints, whereof the Fathers for many ages doe commonly speake, is a generall intercession for the Church, not for this or that particular man: and this intercession our Church doth very willingly acknowledge. As for that particular intercession of particular Saints, for particular men, it was not so soone beleeved, but was first of all drawne out of dreames, and risted out of revelations. *Eusebius* in his historie, *libro sexto, cap.* 4. telleth, that *Potamiena* (as it was reported) three dayes after her martyrdome, appeared to *Basilides* in the night, setting a crowne upon his head, and telling him that shee prained unto the Lord for him. And one *Apollo* in a revelation saw one of his dead brethren making intercession for him: this is recorded by *Palladius, in Histor. Patrum cap.* 52.

5 The Fathers teach that the Saints doe make intercession for us not onely openly, by prayer, but also mystically, namely by meriting. The merits of the mother, saith *Anselme libro De excellentia Mariæ*, doe make intercession to obtaine her audience. That which we cannot bring to passe by our owne power, saith *Ivo, epist.* 119. wee heare may bee obtained by the merits of the blessed and perpetuall Virgin. Beleeve (saith *Bernc. Augiensis. Serm. secundo de S. Marco*) that whatsoever you pray for by Saint *Markes* merits, you shall obtaine it. So the author of the epistle unto *Paula and Eustochium in Hieronmes* workes of the assumption of *Mary*, saith thus of *Mary*: Let her commend us, with her merits, and ayd, and assist us with her prayers, that wee also may bee found worthy in her commendations. The Saints (saith the Master of the sentences, *libro quarto, distinctio*: 45. *liter. G.*) doe make intercession for us, both in their merits and in their affections. Yea the Fathers sometimes give but too much unto the Intercession of the Saints. So saith *Severus Sulpitius* of Saint *Martin*, *epistola secunda*, that that was his onely and his last hope, that what he could not possibly obtaine by himselfe, he should merit and deserve it by *Martins* intercession. We trust and beleeve (saith *Leo, Serm.* 1. *in natal. Petr. & Paul*) —that to obtaine God's mercy, wee must have continuall aide and assistance by the prayers of our especiall patrons, that how much our owne sinnes doe weigh us downe, so much the Apostles merits may lift and raise us up againe. I trust (saith *Prosper, lib. De promiss. & prædictionis Dei*) to bee purely cleansed from all my sinnes by the prayers of the Saints. So *Gregory* of Tertwin. *Lib. quarto vitæ Sancti Martini in Prolog.* saith, that the Saints by their intercession doe procure the everlasting punishments to be extinguished, and the languor of our offences to be cured. And in the Fathers we shall finde the Saints our immediate intercessours

tercessours with God. For so *Adrian* the first, *Epist. ad Constant. & Irenen.* saith that the Images of the Saints are to bee worshipped. Because it is certaine, that they are the servants of God, and doe continually offer up their prayers and intercession unto the Deitie for us, that doe honour them here below.

6 There can bee no Invocation of the dead proved, to have beene in the Church from Christ unto 350. yeares after. For in all the Workes of the Fathers, that wrote within this time, no man is able to shew any one plaine and plaine commandement or precept, nor any linceere example for Invocation of Saints.

7 This Invocation beganne first to bee brought into use in the Catholike Church, about the yeare of Grace 380. arising out of a custome of the vulgar sort, and some mens private devotions. For the Fathers of these times do well know the Saints were invocated, but doe not teach that they are to be invocated. Nay in their more serious disputations and Sermons they doe reprehend the Invocation of the Saints. All your vowes, all prayers, all interpellations, and all our thanke-givings (saith *Origen* against *Celsus, libro octavo*) are to be dedicated unto God the Lord of all things, by and through that high Priest, greater then all Angels, the Living Word, and God. And againe: This will restraine all men from offering or daring to offer any prayer unto any person, but onely unto the Lord God, who onely is all-sufficient unto all, through the Saviour the Sonne of God. So *Athanasius* against the Arians, *Sermone tertio*, proveth Christ Iesus to bee God, because he is called upon, for a creature ought not to be worshipped. And *Epiphanius, Hæres.* 79. giveth a tolerable reason unto *Marie*, but denieth her Invocation and adoration. And *Ambrose in Commentar. in Romans*, plainly affirmeth, that hee thinketh them fooles, that doe adore and worship their fellow-servants. And *Basil in Psalm. septimum*: As it is meete and fit we should worship no thing but God, so ought we not to fasten our hopes upon any but upon God. As for *Hieromes*, hee doth not so much as in one place helpe to build up this Invocation of Saints, but rather the contrarie. For writing against *Vigilantius, in Epistola ad Riparium*, he plainly averreth: Wee doe not worship nor adore, I doe not say the Reliques of the Martyrs, but neither the Sunne nor the Moone, no nor the Angels, least we should be thought to serve the creature rather then the Creator. We neither sweare (saith *Cyrill, Contra Julian. libro* 6.) that the Martyrs are Gods, neither have we accustomed our selves to adore them. And *Thesaur. libro secundo, capite primo.* There is no man that knoweth not that the Scriptures detest adoration unto every creature saving God, and therefore we doe not adore Saints, and much lesse Angels, for they in their true Writings doe not

their use nor defend this Invocation, but rather disalloweth it. As for example, in his Homily, *De profectu Evangelij*. But thou needest not any patrone before God (saith hee) nor with long discourse to curry favour with others: but though thou dost come alone, without ever a pardon, and offer thy prayers unto God by thy selfe, yet shalt thou obtaine thy petition: for God doth not consent unto our request so easily, when others pray for us, as when we pray for our selves, though we be full fraught with manifold evills. Let not our religion (saith *Augustine, De vera Religione capite* 55.) be to worship the dead: wee are to honour them for imitation sake, but not to worship them for religion sake. And *De civit. Dei libro*, 22. *capite* 10. hee saith; We doe not build temples unto our Martyrs, as unto Gods; But we set up memorialls for them, as for men departed, whilste soules doe live in rest with God. Nor doe wee set up any altars to sacrifice unto them, but we offer our sacrifice unto one only God, both theirs and ours; At which sacrifice they are named in their order, as men of God, who have conquered the world by confessing of him, but they are not invocated of the Priest that sacrificeth. *De civitate dei lib.* 8. *cap.* 27. Those that defended the law, saith *Theodoret in cap.* 2. *ad Coloss.* drew on the people unto the worship of Angells also, saying that the law was given by them. And this vice remained very long in *Phrygia & Pisidia*, Wherefore the Synod which met at Laodicea, the Metropolitan citie of Phrygia, did by a decree prohibit all men from praying unto Angels: And unto this day there are Oratories of Saint *Michael* to be seene amongst them and in their borders. And hereunto they did advise men out of their (exceeding) humilitie, alledging that the God of all things is both invisible and incomprehensible, and that none can come unto him, and therefore that they must use the helpe of the Angells to obtaine the favour of God by them. So *Augustine Confessionum lib.* 10. *cap.* 42. speaking unto God, saith; Whom shall I finde that can reconcile me unto my God? shall I make mediation unto the Angells? by what prayers? or what sacraments? Looke also the same Father in his booke *De Morib. Eccles. Capite* 31. [illegible]

8 The Invocation which was vsed in these times, was properly a Dialogue or conference, as with those that were present: whose they were present, (either by the meditation (as who should say) I will commune with such an one, or by their apparition, (as I suppose) for Medes was continually held near the Master) his fellowes were also present, and the whole Church Militant (which they believed (though not see) every where). For the booke above mentioned, that *Basill* and *Nazianzene* (as also other Fathers (having occasion given them in their funerall orations) did use in their conclusions, not invented their friends dead-

parted

parred, but) as orators use to doe, speake unto them by a figure called *Prosopopeia* (a faining of a person where none is) as though they were present; and make some wishes, but no prayers unto them: as when wee Englishmen playing at bowles, doe in our play bid one bowle runne, or rubbe, &c. So speaketh *Nazianzen* unto the Passeover. O great and holy Passeover, expiation or cleanser of the whole world, for I talke with thee as with a living creature, &c. And *Invect. 1. in Julianum*, Heare O thou soule of Great *Constantine*, or rather *Constantius*, for *Constantine* died when *Julian* was about three yeares old. *Jacobi Bil. annot. 2. in hanc Orat.* if thou have any sense: and a little after; What is this, O thou most divine Emperour? For I am forced to expostulate with him, as if hee were here present, and heard me, though indeed he be with God. And in his second Invective hee calleth unto *Julian* being dead and damned in hell. And after this manner *Dionysius Areopagita Hierarch. eccle. cap. 3. part. 5.* or the author of that worke under his name, hath a rhetoricall exclamation unto Christ being represented in the bread. And *Victor* in his booke of the *Vandall* persecution, speaketh unto the Patriarches, Prophers, and Apostles: And *Hierom* in his epitaph of *Paula* saith: Farewell O *Paula*, and by thy prayers helpe the decrepite age of him that doth honour thee: In which words there is no invocation, but an *apostrophe* whereby he speaketh unto her being dead, as though shee were present with him. And the same Father in *Hilarions* life, saith thus of *Constantia*: Shee was wont to watch whole nights in his sepulcher, and speake to him as if hee were present, to further her prayers. And *Nyssenus* likewise, *Oration in S. Theodorum*. Those that beholding——saith he, doe embrace——as though the body were living and flourishing, using the eyes eares, mouth, and instruments of all the senses: And these powring out the teares of love and duty unto the Martyr, as though he were living and present, they offer up their humble prayers unto him, to bee an intercessour for them, intreating him as a souldiour of God, and calling upon him as one that obtaineth when he pleaseth. So *Chrysostom: Orat. in Babylam.* If any man, saith he, doe but stand by these sepulchers,——the very sight of the coffin invading his soule, doth penetrate it, and stirreth it up, moving therein such an affect, that hee deemeth them that lie there in buried, to be visibly present with him, and offering their prayers together with him. Now that it was commonly believed, that the Martyrs soules were still present at their sepulchers, or where they would, *Hieronymus* reprehension of *Vigilantius* (who denied this) doth plainly testifie. Thus saith *Hieronymus contra Vigilan. cap. 2.* doe we affirme that the soules of the Apostles and Martyrs are placed either in *Abrahams* bosome, or the places of repose, or under Gods altar, and that they cannot bee present at their tombes, and where themselves please: and he answereth him thus: If the Lambe bee every where, then those that are with the Lambe must be believed to be every where. And seeing the devils and evill spirits do wander all over the world, and through their too great celeritie are every where present, is it like that the Martyrs after the shedding of their blood should bee shut up in their coffins, and not be able to get out thereof? So *Maximus Taurinensis In natal. Martyr. Taurinorum*, saith: All the Saints are every where, and assist all men——and are alwaies with us, and stay still with us: that is, do both keepe and defend us while we are in our bodies, and also doe receive and entertaine us when we leave our bodies. And the like saying hath *Severus Sulpitius* of S. *Martin epist. 2.* Hee is present (saith he) with all that talke of him, and standeth by them all. But that this is very boldly affirmed, and weakely concluded, who seeth not? Though for excuse sake wee may say that these Writers used *ubiq;* for *Passim*, or *ubilibet*.

9 The Fathers in their praiers and communion accustomed to recite the names of the Martyrs and other Saints, desiring God withall to grant them this or that by their intreaties or intercessions. When we offer this sacrifice (saith *Cyril. Catechis. 5.*) wee make mention of them that are departed before us, that God may receive our prayers by their intercession. Therefore at the Communion, saith *Augustine in Ioan. tract. 84.* wee mention not them as we doe the others that rest in peace, or that wee should pray for them, but rather that they may pray for us. And such are the commemorations of the Saints in the Liturgies that are named after *Iames, Basil, Chrysostome*, or that of the Church of Rome. But these publike prayers, (as also many other private ones) were but certaine vowes and desires, that the prayers which they believed the Saints did offer up for the whole Church, might bee beneficiall unto them before God, as *George Cassander* did verie well observe. Such also is the vowe of *Prudentius in lib. peri stephon, in fine hymni.* 10. concerning the punishment of *Romanus* the Martyr.

Would I might chance amongst the Goates to stand,
And bee disceru'd by all on the right hand;
And that at his intreate the King should say,
Romanus kneeles, bring me that Kidde away:
Be he a Lambe, and cloathed with my woell, &c.

10 The Fathers, especially those after the 400 yeares, have erred in the Invocation of Saints, yea are guilty even of sacrilege, for they doe sometimes put their faith, hope, and trust in them. So erred *Paulinus* speaking unto Felix *In natal. 3.*

Obteine, that God would pardon us our sinne
By thy soft prayers, and merits.——
And againe, *In natali 6.*
Lifting his soule to heaven, and comforted
With faith, he hopes he hath already sped,
And to Saint Felix carries with best use
His vowes, &c.
And a little after,
The God hath made for wearied soules a
Ease for the grieved, and place for hearts apt.
Rest.
And in another place *In natali 8.*
Let us give this patrone hee,
Together with hope unto us left.
—— We pray thee Felix be
Our right hand still, and tower of safety.
And so saith *Fortunatus of Martin*, in his life, *lib. 2.*
Reverend them I with heart and voyce adore,
Helpe me poore wretch, it's mercy I implore.
And presently after:
O blessed Mediatour be
Betweene my grieved Lord and me.

And so *Leo. Ser. 1. de nat. Petr. & Paul. c. 7.* saith, that look how much our own sinnes do cast us downe, so much the Apostles merits doe raise us up. And *Gregor. hom. 32. in Evang.* Make these the protectours of you in your guilt, saith he, *libro. 22. epistol. 21.* Wee hope in the vertue of Almighty God, and of *Peter* the prince of the Apostles. So *Ephrem, Fulgentius*, and *Damianus* doe all exceede all meane in the prayses of the blessed Virgin. Hee hath magnified thee (saith *Damianus, de nativ. Mariæ. Sermo. 2.*) that is mightie, and unto thee is given all power in heaven and earth, and nothing is impossible unto thee to whom it is possible to elevate those that are desperate, unto hope of blessednesse. For how can that power hinder thy power, which tooke flesh of thy flesh? For thou commest unto that Golden altar of mans reconciliation, not onely as king, but even commanding; not as a servant, but as a Lady, and mistresse. And sometime they sticke not to say, that they doe know all things: as *Paulinus, natal. 6.*

Thou knowest their mansions that in Christ is light.
Seest all, though hidde and absent from thy sight.
And in that knowing God, thou'rt every thing wright.

So likewise he saith *Prosper de vita contempl. libro 1. capite 4.* No Secrets (saith he) shall be hidde from the perfect, who are to see God

himselfe, which is better then all these, with their pure hearts.

11 The use of invocation which in elder times had beene but private mens custome, about the 500 yeare began to become publike: for then beganne *Petrus Gnapheus* to shuffle the invocation of Saints amongst the prayers of the Church: for it is called his invention to name the virgin *Mary*, and to increase her divine name in every prayer. *Nicephor. Hist. 15. capite 8.* And about the 600. yeare, *Gregory* the great commanded a Lacry to be publikely sung, wherein all the Saints were invocated. So that the commemoration of the Saints waxt thus at once into invocation.

12 This opinion of Invocation of Saints had a large part of the originall from dreames, visions, doubtfull and uncertaine revelations, yea and was most of all confirmed by such meanes. It fell out, saith *Sigonius, De reg. Ital. libro. 1.* that which way soever the Image (of the Virgin *Mary*) was carried, the mortall pestilence of the ayre did depart, & good health followed, for which blessing all men giving thankes, an Angell was heard out of heaven, speaking unto the blessed Virgin, in these words: Rejoyce O Queene of heaven, *alleluiah*; because thee whom thou deservest to beare *alleluiah*, is risen againe according to his word, *alleluiah*: which speech, when *Gregorie* heard, being forth with inspired by the holy Ghost, hee thus concluded it: pray for us unto God, *alleluiah, ad ann. 594.* So one *Conradus* a Germane, penitent for his sinnes, comming unto Rome, *Hildebrand* then Pope, commaunded him to weare a coate of mayle in stead of his shirt, and fastened it with five chaines: giving him sealed letters, containing the catalogue of his sinnes, and commanding him to goe visit all the holy places of the earth, to try if hee could obtaine any pardon or remission for his sinnes. ——When hee had continued in prayer from the first howre of the day, untill the ninth, (at Saint *Stevens* the kings tombe in *Hungary*) falling into a dead sleepe before the altar, the holy king appeareth unto him. Arise my friend (quoth hee) thou shalt obtaine no pardon of God by any merits or hope of mine, but goe unto my son *Emerikes* tombe, which is here hard by, and hee by his virginity hath deserved chiefe favour with God. Hee awaking out of his dreame, invocateth the name of that Saint, & sweet'er then thought, his chains wherewith hee was bound, burst all in peeces his letters opened of themselves (the seale being broken up) wherin there was not one sinne, no not one letter to be read or seene. And from that time forward, that chappell was had in such reverence, that men came unto it from the farthest countries, *Bonfinius lib. 1. decad. 2.*

13 The power of Canonizing was never heard of with the Hebrews, untill the yeare 880

and then *Adrian* took up this authority. And *Alexander* the third after him confirmed it in his decrees, *cap. 2. Extra. de reliquijs Sanctorum.*

14 The distinction of religious worship into *Dulia* (saint-worship) and *Latria*, (God-worship) the Apostles never knew, nor the Greeke Fathers, nor the Latines for at least 400. yeares after Christ. For the Scripture in divers places ascribeth *Latria* (in the greek translation) unto men: *Deut.* 28.48. *Lenit.* 23. 8. and in other places *Dulia* is attributed unto God, *Rvth.* 16.18. So *Augustine* granteth *Latria* unto men, *de civit. Dei, lib.* 10. *cap.* 2. and denieth them religious *Dulia. de vera rell. c.* 55. We honour the Saints (saith he) with charity, not with service, that is *Dulia*. And here observe first, that *Augustine* denies *Dulia* unto Saints. And *quæst.* 94. *in Exod.* hee giveth both *Latria* & *Dulia* unto God, *Latria* as to God, *Dulia* as to the Lord. Secondly, by *Latria* and *Dulia* he distinguisheth religious worship from civill: *de civit. Dei, lib.* 10. *c.* 1. & 4. Thirdly, *Latria* is alwaies used in the Scriptures for service, as he affirmeth, much lesse that it should bee any thing more then *Dulia, de civit. Dei. l.* 5. *c.* 15. & *l.* 6. *c.* 1. & *l.* 7. *c.* 32. & *l.* 10. *c.* 1. & 4. Indeed *Dulia politica*, that is, service used in a civill state, was alwaies received, and so ought to be still by all men, *Gal.* 5. 13. But that *Dulia* which is higher then civill worship, was not given to men for 400. yeares after Christ. And no wonder: for *Douleia* is commonly a greater thing, and used for servitude without any wages, because he that serveth is in another's power. But *Suidas* (saith *Καρπίων Σκολιὸν ἐν τῷ Ξ*:) that the word *Latria* signifieth a service for hyre. Hereupō *Perefius de trad part.* 1. *confid.* 7. disproveth the name *Dulia* being taken for saint worship, because he will have it given unto God, not unto men, as they are Gods servants: unlesse you take the name of service metaphorically and not properly. So *Laurence Valla*, and *Lodwicke Vives, In August. de civ. Dei, libro.* 10 *capite* 1. doe both take *Latria* and *Dulia* for one thing, and in one sense. Wherefore this distinction was invented by men of the later ages, which indeede *Bellarmine* doth acknowledge. How bee it, it is in *Bede* upon *Luke, in cap.* 4. and in *Lombard*, and all his followers, in *Sentent lib.* 3. *dist.* 9.

15 That Christs Image is to be worshipped with *Latria*, is denyed by many. As by *Henricus, Quodlibet.* 1 *q.* 6. (who saith it must be worshipped but with *hyperdulia*:) *Albertus Magnus, In Marial cap.* 81. *Francis Maira, in* 3. *sent. distinct.* 9. *Gabriel, lect.* 49 *in Canonem*, and *Perefius* in his booke *de traditionibus part.* 3. The second Nicene Councill, *Actione* 6. 3. giveth worship unto Images, but denieth them *Latria*: and this *Latria* was not given unto Christs Image for 1000. yeares after him. This doth *Catharinus* freely confesse in his booke *de Imaginum cultu*, where also hee affirmes, that *Thomas* never read that councill of Nice.

16 The Glasse (or *Idea*) of the Trinitie wherein the Saints are said to see our prayers, is a meere fiction, unknowne unto the Fathers for the space of many ages after Christ. *Augustine* in his booke of the care for the dead, *cap.* 13. affirmeth, that the soules of the departed never know what we doe here upon earth, and doth bring for proofe thereof that of Esay the 63. 16. *Abraham* hath not known us: and that of the King. 2. *King.* 22. 20. I will gather thee to thy Fathers, —— that thine eye see not the destruction which I will bring upon this place. And the Fathers of the first foure ages after Christ, did commonly affirme, that the Saints were present with those that called upon them, and therefore heard them: yet was not this opinion approved of all the latter writers, for some of them doe deny, that the soules of the godly doe know our prayer in the word, or divine essence, as *Durandus distinct.* 39. *quæst.* 3. *Soto ibid. quæst.* 3 *art.* 3. *con.* 8. & *Caietane, In Thomæ* 3. *part. quæst.* 10. *art.* 2. but onely in their proper kinde by particular revelations.

17 The worshippe given unto the Saints, whereof the Fathers commonly speake, was a worshippe, of love, society, veneration, and honouring of them, in imitation, gratulation, esteeme, praise, and holy remembrance of them, belonging unto the second table: and not any religious worship or adoration: because that at first they were not worshipped with Churches, oblations, nor appointed service, as they were afterwards, and are at this day in the Church of Rome. This doth *Augustine* testifie in three severall places, *viz. In Psal.* 88. *De civit. Dei.* 8. *cap.* 27. *Contra Faust. libro.* 20. *capite* 4. & 21. and *Eusebius* likewise affirmes it, *Hist. libro* 4. *capite* 15. And *Alexander Ales.* 9. 92. *membr.* 1. *art.* 4. disputeth, that God alone is simply to be called upon; and the Saints are rather of the number of those that pray continually, then of him that is prayed unto: and this did *Cassander* very well observe in him, *In consultatione super art. controvers. artic.* 21.

18 The vowes which now adaies are made unto the Saints, were altogether unknowne till *Lombard* his time: for he doth define a vowe, *dist.* 38. *lit. A.* to be a certaine testifying of a voluntary promise, which ought properly to bee made concerning God, and the things that belong unto God.

Prayers for the dead.

1 BEfore 170. yeares after Christ there were no memories of Martyrs kept in Churches: nor any prayers, offerings, or sacrifices for the dead, until 200. yeares after the passiō. The

first mention of them is in *Tertullian*, and they had their beginning from tradition, as he affirmeth in his booke *de coron. militis cap.* 3: Of these and other orders (saith hee) if you require the reasons, you shall finde no Scripture for them, tradition will be pretended, for the increase, custome for the confirmer, and faith for the keeper hereof.

2 The Fathers of the first 400. yeares were of opinion, that we must pray for all the dead, even for the faithlesse & the damned: yet are they uncertaine whether the dead may bee helped any thing by our prayers and almes-deedes, or no: and if in any place they set downe any certaintie hereof, yet not in that sense the Papists now doe hold it.

The Sacrifices (saith *August. Enchir.* 110) eyther of the Altar, or of almes-deeds, are propitiations for the dead which were not very wicked: and for the very wicked, they are meanes (saith hee doubtfully) to make their damnation the more tolerable.

And so holdeth *Prudentius, lib. Cathemerinon, in hymno* 5. *ad incen: um cerei paschi.*

Yearly that night, wherein our Lord arose
From the Acherontike lake, the cage of woes,
The torments of th' afflicted Ghosts doe stay,
And all the damned crue keepe holy-day.

And a little after:

Then hell doth slumber in soft punishment:
And all the soules in that waste prison pent,
Rejoyce in rest: the fire then hurts not sore,
Nor boyle the floods with sulphure, as before.

Of these prayers *Chrysostome* speaketh very doubtfully, *Hom.* 3. *in Philip.* Say, I pray thee, (quoth he) what hope can remaine for them that goe from hence burdened with their sins, unto a place where they cannot bee disburdened of them? for whilest they were in this world, there was still hope and expectation that they would be converted, and become better men. —— Let us help them so farre as wee may; let us procure them some ease, (though it can be but little) yet let us helpe them somewhat: —— this yet affordeth some comfort unto them. And afterward he will have us to pray for all the dead, as we do for all the living, for theeves and robbers, because perhaps there may bee some conversion of them. And in this manner doubteth hee in divers places, *viz. Hom.* 69. *ad pop. Antioch.* & 70. Againe, *Hom.* 21. *in Act.* If we doe offer (saith he) continuall prayers, and give continuall almes for him, though hee be unworthy of them, yet God will bee more pacified towards us. — And *Hom.* 32. *in Matt.* Vnto thy dead sonne give his due, that therewith he may cleanse away his spots of sinne from him. So *Epiphanius Hæref.* 75. confesseth these prayers to have no foundation in Gods word, but onely are appointed by the Church to be made, and that they doe benefit the dead, although they doe not take away the guilt of the whole fault. *Dionysius, Orbi, de Ecclesiastica disciplina*, bringeth in certaine examples, to prove that the prayers of the faithfull doe in some part helpe the unfaithfull, and such as are damned unto everlasting torments. And yet in the same place, speaking of the opinion, whether the soules of the Christians may by almes-deedes be released of their paines, as also the freeing of the ungodly due of hell, he saith thus: But we define or determine nothing, onely we reason of it in brotherly love. And a little after; Then is there no time to seeke helpe for every man shall beare his owne burden: but now is the time of aid; now is the time of mercy, now is the time of reconciliation.

Augustine de cura pro mort. c. 5. is uncertaine whether prayers for the dead are of any efficacie or no: and if he beleeved that his soule was helped by the Martyrs merits, this beleefe was a kinde of supplication, and helped him the way, if he had any help any way. And *cap.* 1. he affirmeth these prayers to be according unto the use of the Church. After the same manner he doubteth also in other places, *de Civit.* 21. 27. & And truly it is very likely that this kinde of prayer had his first spring from the Montanists, the inventors of Purgatory. Looke *Tertullian* in his booke *de castitate & monogamia.* But there were some that disallowed of these prayers, as *Gratian* can testifie, *c.* 13. *q.* 2. *cap. In præsent.* in one place citing *Hierome in Gal.* 6. saying thus: In this life we may help one another by prayers, or by good counsell: but when we come before the judgement seat of Christ, then neyther *Iob, Daniel*, nor *Noah* can speake for any man, but every man must carry his owne burthen. And *Petrus Cluniacensis, l.* 1. *ad Petrobrus.* confesseth plainly, that there have beene some Catholikes that have doubted of this praying for the dead. And so *Augustine* saith, *Ser.* 17. *de verb. Apost.* He injureth a Martyr, that prayeth for him.

3 The prayers for the dead in their first beginning were but thanksgivings and praises, wherein the Martyrs names were yearely rehearsed. So *Cyprian* speaking of Martyrs, *Epist.* 5. *lib.* 4. saith, We offer continuall sacrifice for them. And *Epiphanius hæref.* 75. *contra Aerium*, Let us solemnize the memories of all the just, the Prophets, Patriarkes, Apostles, Euangelists, Martyrs, Confessours, and Bishops: whom a little before hee affirmed to live with God. And in like manner saith *Chrysostome Homil.* 12. *in Act.* It is offered for the Martyrs, and for all the faithfull departed.

4 The Fathers prayed for the dead, not that they might have remission of their sins, as touching the temporall paines of Purgatory (for they prayed for all the dead in generall without exception, as *Cyril* testifies, *c.* 9. *Myst.*) wherefore their prayers were made for

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oth[er] ends, and namely, 1. to shew their zeale unto them, & their desire to commend them unto God. So doth *Ambrose* concerning his brother *Satyrus*, *in oratione funebri*: unto thee, (O Almighty God) do I commend his innocent soule, unto thee I doe offer my sacrifice: Graciously and favourably accept of a brothers gift and a priests sacrifice. Now lest we should suppose him to be in Purgatory, he had said before, He is entred into heaven, because hee believed on the word of God. And likewise upon the death of *Valentinian*, he saith, No day shall be passed by me in silence of you, no speech of mine shall passe without your honourable mention, no night shall bee spent without some prayer of mine bestowed upon you, and in all mine oblations shall I remember you often. But he had said before, Let us beleeve that he is gone up out of the desert, that is, out of this barren and evill tilled earth, unto those sweete and pleasant delights where being adjoyned unto his brothers company, he liveth in eternall felicity. As also of *Theodosius* hee saith thus, *Theodosius* liveth in the light, and gloryeth in the armies of the Saints. And yet before he had prayed for him also in these words: Graunt that consummate repose unto thy servant, *Theodosius*, that rest which thou hast prepared for all thy Saints. And in like manner *Augustine* beeing about to pray for his mother *Monica*, *Conf. libro 9. capite 13.* saith, I beleeve O Lord that thou hast already fulfilled my request: but Lord approove my voluntary petitions. So *Matthew* of Westminster saith, that *Charles* about the yeare 797. wrote unto *Offa* king of Mercia, to commaund his subjects to make intercession for Pope *Adrian*: *yet he addeth*, having no doubt that his soule is in rest, but onely to shew our most deare love and affection unto him. 2. The Fathers prayed for the dead, to cherish the hope of the resurrection & the desire of hastening it on. So *Ambrose orat. de Valen.* saith, Wee pray thee Almighty God to raise up these two yong men (*Valentinian* and *Gratian*) with a timely resurrection, and recompence their untimely course of this life, with as timely a resurrection. 3. They pray for them, that their glory doe increase untill the day of judgement, and that then their sinnes bee not imputed unto them, So sayth *Chrysostome*, *hom. 32. in Matt.* Dost thou thinke he departed in the corruption of sinne? Give him his own wherewith he may cleanse himselfe from the blots thereof. Dost thou thinke he departed in the purity of righteousnesse? Give him of thine, that his reward and payment may bee the more ample. And the Fathers used to offer their prayers in this manner: Graunt we beseech thee (O Lord) that this offering may benefit the soule of blessed *Leo*. Witnesse *Innocentius* the third, in his decretals, *cap. Cum Marthæ, extra de celeb. miss.* 4. They pray for them that their damnation

A

might be the more tolerable. So saith *Aug.* in his *Enchiridion*, c. 110. & 112. They may thinke (if this please them), that the paines of the damned soules at some certaine times are somewhat mitigated: even so, that we must still understand, that the wrath of God, that is, their damnation, remaineth still unto them. In this sense *Paulinus*, *epist. 19.* prayes for ease for a soule that was tormented in hell: and no marvell, since *Prudentius lib. Cathemerin. hymno 9. de Pasch.* (before him) durst affirme that at such and such times

The torments of th'afflicted Ghosts doe stay,
And all the damned crue keepes holy day.

B

Damascene affirmeth, *Orat. de defunct.* that *Trajan* and *Falconella* were delivered out of hell by the prayers of *Gregory* and *Tecla*. Wherefore these prayers were properly the vowes of such as wished them happinesse, or else they were thanksgivings: and in these the Fathers regarded the fulnesse or end of the time, not the middest of it: for they beleeved all the Saints to be kept in one common place of custody untill the last judgement, & therefore they wished the region of light and peace unto all good men. And albeit they thought the dead to be helped by the prayers of the living, yet they held not this benefit to fall unto them being in Purgatory, rather then in heaven or hell. 5. Their prayer for the dead was an admonition unto the living, of the goodnesse of God unto the dead, and of the future reward which they should obtain in following their vertues. So saith the author of the booke called *Hierarchia Ecclesiastica*, c. 7. And therefore the Fathers prayed for the dead for other ends, then the Papists now adaies doe.

C

5

5 Offrings for the dead at the first were not sacrifices of expiation, but only Eucharisticall, that is, thanksgivings, or banquets, and gifts and legacies of the dead unto the poore, given as almes, and as we here in England cal them *Doales*: as also they were foundings of Churches and schooles, or yearely annuities bequeathed unto either of them.

D

When we celebrate the memory of the Saints (saith *Ephrem*, *lib. de pœn cap. 2.*) if it bee the true *Ephrem* whole book we have. Let us remember the sicke, the widowes, the Fatherlesse, the poore, and the travellers. And hereupon after the death of any one in the primitive Church, they sung *allelujah*. The breath was no sooner out of her mouth (saith *Hierome* in his Epitaph of *Fabiola*) but the report of it gathered the whole city together unto her funerall; —— the Psalmes sounded and the *allelujah* resounding aloft, did shake the guilded roofes of the temple.

So *Epiphanius*, *Hæref. 75.* and *Chrysostome*, *Ad popul. Antioch. hom. 70. & hom. 4. in Heb.* affirme, that they used to carry lamps and tapers, and sing hymnes at the funerals of the dead,

dead, to signifie glory and prayse unto God, that had vouchsafed already to crowne the soule departed with felicity. Of this nature also was their offerings at marriages, at birth dayes, &c. being all instituted for memories and gratulations, though afterward about *Gregories* time, when superstition got head, they were all changed into redemptions of soules out of Purgatory.

Therefore Prayers for the dead, that they might bee freed from their venial sinnes; and from that temporall punishment for their mortall sinnes, which they are to endure in Purgatorie, were never taught nor admitted by the Fathers.

Justification.

1 AGustine, and the rest of the Fathers that dispute against *Pelagius*, doe take *Justice* for an inherent qualitie, or new obedience, & *Grace* for the assistance of the holy Spirit: and to *justifie*, for to make one from unjust, just. But indeed they hold with us, that this new obedience is not in this life perfected, and that we dos satisfie Gods judgements, and attaine unto everlasting life onely by the sole obedience of the death of Christ. *Ex eorum expositionibus upon 2. Corinth. 5. capite quinto vers. 21.* For so saith *Augustine*, *De verbis Apostoli rom. Ser. sexto.* —— That we may bee Gods righteousnesse in him: marke here two things: Gods righteousnesse, and not ours: and that in him, and not in us. And in his booke, *De Spirit. & liter.* cap. 26. Justification beholdeth not to the deeds of the law, but goes before them that fulfill it. Or els it is so said, they shall be justified, as if it were, said, they shall be taken for just, or accounted just. And *de fide & operibus c. 14. Epist. 120.* cap. 30. Good workes do follow him that is justified, and not goe before him that is to be justified. And againe, *expositionat. epist. ad Romanos*: Men being justified by beleefe, doe thenceforth begine to live righteously. So *Hierome* like wise, *1. Corinthians 5.* saith: So Christ was offered for our sinnes taking upon him the name of sinne; that wee might bee made the righteousnesse of God in him, not our owne, nor in our selves. And so saith *Gloss. Interlin. ibid.* He made the just a sinner, thereby to make his sinners just. Nay, he did not thus, but far more powerfully: For he assigneth not the quality, but the substance, he did not a sinner, but sinne: that we might be made (he said not) righteous, but righteousnesse, and that righteousnesse of God: for that righteousnesse is of God, leaving we are justified not of workes (whereof it is written, All the workes we have done ourselves, but of God. And againe in his 25. Homily upon Genesis of the holinesse of his saints) like

A

manner: If thou hast beleeved in Christ, thou hast both fulfilled the Law, and farre more then it commaundeth: for thou hast already received a farre greater righteousnesse. And *Anselme*, *in secund. ad Corinthios capite quinto* saith plainely: God made Christ sinne for us: that wee might be made the righteousnesse of God in him. Hee therefore was made sinne as we are made righteousnes: neither is that righteousnes ours, but Gods, (that is, it is not of our selves, but of Gods) nor in our selves, but in him: as he was made sinne, not his owne sin, but ours: neither was the sinne in himselfe, but in us. So *Bernard*, *Serm. ad milit. Templ. capite.* 12. saith: Furthermore, death is chased away by Christs death, and Christs justice is imputed unto us. And *Epistol.* 190. Man hath another justice assigned unto him, lacking his owne ——— One mans satisfaction is imputed unto all. And in his 61. Sermon upon the Canticles; Lord I will remember thy justice onely, for it is also mine: For thou art made righteousnesse unto me of God. Shall I be afraid that one cannot suffice for us both? it is no shore raiment unsufficient to couer two: thy justice is an everlasting justice, and will cover both thee and me also, and that largely, being most large, and most lasting. Nay some of the moderne writers doe acknowledge this imputative justice: as the *Antidicegma* of Colen doth for one, and *Albertus Pighius* himselfe, *controvers. secund.* in these words. If we speake formally and properly, we are not justified by our owne faith nor charity, but by the onely justice of God in Christ, that onely justice of Christ being communicated unto us.

C

2 The Fathers howsoever they do speake differently, and undefinitively of this place of justification; yet in their serious meditations, and when they were intangled with temptations, they never fledde unto any just or by workes, or unto any merits. Heare what *Ambrose* saith, *Epist. 71.* Let no man glory in his workes, because no man is justified by his deed: but he that hath justice, hath living, by because after baptisme, hee is justified. It is therefore saith that, saith him through the blood of Christ, because happy is he that hath his sinnes forgiven & his pardon granted. And *Augustine* cryeth out, *Confess. lib. 9. c. 13.* Woe also be unto the man of moth commendable life, if you sift his actions without the fauour of mercy. Onely Christ (saith he *ad Rom. lib. 1. c. 4.*) did undergoe punishment for us without any evill desert, that we might attaine unto grace by him without any good desert. And *Serm. 49. de Tempore 1.* What is that? Enter not into judgement with thy servant. Stand not in judgement with me, nor rash of me all that thou shalt condemn mind, and in my mind me: for how will find me guilty, if thou enter but in judgement with me; wherefore I find in as much by mercy, rather

them of thy most easie judgement. And, *De grat. & lib. arb. cap. sept.* It that thy good deserts be Gods gifts, then doth not he crowne thy good deserts as thine owne deservings, but as his owne gifts. And, *in Psalm.* 67. The ungodly is justified by fayth without anie good deserts of his workes. Besides, *& de spirit. & liter. cap.* 13. Wee doe gather out of many testimonies, that man is not justified by the precepts of good life, but by the faith of Iesus Christ. And such a speech hath *Basil* in his Commentaries upon the 114. Psalme: Eternall rest is prepared for those that haue refished the divell strongly in this life; nor as a debt giue to their works, but out of the bounteous grace of the most mighty and mercifull God. And in his Commentary upon the 32. Psal. If by himselfe the judgmēt of God were sufficient, & if he should deale with us severely according unto our merits, what hope were there remaining for any of us? which of us all should be saued? *Hilary* in like manner, *Psal.* 51. affirmeth that those workes of justice are not of themselues sufficient to merit perfect blisse, unlesse that Gods mercy even in this will and desire of justice, doe not impute the vicioustnesse of mans motions and changes unto him. Let a man attaine unto perfection never so much (saith *Hieron. in Ezech. lib.* 14 *cap* 46.) yet shall he stand in need of mercy for all that: and cannot attaine unto the fulnesse of perfection by his merits in this life, but onely by Grace.

It is Gods purpose (saith *Primasius, in Rom. cap. octau.*) to justifie man, without any workes of the Law, or any other merits whatsoeuer, by faith alone: this is a wonderfull thing, saith Saint *Chrysostome, Sermon, Octau. in Roman. capite quarto.* that he who became so famous for his worthy acts, could not bee justified by his good workes, but by his faith: herein is the power of faith mightily manifested. And so fayth *Paulinus, epistol. decim. ad Seuer.* Although wee are able to keepe his commandements (with his helpe) yet ought wee perforce to acknowledge our unprofitable service, because wee cannot impute unto our selues a just execution of our duty, if wee keepe the commandements onely. And in the same sense saith *Marcus* the Heremite in his booke *de Lege spirituali:* Whosoeuer wee be that are thought worthie the washing of the new birth, wee doe not good workes for any rembution sake, but onely for the keeping of that puritie and cleanenesse which is committed unto us. And a little before, The kingdome of heaven is not a reward for any workes, but the mere grace of God prepared for his faithfull seruants. And *Gregorie* the great also, *Moralia. 9. capite 14. & libro. 21. capite 15.* doubts not to affirme, that all mans justice would be found to be injustice; if God should exact strict judgement. And *libro 9. capite 7.* This justice of ours being tried upon the touchstone of the divine justice, will be found injustice, and it is filthy in the discussion of the Iudge, though it shew faire in the estimation of the doer. And *libro. 9. capite 14.* I grew strong unto life, not by merite, but by pardon. And *capite* 28. Note that the holy man saith not, my hands shined being most pure: but my hands shined as most pure; because as long as wee are bound under the punishment of corruption, though we take never so much paines in doing good workes, yet shall wee never attaine unto true puritie. And the same Father in his seuenth homily upon *Ezechiel sub finem* saith, Let us repose no hope in our teares, nor in our deedes, but in the mediation of our advocate: And in his Commentaries upon the first penitentiall Psalme: I doe not intreate thee to saue mee, trusting to mine owne merits, but presuming to obtaine that out of thine onely mercy, which I despaire to doe out of mine owne deservings.

Eusebius Emissenus in like manner confirmeth our assertion thus: Though wee sweate in toyle of soule and body, saith he, and exercise all our powers in obedience, yet shall wee never attaine by any desert to get the kingdome of heaven, as a recompence for them. And *Bernard, Sermon. 10. de Annunt.* Thou canst never merit the glory eternall, unlesse it be giue thee freely, ——— nor are mans merits of that value to claime heaven as their just due. And *Serm. in cant.* 23. It is sufficient for me unto all righteousnes, to have him my saueour, to whom only I have given cause of offence: all that he doth not impute unto me, is as though it were not at all. Nor to sinne is Gods justice, & mans justice is Gods pardon.

This also *Anselme* upon *Roman.* 12. directly affirmeth: Because all men (saith he) were infolded in sinne, therefore thenceforth saluation consisteth not in mans merits, but in Gods grace. And in his Meditations: My life doth terrifie me, for if it be diligently examined, it appeareth wholly either sinne or barrennesse. And if there bee any fruit therein, it is either so fained, so imperfect, and some way so corrupted, that it cannot but either not please, or displease God. Truely it is either wholly in sinne and chastable, or barren & contemptible. But this of *Anselme* is most of all to be noted. In this death alone (saith he) place all thy trust, unto this death commit thy self wholly, with this death cover thy self wholly, and therein inwrappe thy selfe wholly: If God will iudge thee, say, O Lord, I put the death of our Lord Iesus Christ betwixt mee and thee and thy judgment; no otherwise doe I stand out with thee: If hee say, thou hast deserued damnation; say thou, I put the death of my Lord Iesus Christ betwixt me, and my euill deservings, I offer the merits of his most worthy passion, for the merits which I should have had, and also have them not. And *Bellarmine* free confession hereof is not to bee overpassed with silence, *de Iustif. lib. 5. cap. 7.* Because of the uncertaintie of our owne justice (saith he) and the danger of vaine glory, it is most safe and sure to place all our trust upon the onely mercy and benignitie of God.

3 The Fathers sometimes speake unstily of the article of justification, and that because of three errours: 1. Because they speake of justification rather like Philosophers then Divines, bending their divinitie unto the likenesse that morall Philosophy bore then amongst the Gentiles, thereby the more easily to gaine the more of them unto God. Looke in *Clements of Alexandr. Stromat.* 2. 2. Because they confound the Law and the Gospell, not distinguishing the justice of the one from the justice of the other, as *Origen hom. 6. in Leui* saith: It is Gods Law that washeth thee and purgeth thy sinnes. 3. Because they extolled mans naturall strength too much: for *Irenæus, Tertullian, Clement, Iustine,* and *Epiphanius* held al, that men were saued by the law of nature and by Philosophy.

4 The distinction of Iustification into the first and second, was not knowne amongst the Fathers for 1500. yeares after Christ, but is an invention of this age.

5 The Fathers doe often speake improperly of justification, according unto common use, putting sometimes the word of justification for sanctification, or the renewing of the whole man, both according unto nature and manners, and this they will have done by inward vertues and workes.

6 The Fathers affirme that workes do justifie onely declaratively, not effectively. So saith *Thomas* upon the 2. of *Iames*, The works that follow faith are said to justifie, not as justification is called an infusion of justice, but as it is called an exercise, a shewing, or a consummation. And then a thing is said to bee done, when it is perfected and made knowne.

7 The Fathers sometimes speake hyperbolically of workes, thereby to take away the carelesnesse of the vulgar, and set them on fire with a great desire unto good workes, unto this end doe *Chrysostome*, words *ad populum Antioch. Homil.* 33. tend, when he saith, that Almes doe free a man from death, (from hell hee meanes) giue us eternall life, & are aduocates for us: as also that of *Hilary, in Matth. Cap.* 6. we must of our selues deserue eternall life. And *Ambrose, de panit. I. 2. c.* 5. saith in the same sense: Our sinnes are covered by our workes. So doth *Origen, hom. 1. in Exech.* Why doest thou thinke much to labour, contend, and endeavour, and by thy good workes to be the cause of thine owne salvation, & blisse?

Merit.

1 MErit taken in his proper sense, for due and just desert, was never allowed of the sound professors for a thousand yeares after Christ. So when *seruerit*, in the Latine Fathers doth signifie to doe something which is acceptable and pleasing unto God, and worthy of accountance to obtaine or get any thing of God, even without any desert of ours. A sincere and peaceable prayer, saith *Cyprian*, deserued (or merited) the Lord, (that is, obtained his favour.) And *Suetonius* in the life of *Othanius* saith, Let him imitate *Othanius* in deserving his fellowes, that is, in getting their good wills by doing them good turnes. And so saith *Ambrose, libro* 10. *in Luc. capite* 22. in the beginning: Oh Water, which deseruedst to bee the Sacrament or mysterie of Christ, which washest all, and art not washed thy selfe? &c. So *Pope Cornelius*, in *Eusebius, lib. 6. cap. 4.* saith of *Novatus*, that hee was not confirmed of the Bishop by the signe, and addeth, τὸν δὲ μὴ νιφθέντα, καὶ ὑφ' ἑαυτοῦ τούτου λουτροῦ τυχόντα, which words *Rufinus* 6. 33. translateth thus: *Vnde nec spiritum sanctum potuit promereri*: wherefore hee could not deserve (that is, obtaine) the holy Ghost. So *Augustine Epist.* 12. writeth unto *Hierome*: I have not yet deserved thy writings and elsewhere *Epist* 13. would to God I could deserve to be embraced of thee. And *Serm. 49. de temp.* Let no sinner despaire of himselfe, since *Paul* deserved pardon: and *Tertull. 3. in Tim.* to the like effect hee saith, that we doe deserve God by faith, that is, wee are acceptable unto him. And that of *Gregory* is most note worthie: O happy fault which deserved to have such a redeemer.

2 Merit in the writings of the Fathers is not put for the worthinesse of the good work in the respect of the reward, but it is alwaies put for the good worke it selfe, pleasing unto God, and accepted of him; not of it selfe and in owne worthinesse, but through the divine favour, and free acceptation of all good workes in Iesus Christ. And therefore it is so called; namely, a good worke, thereby to insteire us the more to the good things. This doth Cardinall *Bellarmine* freely confesse, *lib. 2. de grat. & lib. arbit. cap.* 12. And that the word Merit is to be taken in this sense, it hereby appeareth, because all the Fathers doe ascribe all things unto grace wholly. As *Bernard. Serm. 65. in Cant.* saith, my Merit is Gods mercy; and the same word Merit, in his true and proper sense is by them opposed against grace: as the same *Bernard* saith in *Serm. 67. in Cant.* There is no place for grace to be, where merit hath taken up all before. And besides, *Serm.* 68. It is sufficient unto merit to know that our merit is insufficiency; wherefore these workes of grace are called merits by a metaphor, not properly, because they are the gifts of God: an life everlasting is called a *wage* improperly; how metaphorically. And unto this end doth *Bernard* direct his doctrine in his first sermon of the Annunciation, saying, that

Vlenberg. de cause our Euang. pag. 436.

merits in very deede, doe deserve nothing. Neither are mans merits of such worthinesse (quoth he) that life eternall should bee their due; or that God should any waies injure man in not giving it unto him: for so omit that all mans merits are wholly the gifts of God, and that man is rather a debtor unto God for them, thē God any waies unto him; what are all our merits, being compared with that so admirable glory? And the distribution of rewards is of Gods grace, not the wage of merit, because (as *Fulgentius* saith very well, *ad Man. lib. 1. cap. 10.*) It is very rightly called grace, because God doth not onely accumulate his gifts upon his gifts, but also, because the bounte & the Divine retribution is shewed in such quantity, that it doth admirably and incomparably exceeding all merit, though proceeding from a will and operation both good and given of God. And even the same saying hath *Radulphus Ardens, in Dominica 18. post Trin.* Because (saith he) we proceed from and by one grace, unto another, wee can but improperly call them merits; for as *Augustine* can beare witnesse, God doth crowne nothing in us but his owne grace. And againe, *in omnibus Domi. Septuag.* to the like effect: Let no man in thinke that God is as it were bound by covenant to performe his promise for as he is free to promise, so is he free to pay chiefly seeing our merits as wel as our rewards are of his grace; For God crowneth nothing but his grace in us, who if he would deale strictly with us, no man living should be justified in his sight. And therefore the Apostle, that took more paines then all, saith, The sufferings of this life are not worthy of that future glory which shall be revealed: wherefore this bargaine is nothing else but a voluntary promise.

3 Also Merit sometimes signifieth the dignitie and excellency of the thing it selfe: as when *Hosmeus*, in *Epistola Elect.* saith: All Bishops are of the same merit, and shee same priesthood: So, the Fathers say, virginitie is of a greater merit then the other vertues: but indeed merit doth seldome signifie that which we in England call desert, that is, the worthinesse of the workes in respect of the wages and recompence.

4 The merit of congruence, before justification, whether it proceed or succeed our faith, is condemned by the Fathers. Why is it called grace? (saith *Augustine, in Manuel Psal.* 31.) because it is given *gratis*. Why is it given *gratis*? because it is no more. And in his Retractations, *lib. 2. cap. 32.* he inveyeth against his opinion of merits, or both of merits & congruence before justification: I said (quoth he, *lib. 6. quæst. contra Orosium*) that in religion, salvation never was wanting unto him that prayed worthy. But I said not so, as though any man could pray worthily by his own merits, but, as the Apostle saith: Not of our workes, but of him that calleth us. And in *epist. 105.* he saith, To make a man just, merit hath not sufficient power. And againe, Righteousnesse in Scripture is never called hire. And in *Præfat. in Psal. 31.* Thou hast not done any good, and yet the forgivenesse of thy sinnes is given thee. And likewise *Prosper, cap. 6. de object. Gal.* saith, The justified man (that is of unrighteous being made righteous) doth receive a gift without any good merit going before his justification. And *Soto, lib. 2. de natur. et grat. cap. 4.* acknowledgeth that we have in us dispositions unto righteousnesse, but denyeth that they can properly bee called merits. And *Stapleton, de peccat. orig. lib. 8. cap. 41.* saith, that Merit of congruence in respect of the first grace, is long agoe abolished; nor is it allowed of by the most approved schoolemen, as *Thomas* in his Summe, nor admitted by his followers or latter writers at any time. Indeed *Gregory* of Arimin. *lib. 2. dist. 26. q. 1.* doth expresly condemne it, as *Lyra* also, *in 11. Ioan.* and *Thomas Waldensis, lib. 3. de Sacram.*

5 But Merit of condignitie is condemned also by some others: as namely by *Augustines* censure *de verb. Apost. Serm. 2.* in these words. Thou wast not worthy —— whom hee might glorifie being justified. —— He crowneth once in his mercy and pitie: if thou have prevented him by any merits, examine then thy merits (saith God) and thou shalt finde that they are my gifts. *Anselme* likewise, *de mensur. cru:* saith more plainely then any: If a man should serve God with greatest fervencie, a thousand yeares long, yet should not all his deeds be worth the staying one halfe day in heaven. Looke in *Gregorie of Arimin, in 1. dist 17. q. 2. art. 2. Durand, in 2. d. 27. q. 2. & in 3. d. 18. q. 2. Waldensis, tom. 3. de Sacram. Bonaventure, in additio. ad Lyronē, super Psal. 35. Scotus, in 2. Sent. d. 27. q. 2.* think eth that our good workes have not proportion with eternall life, and hee therefore accepted of God for reward. You must know (saith *Cusanus, nocte, 19.*) that Christs death only was of ability to merit (we lasting life) because it being a consummate death, doth attaine an eternall life. None of all the other Martyrs doe merit equall life by their death, because all other death of whom wee know, comes short of the greatest death, as this infinitely different from a consummate death, which only deserveth nothing greater (that is, enabling) life.

Faith.

THe Fathers affirme, faith to justifie: that a man is not by supposing him inwardly, or preparing him; but by apprehending Christ and applying of him: which is, when we doe stay our selves upon the mercy of God and merits of Christ, holding God as favourable unto us in Christ. This is confirmed by God (saith *Ambrose, in 1. Cor. 2.*) that

that whosoever beleeveth in Christ shall bee saved without workes, receiving him by his only faith free remission of all his sinnes. And *Lyranus* upon *Leviticus, lib. 4. cap. 5.* Grace is given for our mercy and compassion, and obtained by faith alone. And *Marsilius Patavinus* hath these words, in *Gen. 3.*

Believe, and this sole faith he did confesse,
Was held a worthy crowne of righteousnesse:
Now, we by Abrahams great reward are taught,
All faith in Gods true word what good is caught.

As loone as ever a man beleeves (saith *Chrysostome in Rom. 3. hom. 7.*) he is forthwith justified, and in his commentaries upon the *Heb. cap. 11. hom. 23.* after hee hath spoken of the promises made unto the Patriarches, hee addeth, These by their onely faith conceived an assured trust of these things, seeing them a farre off, foure generations ere they came to passe. —— So firmely were they perswaded of them, that they did as it were salute them comming —— Thou seest that this receiving of theirs, was but an expectation and trust of them; if therefore to trust bee to receive, then may we also receive. And it is *Augustines* opinion in Prosper, *In Sent. 352.* that the faith of Christ, is to beleeve in him that doth justifie the wicked: to beleeve in the Mediatour without whom no man is reconciled unto God: to beleeve in the Saviour who came to seeke and save that which was lost; to beleeve in him that said, You can do nothing without me. Now what it is to beleeve in him, that justifieth the wicked, the same Father *Tract. 29. in Ioan.* layeth downe, saying: What is it then to beleeve in him? In beleeving him to love him, in beleeving him to depend upon him, in beleeving him to turne unto him, and to be incorporated into his bodie: And in other places, and that very often hee useth to affirme that to beleeve in God, is to cleave unto God, and to bend towards God. Looke in his enarration upon the 77. Psalm, in his 54. *tractate* upon *Iohn*, and in his 181. Sermon *de tempore*. Hee also in his 26. *Tractate* upon *Iohn* saith, Who so beleeveth in him, eateth him, and is invisibly fedde, because invisibly regenerate: and in his 30. tractate upon *Iohn*: How shall I reach my hand unto heaven, and lay hold of him as he sitteth there? why, send but up thy faith, and thou hast hold of him. And *Ser. 33. de verb. Dom.* Behold, we beleeve in Christ whom wee have received through faith: and in our receiving him we know what to thinke upon: we receive but a little, and yet our hearts are fedde fat therewith.

So *Bertram* in his booke of the bodie and blood of Christ, saith thus; This bodie is not to bee received, beheld, or eaten with the senses of the flesh, but with attention of a faithfull soule —— And the decretals themselves *de consecrat. d. 2.* counsell us in this manner, Behold the holy body and blood of thy Lord with faith, honour and admire it, touch it with thy minde, receive it with the hand of thine heart, and take it wholly with the endevour of the inward man. And *Lombard Sent. lib. 3. dist. 19.* saith, Wee are said also to bee otherwise justified by the blood of Christ, namely, in that wee are cleansed from our sins by the faith of his death: and therefore saith the Apostle, the righteousnesse of God (in us) is through the faith of Iesus Christ: and by and by after hee saith, whom God hath made a propitiatour by faith in his blood, that is, by the faith of his passion ——. If therefore we behold him that died upon the crosse for us, with the eye of faith, we are loosed from the bands of the divell, that is, from our sinnes.

2 That the justification of our soules by faith consisteth not in apprehension but in inward preparation and disposition, it is a fantastike invention of the Schoolemen.

3 The Fathers doe hold faith onely to be requisite unto justification, even without the workes of grace. We must especially beleeve (saith *Augustin. Serm. 181. de temp.*) the remission of sinnes; for this is the onely remedie which hath set man from the sentence of death eternall.

I am able to shew (saith *Chrysostome hom. de fide & lege naturæ*) that a faithfull man hath both lived in this life without works, & hath attained unto the kingdome of heaven ——. And the theefe beleved onely, and was justified. —— but I dare affirme that onely faith by it selfe hath saved some. And *hom. 7. in cap. 3. Romanos*, What is the law of faith? (saith he) to bee saved by grace. Here hee sheweth the power of God, in that he not onely saved us, but also justified and glorified us, and that without use of any workes, exacting onely faith of us.

Wee have not beleeved of our owne accord, (saith *Theodoret in Eph. 2.*) but came being called, and when we are come, hee doth not exact puritie and innocency of life, but hath pardoned our sinnes accepting of faith onely.

This it is to glorie in the Lord (saith *Basil Serm. de humu.*) when a man is not puffed up with his owne righteousnesse, but acknowledgeth himselfe destitute of all true righteousnesse, and justified by faith alone in Iesus Christ.

They are justified before God (saith *Ambrose in Roman. 4.*) without any labour or toyle, by onely faith, ina workes of penitence being hereto required, but onely that they beleeve.

Origen upon the 3. of the Romans, after he hath alledged the example of *Paul*, saith: Therefore the just cause of mans glorying is in the faith of the crosse of Christ, which excludeth all glorying that proceedeth from the workes of the law.

Augustine against *Pelagius* his 2. Epistle

lib.

lib. 1. cap. 21. saith, that of how great holinesse soever the Saints of either the new or old testament are said to bee, yet nothing saved them but faith in the mediatour, who shed his blood for the remission of their sinnes.

That a man should bee saved by his faith, that hath no good workes, it may bee is not a thing out of custome, saith *Chrysostome in Rom 4. hom. 8.* but to see a man who is noted for good works, not to be saved by them, but by faith, this is an admirable thing, and doth make a most manifest demonstration of the efficacie and power of faith. And *Hom. 14. in cap. 8.* Wee offer but one gift unto God, namely in beleeving his promises of things to come, & by this only way wee are brought unto salvation.

4 Whensoever the Fathers doe joyne faith and workes together, in the matter of our salvation, they speake of an historicall and generall faith, which is onely a knowledge and universall assent, or otherwise of the externall profession of faith; or also of faith as it is the * pathway to salvation: for although faith as it is the instrument or meanes to apprehend Christ unto righteousnesse, and salvation, be alone, and unjoyned with any other meane: yet as it is the way unto salvation, it is not alone. Whence we acknowledge that faith alone is not sufficient unto salvation, and to live a good life by, but must have the assistance of good workes and other vertues.

The helpe of repentance, saith *Lactantius de divin. institt. epit ca. 9.* is great: which whosoever doth cast away, doth barre him selfe of the way to salvation.

Some do purge away their sinnes——by watching, saith *Chrysostome in Ioan. hom. 38.* thou maist doe this an easier way, namely, by exercising patience unto all men.

By workes of righteousnesse, saith *Eucherius in Reg. lib. 3.* we come to the kingdome of heaven: and, we cannot come to these everlasting joyes, but by faith, and works of justice. And againe, let them begin at faith and continue to the end of their journy in good manners, untill they come whither they intend. *in Gen. lib. 3.*

Let us make pittie our patron in this world, saith *Cæsarius Hom. 15.* that it may deliver us in the world to come, for there is mercy in heaven, which is obtained by exercising mercy here upon earth.

Some hasten unto God by fasting, saith *Haimo. sup. Psal. 135.* others by almes, and others by other vertues. Let us hasten unto our country in heaven by doing good workes, saith another, *viz. Ideot. contemp. lib. 2. capite 15.* And *Rabanus* saith there are many fruits of repentance by which a man may attaine unto the clearing of his crimes.

5 Sometimes the Fathers joyning workes to faith, doe speake of faith as it is a perswasion of the impunitie and freedome of sinnes, without penitence or as it is an unperfect vertue, unto which other vertues are therefore to be joyned.

6 The Fathers doe acknowledge a speciall and unfallible certaintie of faith in God. Trust in God, saith *Remigius Altissiodorensis in Psal. 10.* that is, All my faith is in Christ: By him onely I beleeve to be justified and saved; he is my rocke, he is my refuge.

He that beleeveth with a strong affection, saith *Theophylact* doth extend his heart wholly unto God, and what then? hee is united to him. And his heart being enkindled, conceiveth a most certaine assurance to be made partaker of his desire: this doe all men finde true by experience.

If thou beleeve that thy sinnes cannot bee forgiven, saith *Bernard in Mar. 11. De Assum. Ser. 1.* but by him whom onely thou didst sinne against, and who himselfe cannot sinne, thou dost well: but adde this, that thou beleeve that by him they may be forgiven, this is the testimonie that the holy Ghost doth set downe in thy heart, saying, Thy sinnes are forgiven thee. And againe *epist. 107.* Who is righteous but hee that recompenseth Gods love with his love againe? And this is never done, but when the holy Ghost by faith revealeth unto man, Gods purpose from everlasting, concerning his future salvation. And *ser. 5. Dedica.* Here it is most plainely necessarie that faith do succour us——that that which lieth hidden concerning us in the heart of the Father, may by his Spirit bee revealed unto us, and the same spirit testifying unto us, may perswade our spirits, that we are the sonnes of God: and may perswade us by calling us, and justifying us freely by faith. And againe elsewhere. We know that we are translated from death to life by this quickening Spirit, and by a certaine and daily experiment (the same spirit enlightning us) we doe prove, that our prayers and contrition doe come from him, and ascend unto God, before whose eyes they doe finde mercy. And in his eight Sermon upon the Canticles. What soule amongst you all (saith hee) hath at sometimes felt the Spirit of the Sonne in his secret conscience, crying, Abba, Father: Let that, O let that soule presume boldly, that it is beloved with a Fatherly affection, that findeth it selfe affected with the same Spirit that affected the Son: trust to it (thou soule whatsoever thou art): trust unto it, & never doubt at any thing. And in his 69. Sermon hee hath these words. Nothing can forbid this soule to say, God is my beloved, which in that it feeles it selfe to love, and to love vehemently, doubts not but that it is beloved, as ardently, and as vehemently: and of the singular intent, desire, care, labour, diligence, and study, that it sheweth in endeavouring so incessantly and earnestly to please God, doth undoubtedly acknowledge all these in it selfe, remembring that promise——therefore by it owne

proper

proper affects, it knoweth how God is affected, and doubteth not that it is beloved againe, seeing it selfe doth love.

There is a certaine kind of glorying in a mans conscience (saith *Augustine, in Psalme 149.*) & this is, when thou knowest thy faith to be sincere, thy hope to bee infallible, thy charitie to be unfained. And in his 75. Tractate upon *Joh.* he saith this saying: For now is he in us, and we in him, but this as how we doe but beleeve, but then we shall know also: although we know it already by beleeving: but then we shall know it by contemplating. And in another place, in his 13. booke of the Trinitie, chap. 1. and 2. hee saith, Every man that beleeveth, seeth faith to be in his heart, and he that beleeveth not, seeth that faith is not in his heart.

The minde that is repleni shed with the holy Ghost (saith *Gregorie, Dial. lib. 1 chapter. 1.*) hath most evident signes thereof, namely, vertues and humilitie: which if they doe perfectly concurre in one mind; it is certaine that they doe bring assured testimonie of the presence of the holy Ghost. And in the first booke of his Register, chap. 287. The soule that thirsteth for God, is first touched with feare, and, then with love.——But when the feare is worne out with the continuall languishment of sorrow, then at last entreth some securitie and hope of the presuming of pardon. And in his Morals, *lib. 31. cap. 23.* he saith, that the securitie of the righteous man, is fitly compared unto a lyon: who when he seeth any come against him, betakes himselfe to his wonted courage: so the other knoweth that hee shall overcome all adversaries, because he loveth him onely, whom against his will he can never fall from.

There is abiding in us (saith *Cyprian, ad Demet.*) a fortitude of hope, and a firmenesse of faith, and an upright and vigorous heart; (even amongst the greatest ruines of this declining world) and a patience alwaies rejoycing, and a soule alwaies secure of the favour of his God. And *de Cœna* elsewhere. Our affection knowing it selfe cured and sanctified, washeth it selfe with teares.—— And in his (Gods) presence these wel-shed teares doe beg for pardon.

Let the hearts of the faithfull (saith *Leo, Sermon. 10. de quadr.*) examine themselves, —— that finding in themselves any fruits of charitie laid up, they may know without all doubt that God is in them. And *Serm. 8. de Epiphan.* He that will trie whither God doe dwell within him or no,——if he doe diligently examine the inward parts of his heart, and doe finde therein the love of God and his neighbour, assuredly, and without dissimulation, hee needeth nor doubt that God both governeth him and dwelleth in him.

Hee gave him for us (saith *Ambrose, de Jacob. & vit. beat. lib. 2. cap. 6.*) therefore there is no doubt that we need feare any thing, should be denied us, there is no cause for us to doubt of the continuance of Gods munificence towards us. And againe, *Serm. 2. in Psalm. 118.* He that hath a good conscience, is not troubled nor in doubt, but constantly affirmeth, Wee bee the heires of God, and joynt-heires with Christ. And in one of the sermons under his name, he saith, whosoever doth sticke fast unto that leaven Christ, shall also be converted into leaven, as well helpefull to himselfe, as convenient unto others, and certaine of his salvation, and secure of the calling and gaining of others.

By this, that the holy Ghost doth infuse charitie into us (saith *Anselme, in Rom. 8.*) hee declareth unto our hearts by an evident testimony that we are the children of God. And *in 1 Cor. 2.* Wee know by his spirit, that wee have both his gifts, and also received them of him. And againe, He that hath the feeling of faith in his heart, this man knoweth that Christ is in him. *in 2 Cor. 13.*

Whensoever any man feeleth himselfe so affected either with his owne sins, or with others as we have said, saith *Basil Reg contract. q. 196.* then [*πληροφορία*] let him undoubtedly know, that he is free from sinne.

And *Cyrill* upon *Iohn lib. 10 cap. 3.* besides this generall knowledge doth also set downe another, namely, by which the faithfull having received illumination from the spirit, do with the eyes of their minde see God dwelling in them. This is not (saith he) the common and generall knowledge of the Saints, but another, farre more cleare, and more certaine; and farre differing from that other generall knowledge.

Let us bring faith and obedience (saith *Chrysostome, in Gen. sup. 29. hom. 54.*) and beleeve as confidently upon Gods promises, as though they were alreadie performed: and againe *in Rom. 8. hom. 14.* Seeing we have the testimonie of that supreme essence, who giveth us what hee promiseth, and also commandeth us to aske, who can from hence-forth doubt of this dignitie?

When these three are sealed in the minde (saith *Hales sup. 2, dist. 12, q. 20.*) light, gladnesse, and peace, it is a most sure experiment that the soule hath grace.

Yea *Thomas Aquinas 1 2. q. 112. art. 5.* and the most ancient of the schoolemen, doe rather deny the certainty of knowledge then of faith. I beleeve that I have faith (saith *Scotus lib. 3. dist. 23.*) and so affirme all the moderne writers. The Enchiridion of Colen teacheth that it is necessary unto justification for every one to beleeve certainly that his sinnes are forgiven him. So *Catharinus* teacheth and defendeth that the faithfull may have assurance of faith concerning grace in this life. And *Caiet. in Rom. 8.* saith, that the testimonie of the spirit is a gift by which I neither see, nor know, but I beleeve that I am the sonne of God. So *Marinarius* the Carmelite Frier in his

* *August. Retract. l. 1. c. 14. via fidei.*

his oration unto the Councell of Trent, *Anno* 1546. saith, Let a man abhorre the fruitlesse confidence in his owne worth, and depend wholly upon Gods mercy; let him hold God to be alwaies present with him as a most mercifull Father, from whom he is alwaies to expect all joy, and all felicity, nor ought he ever to let this perswasion goe out of his mind, although he be molested with the most intolerable and infinite difficulties that the world, the flesh, and the divell ——— can any waies inflict, to withdraw us from our trust upon God and his divine worship. And, Wherefore they never wander in the Labyrinth of doubt, that have obtained righteousnesse through Christ: but living in securitie of conscience, in peace of minde in joy of heart, and taught by that Spirit which testifieth unto them that they are the sonnes of God, they dare be bold to say, *Abba* Father.

1. 7 Where the Fathers doe sometimes seeme to deny the speciall assurance of faith, they doe speake of presumption, or the carnall security wherein men doe dreame of liberty and peace without temptation and hazard. Which of all the company of the faithfull (saith S. *Augustine de cor. et grat. cap.* 13.) dares presume that hee is of the number of the predestinate, as long as he liveth here upon earth?

2. Sometimes they speake of the certainty of continuance unto the end without fall or defect: and in this sense saith *Augustine De civit. Dei lib.* 11. *cap.* 12. Who is hee that knoweth that he shall persever in increase and acts of justice untill the end? unlesse he be instructed of this by revelation from him that instructeth all concerning this matter by his just and secret judgement, and deceiveth no man.

3. Sometimes they speake of the assurance of experience, which is alwaies after the event of the thing.

4. Sometimes of the certainty of grace and salvation of others.

5. Sometimes of assurance by speciall revelation, or priviledged assurance, not the ordinary certaintie contained in the word & sacraments.

6. Sometimes of the demonstrative assurance, begetting knowledge in the mind, by peculiar and proper principles, not of the assurance of faith.

7. And sometimes of that certainty which is without any signes or tokens, called the certaintie of *Evidence*.

8 The speciall and particular assurance of faith was never condemned for heresie, before the Councill of Trent condemned it.

Fulfilling of the Law. Supererogation.

1 THe Fathers doe affirme the law to bee fulfilled, first by imputing the obedience of Christ by faith, and then, by beginning to worke it, and endeavouring either according to ability, not perfectly: or in the perfection of parts, but not of degrees.

Testimonies.

All the commandements of God are accounted to bee fulfilled, when whatsoever is not done, is pardoned, *Augustine, Retract. lib.* 1. *cap.* 19.

Then are we just (saith *Hier. lib.* 1. *contr. Pelag.*) when wee confesse our selves sinners, and our justice consisteth not in our proper merits, but in the mercies of God. Looke the first booke of *Bernard, his. cap.* 3.

He that beleeveth in Christ (saith *Theodoret. in Rom.* 10.) doth fulfill the scope of the law. What will the law doe, (saith *Chrysostome, in Rom.* 10. *Hom.* 17.) make a man just? it cannot: for none did ever fulfill it.

Hee hath obtained the perfection of the law, saith *Sedulius, in Rom.* 10. who beleeveth in Christ; for seeing none is justified by the law, because none hath fulfilled the law, saith was set downe to suffice for all omissions in the whole law.

No man ever fulfilled the law (saith *Cassianus, Collat. lib.* 20.) which consisteth in love, but hee alone that came not to dissolve the law, but to fulfill it.

2 Now, that there are two wayes of fulfilling the law properly and perfectly without any breach, one in this present life, and another in the life to come, none that I ever heard of, but the schoolemen, did never teach. For, the ancient Doctors doe acknowledge no perfection at all in this life, but onely that which consisteth in acknowledging our imperfection and enormities. So saith S. *Augustine. 2. ep Pelag. l.* 3. *c.* 7. That vertue which is in a man which is just, in this life is called perfect, with this proviso, that unto the perfection thereof, there doe also belong both a true knowledge, and an humble confession of the imperfection thereof. And in *ep.* 29. *ad Hieron.* Such Charity ——— as cannot bee increased in this life, is in no man: and as long as it may be increased, that which is lesse then it ought to be, is of corruption, by reason of which there is not one just man upon earth that doth good & sinneth not. By which corruption it commeth to passe, that no living man shall be justified in Gods sight. And *de perfectia justi. resp. ad Rufficia.* 17. he saith: As long as there is any reliques of carnall concupiscence remaining ——— God is not wholly beloved, nor with the whole heart; for the flesh without the soule hath no concupiscence. But in his booke, *de Spiritu & litera*, the last chapter, hee seemeth to hold a contrary opinion; for there he saith, that here there cannot bee so much love of God as is due unto a full & perfect knowledge, this is not for all that to bee accounted as a fault. But for the reconciliation of these two places; wee must know that there is two sorts of faults: the one when a thing is done directly opposite unto Gods will,

will, and by him forbidden; the other when that is done which God commaundeth, but not altogether with the whole heart, as he commaundeth: and this *Augustine* speaketh not of, but of the other in the latter question, & contrariwise of the former in the first.

We are not justified by works (saith *Ambrose, Abbat. de Jacob. cap.* 2.) but by faith: because our carnall infirmity doth hinder our workes.

The Saints themselves (quoth *Bernard. in Cant. Serm.* 73.) had needeto pray for their sinnes, that they may have salvation through mercy, and not in trusting to their own righteousnesse. And againe, *in Cant.* 50. How should that bee commaunded which could not possibly be fulfilled? & if you will have it to concerne onely the affect (of Charitie) I will not stand in contention with you, so that you graune thus much to me, that it cannot, nor ever shall be fulfilled in this life, by any man.

We can hardly doe one good worke (saith *Radulphus, in Levit l.* 12. *c.* 1.) without intermixtion of some sinne or other with it, and it is to be feared, lest when wee looke for a complete reward of devotion, the punishment for the fault therewith conjoyned, bee not exacted of us.

3 Supererogation, wherein a good worke of counsell done over and beyond the fulfilling of the law, is acceptable unto God, was a stranger unto the knowledge of the Fathers. For although they say that virginitie is offered more then due, and above the lawes; and that many doe exceede the commandements with their workes, and performe more in duty then the precepts doe bind them to; yet, that the law is so kept, that the keepers are not transgressours, they doe not say; I affirme againe, they do not say so. But they will have supererogative workes done, not that there can bee any duty done which is beyond the morall law, but these workes they holde may surpasse, first the negative part: for so saith *Chrysostome, Hom.* 8. *in Rom* 4. Not to steale or kill, is in every mans power: but to beleeve that God can doe that which is otherwise impossible, this requires a minde elevated, and more vehement affection towards God. For this is a signe of a worthy and noble love. He honours God that keepes his Commaundements: but he much more that can argue and dispute through his faith: the other obeyeth God, but this doth ascribe him ——— his glory with greater measure and vehemency.

Secondly, they held supererogation above externall acts, and in this sense *Chrysost. Hom.* 3. *in* 1 *Cor.* doth speake, when he determineth that the Philosophers had supererogation: Are not his precepts so easie (quoth he) that many have gone beyond them by philosophicall reason?

Thirdly, they held it as it exceedeth some one commaundement. So is *Augustines* saying understood of the Virgins. *Ser.* 8. *de Verb. Apost.* The virgin (quoth he) did listen for the beauty of the heare. What doest thou commaund me to abstaine from adultery, dost thou commaund me this? wee doe performe more in loving: therefore thou commaundest us that which thou commaundest us not.

Virginity as it exceedeth a commaundement which is common unto other men. The Apostle *Paul* did spend more (saith *Augustine de opere Monach.* 1.) because as himselfe vouchsafeth he warred at his owne charges.

Virginity is a voluntary thing (saith *Ambrose lib.* 6. *com. Luke.*) and not of the necessitie. Si. *Paul* gives not any precept, but onely counselleth us unto virginity. So doe some of the other Fathers account virginity above the law, that is, above the ordinary observation of the law among other Christians, because they thought it to be in Angelicall state. But yet *Athanasius, libro de Virgin.* For, doth put virginitie from amongst the counsels, and in the Precepts: What man, saith he either in his life, or after his death, hath beene the author of keeping virginity? ——— yet our Saviour Christ the King of all men, prevailed thus much in this kinde of commandements, that children not being of maturity to receive the discipline of the Lawes, should professe virginity which is above the Lawes. And in his Apology to *Constantine*; That holy and heavenly commaund of eternall virginity is not kept nor fulfilled happily, but onely amongst us Christians.

4 This kinde of supererogation, which the Papists now teach, is in some sort reproved by some of the Fathers.

None can restore so much as hee oweth, saith *Anselme, de concep. Virg. c.* 21. onely Christ restored for all that are saved, more then true ought. And *Thomas in* 2. 2. *quæst.* 184. *art.* 3. will have perfection to consist really and essentially in the keeping of the commaundements, and instrumentally in the executing of the counsels: and for this purpose alleageth the words of *Abbas Moyses*: Fastings, watchings, &c. are not perfection it selfe, but the instruments of perfection, because that the ende of that discipline doth not consist in them, but they are the meanes to bring us unto that end.

Pilgrimage.

1 REligious Pilgrimage got footing after *Constantines* time, about the yeare of grace 320, and yet was not at then used by al, but only by the vulgar: nor undertaken for any worship of God, or merit sake, but onely for confirmation of faith. It is a part of faith (saith *Hieron epist.* 13.) to worship the ground whereupon Christs feet did tread. *Severus Sulpitius. histor. libro secundo*, and

Paulinum, epist. ad Severum saith, that mens minds doe draw them to Hierusalem for no other cause, but only to see, and to touch the places wherein Christ was corporally present.

And before *Constantines* time, it is tolde as a rare thing of *Alexander*, and a wonderfull, that he hasted unto Hierusalem, to worship and visite the holy places, as *Eusebius* recordeth, *lib. 6. cap. 10.* But marke there that al this was doone by a vision.

2. Afterward, succeeding times changed these pilgrimages into part of Gods worship and religion; but yet the most orthodoxall Fathers in that respect, did alwaies condemne it. So doth *Nyssenus* in an epistle of his, affirming that it addeth not a iote unto piety, and that God is present to those that call upon his name, in every place alike. The Lord saith not, saith *Aug. Ser. de Mart. 3. inter Ser. de Sanct.* goe into the East, and seeke justice, or say le into the West to receive pardon: forgive thine enemy, and thou shalt be forgiven: Doe not seeke ought of thy selfe, without thy selfe. God doth direct thee unto thy selfe, and thine owne conscience.

Hildebertus Cenomanensis in an epistle to a certaine Count, doth affirme, that Pilgrimage is an inexcusable sin in them that are bound unto any ministery; and likewise that to preferre things not necessary, before things necessary: and things not due, before duties:—and to wander about the world, no Doctour, no Scripture doth at any time, or in any place mention. And *Chrysostome. Homil. 1. in Philem.* saith truly, that unto forgivenes of sinnes it is altogether needlesse to undertake any Pilgrimage.

3 But as for set Pilgrimages unto certaine Images, there was never Father dreamed of them for 600. yeares after Christ at the least.

Fasting, Stations, Procession.

1 CONcerning the Lent-fast, the Fathers are uncertaine: some say that it is a tradition of the Apostles, of which rank are *Hierome, ad Marc. epist. 54* and *Leo, Sermone sexto & nono de Quadrages.* Others say, that Christ himselfe appointed this fast of Lent. *Ambros. Serm. 25.* saith, it was consecrated by Christ, and *Serm. 34.* A law given by God, a fast enjoyned by Christ. And *Theophilus* of *Alexandria, Pasc. epist. 1. ad finem*, calleth it an Evangelicall institution. *Cassianus, collat. 21. cap. 30.* saith, (a) That in the primitive Church their fast was alike throughout the whole yeare: and then devotion beginning to grow colde, and fasting to be neglected, the Priests commanded this fast of Lent. *Amalarius, libro secundo, capite quinto,* denieth that any man can truely assigne the first inventour of Lent. And *Irenaus apud Eusseb. libro quinto, capite 26.* saith that it is but meerely *ἀσυνηθειαν καὶ ἀσκησιν*: a custome risen out of simplicitie, and some private institution.

2 The fast of Lent in the first ages of the Church, was a fast of great religion and holinesse, kept for the maintaining of more commodious and spirituall exercises of invocation and repentance, and used for a remembrance of Christs passion.

What should I stand to relate the often meetings together, (saith *Eusebius, Eccl. libro 2. capite 16.*) and the exercises of the men being placed together in one roome, and the women in another, apart, and the severe order of discipline, which we as yet doe customably observe, and doe use to celebrate, especially upon the feast of our Lords passion, not onely in fasting and watchings, but in the diligent hearing of the holy Scriptures?

If we have done no good (saith *Basil, Hom. 24. in Ebrietat:*) by so many admonitions, which I have never omitted to exhort you with, in all the time before, and now especially in these fraven weekes of fasting, wherein continually, night and day I have instructed you in the doctrine of the Gospel without all intermission, —— &c.

This fast is not appointed us (saith *Epiphanius, in fine Panar.*) whereby to render any favour or good turne unto him that suffered for us, but to confesse and acknowledge his passion which he undertooke for us unto our salvation.

For this ende, (saith *Chrysostome, Hom. 19. ad pop. Antioch.*) have we our fastings, and our Lent, for this end have we so many holy meetings, and hearing, and hitherto tend all our praiers, & all our doctrine, namely, that being by the diligent meditation of Gods precepts cleansed from all the spots of sinne, whereby we have beene any way stained for the whole yeare, trusting to our spirituall freedome, wee may receive that unbloudy Sacrifice, like as godly and religious men ought to doe. And 73. *Homil. ad pop. Antioch. de ieiun. Quad.* It is not only required of us (my dearest brethren) to meete here every day, & to heare continually of the same things, and to fast the whole Lent, &c.

3 This fasting of Lent was kept freely, without any bond of conscience, or any necessitie of commaund even unto the yeare of grace, 400. This is true both in respect of the limit of time, as well as of the sorts of meates.

Testimonies.

Ambrose, de Elia & Ieju. c. 22. inviting us unto voluntary fasting, saith, Vndergoe you the yoke of Christ, — hee doth not binde your necke with bands, but coupleth the minde to him with favour and grace: he doth not compell a man by necessity, but directeth the willing of good workes.

Christians

(a) It may be hee tooke this from *Hier.* who hath the like saying, *Epist. 22. ad Eustochium.*

Christians (saith *Augustine cons. Faust. Man. libr. 30 cap 5.*) not Hæretikes, but Catholikes doe abstaine both from some sorts of flesh, and also from some kindes of fruites, and that for the taming of the flesh, and to humble & withdraw their soule from brutish and unreasonable motions, not that they thinke the meates, or fruites any waies unsleane: and this use is observed either continually, which few doe, or at certaine times and daies, as almost all doe throughout the Lent, every one as much or as little as hee is willing, or as he is able. But whereas he saith (at least a Sermon under his name, *viz. 62. de temp.*) that it is a sin not to fast the Lent, this is not to be vnderstood as if there were a law hereof, but in respect of the neglecting of the publike penance which was commonly renewed in this fast, So *Theodoret, in Epit. divin. Decret.* speaking of the eating of flesh, and drinking of wine, saith, that the Church doth not forbidde the use of them: and therefore some doe make lawfull use of these goods & pleasures allowed by the law, and othersome againe doe abstaine frō them: but no man of right judgement or wisedome will condemne him that useth them; For to abstaine from them, as well as to eate them, is in his choice and power. And *Augustine in lib. 1. cap. 33. De moribus Ecclesiæ*, saith, that abstinence and feasting were both allowed by reason and charitie, nor is any man constrained to forbeare the use of this or that meate, but it is left free to every man, as farre as every mans health doth permit him. And *Prosper de vita contemplat. libr. 2. cap. ult.* saith, that we ought to fast and abstaine, that we do not binde our selves to the necessity of fasting, lest thereby we should be brought to do a voluntary thing, not of devotion, but of compulsion.

Concerning fasting (saith *Primasius, in Roman. capite 14.*) there is no law set downe, but every man as hee can, or will. *Spiridion* did eate flesh freely, as *Sozomene* testifieth, *libro primo, capite undecimo*, And it was *Montanus* that first prescribed lawes of fasting, which *Eusebius* affirmeth of him, *libro quin. capite 16. Telesphorus* indeed commanded the Cleargie to fast the Lent, about the yeare 130. And *Ercombert* King of England, did first command the English men to keepe it in the yeare 640. *Sigebert, in Chron.* This man, saith *Florentius* a Monke of Worcester, (speaking of *Ercombert*) was the first of the Kings of England that commanded the Idols to bee destroyed, and the fast of fortie daies to be observed throughout all his kingdome.

4 This fast of Lent in divers Churches was diuersly observed, both in the time, and also in the kindes of meates. Those that are at Rome (saith *Socrates, libro quinto, capite 21.*) doe fast three weekes before the Easter, excepting Saturday & Sunday. Those that live in Illyria, and all Greece, and Alexandria, doe beginne their fasts sixe weekes before Easter, calling that time their *Pascha*. Others, (besides these customes) beginning their fast seaven weekes before Easter, and yet fasting but fifteene dayes onely, equally divided by spaces betweene, doe yet call the whole time, Lent: which breeds no small wonder in mee, that all these dissenting in the number of the dayes, should nevertheless call all their fasts by the same name.

The fast before Easter, though it were but of few dayes, yet was called Lent: perhaps because it consisted of forty hours of day and night, as it is in *Eusebius, libro quinto, capite 24.* and *Leo* in his fourth Sermon of Lent, saith, Let us fast on Munday, Wednesday, and Friday, and on Saturday let us watch at S. *Peters. Gregory* saith, *homil. 16.* That the Lent was a fast of sixe and thirty dayes. And it is a received opinion, that before his time the Lent began upon Wednesday, because that in the Decretals, *in capite quadragesim. de consecrat dist. 5* (which were made after him) the foure dayes before the first Sunday in Lent are added to make up the number of fourty. This doth *Ambrose* testifie in his foure and thirtieth Sermon, and *Cassianus, Col. 21. c. 24. 27. 28.* & do teach, that the Lent used alwaies to begin upon the Sunday next after *Quinquagesima* Sunday. So likewise holdeth *Alcuine de divin. offic. capite 40.* and *Ordo Romanus in capit. de Septuages.* and *Micrologus capite 49.* I confesse there is a Sermon extant amongst Saint *Augustines De Tempore, in Feria quarta*, which is intituled, A Sermon upon the Wednesday in the beginning of the fast: but that Sermon is none of S. *Augustines*; and if it be, I say the title is added by some of later time, and that for the reasons before aleaged.

The holy Church (saith *Epiphanius, in via comp.*) did accustome to keepe all the Lent before the seaven dayes of Easter, in fasting. Now after this fast of 40. dayes, the Church was wont to keep fifty dayes of feast unto the Pentecost.

5 This fast of Lent was whilome very severely observed, in bread & water, without wines or fishes. For the Fathers used to eate drie things, that is, bread and salt, with water: so *Epiphanius* doth testifie, *in fine Panar.* They fasted from flesh and wine. So witnesseth *Gregorie of Nyssa* also, in his oration of loving the poore: and the fourth Councill of Carthage, *cap. 85.* And *Hieron ad Lat.* saith, they abstained from oyle and apples: and in another place, *in Epitaph. Paula*, from wine, liquours, fish, hony, and egges. And *Chrysostome, Serm. de ieiun.* saith, that the Church abstained from flesh, and wines. *Micrologus, cap. 49* saith, Weeare not held to fast the Lent according to the Canons, if that we eate any thing before evening. And *Ambrose, Serm. 34.* opposeth the faster in Lent unto him

that hath dined. Wherefore the Popish fast of Lent, that forbiddeth flesh, and alloweth whit-meates & fish, was not heard of amongst the Fathers. Let those that are to fast (saith *Molanus in practic. Theolog. tractat. 3. cap. 11. num. 69.*) remember that the Fathers abstained from wine and delicates. And againe, *de Canonic. lib. 1 cap. 26.* If we looke into the ancient severity and discipline, scarce any one now adaies shall proove himselfe a true faster: for they fast'd untill even; we use to take our dinners.

6 The fast of Lent was observed by some, oftentimes in the yeare, and not alwayes before Easter: there was a fast of Lent imposed upon the penitents, to be observed after Pentecost, as *Micrologus* recordeth, *de observ. Eccl. cap. 23.* The Montanists fasted three Lents in the yeare, *Hierome* unto *Marcella, Epist. 54.* affirmeth it: and adderh, Wee according to Apostolike tradition doe fast one Lent in the whole yeare, at a time fit for us. And *Methodius* of Constantinople decreeth of the penitents after abjuration: Let them fast two Lents in continued prayer. Saint *Francis*, and others kept three, five, six Lents.

7 The *Stations* amongst the Fathers were solemne and publike fasts, observed in the Church on the dey, from morning untill night. But the Stations of the Church of Rome at this present are not solemnized from morning untill night, nor of the same person, but by others, and others successively observing them: and now adaies the fast is ended ere the Masse doe begin, which is still celebrated after meate. Looke *Ambrose* his 25. Sermon.

8 Concerning the fastings upon the evens of great feasts, *Bernard* was the first that ever mentioned them, *Ser. de vig. S. Andr.* and after him *Innocentius* the third, *De observ. jejun. cap. 1. & 22.*

9 That the fasting of Ember weekes is a Tradition of the Apostles, *Leo* doth testifie in two severall places, *De jejun. 7. mens. Ser. 8. & 2. de Pent.* But how uncertaine this is, hereby appeareth, that *Pope Calixtus* the first, in his epistle unto *Benedict* doth affirme, that he did institute the fast of Ember weeke. And *Tertullian, de jejun.* doth testifie, that the Catholikes of his time did averre, that the Apostles did impose no burthen of fasting upon them, but only the Paschall fast. And *Ambrose* in his 44. Sermon affirmes all fasts but the Lent fast, to bee voluntary and at free choice. They are of free choice, saith he, this is the law unto them were are stirred up, but unto this we are compelled.

10 To fast upon Saturday, is expressly forbidden by the Canon of the Apostles, *can. 65.* and by *Socrates* in his Epistle to the Phrygians, wherein he is called a murtherer of Christ, that fasteth upon Saturday or Sunday: yet the Romane Church doth now observe this fast.

11 Pope *Agapetus (de consecrat. 1, distinct. 1.* in the yeare 535.) did first ordaine Processions upon Sundaies, as *Caranza* also testifieth. And the Arians of Constantinople had done the same before, which *Chrysostome* both imitated, and augmented in number and solemnity. So doth *Sozomene* affirme, *hist. eccl. lib. 8. cap. 8.*

Sacraments.

1 THat there are seaven Sacraments of the new Testament properly & truly so called, no Father for a thousand yeares doth either affirme or acknowledge. The Sacraments, saith *Isidore*, (that lived 600. yeares after Christ, *lib. origin. 6. capite 19.*) are Baptisme and Chrisme: and the bodie and blood of Christ. *Pascu. de cœna*, about the yeare 900. saith, The Sacraments of Christ in the Catholike Church are baptisme, and the body and blood of our Lord. *Hugo de sancto Victore* in his booke of the sacraments, doth set downe seaven of them: but he excludeth penance, and taketh in holy water for one. Nay, some of the Fathers doe expressely affirme, that washing of the feet is a Sacrament, so holdeth *Cyprian de ablu. pedum. Ambrose, libro 3. de Sacram. cap. 1.* and *Bernard. Serm. de cœna Dom. Lumbard*, and his succeeding traine of schoole-men, were the first that ever directly affirmed, that there were seaven sacraments.

2 The Fathers though they doe sometimes give the name of sacraments unto other ceremonies, yet doe acknowledge baptisme, and the Lords Supper to bee the true Sacraments, and the chiefe. Indeed they doe call other things Sacraments, but not in that respect and value that they call these two. So *Augustine. de Symb. ad Catechu. libro 2. capite 6.* saith, that the 2 Sacraments of the Church flowed out of the side of Christ. And *Epist. 118.* hee saith, that the Sacraments are in number most few. And *Rupertus Tuitiensis, De victoria verb. Dei, libro 12 capite 12.* sketch this question: What are the chiefest Sacraments of our salvation? & he answereth, Sacred Baptisme, and the holy Eucharist of Christs body and blood, the double gift of the holy Ghost, the one given for remission of sinnes, and the other for the dividing of the divers and multiplied graces. There are some Sacraments, saith *Hugo de Sanct. Victor. l. de sacr. part. 9. capite 6.* wherein our salvation doth principally consist, and is conceived: Such are the water of Baptisme, and the receiving of Christs bodie and blood. There are other, which though they do not necessarie unto salvation, (because that may be had without them) yet they are helpefull unto sanctification; as, *Matthew of Paris* in his chronicle writing of *William* the Conqueror, saith, that it was

was the opinion of the Fathers, and they had written that the sacraments which are used in the Church, namely, Baptisme, Chrisme, and the Lords Eucharist, have their effect — by the co-operation of the spirit invisible. *Alexander Hales, part. 4 q. 8. art. 2.* doth averre plainely that Christ did by himselfe ordaine but onely two sacraments, Baptisme, and the Eucharist: and he prooveth it by the flowing of water and blood out of the side of Christ.

3. The name of sacrament in the Fathers is sometimes taken largely, for any mystery, signe, or figure of some holy and spirituall thing. *Augustine* in his 5. epistle saith, Every signe of a holy thing is a sacrament. In this sense to *Alex. 1 epist. 1.* holy water is a sacrament: as also in *Aug. l. 2. de peccat. merit. & remiss. c. 26.* holy bread, & in *Aug. l. 19. cont. Faust. c. 14.* the signe of the crosse, &c. To speake all in a word, in this sense there are rather seaventy sacraments then seaven. But sometimes the word [sacrament] is taken properly for the visible signe and seale of the covenant of grace: and in this sense there are not seaven, but two sacraments in the Church. This double understanding of the word [sacrament] *Bellarmine* himselfe doth acknowledge.

4 Neither doe all the Schoole men and canonists acknowledge seaven sacraments of the new Testament, called properly sacraments. For *Durandus* in his first edition of his worke upon the sentences, *4. dist. 26.* denied Matrimony to bee a sacrament, as *Capreolus* doth testifie, *in 4. dist. 26.* But afterwards in the same distinction, *quæst. 3.* he mitigated his opinion, and put downe, that Matrimony is not a sacrament properly called so, and vniuocally, as the rest of the sacraments are, And so holdeth *Lumbard* himselfe, *4. dist. 26.* As *Thomas. 4. dist. 26. quæst. 2. ad 4.* doth testifie. And so also holdeth *Hostiensis, in Summa. lib. 1. titulo de sacram. non iteran: Bernards* Glosse, *cap. cum in ecclesia, de Sim. & cap. honora. 32. qu. 2.* And *Paludane* who auerreth this to bee the common opinion of the Canonists, in *4. dist. 26. qu. 1.* Some doe also deny that Matrimony lawfully contracted betweene Christians, is a sacrament: so doth *Cajetane* in a little worke of his concerning Matrimony. *qu. 1.* and *Melchior Canus* in his Relection of Penitence *part. 5.* and at large, *loco. com. lib. 8. c. 5.* where for his opinion he quoteth many testimonies out of the sacred all Epistles, Councels, Fathers, and Schoole men. Of this opinion is *Francis a Victoria* in his summe *de sacram. summa. 2. 441.* and *Martinus Ledesma, tom. 2. 4. dist. 44. art. 3.* Now many doe holde that Matrimony is not onely a sacrament of the new testament, (as the Councell of Trent, *Sess. 8. can. 1.* will have it,) but that it is also a sacrament of the old Testament. So will *Hales 4. dist. 26. q. 1. a. 2.* and *Bonaventure* also, *ibid. 26. qu. 2.* and (not that lived before the Schoolemen) *H. de S. Victore, l. 2. de Sacr. part. 8. cap. 13. & lib. 2. part. 11. cap. 2.* and of this minde are many of the later Writers, as *Rossensis, Hosius in confess. Petric. cap. 55. Pighius in Controv. 10.* and *Alphonsus à Castro*, in the word *nuptiæ, haræs.* who defends this as the common opinion of the Divines; as also *Pesantes à Soto, tell. 2. de Matrim. Catharinus* in the question of Matrimonie, expounded in the word *Sacrament. Ephes. 5.* either of the incarnation of Christ, or of the first marriage of *Adam* and *Evah*: and addeth, By these opposite questions (to confesse the truth) it is not so apparant by the Scriptures, that Matrimony is a Sacrament in that sense, that the other sixe are called. But hee rejoyneth, Because of the universall consent of the Church, wee confesse Matrimonie to be a sacrament, and not onely because of that law, which commaundeth us to captivate our understanding unto the obeysance of Faith, but also because they doe inferre Reasons for it.

5 Ordination of Bishops is not truly and properly a Sacrament, saith *Lumbard, 4. distinct. 24.* and so doth *Alexander Hales, Thomas*, and *Bonaventure*. To whom of the later sort agree *Dominicus Soto in 4. distinct. 24. quæst. 2. artic. 3. & de Iure & Justitia, lib. 10. quæst. 1. artic. 2.* And *Josephus Anglus, in 4. distinct. 24. artic. 11.* There are some also that deny Deaconship, and the other lower Orders to be Sacraments properly: of which sort *Durandus* is, *in 4. distinct. 24. quæst. 2.* who alleageth many reasons on this side. And *Cajetans in 1. tom. opusc. tra. 11.* inveating of the manner of giving and receiving Orders: & *in 3 part. Thom quæst. 64. artic. 4. ad 3.* with *Francis à Victoria* in his Summa, *num. 226. Thom.* upon the fourth of the *Sentan. distinct. 24. quæst. 1. artic. 4.* saith, that the forme of Baptisme and the Eucharist, are extant in the Scripture, but the formes of the other Sacraments are not so.

6 Our Sacraments are said to be of greater vertue then the Sacraments of the old law, not because these did not signifie & conferre grace, and the other doe confer and bestow it, but because the doctrine wherewith they belong, and the manner of revelation is more apparant, and because they containe Christ already given, & not promised. Looke *Augustine* against the *Manichees Faustus 6. 19. c. 14. & 16.* And for the Schoole-men, *Hales, part 4. q. 7. Bonaventure, Scotus, Durandus, Ric. de Gandavo, Ric. in 4. dist. 1.* (he confesseth that the remission did give grace *ex opere operato* by the worke wrought.) And amongst the later sort *Joseph Anglus in 4. distinct. 1. artic. 3.* holdeth the same, as doth *Francis à Victoria, de Sacr. num. 2.* adding furthermore, that this is the doctrine of all the doctors.

The worke wrought.

1 THat the Sacraments doe giue grace by the worke wrought, that is, that the action of the Minister, or the element of it selfe, by a corporall vertue, doth actiuely, effectually, and immediately giue grace, it hath not beene helde by the Church for whole twelue hundred yeares: but is a scholasticall fiction, approoued by the Councell of Trent.

2 The Fathers say that the Sacraments doe giue grace, but not properly: (as the saw doth cut, not properly) but symbolically, in a mysticall respect, by reason of their signification and promise annexed vnto them; because when wee vse them aright as the tokens of grace, God giueth that grace immediately. The man (saith *Hieronie in Isa.*) doth but giue the water, but God giueth the holy Ghost, whereby wee are purged from filth, and our bloudy sinnes are purified. In like manner *Augustine libro 15. de Trinit. capite 26.* saith. How then can it be that he is not God that giueth the holy Ghost? Nay rather how great a God is hee that giueth God? For neuer a disciple that he had, could giue the holy Ghost: they did pray that it might bee infused vpon those: vpon whom they laid their hands, but they infused it not themselues: which custome the Church doth now obserue in his ouerseers. And in his questions vpon *Leuiticus, libro 3. quest. 84. Moyses* (saith hee) in his ministry did sanctifie by visible sacraments, but the Lord by his invisible grace through the holy Spirit, wherein lies all the fruit and the worth of the visible sacraments; for without that sanctification of invisible grace, what are the visible sacraments good for? A little after: Therefore here we gather, that some haue had invisible sanctification and the benefit thereof without the visible sacraments, ——— but that visible sanctification which is performed by the visible sacraments, cannot be of any value without that other invisible sanctification. Who so thinketh (saith another, *viz. Author. qq. de Veteri & Nouo test. quest. 59.*) that Baptisme is after a carnall manner, this man is not spirituall: nor can hee obtaine the gift of God, that beleeueth himselfe changed by water, nor by faith; for the water is seene, but that spirit which is not seene, worketh faith in him. Although God doe giue the Sacrament of grace by wicked men (saith *Paschasius de corp. & sang. Domini, cap. 15.*) yet he giueth not grace it selfe, but by himselfe in whom is remission of sins. And to this assertion the schoolmen themselues doe agree. We may not by any meanes say (saith *Bonauenture 4. dist. 1. q. 3.*) that there is grace essentially contained in the Sacraments, as water in a vessell, or medicines in a boxe: to vnderstand them so, is erroneous; But they are saide to containe grace, because they do signifie it, and because grace is alwaies giuen in them (vnlesse there be a defect in him that receiues them) it must be so vnderstood, that grace is in the soule, & not in the visible signes. This also hee teacheth, *q. 4.* and herein hee is followed by *Scotus, Durand. Richardus, Occam, Marsilius,* and *Biel in 4. d. 1.* & of the later writers very many.

3 Some Diuines doe deny that grace is giuen by the Sacrament of matrimonie, amongst whom the Master of the Sentences is the cheife, who denieth it in his fourth booke and 26 distinction: And so doth *Durandus* in his third question vpon the same distinction, with which many Canonists take part. And *Godfridus* for one, *tit. de Sacram. non iterandis,* in his summe. The Sacraments (quoth hee) are otherwise diuided, for there are some, wherein grace is giuen; —— and othersome wherein grace is not given, as Matrimonie contracted. *Hostiensis* in like manner, *lib. 2. tit. de sacram. non iterandis,* saith; This is the third diuision of Sacraments, because there are some that doe giue grace, —— and othersome wherein grace is not given, as Matrimony, eyther in contraction or consummation. Yea, the Extravagants also hold this opinion, *de simonia, cum in ecclesiæ corpore.* And *Bernard in Apparatu,* saith, We are forbidden to take any thing for the benedictions of those that marie, because by them grace is given, but to give or take any thing for matrimonie, is no sinne, —— because though it bea sacrament, yet grace is not given thereby. Looke also in the Decretalls, *capite Homonatur, 32. quest. 2.* and in other Canonists, part of whom *Covarruuias* doth alleage in his Epitome of the fourth booke of the Decretalls, *Part. 2. §. 2.* and part are cited in the Censures of the Glosse of the Canon Law, *in Gratian. num. 16 36 55.* and *in Gregonies* decretals, *num. 25. 29. in Sextum, num. 11.*

The Ministers intention.

1 THat opinion which holdeth Baptisme to be of no force without the mentall and actuall intention of the Baptizer, was not knowne vnto *Innocentius,* as *Angelus* testifieth in his Summe, where hee saith, That it is not necessary vnto true Baptisme, for the Baptizer to haue in his minde to doe that which the Church doth. The Priest (saith *Chrysostome Hom. in Iohan. 85.*) lendeth both tongue and hands. So *Nicholas* the Pope saith vnto the Bulgars demands: You affirme, that there is a Iew amongst you, you know not whether hee bee a Christian or a Panim, who hath baptized many of you; Truly if hee haue baptized the in the name of the Trinity, they are not to be rebaptized. There is no other intention of the minister required (saith *Catharinus tract. de Intent. Minist. Sacram.*) but that hee intend to doe that outwardly which the Church doth, though he himselfe neither beleeue that there is Church, nor that there is any spirituall effect of Baptisme. But this was some invention of the schoolemen who could not make new articles of faith, and if this opinion be admitted, I would faine know of the Papists, how they are able to shunne Idolatry in the worshipping of the Sacrament in their masse for they know that no man can be certaine of the intention of him that consecrateth it,

The Character.

AN unremoueable character, which may be imprinted in the soule, and consist there without grace, euen in a man damned, is never spoken of either in the Scriptures or Fathers. The first tradition of this *Character* (saith *Durandus l. 4. dist. 4. q. 1.*) we haue from *Dionysius Areopagita,* who seemeth to agree with what we haue said of the *Character:* for hee reciteth a certaine custome obserued in the Primitive Church at Baptismes of men growne, namely the Bishop did lay his hands vpon him or her that was to be baptized, signing them with the signe of the crosse, and commanding them to bee written amongst the names of the Christians, thenceforth to be with them admitted vnto the other mysteries: and this exterior rite in Baptisme was the characterizing of them, nor did hee meane any other Character. *Scotus in Sent. 4. dist. 6. q. 9.* thinketh it vnpossible to proue the *Character* either out of Scriptures or Fathers, but reacheth that wee must beleeue it, because of the authoritie of the Church. And *Biel. in 4. dist. 6. quæst. 2.* doubteth whether the Church haue defined that there is such a Character: adding that there is but one authoritie (namely of Innocent the 3. *cap. Majores, extra. de Baptismo*) which maketh for the Character.

2 The ancient writers by the tearme Character doe sometimes vnderstand the eternall forme, order and ceremonie of Baptisme, or Baptisme it selfe: and in their writings, to impresse or infixe the character, is to baptize or to professe the faith in Baptisme. I attend vnto the faith in the name of the Father, the Sonne, and the holy Ghost; saith *Augustine. Serm. de symb. cum Emerit.* this is the Character of my Lord and Emperour reuolting this Character did hee command souldiers (in former competitions) that they should make an end in all those whom they gathered vnto his tents, saying, Goe baptize all nations in the name of the Father, the Sonne and the Holy Ghost. *Paul* did feare, because hee knew that this Character was commanded by God to be infixed vpon all men ——— and a little before, What meane I when I say, the *Apostata* hath not sealed with his owne Character? *Donatus* hath not baptized in *Donatus* his name. And in his second booke against *Parmenian cap. 13.* he saith, the Character is in the bodie: And *cap. 208.* hee calleth Baptisme it selfe, the Character, *lib. 2. contra lit. Petiliani.*

3 The Character or seale of baptisme in the Fathers doth oftentimes signifie the gift & grace of the holy spirit. We are signed with the spirit, saith *Ambrose de spi. Sanct l. 1. cap. 6.* that we may keepe his splendor, & image, and grace; which is still the spirituall seale. And of this opinion is *Theodoret, Haymo, Primasius Anselme,* and *Theophylact.* upon the 2 *Cor. 1. v. 21.* We as his sonne (saith *Chrysostome, hom. 2. in Eph.*) are signed with the holy Spirit.

Baptisme.

1 THe Fathers held Baptisme to bee absolutely necessarie in those that are of yeares of discretion. Testimonies.

The Catechumenist (saith *Ambrose, lib. de his qui initiantur, cap. 4.*) beleeueth: —— but vnlesse hee be baptized —— hee cannot obtaine forgiuenesse of sinnes: nor partake of the gift of spirituall grace. To obtaine the kingdome of heaven (saith *Augustine, lib. 4. de Bap. 6. 21.*) the Catechumenist wanteth baptisme, euen as the wicked that is baptized wanteth the true conversion: & *tract. 13. in Ioan.* How well soeuer the Catechumenist doth profit, yet beareth he the burthen of his sinnes, nor can he lay it off, untill he attaine unto Baptisme. The same likewise he averreth in his 2. booke, *de anim. cap. 9.* From that moment (saith the Author, *de fide ad Petr. cap. 3.*) wherein our Saviour said, unlesse a man bee borne againe, ——— without the Sacrament of Baptisme no man can obtaine heaven, or everlasting life, saving those that being without Baptisme, shedde their bloud for Christ in the Church. We beleeve (saith the Author of the booke, *de recta fidem. c. 74. in August.*) that the way of saluation is open onely unto the baptized. We beleeve that no Catechumenist, though dying in good works, can be capable of everlasting life, except by martyrdome, wherein all the sacred things of Baptisme are fulfilled. *Nazianzen, Orat. 40. de Bap.* saith, that the Catechumenists are upon the shore-bord of piety, unto which they are cast by Baptisme. And again, that those are deprived of Baptisme, either by infirmitie, or some other sudden chance, where by they are all debarred from the enioying of good things, & of the fire it, Thus hold these Fathers, (what they deny, this contrition satisfaction, or obtaine the first grace, though there be in it a desire of Baptisme,

2 Concerning infants, *Augustine, de orig. anima, lib. 1. & 3. cap. 9.* teacheth us this: Believe not, neither teach that infants dying before Baptisme, can bee capable of the remission of their originall sinne. Teach not this if thou wilt be a Christian. And this hee teacheth, *vir. epist. 28. ad Hieron. & de natura & grat. cap. 8.* So doth *Fulgentius, de fide ad Pet. cap. 30. Chrysostome, hom. 40. in 1 Cor. Ambrose, de Abraham. lib. 2. cap. vlt. Isidore, lib. 2. de offic. cap. 24. Gregory, lib. 7. epist. 53.* and *Innocentius* III. *in cap. Missa de Bap.* We are not ignorant (saith the Author of the calling of the Gentiles, *lib. 2. cap. 8.* or rather, 24.) how great a cause of slothfulnesse it would be unto the heart of the faithfull, if in the Baptisme of Infants there were nothing to bee feared of others negligence, and of their mortality. This hold they. But some of these, & chiefly *Augustine*, and *Ambrose*, being out of their fervent disputations with the *Pelagians*, who denied originall sinne, and many others, doe sometimes abate much from the strictnesse of that their assertion. For so doth *Ambrose* in his oration upon the death of *Valentinian* the yonger, speaking unto the sisters of *Valentinian*. But, I perceive, you lament (saith he) because *Valentinian* did not enjoy the Sacrament of Baptisme. Tell me, what is there in you besides a will and a desire? But this desire hee had long since, e'r he —— made a member of our Head Christ, and signified, that he would forth with be baptized of me.—Hath not he therefore that grace which he desired? hath not he what he required? And a little after, Doth this prove you that these mysteries were not celebrated with solemnity? then are not the Martyrs crowned that suffered being Catechumenists: for they should not bee crowned, unlesse they be entred into our mysteries: but if they be washed in their own blood, then did his (*Valentinians*) piety and good desire purifie him. And above in the same oration: I did lose him whom I hoped to have regenerated in the Gospell: But hee did not lose that grace hee to desired. That suffering doth sometimes fulfill the place of Baptisme, S. *Cyprian* gathered no small proofe (saith *Augustine, de Bap. contra Donatist. lib. 4. cap. 22.*) from the unbaptized theefe, to whom our Saviour said, To day shalt thou be with me in Paradise, whichthing I my selfe often times considering, doe find that the defect of Baptisme is supplied not onely by suffering for the name of Christ, but also by faith and conversion of heart, in that peradventure the strictnesse of the Church doe not allow conveniency for the celebration of this mystery of Baptisme — therefore how greatly availeth the zeal of the Apostle is [much the more we believe unto righteousnesse, and with the mouth the confession is made unto salvation] with out the visible Sacrament of baptisme, was declared in that theefe: and it then invisibly fulfilled when the mystery of baptisme is wanting by reason of instant necessity, and not of contempt of religion. And in the 23. chapter, thus: Even as in the theefe that through necessity lacked the corporall baptisme, his salvation was perfected, because through his godly faith hee had that baptisme spiritually: so when we have this piety ready, though we want that which the theefe wanted by reason of necessitie, yet is our salvation established unto us. And in his questions upon *Leviticus, lib. 3. cap. 84.* he affirmeth, that hereby it is gathered, that some have bin invisibly sanctified without the visible sacraments. *Bernard Epist. 77.* having alleaged these foresaid testimonies out of *Ambrose* and *Augustine*, joyneth this: Beleeve me, from these two pillars (*Ambrose* and *Augustine*) I am very hardly withdrawne. I say, that with these I confesse my selfe either to know aright or to erre, believing that a man may bee saved onely by faith, and a desire to receive this sacrament, though death afterwards, or any other invincible power doe prevent and anticipate the fulfilling of this godly desire. And it is worthy observation, whether it was for this, that our Saviour when he said, whosoever believeth and is baptized shall be saved, out of his head and vigilancie did not repeate, Whosoever is not baptized, but onely, Whosoever believeth not shall be condemned. Hereby intimating unto us, that onely faith is sometimes sufficient unto salvation, and that without it nothing is sufficient. *Innocentius* the third in his Decretalls in the chapter, *Apostolicam de presbytero non baptizato*, writeth thus unto the Bishop of *Cremona*: I answer thus unto your demand, that the Priest whom you wrote unto me to have died without the water of baptisme, because he continued in the faith of our holy mother the Church, and in the confession of the name of Christ, is absolved from his originall sinne, and hath attained the joyes of his celestiall countrey. This wee doe undoubtedly affirme. Looke also in the chapt. *Debitum de Baptismo, &c.* In like manner *Gerson* in the third part of his Sermon upon the nativitie of the Virgin *Mary*, saith: It is evidens that God doth not tye the mercy of his salvation unto the common lawes of Christian doctrine, or unto the sacraments themselves in such manner, but that without prejudice of the said lawes, hee can sanctifie the children that are not yet come forth of the wombe, with the baptisme of his grace, and the vertue of the holy Ghost. Wherefore it is the duty of women with child, —— diligently to pourre forth their prayers unto God, that if the child yet unborne doe perchance die before it can bee partaker of the grace of baptisme, that Iesus Christ that most high Priest would vouchsafe to consecrate and bleese it with his mercy, by prevenring [all impurenesse, sinnes] in the baptisme of his holy and blessed spirit. The Church (saith *Bles. in 4. distinct.*

distinct. 4. q. 2.) hath not yet (as I doe know) any generall helpe for the infants that are as yet in the wombe. But unto whom is the thought of the Lord revealed? —— Hee therefore thought good to institute remedies against this malady of sinne in the Church, by ministring the Sacraments unto such as may be knowne by the Church: but the remedies for those that are not yet come into the world, those hath he reserved in his owne onely power, whom at his owne pleasure hee can both blesse and sanctifie without other exteriour remedie; as we reade in the Scripture: hee hath alreadie dealt with some. Moreover, that which is but a privilege unto few, can hee impare unto whomsoever he will, who hath not bound his owne power unto the Sacraments. *Caietane* upon the third part of *Thomas* his summe, *quest. 68. art.* 2. and 2. averreth, that in the case of necessitie the desire of baptisme by the parents is sufficient for the salvation of the children. And this hee there confirmes by sundry reasons. And upon the same question, *art. 11.* hee proveth, that the child being in danger in the wombe may bee saved by baptisme, not done indeed, but in the desire of the parents; with some blessing of the child, and offering of it unto the Deitie, with invocation of the Trinitie. And this is very earnestly defended by some of the later Writers, as *Tilmannus Segebergensis. lib. de 7. Sacram. cap. 1. Thomas Elisius Neapolitanus, in clipeo adversus hæreses cap. de Bap. art. 3.* and *George Cassander, lib. de bap. infantium.*

3 The Fathers after the same manner held the supper of the Lord to bee necessarie for infants unto salvation, by an Apostolike tradition, *Dionysius Areopagita, De Eccles. Hierarchi. cap. 2. part. 3.* after the receavall of some rites of baptisme, adjoyneth: Lastly, the Priest bringeth him being thus made perfect, unto the most blessed Eucharist, and giveth him the deifying communion of the consummating sacraments. And likewise *cap. 7. part. 3.* This also (if the bishops doe teach Divinitie unto unfit auditors) seemeth rightly ridiculous, that infants not yet being able to understand any divine thing, should bee made partakers of sacred baptisme, and of the highest signes of the most blessed communion.

Will not those [infants] say at the judgement: Wee have done no evill, nor have we contemned Gods Sacraments to runne into prophane corruption, it is another sinfulnesse that hath destroyed us, our parents to us have proved parricides?

That which your brotherhood saith, that they [*Pelagians*] doe teach of infants, (saith *Innocentius* I. unto *Augustine, apud Augustin. epist.* 93.) that they may be signified with the reward of blessednes without baptisme, is most foolish: for unlesse they eate the flesh of the sonne of man, and drinke his blood, they shall not have life in them. This is also *Ambrose* his opinion, *Libr. de his qui sacris mysteriis initiantur. cap. 7.* and 8. and *Augustine, lib. 1. de peccat. meris & remiss. cap. 20.* as these words of his doe testifie: Dare any man affirme that this sentence belongeth nor unto infants? and that they may have life in them without the participation of this body and blood? because hee doth not say, Whosoever eates not, as hee saith of baptisme, whosoever is not borne againe; but, unlesse you eate, speaking as it were unto them who can heare and understand him, which infants cannot doe? But he that holdeth this, doth not observe that if this saying binde not all, —— it is needlesse for the elder age to observe it. And in the same booke and 24. chapter, From whence but from an ancient and Apostolike tradition (as I thinke) by which they hold it as a doctrine grounded in the Church of Christ, that no man can attaine either to the kingdome of God or to everlasting life, without baptisme or participation of the Lords supper. — If therefore so many and so great testimonies of Divinitie doe all consent, that neither salvation nor life eternall is to be hoped for of any man, without baptisme and the bodie and blood of Christ: in vaine doe we promise salvation unto infants without these. This *August.* doth almost every where affirme, *vid. epist. 23. & 107. & contr. 2. epist. Pelag. l. 1. c. 22. & cont. Iul. l. 1. cap. 2. & 43. cap. 12.* and to doth the Councill of Toledo, *can. 11. Ordo Romanus; Alcuinus de divi offic. cap. de Sa. Pasc.* and *Rabanus Maurus* in his first booke *de Instit. Cleric. cap. 29.*

4 The Fathers used some rites and ceremonies in Baptisme, which are now admitted in all places universally: as kissing of the child which was to be baptized: In *Cyprian. l. 3. ep. 8* use of milke and honie: in *Tertul. lib. 1. cont. Marcion.* use of milke and wine: in *Hieronie in Isa. cap. 54.* washing of the feet; which *Cyprian* saith, was instituted of Christ, to be observed for ever. *lib. de unitate Christian. Augustine* reckoneth a great company of rites now quite neglected: as he is *Symbol. ad Catechum. lib. 4. cap. 1.* & he shewes an use for the Baptizer to blow in the face of the Baptized, and also the party Baptized used to exufflate the Devill whom he renounced. This testifieth *Cyprian*, or rather the author of the booke *De duplici Martyrio*. Thou hast renounced perpetuall enmitie [with the devill] thou hast renounced all his pompes and pleasures, thou hast blowne them away, thou hast hissed them out, and sworne unto the doctrine of thy Redeemer.

And *Rabanus de Instit. lib. 1. cap. 27. Arnobius, Clarius*, saith, that the wicked powers are exufflated and blowne away by the baptized.

Then when he hath placed him [being arrected and reaching his hands towards the West] saith the Author of the Romane rite] he adjureth him under him to exufflate. So he doth thrice, and with his own rehearse the words of his abrenunciation: but the Romish Church hath

*His commentarie upon both articles is most sublimely and laudulently taken out of the late edition. Looke for the like in the edition of Paris 1511. or any other antient one.

hath alreadie long agoe abolished this custome and ceremonie.

6 In ancient times the water of baptisme was consecrated and blessed with prayers and ceremonies of oyle and the cresse, before the use and administration of it: and this they [erroniously] held necessary, because the water herby might receive the vertue of regenerating. This is mentioned by *Cyprian* in his 70 Epistle: by *Ambrose* in his first booke *de sacramentis ca. 5. et de iis qui mysteriis instituntur*, and by other authors, *Apud Aug. Tom 9.*

7 In the beginning of the Church (the purest times) they used to baptize out of the church in wells and rivers. *Walfrid. Strabo de rebus eccles. c. 26.* testifieth this in these words: Wee must know that at the first the beleevers were baptized simply in floods and fountaines. So was the Eunuch in the Acts of the Apostles. But in processe of time they ordained vessels for baptisme, called Fonts, but these at the first were used without the Church. You first entred the porch of the house of the font, saith *Cyril* in his first *Catech.* Thou built that Font that standeth betweene the two Churches, saith *Paulinus* in his 12. Epistle to *Severus*. Such a saying hath *Nazianzene* also in one of his orations. Then at length these vessells were appointed to be placed in the Parish Churches, by the decretalls. *dist. 4 cap. 106.*

The Sacrifice of the Masse.

1 A Sacrifice of Christ in the Masse, being proper, reall, and propitiatorie for the living and the dead, in the hand of the priest, was not admitted into the Church for the space of twelve hundred yeares after Christ: for is was not knowne in *Lumbards* time, *lib. 4. dist. 12.* And it differeth in all respects from the Sacrifice that the Fathers speake of. For first, they held the Sacrifice without transubstantiation, as hereafter shall bee manifested: but this is not so held. Secondly, the Fathers Sacrifice was offered by the whole Church, being the oblation of all the faithfull. Wee all (saith *Iustine, In dialogo cum Tryphone*) how many soever we be that are called after the name of Iesus Christ,—are made truly the Priests of God, as he himselfe testifieth, saying, that every where hee would have pure and acceptable Sacrifices offered him. And this is also proveable out of *Augustine, Contra Faustum, lib. 20. cap. 18.* Now the Popish Sacrifice is offered by the priest. Thirdly, the Fathers Sacrifice was sanctified by the faith of those that offered: Every mans Sacrifice (saith *Augustine, Contra hæreos Petilian. lib. 2. cap. 52.*) is such as—hee himselfe is that commeth to receive it: all things are pure unto the pure: yea in the very Mis-all the priest prayeth unto God to accept

A that Sacrifice as the Sacrifice of *Noah*: whereas on the contrary side the Papists Sacrifice doth sanctifie those that doe offer it. Fourthly, the Fathers Sacrifice was the whole action of the Supper: this new one is but the offering of the bread: To knit up all in a word; that was a typicall and figurative Sacrifice: this a substantiall one accounted, wherein Christ himselfe is offered unto God.

2 The fathers used to call the Supper of the Lord, or the whole action of the Supper, a Sacrifice: as they did also the whole forme of Gods religious worship: and that for divers respects, and in divers meanings. First, because there was therein an offering and giving of almes, bread, wine, &c. which are a spiritu-
B all Sacrifice, out of which the signes themselves in the communion of the Eucharist were taken, and the almes were bestowed upon the poore. But Christ (saith *Irenæus, lib. 4. cap. 32.*) giving counsell to his Disciples to offer the first fruits of his creatures unto God, not as to one that stood in neede thereof, but to shew themselves neither unfruitfull, nor ungratefull, tooke the creature of bread, and gave thankes, saying this is my body: And in like manner he confessed the cup, which unto us is of a creature, to bee his blood, and taught us a new oblation of the new Testament, which the Church receiving from the Apostles, doth offer throughout the Vniversall world, unto God that giveth us nourishment, being the first fruits of his gifts in the
C new Testament. Thou art rich and wealthy (saith *Cyprian, lib. de oper. & Eleemos.*) and dost thou thinke that thou dost celebrate the Lords mysteries, when thou never regardest the almes basket? comming to these mysteries without Sacrifice, and taking part of that Sacrifice which the poore hath offered? Amongst those, one *Hilarine* (saith *August. Retract. lib. 2. cap. 11.*) being moved, spoke bitterly against a custome then used at Carthage, of singing hymnes out of the Psalmes at the Altar, either before the oblation, or after the offering was distributed to
D the people. It is lawfull to offer nothing at the Altar (saith the fourth canon of the Apostles) but fresh eares of corne,——and incense at the time when the holy oblation is celebrated. And the Romane Missall saith, Lord receive the prayers of thy people, with the oblations of their Sacrifices.——Secondly, they used the name of Sacrifice metonymically, because in these oblations there was a repesentation of that Sacrifice that was offered upon the cresse, or like a spectacle or shew wherein the Sacrifice of Christs body and blood accomplished on the crosse, is shewed and delineate unto the eyes of the faithfull, described as it were in a table: and in this sense it is called *unbloody*: as a *Tragedy* which represented some bloody warre, is called an *Vnbloody warre*. For signes and Images are called by the names of those things whereof

whereof they are signes and Images: so that by this it appeares that an unbloudy Sacrifice is no reall Sacrifice. We offer (saith *Eusebius, lib. 5. ca. 1. 0. de demonst.*) an unbloody, and reasonable Sacrifice. And *Clement* in his constitutions *lib. 6. cap. 23.* saith, that all the bloodie Sacrifices of unreasonable creatures, were by Christ changed into a reasonable, unbloody, & mysticall Sacrifice, which is celebrated in remembrance of his death, by the signes of his bodie and blood. Wee celebrate an unbloodie sacrifice by our duty in the Churches, saith the Councill of Ephesus unto Nestorius. In *Basils Liturgie*, the offering is called the unbloodie sacrifice of mindes and soules. And *Lumbard* in the 4. of his sentences *dist. 12.* denieth that that which the priest offereth, is truly and properly a sacrifice, a propitiation, but he will have it so called, because it is a memorial and a representation of the true and sacred immolation and sacrifice which was offered upon the altar of the crosse. And a little after, These annuall commemorations doe but onely represent that which was done long agoe: and so make us to bee moved, as if wee saw the Lord upon the crosse. In like manner *Thomas Aquinas 3. part. q. 83. art. 1.* saith, that the celebration of the Sacrament it called immolation for two reasons: first of all, because as *Augustine* saith, Signes are called by the names of the things whereof they are signes, secondly, because by the Sacraments we are made partakers of the death of Christ our Lord. There is not therefore any iteration of that sacrifice which was finished upon the crosse, and is held by the Fathers to bee the onely and singular sacrifice. So it is held by *Augustine* in three or foure severall places, *viz. Enchirid. ad Laurent. cap. 33. & de Trinitate lib. 3. cap. 13. & lib. 3. contra secundam epist. Pelag. cap. 6.* Thirdly, the Sacrament is called a sacrifice by a metonymie, because it is a commemoration, and also a representation unto God the Father of the Sacrifice of Christ offered upon the crosse. In this sacrifice (saith the author of the booke *de fide ad Petr. cap. 19.* there is a thanksgiving, and a commemoration of Christs bodie which hee offereth for us, and of his blood which he the same Christ shed for us. We offer no diversitie of sacraments, as the high Priest, (saith *Chrysostome Hom. 17. in Hebræos*) but still one and the same, or rather wee make a commemoration of a sacrifice. And *Ambrose lib. 4. de sacram. cap. 6.* saith, Therefore in memorie of his passion, and resurrection,—wee offer unto thee as a sacrifice——: his bread.—— But this oblation is intentionall, not reall, and it is by the Fathers so called, after S. *Pauls* phrase, as they call it unbloodie. Looke *Eusebius* his testimonie, afore-cited, *lib. 1. de demon. Euang.* and *Clemens*. And in this sense the faithfull, in their prayers, doe offer Christ as a sacrifice, unto his Father for their sinnes, in being wholly caryed away in

A their mindes and affections unto that onely and true sacrifice, thereby to procure and obtaine Gods grace & favour unto them. Fourthly, it is called a sacrifice, because it is an application of the sacrifice offered upon the crosse, unto our selves by faith, by which we are as it were truely sprinkled with the blood of
B Christ. When the faithfull God offered (saith *Chrysostome lib. 3. de Sacerdotio*) it the Priest bowed upon the sacrifice, and powring forth his prayers there, pitty and all the communicants cast as it were a bloudy mist, that precious blood, doest thou think that the fire so swift doth the earth, or amongst mortall men doth not the dew, or rain, unlesse (as it were) by a divine the heavens, where being lightned of all earthly cogitations, thou dost with a pure and naked eye and soule, fall into a contemplation of the celestiall powers? Christ is offered upon the Crosse, and there was offered unto him himselfe (saith *Lumbard 4. dist. 12. in fin.*) & ibi he is daily offered in the Sacrament, because there is the commemoration of that sacrifice which was done but once. *Thomas Aquin. 3. p. q. 83. art. 1.* saith, that the celebration of the Sacrament is called a sacrifice, because by the Sacraments wee are made partakers of Christs death. In this sense was the celebration and participation of the Lords Supper, called the offering of the sacrifice, untill 800. yeares after Christ. *Regino. Chron. lib. 2.* It remained now my sonne (saith *Adrian* the 2. Pope, unto *Lotharius*) that you come unto S. *Peters* Confession, where we, by Gods help, will offer the saving sacrifice, not for much for the health of
C your body, as your soule, wherein you must partake with us, that by this participation of Christs body, you may deserve to be incorporate againe into the Church, from whom you seemed to be separated. And then the solemnitie of the Masse being ended, the Pope inviteth the King unto the Table of Christ, and taking the body and blood of the Lord in his hand, hee speaketh thus unto him: If thou dost know thy selfe guiltlesse of this forbidden—sinne of adultery,——come unto this table confidently, and receive this Sacrament of eternall salvation to the benefit of thy soule, and the forgivenesse of thy sins.
D Fifthly, it is called a sacrifice, because of the sacrifice of prayers, praises, and thankesgiving: from whence the whole Supper it selfe the Eucharist. *Iustin. in Apolog. 2.* describing the manner of celebrating the Lords Supper used at that day amongst the Christians, saith thus: We all arise and offer our prayers, which being finished, bread, wine, and water is brought forth, and he that is chiefe, offereth his prayers and thankesgiving, as he can, and the people sing unto him. It be fitteth us (saith *Irenæus lib. 5. cap. 34.*) to offer our oblation unto God, and so fit we our selves to be stirred unto God the Creator, in pure doctrine, and sincere without hypocrisie, in sure hope, in fervent love, offering the first fruits of all creatures

unto

unto him: and this pure oblation the Church onely offereth unto God the Creator: offering it with thanksgiving. Lastly, it is called a sacrifice by a Synecdoche, because in the supper we offer our selves unto God, to be consecrated unto him, and serve him in body and soule. This is the sacrifice of the Christians (saith *Augustine, de Civit. Dei, lib. 10. cap. 6.*) We christians many, are all one bodie in Christ, which also the Church doth frequent in the Sacrament of the altar, which is known unto all the faithfull, wherein is shewed unto them, that she her selfe is offered in that oblation, which she doth offer. But it is more plain (saith *Gregory Dialog. lib. 4. cap. 59.*) that when we death of things, we indeed sacrifice our selves unto God in conscience of that we bound unto, we that celebrate the mysteries of the Lords Passion should imitate that which we doe celebrate, that we may be a true sacrifice unto God for us, which we make our selves a sacrifice.)

3 The Fathers when they use the word sacrifice, doe speake after the Jewish manner, alluding unto the worship and sacrifices of the law. So that in difference of the offerings of the law, they call their very signes an unbloodie sacrifice. Christ did first of all offer unto God the Father, bread and wine an unbloody sacrifice (saith *Pborius in Oecumenius.*) And *Damascen* giveth these wordes of *Athanasius*: O mist not to burne oyle and waxe at the sepulcher, calling upon Christ the Lord, for they are acceptable unto God, and doe returne great recompence. For the oyle and the waxe are the burnt offering, and the offering of the unbloodie sacrifice is the propitiation.

4 To sacrifice, and to offer in the Fathers is understood by a metaphor of the celebration, execution, and action of all ecclesiasticall matters *tending* unto the worshippe of God. *Origen* upon the epistle to the Romans 12. for, circumcise, (saith) offer the blood of circumcision. And *Tertullian lib. 4.* against *Marcion*, calleth thanksgiving, oblation. And writing unto *Scapula*, for to pray for *Cæsar*, hee putteth, to sacrifice for the Emperour. And he used this forme of speach the more freely, because it was imputed as a crime against the Christians, that they would not sacrifice, nor offer for the Emperour. So in like manner *Eusebius Demonst. l. 1. cap. 10.* for to honour God, putteth, to sacrifice prayers and hymnes. And *Cyprian. lib. 2 epist. 3.* for, to celebrate the Communion, putteth, to offer the sacrifice of the Passion. And *Epiphanius Hæref. 79.* for, to preach the Gospell, putteth, to sacrifice the Gospell: And *Cyprian* againe, *Ser. 13. [epi. forme, 9. de Lapsis.* for, to celebrate the *Eucharist*, putteth, to offer the bread and the cup.

5 Sometimes, to offer sacrifice, and to offer the bodily and blood of Christ, is figuratively; to represent them in the Sacrament, not to offer any proper sacrifice, nor to offer properly. And in this sense they say that Christ is crucified and dead in the Sacrament. But there is no Masse, no not the canon of the Masse at this day, that saith that Christs bodie is *really, properly*, and *Sacramentally* offered. But suppose it be a reall sacrifice, doe now but marke the blasphemies of the canon, which teacheth first, that Christ is put up the hands of his Father; secondly, that the Father accepteth Christs bodie as the lambe out of the hand of *Abel*; thirdly, that Christ hath a mortall Mediatour: fourthly, that there must be an Angell to beare the bodie of Christ into heaven.

6 Most of the Fathers doe hold that *Melchisedech* offered not bread and wine unto God, but unto *Abraham* expressely. So affirmeth *Tertullian Contra Judæos, Ambrose de Sacram. lib. 4. cap. 3. & epist. ad Heb. cap. 7. Epiphanius hæref. 55. Chrysostome in Gen. hom. 36. & in Psal. 109.* the author of the questions of both the testaments, *q. 109. Damascene de fide orthodoxa, libro 4. cap. 14.* and *Leontius de sectis, 4. disput. 8.* Besides, they make a similitude betweene him offering bread and wine unto *Abraham*, and Christ offering himselfe unto us plainly on the crosse, parcly in the supper. Melchisedeke never dreamed of offering Christ unto the Father in the supper.

7 The supper of the Lord is called a true and full Sacrifice, not in that Christ himselfe is therein substantially offered, but it is true, both in the truth of representation, and truth of the effect of the Sacrifice of the crosse, which wee obtaine in the communion, and likewise it is called true, because therein the Church doth truly offer her selfe unto God, as *Augustine* testifieth, *lib. 10. de civit. Dei, c. 20.* and also because it is the figure of the truth, that is, of Christ offered, whom the Sacrifices of the old Testament did shadow. *Hierome* in his commentaries upon *Amos, cap. 5.* saith, that to fast, to give almes, and to promise chastitie, are true Holocausts, that is, whole burnt offerings.

8 The Phrase (*Missam facere*) used in some of the Fathers, *viz. Amb. l. 5 ep. 33.*) doth not signifie to say the Popish Masse, but to dismisse some out of the assembly. I remaining in my duty, began to dismisse them. Thus saith *Suetonius* in Caligula, *cap. 25.* And behold, after the Sermon the Catechumenists are dismissed (saith *Augustine, de temp. Serm. 237.*) [*sic Missa Catechumeni*] but the faithfull will remaine. And hereupon the communion was called *Missa* figuratively, because when it began, there was a dismission of some. And this order held for 600. yeares, as *Isidore* testifieth, *Origen. l. 8. c. 19.* Now the Popish Masse observeth no such custome. Therein is no dismission, nor doe all that remaine receive the communion, wherefore Masse indeed is the excommunication of the people. Unto *Gregory* of Tours, and Pope *Gregory* it is a new Phrase, and they out of propriety doe use *Missas facere*, for to celebrate the

the Supper. The word *Missa*, is but seven times (that I can finde) in all the Fathers that lived before those two, and that in a quite contrary sense.

9 Besides, *Missa* in the Fathers signifieth publike meeting to the communion, and to prayers, or the solemne dismission of that meeting, or even the forme of their religious worship. *George Cassander, præf. in preces suas*, saith, that the name of Masse and Collect, and to make Collects and Masses, is all one in signification with *συναγειν*, to meet together, *συναξεις ποιειν*, to make congregations, and *εκκλησιαζειν*, to gather together. And he addeth, that as there can be no Masse where there is no Collect, so there can be no Collect wherein there is no Masse. So doth *Epiphanius* the translator of the Tripartite history say, that a Collect is a prayer which is rehearsed in some collected congregation, and a Masse, because there is dismissions of some from that congregation. *Leo, epist. ad Dioscorum*, distinguisheth between the Masse & the sacrifice, And the Mileuitane Councell, *cap. 12.* taketh prayers and Masses both for one thing. So that the name of Masse had in those dayes a farre other signification than it hath now.

10 The table where on the communion is celebrated, is called an altar, not properly, but by a figure and allusion: and hereupon sometime it is called an altar, sometimes a table. The table of my spouse (saith the Author, *lib. de cultu. agr. Dom. in Augustine*) hath holy bread, and an holy cup. None say so (saith *Augustine. con. lit. Petil. lib. 2, cap. 47*) but those that receive life from the Lords table, as *Peter* did. And, *ad Bonifac. Epist. 50.* They rushed in upon him with horrible violence, and furious cruelty, with clubs, and such like weapons, as he stood at the altar, ——— breaking downe the wood of the said altar most barbarously. And the Fathers deny (some of them) that they have any altar properly taken. *Celsus* (saith *Origen, libro 8. contra Celsum,*) saith, that altars, and images, and temples, doe flye from us, lest they should be built. Our altar (saith *Clemens Alexandrinus, Strom. 7.*) is an earthly gathering together of such as doe apply themselves to prayers. And a little after. A just soule is a truly sanctified altar. *Arnobius, l. 6. contra gentes*, saith, that the heathen did accuse the Christians, because they did not make them altars. About the 400. yeare the use of altars began, but not for sacrifice, but for the honour and memory of the Martyrs, as the 5. Councell of Carthage doth record, *capite 14.*

11 Sometimes the Fathers doe use the word *sacrifice* abusively. So doth Saint *Ambrose* in his booke *Ad virginem lapsam*. If thou hadst died as others do (saith he) thy parents would have sorrowed a little, because of naturall affection: but they would have exulted in joy, that they hadsent an unspotted virgin before them, a living sacrifice unto the Lord, and a propitiatrix for their sinnes. And of his brother *Satyrus*: Unto thee Almighty God do I offer this innocent soule, unto thee I offer this my sacrifice, accept of this brotherly gift, of this priestly duty: I doe send these my sacrifices before me.

12 The oblation for the dead, and the oblation of the dead, do differ greatly. The offering of the dead was money gathered of the living before their death, for the use of the poore. The other was money gathered by others, for to make commemorations for the dead, and to give thankes for them. *Origen* upon *Iob, libro tertio*, saith, that the Christians did use to give meate, and other gifts, at the memorials of the dead, for the use of the poore, and the clergy. *Augustine, de Confess. lib. 6 cap. 2*, saith, that his mother carried with her, potage, bread, and wine, unto the memorials of the Martyrs and Saints. But yet *August.* doth reprehend this custome in his 8. booke *Decinitate Dei, c. 27.* Whosoever use to carry their banquets thither (saith he) which truly the better Christians do not observe, and in many places of the world there is no such custome) yet whosoever doe this ——they will have them sanctified there, —— in the name of the God of Martyrs.

13 The Fathers were of opinion, that the oblation in the Supper did benefit the damned, as *Augustine* saith, *Enchirid. cap. 1000*, to make their damnation more tolerable, which is also confirmed by *Innocentius I I. in capite cum Marthæ. de celebr. as. Miss.* in his decretals: And they held also, that it helped the Saints: witnesse *Cyrill, contach. 5. Cyprian, epist. 34. & 37. August.* in his 22. booke, *de civit. Dei, cap. 10.* & *Chrysostome* upon the Acts, *hom. 21*, also they held that hereby their reward might be increased, *Chrysost. hom. 32, in Matth.*

14 These phrases, to offer for the dead and to sacrifice for their sleep, used in *Tertullian*, and *Cyprian*, do signifie nothing else but to rehearse their names in the Communion, and to give thankes for them, and to shew other signes of joy, by banquets, doales, &c. Looke in *Cyprians* ninth epistle of his first booke; and in his 14. Epistle of his third booke; as also in *Chrysostomes hom. de Martyribus*. In this sense the Lords Supper for 400. yeres after Christ, was called an oblation, or a sacrifice for the dead, because ther was therin continued a commemoration for the dead.

15 The Fathers sometimes doe plainely disallow this proper, reall, externall and often offered sacrifice of the body and blood of Christ for the remission of sinnes. *Lactantius; in Epitome divin. Instit. capite 2*, saith, that those things which are done with the hands, or without a mans selfe, are no true sacrifices. Truly I, saith *Iustine Martyr contra Tryphon.* do account prayers and thanksgivings, if they be performed by worthy men, for the onely perfect and acceptable sacrifices unto God; for those onely are the things which

the Christians have received to execute. We ha ve our sacrifices, saith *Cyril* of Alexandria, *l.* 10. *contra Iulian:* namely, spiritual and mentall; —— for we offer unto God a sweete smell, all the vertues, faith, hope, charity, justice, continence, obiedience, gentlenesse, perpetuall praises, and other vertues. For this sacrifice, being not carnall, but pure & plaine, in the incorporall nature thereof is befeeming unto God. And the offerings of mentall fragrancy are the meanes of a truly honest life. And a little after: Because we haue served God better than they [the Patriarches] sacrificing spirituall things unto God, and using the spirit in stead of sensible fire, let not *Iulian* accuse us by asking us, why wee bring not sacrifices unto the altar? And againe, We sacrifice mentally & spiritually the sweet savour of vertues, as it were consecrating them unto God. Christs blood (saith *Aug. contra Aduers. leg. lib.* 1, *cap.* 18) being the singular and onely true Sacrifice, was shedde for us. And indeede the Fathers ascribe the power of getting Gods favour, and the effect which they hoped of the Sacrament, unto the prayers and almes then offered, not unto the operation of the act. The greatest helpe of soules (saith *Cyrill* of Ierusalem, *Mystag.* 5.) is the prayer of that holy and reverend mystery which is upon the altar. Wee entreate for the dead (saith *Augustf. De cura pro mortuis, cap.* 18) either with the sacrifice of the altar, or of prayers, or of almes. And *Chrysostome, Hom.* 3, *in Philip.* saith, that the people lifting up their hands at the time of offering, did appease Gods anger in praying for the dead. Wee call upon God for them (saith *Bede in Psalm.* 48.) by solemnizing of masses, and by almes deedes. So that the Supper of the Lord is called a propitiatory sacrifice, because it representeth the Sacrifice of the crosse, and is the meanes that we making our solemne prayers, doe obtaine our petitions.

16 The Masse had this originall: first, the Supper of the Lord was celebrated in most simple and plaine manner: secondly, it began to admit some increase of ceremonies, especially the offerings for the dead; which was but a gratulation for them, and a thanksgiving untill 200. yeares after Christ: thirdly, prayers for the dead got entrance into the Supper, about the 400. yeare, and then came in Purgatory, and then redemption of soules from thence, by Masses. About the 780. yeare of grace, *Gregories* Masse was publikely taken vp in the Churches of Italy, whereas before, *Ambrose* his Masse was of more generall use: fourthly, the disputations of the transubstantiation began about the yeare of grace 840. and was concluded in the Councell of *Laterane* by *Innocent* the third: after which, came in the offering of the body and blood of Christ upon the Altar: and after that, followed the inclosing of them, carrying them about, and adoration of them.

Therefore when we doe reade these tropicall speeches of sacrificing, *and* offering, *in the Fathers, we must not beleeue that they did admit any other propitiatory sacrifice, but onely the passion of Christ, being the onely sacrifice of the whole world, nor that they accustomed to celebrate the Popish Masse.*

Communion under one kinde.

1 THe Church of Rome for above 1000. yeares after Christ, used both the kinds in communion. This *Cassander* teacheth in his Defence of his booke intituled *de officio pij viri.* The vse (saith he) of the blood of our Lord, together with his body in the ministring of the Sacrament, is both of the institution of Christ, and observed by the custome of the whole Church, for above a thousand yeares, and unto this day of the Easterne Churches. And although the use of one kinde came up about the yeare 1200. yet the most learned of those times never taught that it was necessary so to be observed. But this communion under one kinde (against all institution of Christ) was decreed, defined, and determind as a publike law in the Councell of Constance, about the yeare 1414. *Cusanus, epistol.* 3. *ad Bohemos*, seemes to impute this change unto the Councell of Laterane, *ann.* 1215. But *Biel, lect.* 84. *in Canonem*, saith plainely, that it was a question held in controverse untill the decree of the Councell of Constance. *Micrologus* writeth thus of the custome of the Church of Rome about the yeare 1080. It is not authenticall (saith hee) that some doe dip the Lords body [into the chalice] and minister it unto the people thus moystened, as the perfect communion: for the Romane Order doth contradict this custome, because upon good-Friday it doth command us to consecrate wine that is not consecrated with the Lords prayer, and putting in of the body of the Lord, that the people may have a full communion——. And Pope *Iulio* writing unto the Bishops of Egypt doth absolutely prohibit this dipping of the Sacrament, and teacheth that the bread and the cup are both severally to be received as Christ ordained. Wherevpon S. *Gelasius* ——— doth command them to bee excommunicate that having received the body of the Lord, doe abstaine from partaking of the cup also: for hee in the said decree affirmeth, that such separation of these sacraments cannot be done but with mighty sacrilege, *De eccles. obser. c.* 19, *& de consecra. d.* 2. *c. comperimus.* In *Peter Lumbards* time, *ann.* 1150. the sacrament was received under both kinds, that it might appeare (quoth he, *l. Sent.* 4, *d.* 11) that Christ tooke upon him our whole nature, that hee might redeeme our whole nature: for the bread had reference unto the body,

body, and the wine unto the soule: therefore it is celebrare in both the kinds, to signifie unto us Christs receiving of body and soule, and our freedome of body and soule. *Leo, Ser.* 4, *de Quadrag.* saith, that it is a sacrilegious hypocrisie of the Manichees: to receive the body and reject the blood. *Rhemigius* Bishop of Rhemes, that lived about the yeare 470. made these verses to be engraven upon the chalice, as *Hincmar* testifies in his life. *Hauriat hinc, &c.* in English thus.

Hence let the people in that sacred blood.
Which Christ did bleed, drinke out their soules best good.

These vowes, Rhemigius, Priest, doth pay his Lord.

And the said *Hincmar* doth record, that the same chalice was in his time afterward given unto the Normans for the redeeming of the Christian captives. The cup (saith *Hasmo, in* 1, *Cor.* 10.) is called communion, as it were a participation, because all doe communicate therof. The Lord (saith *Rhanus Maurus, de Instit. Cler. lib.* 1 *ca.* 32.) first consecrated the Sacrament of his body and blood, with benediction and thanksgiwing, and delivered it unto his Apostles, which they in imitation of him so did, and taught their followers to doe the like: which now the whole Church over all the world doth generally observe. Onely the benediction of the Bishop, or Priest (saith *Amalarius, lib.* 1, *de Offic. in præfat.*) is sufficient to consecrate the bread and wine wherewith the peoples soules are to be fed unto salvation, as the Apostles did in the Primitive Church. And *cap.* 24, Christ tooke the bread into his holy and reverend hands: ——. And in like manner the cup, as *Cyprian* saith to *Cæcilius*, We finde not our selves keepers of the precept, unlesse wee doe that same that the Lord did, and mingling the cup in like manner, we depart not from the divine commandement. Now though *Cyprian* doe conclude his saying about the mixing of wine and water; yet we may understand, that this is to be fulfilled of the whole institution of the Lord, wherein there is his commaund, and the Apostles observation; and of like effect unto this is that of *Walfrid:* in his booke *de rerum ecclesiasticarum exordiis & incrementis*, the 22. chapter, What soeuer he be (saith *Anselm, super* 1 *Cor.* 11.) rich, meane, or poore, clergy, monk, or lay-man, that shall receive this body, and drinke this blood of Christ unworthily, shall be guilty of the body and blood of the Lord: hee eateth and drinketh it unworthily, that celebrateth this mystery in any other order than Christ hath delivered it in Scripture. The prescription of the forme (saith the Author *de cœna in Bern.*) is in bread and wine —— and the kinds of bread and wine are both set forth, to shew, that the full and perfect refreshoning in receiving the body & blood of Christ. But all these proofes (saith *Illerius Magdeburgensis Magdeb.* 9.) it is gathered, that Christ delivered his body under the one forme of bread, and his blood under the other forme of wine, and taught it to be thus celebrated. And seeing Christs actions are our instructions, he delivered these two most certainely for us to observe, and therefore we give the body under one kinde, and the blood under another. This Sacrament (saith *Thom. in* 1 *Cor.* 11 *lect.* 5) is given under a double kinde for three respects. First, for the perfection thereof: because it being a spirituall refreshing, must haue a spirituall meate, and a spirituall drinke. For the corporall feeding is not made without meate and drinke. —— Secondly, for the signification thereof. For it is a memoriall of that Passion wherein Christs blood was separate and drawne from his body: and therefore herein the blood is offered severally from the body. Thirdly, because of the saving effect of this Sacrament. For it helpeth the salvation of the body, and therefore is the body offered; and it helpes the salvation of the soule, and therefore the blood is offered. For the soule is in the blood, *Gen.* 9. And in his 6. Lection he saith, that both (bread and wine) belong to the perfection of this Sacrament, as wel to shew the perfection of the refreshing, as for the representation of the passion, and also for the effecting of the salvation of body and soule. And this is also the opinion of *Hales*, 4. *par. summæ qua.* 35. *memb.* 1 and *Cassalius de cœna, l.* 12, *cap.* 25.

2 The communicants used to carry home not onely the bread, but the wine also. This testifieth *Nazianzene, in Gorgon. ad nepotem:* and *Hieron, ad Rusticum.* And againe, where we finde the Fathers to make mention of the bread alone, it is a signe called *Synecdoche partis*, whereby part is put for the whole; or else they doe take the name of bread only for the bread dipped in the wine.

Wherefore the ministring of the Lords Supper under one kinde, is contrary to the ordinary custome of the whole and universall primitive Church.

Private Masse.

1 A Kinde of private Masse wherein the Priest onely receiveth the consecrated forme, without communicating to others, was never known in the most ancient and purest antiquity, for the space of 800. yeares. The Supper of the Lord (saith *Hieronim, in* 1 *Cor.* 11) ought to be common to all, for he gaue the Sacraments equally unto all the disciples present. And in 3. *cap Sophon.* he telleth how the people did communicate of the blood of *Christ. Idem, 3. in Eph.* also condemneth this private Masse in these words: In vaine do we offer this daily oblation, in vaine do we stand at the altar, there is none that doth partake with vs. This I speake not to invite you to receive in any fashion, but to make

yourselves worthy of these mysteries. And *in 1. Cor. 11. homil.* 27, thou dost not communicate of that which is common: for it was broken equally to all, and equally diuided. Some require a communion still in the Masse, and indeed so I confesse did Christ ordaine it (saith *Erasmus, epist. ad Iulium Pflugium*) and so in ancient times it was obserued. Yea the Papists themselves confesse, that in the Primitive Church it was set downe, that the faithfull should communicate every day, as *Durandus, in rational. lib. 4. cap 53.* and *Hugo Cardinalis in Luc. cap. 24.* doe both confesse. *Cusanus* in his 7. epistle to the Bohemians, saith, that all that were not prepared to receive the Eucharist, were put forth of the Church. And the Councell of Mentz doth prohibite the Priest to receive alone, because they held it as an absurd thing to say, the Lord be with you, when there was none to answer. Looke in *Reginald Poole* his 1. booke *de Eccles. Discipl. c. 191.* If any one doe not communicate, let him give place, saith *Greg. dialog. lib. 2. capit. 23.* And *Charlemaine* made a law, that all the faithfull should communicate, and attend at the Masse, without any other further intreaty, *Leg. Francia, lib. 1. cap. 132.* And it seemes, that about *Walfrids* time these solitary masses began, though he himselfe doth disallow of them. In the whole masse, saith he, *de rebus Eccles. c. 22.* we doe pray chiefly, and as it were by name for them that doe offer and communicate. And we may —— say, that the rest persisting in the faith and devotion of these that offer and communicate, are partakers of the said oblation and communion. But although when the Priests onely doe communicate in their masse, it may bee understood that those doe partake with him, for whom these offices are celebrated, and whose person the priest doth execute in some Responsories: yet wee must confesse that that is the lawfull Masse, wherin there is present the Priest, the answerer, the offerer, and the communicant, as the forme of the canon, and the plaine course of the prayers do shew. The prayers (saith *Microlegus cap. 19*) which are said after the communion, are not for them that ate to communicate, but for those that have already communicated: therfore whosoever doe desire to bee helped with the blessings of these prayers, let them not neglect to receive the communion before they be said. And *cap. 18.* hee saith to the same effect; And indeed in the yeare of grace, 1080. in the Church of Rome all were bound to communicate after the breaking of the bread. *Radulphus Ardens* in his homily upon Easter day saith, that there are two kinds of receiving, spirituall and sacramentall, and of the later he saith thus: Now it standing my brethren, all Christians must communicate spiritually, yea sacramentally when they have time and place. And therfore in the Primitive Church all the Christians used to communicate every Lords day: thus saith he, that lived about the yeare 1050.

2 Private Masses had their first originall amongst the friers in their cloysters. For *Gregory, l. 4. Indict. 14. epist. 43. alias c. 87.* doth forbid publike Masses to bee said in one certaine Monastery, lest there should be any occasion of popular meetings in the private houses of the servants of God. And *l. 5. epist. 46. alias c. 146.* he doth inhibit publike Masse to be said in a certaine place, and yet alloweth Masse to be said therein. Looke also in the 71. epistle of his 7. Booke. *Odo of Cambray* in his exposition of the canon, saith, that whereas at the first they never had Masse, without convention of the people together for communion, afterward it grew to a custome in the Church, to have private and solitary Masses, especially in cloysters.

Mixture of wine and water.

1 THe mingling of the wine with water, was a general custome in al hot countries, for allaying the strength of the wine, as *Lyra* testifies *in 1. Cor. 11.* and hereby it is proved so to be, because the water was put in after the consecration, as appeares in that Masse which is called *Chrysostomes*. But this was none of Christs institution, as the Fathers doe hold, for *Chrysostome* saith, that Pope *Alexander* was the first that mingled water with the wine, *Hom. 83. in Mat. Polyd. l. 5. c. 9.* And *Augustine l. 3. de consensu Euang. capite 1.* saith, that these words, [I will drinke no more of the fruit of the vine] are to be understood of the cup of the Eucharist. And the Armenians for above a thousand yeares together, used pure wine without any mixture of water therewithall, as *Otho Frisingensis* testifieth, *lib. 7. c. 32.* But out of a custome it grew to be a ceremony signifying a mystery. Afterwards the *Aquarij* used only water, without any wine, against whom *Cyprian* proveth the use of wine, but not of water mixed with wine.

2 The schoole-men hold this mixture to be no essentiall part of the Sacrament, and namely, *Thomas, part. 3. q. 74. art. 7.* and *Scotus, in sent. 4. dist. 11. q. 6.* the two chiefe. And likewise *Hales, Bonaventure, Richardus*, and *Durand*, as *Ioseph Angles, in 4. dist. 8. art. 6.* testifies in his comment upon the sentences, adding that this is the common opinion of the Doctors. Yea *Bellarmine* himselfe is not ashamed to confesse this, in his first booke *de Sacr. Eucharist. cap. 10.*

Keeping of the Sacrament.

1 THe Fathers used to keepe the Sacrament, not for any adoration, or publike bearing it about, but for their private use in the dayes next following.

Shall not the husband know (saith *Tertullian, l. 2. ad vxorem:*) what thou dost, secretly taste before thy meate? And if he doe know, hee doth beleeve that it is but bread, not that which it is called. And hereto belongeth that of *Hieromes* relation, concerning the custome of the Romans of receiving every day, and that (as it is probable) in private houses, *epist. 50 ad Pammachium, & epist. 28. ad Lucinium.* Every one of the people (saith *Basil, in epist. ad Cæsaream Patri. in Alexandria* and *Egipt.*) hath the communion in his house, receiving it of the Priest that consecrateth and distributeth it.

2 But this reservation of the Sacrament was alwayes in private houses, not in the Church, as now it is amongst the Papists, who keepe it for curing the sicke, which was not done by the Fathers.

3 And this reservation was sometimes found fault with all by the Fathers. Our Lord (saith *Origen, In Levit. Hom. 5.*) did not lay up the bread which hee gave to his Apostles. ——nor did hee bid them reserve it untill the morrow. If there be any man (saith *Concilium Cæsaraugustanum, capi. 3.*) that is proved not to eate the Sacrament in the Church which he receiveth, accursed be he for evermore: and all the Bishops did cry out altogether, accursed be he, *Concil. Tolet. 1 cap. 14.* If there be ought remaining of the sacrifice (saith *Clement* in his 2. epistle unto *Iames.*) let it not bee reserved untill the morrow, but let it be rid away by the care of the Clergy. And *Hesychius* upon *Leviticus*, saith, *lib. 2. c. 8.* that the remainder is to be burned with fire: others, that it was to be given to the children. Looke *Nicephorus* his 17. booke, and 15. chap.

Use of the Latine tongue in the Service.

1 IN the purest Churches, for the space of 800. yeeres at least, the duties of Christianity, or divine prayers, &c. were never performed in a tongue unknown to the people. Both the Priest and the people (saith *Chrysostome, Hom. 18. in 2. Cor.*) say the same common prayers, and all doe say one thing. It behoveth, saith *Isidore. De eccle. offic. l. 1. c. 10.* that when we sing, we sing altogether, & when we pray, that we pray altogether, and when the lesson is read, that silence be made, and that all doe hearken to it with attention. ——And therefore the Deacon with a cleare voyce doth warne silence, that there bee an unity kept amongst all, as well when they sing, as when the lesson is read, that whatsoever is preached unto all, may be equally heard of all. Let every one pray, saith *Origen* against *Celsus, lib. 8.* unto the Lord in his native and mother tongue. Here is a dissonance of voyce saith *Hierome, Tom. 1. epist. 17.* but an unity of religion, & almost as many quiers of singers, as there is diversity of nations. Let the onely Trinitie, saith *August. Epist. 178.* be praied unto for mercy, of all both Latines, and Barbarians, let no tongue how barbarous soever, bee made an alien from praising one God. And the *Rushens, Armenians, Egyptians*, and *Ethiopians*, had all their divine service in their vulgar tongue: and the *Moravians*, in that Slavon tongue by a grant from the Pope. And the celebration of divine service was in the yeare 1215, granted by *Innocentius* the third, *In Concil. Lateran. c. 9.* unto divers places according to the diversity of the tongues: this is also confirmed out of the decretals of *Gregory 1. titul. 31. ca. Quoniam plerique, &c.* In the Primitive Church (saith *Lyra, In 1. Cor. 14.*) benedictions, and all other common [devotions] were performed in the vulgar tongue. And in the Councell of Mentz, *capite 45* (about the yeare 813) it is permitted unto him that cannot otherwise learne the Catholike faith, and the Lords prayers, to learne them in his mother tongue.

2 If a strange tongue at any time were used in divine service, yet it was understood of the hearers. For so was the latine tongue, and although it were not the mother tongue, in all places and provinces of the Romane Empire, yet it was understood generally in them all for the space of 700. yeares & more. In the Provinces of *Affrike* they spake Latine: and the French men generally did all understand this tongue. In the 3. Councell of Terwin, about the yeare, 770. *cap. 17.* the Homilies are commanded to be translated into the more barbarous Romane or Dutch tongue, that they might bee the easier to bee understood. And it is credible, that the Britaines understood this tongue also. For marke what *Bede hist. Angl. c. 1. c. 1.* saith, *Britany* (quoth he) at this present doth search out, and professe one and the same knowledge of highest truth, & true highnes, in five severall tongues, the English, Brittish, Scottish, Pictish, and Latine, which now through the meditation of the Scriptures, is growne common to all other. And *Valerius Maximus, lib. 2. capite 1.* doth testifie, that the Romane magistrates did seriously endeavour to have their language diffused abroad; because it was not lawful for the Greekes to deale with the Romans concerning any thing, but in the Latine tongue, though they did it in Greece or Asia. And *Cambden* that most excellent Antiquary, in his *Britannia* saith thus: If there be any man that will not beleeve that our Britans used the provinciall tongue of the Romans, surely he knowes not how earnestly the Romans laboured to have all the Provinces speake Latin, nor doth he marke what a sway the Latin hath already in our vulgar tongue,

to let passe the authority of *Cornelius Tacitus*, who saith, that in *Domitians* time the *Britaines* studied for the eloquence of the Latine tongue. Thus he. Now afterward when the Empire began to incline, and the Latine became corrupted by the Gothes in Italy, yet the use thereof remained in matters of religion, as before, by reason of the old customes, which by greater reason should have beene abrogated. But now it is held laudable, yea necessary to worship in Latine, that is, in an unknowne tongue.

3 Any tongue whatsoever, even the Latine it selfe, unto those that understand it not: is barbarous: as *Ovid* in his *Tristia*, saith rightly, *Barbarus hic ego sum, &c.* in English thus:

I am but barbarous in this strange land,
For no man here my speech can understand.

Looke *Chrysostome* and *Haimo* upon the 14. of the first to the Corinthians.

Transubstantiation, or reall presence.

1 THe Fathers when they speake of the Supper, haue many and diuers tearmes which may signifie conversion. *Ambrose, lib. 4. de Sacram. c. 4.* doth use the word *conversion*: and *l. de iis qui mysteriis initiantur, cap. 9.* the tearme of *mutation*. And *Cyprian de cœna*, said, the bread is [*mutatus*] changed, not in shape, but in nature. *Origen* against *Celsus, lib. 8.* saith, that the bread by prayer is made [*fieri*] the body: And *Gaudentius Tractat. 2. de Exodo*, saith, that of the bread is made [*effici*] the body, and of the wine the blood. *Eusebius Emissenus, hom. 5. de Pas.* saith, that the priest by a sacred power doth convert [*convertere*] the visible creatures into the substance of the body and blood of Christ. And againe, that the bread doth passe (*transire*) into the nature of the Lords body. *Anselme, epistol. de corp. & sang. Dom.* saith, that the bread doth (*migrare*) go into the body. And *Fulbertus, epist. ad Berengarium*, saith, that it is transfused (*transfundi.*) *Algerus, l. de Sacram.* saith, that it is transferred and transposed (*trajici & transferri*) into the body. But the ancient Doctors, when they doe speake of this change and conversion of the bread, doe meane the change of the use and condition of the bread, and not of the substance. And therefore in the reading of them, we must distinguish the sacramentall mutation of these signes in signifying and sealing, from a substantiall mutation. And wee ought to hold directly, that they never knew of transubstantiation (*untruly*) for at least 800. yeeres after Christ, but rather condemned it. *Cyprian* (or whosoever was the author of the Sermon, *de cœna*) saith, Bread retaining the forme of bodily substance. And *Ambrose, de Sacr. lib. 4. cap. 4.* saith, They are what they were, and yet are changed into other. And *Theodoret, dial. 2.* The mysticall signes doe not leave their propet nature after consecration. And *Gelas. con. Eutyc.* The signes doe remaine in the propriety of their nature. And *Walfrid. cap. 16.* He delivered the Sacrament of his body and blood unto his disciples in the substance of bread and wine. And *Paschasius. de corp. & sang. Dom. 10. alias 28.* Bread strengtheneth the heart of man, and wine comforteth, —and therefore this mysterie of our salvation is rightly celebrated in the same substance. The like unto this hath *Bertram.* And *Paschasius* againe, *ca. 17, alias 46.* Therefore my sonne when thou commest to communicate of this mystery, open the bosome of thy minde, cleanse thy conscience, and give not thy selfe to receive that onely which the peece of bread containes, but that which faith receiveth, because that in Christ is contained the fullnesse of divinity. Hereby it is evident, that the canon of the Masse for 900. yeares, was never held to bee meant of Transubstantiation, nor was there in all that time any mouthly receving of Christs true body dreamed of. Besides, *Druthmar*, that lived about the yeare 800. understood the words of the canon to be spoken of the spirituall changing of the bread into Christs body, and the wine into his blood. For these are his words upon this place of Scripture (*And taking the cup. Matt. 26.*) Thus the Lord commanded us to doe, changing spiritually the bread into his body, and the wine into his blood, that by these two we might remember what he did for us, concerning his body and bloed. And *Amalarius* about the yeare 810. understandeth the words of the canon without either Transubstaniation, or reall presence, *l. 3. de eccl. offic. cap 23.* And *Walfrid. ca. 16.* After the solemnities of the old Passeover, he delivered the Sacrament of his body and bloud, in the substances of bread & wine, and taught us to celebrate them in memory of his passion. *Nicetas Choniates, Thesaur. l. 4.* writing against the *Acodrugi*, that would not have mysteries represented in corporall things, saith, That the institution, wherein our Saviour used bread and wine for the salvation and reformation of mankinde corrupted, was not such as wanted bodily things. Wherefore the Fathers when they speake of the changing of the nature of the bread, doe meane the change of the propriety onely, whereby of bodily susteriance, by the power of the deity, it is made a food for the soule.

2 In ancient times it was the whole universall and orthodoxall consent of the Church, that that very bread which Christ broke, (and not any other thing under the figure of bread was his body. And this is the doctrine of *Irenæus, Justine Martyr, Tertullian, Cyprian, Theodoret, Chrysostome, Ambrose*, and *Augustine*.

And

And therefore these never so much as dreamed of Transubstantiation. Which may be convinced by these seven reasons following. 1 First, because the Eucharist was reserved in private houses for every one to receive: Being dismissed (saith *Cyprian* of one, *De spectaculis*,) and bearing with him as the manner is, the Eucharist, &c. 2 Secondly, because they used to send it by children unto the sick, as *Eusebius* testifieth in his 6. booke and 43. chapter. 3 Thirdly, because it was used to be carryed about in such meane manner, as namely, the body in a wicker basket, and the blood in a glasse, as *Hieromes* testifieth of *Eusperius* Bishop, *epist. 4. ad Rusticum*. 4 Fourthly, because the Bishops used to send it unto others [as it is probable] for salvations sake. Witnesses *Irenæus. ep. ad Victor. apud Eusebium lib. 5. cap. 23.* and *Nicephorus, lib. 4. c. 39.* 5 Fifthly, because they used to give it unto Infants, as *Augustine lib. 3. ca. 10.* and almost in every worke of his doth testifie. 6 Sixtly, because if there remained any parcells of the Eucharist unreceived, the young children that used the Church, were called to eate them up. This *Euagrius, libro 4. capite 35.* recordeth, and *Nicephorus* in like manner, *libro 17. capite 25.* 7 Seventhly and lastly, because it was a custome in the ancient Church to burne the remainders of the Eucharist, as *Isychius, libro 2. capite 8.* upon *Leviticus* doth affirme.

3 Afterwards begun the disputations of Transubstantiation; but not as yet approved as an article of Faith, nor concluded of in *Lumbard* his age, which was about the yeere 1145. for he, *lib. 4. d. 11.* saith, that if it be demanded of what sort this conversion is, whether formall, or substantiall, or of some other kinde, I cannot sufficiently define; yea the Church for a whole thousand yeeres taught no other then spirituall receiving of Christ, and all the Fathers of those times understood the words of the supper to bee figuratively spoken. Whereforeit is a most impudent and faithlesse part of *Bellarmine* to cite 32. writers for the opinion of transubstantiation.

4 But in the yeere 1215 *Innocent* the third determined the manner of this conversion, in respect of the name, calling it Transubstantiation: and for the thing it selfe, *Leo* the 9. determined it, in a conventicle held at Rome, *ann. 1049.* And *Nikholas* the second also in his decretalls *de consecratione. Ego Berengarius*, in the yeere 1060. And yet *Berengarius* abode in his true opinion of the Lords Supper, untill the day of his death, and therefore is said to have seriously detested that absurd recantation. *Hildebertus Cenomanensis* doth praise him. And *Lanfranke* condemneth him as a violator of his recantation, and unconstant in his opinion. And indeed there is not a Papist in the world that will defend the recantation in *Gratian* set downe by *Nicholas*, because he saith that the body of Christ is sensibly crushed with the teeth. And divers of the schoolemen (as *Biel, In 4. Magistr. 47.* & *Richardus de Mediavilla, in eod. 8. q. 1.*) do condemne it as an erroneous assertion.

5 Now the most learned schoolemen after *Innocentius* doe disagree both in the thing it selfe, and in the manner of explaining what the pronowne [*Hoc*] this, doth signifie: and demonstrate properly in these words [this is my body] *Richardus de Mediavilla, in 4. d. 11. quæst. 1.* expoundeth it thus; This) that is, something being under this sensible forme, is my body. Or thus, That which will be forthwith present under this sensible signe which is seene, is my body. *Thomas Aquinas 3. part. q. 78, in corp. art. Hoc*, (this) that is, that which is contained in the generall under these kinds, is my body. *Bonaventure In d. 8. in 2. par. dist. art. 1. q. 1.* thus. This) that is, the substance of bread: and he will have (*est*) is, to signifie (*fit*) is made, or (*transit*) is changed or (*convertitur*) is turned. *Scotus In 4. dist. 8. in 2.* thus: (this) that is, this singular essence, or *ens* is my body. *Marsilius in 4. quæst. 6. art. 1.* thus: (this) that is, that into which this bread is changed, is my body. *Occam quodlib. 2. q. 19.* thus (this) that is, this body, which will be forth with under these formes, is my body. But *Peter of Aliacum in 4. Sent. q. 5. art. 1.* saith, that it is not necessary for the Priest that consecrateth rightly to demonstrate any thing by this word (this:) or that he should understand any thing by that word more than by a word that hath no significacion, because this word is only given us as a signe, whereby we may know that whē these words are rightly pronounced, the body of Christ is immediately under these signes, by Gods good pleasure. *Holton. In 4. sen. q. 3.* saith, that by this pronowne (*Hoc*, this) is signified that which remaineth under both the termes of transmutation, and be that which is only accidents sensible, and no substance. *Biel, lect. 48. in cano. Missæ.* saith that (This) that is, this content, into which the bread is to be turned, *&c.* in some part of time which includeth the pronuntiation, and the terminating or finishing instant, is my body. *Caiet. In 3. p. q. 78. art. 1.* saith, (this) is, this singular substance, is my body. Now *Gulielmus* is elder than the all, *l. 2.* doth thus expound this word (this) that is, which hitherto was bread, henceforth it is my body, not bread: or that, (this) that is, that which I now give you, is my body, for this pronowne (this) in this place hath no relation to any thing before spoken, but is a demonstrative of the thing present.

6 These. Phrases of the Fathers, (that Christs body is eaten: tooth into the mouth: is touched with the hands: his bloud is drunke, &c.) are to be understood tropically, that is, simbolically: signifying the efficacie of sacramentall receiving: and admonish us to embrace the body of Christ thus is in heaven, with an unpolluted heart. For it is the Fathers doctrine, that the bread and wine

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are truly and properly the signes of the body and blood of Christ. Our Lord (saith *Cyprian Tract. de unct. Chrismatis*) at the table where he tooke part of his last feast with the Apostles, with his owne hands gave them bread and wine: but upon the crosse he gave his body to be wounded by the hands of the souldiers; that the sincere truth and true sincerity which he had more secretely imprinted in the Apostles, might declare unto the world how the bread and wine were his body and blood: and upon what reasons the causes thas agreed with the effects, and diuers names or formes were reduced to one essence; and the things signifying and signified should be called both by the same names. Our Lord (saith *Augustine contra Adimant. c. 12*) did not sticke to say, This is my body, when he gave the signe of his body. And againe; *Contra Maximinum*, Wherein [in which signes] we must not respect what they are, but what they represent: because they are signes of things: and being in essence one thing, are in signification another. *Origen* likewise upon the 15. of *Mat.* saith, that if all that goeth into the mouth descendeth into the belly, and so is cast forth into the draught: that meate also which is sanctified by the word of God and prayers, as farre as the materiall part thereof, goeth the ordinary course of other meate. So *Chrysostome* (or whosoever was the author of that Epistle) unto *Caesarius* saith: Even as we call the bread before it be sanctified, bread, and when Gods grace hath sanctified it by the Priests meanes, it loseth the name of bread, and is held worthy to be called the Lords body; although that the nature of bread doe remaine therein, and is not called two bodies, but one body of the sonne——. Christs flesh (saith *Maximus Dialog. 2. cont. Nestor.*) is not called the body of God as the Church is: nor as the bread, which the whole Church partaketh in memory of his passion: but it is so called the body of God, as is a mans proper vesture or apparell, wherewith he is arrayed. He, [Christ] (saith *Aug. De civit. Dei, li. 21. c. 25*) in saying, he that eateth my flesh, and drinketh my blood, liveth in me, and I in him doth shew what it is to receive his body not sacramentally, but truly, and drinke his blood: Here marke an opposition betweene sacramentall eating and true eating.

7 These wordes of Christ, [My flesh is meate indeed, *Iohn. 6.*] are by *Clemens Pedagog. li. 1. c. 6. Tertullian de resurrectione carnis, Origen in Levit. hom. 9. Chrysostome in Ioan. hom. 46.* and *Augustine in Ioan. 25.* and *26.* taken in an allegoricall sense.

8 And the words [this is my body] most of the Fathers take figuratively, and namely these: *Tertullian l. 4. con. Marc. Origen*, in two places, *viz. in Levit. hom. 7.* and in *Mat. capite 15. Cyprian de unct. Chrismatis, Nazianzene de Paschate: Ambrose* in three place, *viz. de his qui myster. initiantur. c. 9. de Sacr. lib. 4. cap. 5. in 1. Cor. 11. Hierome* in two, *viz. in Marc. 26 and in Mark. 14. August.* in seven or eight, *viz. lib. 3. de doct. Christ. lib. 3. cap. 16. de Trinit. lib. 3. ca. 4. and 10. epist. 23. in Levit. q. 57. cont. Adimant. ca. 12. and Psal. 98. Chrysost. in Psal. 22. Theod. dial. 1. Prosper in Sent. August.* And he is cited *de consecr. d. 2. c. Hoc est. Beda in Luc. 22.* & *Bertram de corp. & sang. Domini.*

9 But the Fathers speake not onely figuratively of the Sacrament, but even sometimes hyperbolically thereof, to beget in the greater reverence, and to pierce mens mindes, and follow the phrase of Scripture; and lest the supper should seeme a tragicke fiction. In this sense saith *Chrysostome in 1. Cor. 10. hom. 24.* What is in the cup? that which flowed from his side. And againe, that which he suffered not upon the crosse, hee suffereth for thee in the offering, suffering himselfe to bee thrust through. And *hom. 21. ad populum Antioch.* Thinke what thou takest in hand——. For it is a pernicious thing to use that tongue unto reproches, that hath ministred at such divine mysteries, and beene purpled with the colour of that blood, and made a sword of gold.

10 That which the Fathers speake of the bread and wine in the Lords Supper, the same they speake in like manner of Baptisme and the word of God. We are said (saith *Origen, Homil. 16. in Num.*) to drinke the blood of Christ, not onely in the sacraments, but when we heare and receive his words. And in another place. Bind not thy selfe unto the blood of the flesh, but rather seeke after the blood of the word: and heare him that saith unto thee, This is my blood which is shed for you for the remission of your sinnes. No man must any way doubt (saith *Augustine* in one of his Sermons, *ad infantes,*) cited by *Bede, in 1. Cor. 10*, that every faithfull Christian is made partaker of the body and blood of Christ, when he is made a member of him in Baptisme: nor that he is alienated from the communion of that bread and the cuppe, although he being in unity with Christ, bee taken out of this world before hee come to communicate of the said Sacrament; for he is not deprived of the participation and benefit thereof, since he hath already attained to that which that Sacrament doth signifie.

11 The Fathers by the forme of bread [*Species*] doe still understand the substance, not the accidents without the substance. In this sense saith *Cyrill* of Ierusalem, *Mystag. 4.* under the forme of bread is given the body, and the blood under the forme of wine. I see not the forme of blood (saith *Ambrose, De Sacram. libro 4. capite 4*) but the likenesse it hath. And *lib. de iis qui mysteriis initiantur, c. 9.* If *Elias* his speech were of so great power, that it was able to fetch downe fire from heaven; shall not Christs words be of the power to change the formes of the Elements? To make the forme of visible bread (saith *Augustine, Serm. ad infantes,* recorded by *Bede in 1. Cor. 10*) many graines of corne are compact together:——and in the wine likewise, brethren, consider how it commeth to bee one liquor. Under that visible forme of ointment (saith *Theodoret in 1. Cant.*) they doe receive the invisible grace of that most holy spirit. And the same meaning sometime they have when they use these phrases, the figure, or outward shape of the bread. And they doe use these words, to turne our eyes from the externall signes, unto the heavenly matter therein signified, upon which wee ought to fixe the eyes of our mindes. And hereupon *Chrysostome* saith, that there is nothing seene upon the table, but the body and blood of the Lord; and yet intends not to put accidents without a substance. Contrariwise, the word [nature] doth sometimes in the Fathers signifie the quality and condition onely, and not the essence of the thing, And in this sense *Cyprian de coena*, saith; the bread changed not in forme or shape, but in nature; by the words omnipotency is made flesh.

12 *Cyrill, libro 10. cap. 13. in Ioan.* and elsewhere. And *Hilary, li. 8. de Trin.* with some other Fathers will have Christ to be in us naturally, and corporally; and so they will have us to receive him. But they do not speake of the manner of our union with Christ herein, but of the limits of our union. They will have us united with Christ in one mysticall body, according to the truth of nature, and to bee joyned truly and really with his flesh and spirit, and yet after a spirituall and uncorporall manner.

13 *Damascenes* commutation μεταποίησις, *l. 4. c. 14.* and *Theophylactes* transelementation μετασταιχείωσις, is the change of the bread into another state or condition, not into another substance and being, because it is united to Christs body in a sacramentall union, and of a corporall foode made a spirituall. For after the same manner, they affirme that wee, καὶ αὐτὸ τὸ σῶμα εἰς ἑαυτὸν μεταποιεῖσθαι τὴν σύμπασαν, that is, are really converted into that (Christs) flesh, *Chrysost. hom. 45. In Ioan.* and are transelementated into him, *Theophylact. In Ioan. cap. 6* and yet they doe not faine any abolishing of our substance for all this. And this same μεταποίησις, is not alwaies a changing of substance but sometime a correction or changing of a thing into better; but howsoever, this transformation helpeth not the Papists a jotte, for that which is transformed, remaineth not in regard of his exterior forme. Although the ancient Fathers (saith *Suarez* upon *Thomas, tom. 3. quaest. 75, disput. 50. sect. 1*) used many words in the explanation of this mystery, yet they are all either generall, as are the words [Conversion, Mutation, Passing into, and changing] or they are properly applyed to the accidentall change, as the word [Transfiguration] and such like. Onely *Theophylact* his word [*transelementation*] commeth nearer the

explanation of the mysteries true property, and signifieth a change of the things even unto the first elements, unto the first matter: but yet that word is too unappliable, and too unfit for this mystery. For it may signifie the conuersion of one element into another, or the resolution of a mixt body into the elements: but transubstantiation most properly, and most fitly signifieth the conversion or commigration of one whole substance, into another whole substance.

14 The Fathers when they say; that the bread or wine remaineth no more, doe not meane simply, but in respect of his intent that is to receive them, when hee receiveth them rightly: because then we must not thinke of the bread or the wine, but fixe both our mind and senses wholly upon Iesus Christ.

15 Where they deny, that the bread is a figure of the body, they speake of the bare signe, which is without fruite. There is not onely a certaine figuring of Christs flesh, saith *Theophylact, In Ioan. 6.* Hee said not, these are the signes of my body (saith *Euthymius; in Matth. cap. 26*) but, this is my body: Wee ought not therefore, to looke into the nature of that is set before us, but into the vertue.

16 To consecrate, is not to transubstantiate, but to dedicate a prophane thing unto an holy use. And that the consecration of the bread is included in these five words [for this is my body] and of the wine in these [this is my blood] of such like, no Father did ever teach. *Cyprian, Sermo. de cena* saith, that in his time they did consecrate with these words: Doe this in remembrance of me, this is my flesh, this is my blood: *Basil* and *Chrysostome* held, that it was done by prayers, as we may reade in their Liturgies. Wilt thou know (saith *Ambrose, de Sacram. lib. 4. cap. 5*) what are the heavenly words of consecration? These are they: the Priest saith, make this oblation ascribed unto us, reasonable and acceptable for us——who the day before his passion tooke bread in his holy hands,—— and giving thankes, blessed it, brooke it, and gave to his Apostles, saying, Take, eate, &c. and so unto the end of the institution. But *Hierome, in 3. c. Soph.* saith, that to make the Eucharist, there is not onely a necessity of solemne prayer, but also of merite in the Priest. We call that only [the body and blood of Christ] (saith *August. de Trinit. lib. 3. cap. 4*) which we taking from the fruits of the earth and consecrating with mysticall Prayer, doe receive in due order, for our soules health; and as a memoriall of our Lords suffering for us. Presently after this prayer (saith *Gregory l. 7. Indict. 2. epist. 63*) we say the Lords prayer; because it was the Apostles use to consecrate the host of oblation at that prayer onely. Vnlesse Christ doe come himselfe, (saith *Hesichius lib. 2, in Leuit. cap. 8*) at the

Priests prayer, and sanctifie the supper, and lay the fundation of the action, there can by no meanes any sacrifice of the Lord be made. it is not credible (saith *Innocentius III. lib. 4, de myst. Missæ, cap. 6*, that he distributed his body before he had consecrated. But it may be said that Christ consecrated by the divine power, & after wards shewed the forme that others should follow in their solemnizing, for he of himself se consecrated by his owne power: but we, by that vertue which he hath given to the words. If any Priest (saith *Scotus in 4, d. 8, q. 2. art. 2.*) should begin to say these words, This is my body, and omit the words that do goe before them: I say that in all such cases we may not worship [the *Eucharist*] simply, but with this condition, If it be truly consecrated. And of the consecration of the blood he speaketh in like manner; We are not infallibly taught, whether unto the forme of the consecration of the blood do belong any of the words which are after these words [of my blood] or any of them that follow untill these [do this:] therfore it is dangerous to averre any thing without sufficient authority be had for the confirmation. Likewise *Biel, in 4, dist. 8, q. 3 concl. 3*, saith, that the necessary and precise forme of consecrating the supper, is not sufficiently determined of in the Canonicall Scriptures: which assertion he doth afterwards affirme by reason. The learned man *D. Redman* observing the tumultuous wrangling of the schoolemen about the words of consecration, was not afraid to affirme, that not one almost of all the whole schoole did rightly understand the word [Consecrate] *Histor. Martyr. Anglicana.*

17 The body of Christ in the Fathers writings, is threefold; *Reall*, that is, his body assumed: *Mysticall*, the Church: *Sacramentall*, the bread in the supper. The body of Christ taken from the altar (saith the decretalls *de consecr. d. 2. ca. 79*) is a figure, if we view the outward formes of bread and wine: but the truth, when we beleeve the body and blood of Christ to be truly there within. The flesh is a Sacrament of the flesh (saith *Aug. in Sent. Prosp.*) and the blood of the blood. The bread is Christs body, not corporally but spiritually, saith *Ælfrike* Archb. of Canterbury in his sermon in Saxon, wherein he distinguisheth the body crucified, and the sacrameatal body. And to make Christs body, is to consecrate the bread into the signe of his real body. Let the word come to the element (saith *Aug. tract. in Ioan.* 80) and it becommeth a Sacrament. This is the body which the Fathers say so often to be daily made, blessed, eaten, broken, divided, falleth to the earth, is handled, swallowed, & torne with the teeth: *Cyprian, sermone de Lapsis.* The nature of the bread and wine (saith *Bede in Epiph. D°.*) is by the ineffable sanctification of the Spirit, translated into the Sacrament of the body and blood of our Lord. The flesh and blood of our Lord (saith *Hier. in Epheſ.* 1) is understood two waies, either for his spirituall, and divine flesh, and blood; whereof he said, my flesh is meate indeed, and my blood is drinke indeed, —or for the flesh which was nailed on the crosse, and that blood which was shed by the souldiers speare.

18 And the creation that the Fathers speake of was alwaies without transubstantiation. When the oyle is consecrated for the sicke (saith *Amalar. de eccl. offic. l. 1. ca. 12*) we conclude thus: By whom thou (O Lord) alwayes createst all these good things.

19 The Fathers say that we receive Christ in the bread, or under the forme of bread, as the bread is a signe of Christs flesh, and instrument of the soules nourishment: not as the receptacle of his body. And likewise they say that we in the water do receive the remission of our sinnes. *Lumb. Sent. 4, d. 3.* But this is as we say, that we have possession given us in writings, when as the writings do but assigne the same unto us: and so we receive Christ in the bread, as the signified in the signe, not the contained in the continent.

20 The Sacrament is honoured, received, and respected, as it is the expressive seale and signe of our mysticall union with Christ, by whose body wee are after an admirable manner, quickned. Hence it is called a mystery to bee trembled at, because by these creatures through the operation of the divine maiesty, we are made partakes of the body and blood of Christ. And hence it was that God hath shewen some miracles about this supper to make the institution more honourable, not to prove the reall presence. And upon this, the Fathers had a care that none of it should fal to the ground, and reverenced all the ornaments of the Church, and suffered not the Catechumenists to communicate. And *Chrysost. in Ephe. hom. 3.* saith that it is a kings table, that the king himselfe is present, and Angels doe minister to him. By this he moved all to reverence, and hence he called it an oblation to be trembled at. *Vid. loc.*

21 The Fathers give but one place at once unto Christs body. Our Lord is above (saith *Aug. tract. 30, in Iob.*) but here also, and our Lord is truth. For his body wherein he rose againe, may be but in one place: but his truth is spread abroad every where. *Basil de Sp. S. cap. 22.* proveth the holy Ghost to be God, because he can be in many places at once. He ascended into heaven (saith *Aug. epist. 57. ad Dardan.*) sitteth at Gods right hand, from whence and from no other place he shall come to Iudgement. And again, in that he is God, he is every where: but as he is man, he is but in heaven. And, doubt not that as God he is every where present——but his circumscriptible body is in some certaine place of heaven. According to his humane substance, (saith *Fulgen. l. 2. c. 17. ad Thrasimund.*

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hee left the earth, when he ascended up to heaven. The flesh, (saith *Vigilius contra Eutyc. l. 4.* whilest it was here upon earth, was not in heaven, and now that it is in heaven, it is no more upon the earth.

22 Lastly, when transubstantiation was once established, the most learned stucke to the opinion of consubstantiation, as most congruent unto Scripture: receiving the opinion of transubstantiation, either solely or chiefly, because the Church had so decreed: *Scotus in 4. dist. 11. q. 3. art. 1.* holds expressely, that the doctrine of Transubstantiation is not expressed in the Scriptures, adding this: It seemeth to move us chiefly [to hold transubstantiation] because we must hold of the Sacraments, as the Romane Church hath set downe in the Extravagants *de hæret. c. Ad abolendum*, where note these words in Paris edition, *ann.* 1497, in the margent: the faith of this Sacrament is onely because of the determination of the Church. And in the same article, *resp. ad. arg. 3*, saith thus. We say that the Church hath resolved that this meaning [that the bread is transubstantiate] is the truest faith; in the creede of Laterane under Innocent the 3 d beginning, *Firmiter credimus. &c.*——where the truth of some things to be beleeved is declared, and that more plainely, than either in the Apostles Creede, *Athanasius* his, or that of the Conncell of *Nice*. Briefly, whatsoever is there said for to be beleeved, wee must hold to be of the substance of faith——. If you aske why the Church would make choice of so hard an understanding of this article, when the Scripture may be salved with an explication both more easie, and in apparance more true; to this I say that the Scriptures are expounded by the same spirit that made them. And we must imagine that the Catholike Church explaneth this to us with the same spirit that it taught us our first faith, namely, the spirit of truth. This opinion, both in the same sense, and almost in the same words we may reade in *Biel, lect. 41. in Canon. Miss.* with this addition moreover, that this ordination [of transubstantiation] was not known perhaps in the Church untill after the institution. And it is thought to have beene first revealed unto the holy Fathers, or found out by them through their labour in explaining of the Scriptures. Though Christs body (saith *Petrus de Alliaco, in 4. Sen. q. 5, art. 2. Concl. 2*) as a quantity, and the bodily quantity therof be in heaven, and in the Sacrament: yet it is not in the Sacrament as a quantative body, or a bodily quantity. And againe, *q. 6, art. 2.* That manner [of Consubstantiation] which saith the substance of bread doth there remaine, where the body of Christ begins to be, is possible and neither opposite to reason nor Scriptures: nay it is easier to understand, and more reasonable to conceive than any of those that separate the substance from the accidents, and make Christs body a non-substance. For this putteth no accidents without a substance, which is one of the difficulties in this question——, and therefore it seemes not any way inconvenient to follow the first way, if so be that the Church had so determined. And againe: The fourth, and more common opinion is; that the substance of bread remaineth not, but ceaseth simply to have a being——& though this be not so probable out of Scripture, (saith my judgement) yet of the determination of the Church: yet since it favoureth this opinion, as the common opinion of Doctors and holy men, therfore I also doe hold it. Thus he. It is most plaine (saith *Durandus, in 4. dist. 11. q.*) that it is a rash part to say that Christs body by divine power cannot be in the Sacrament otherwise than by having the bread converted into his substance. And againe, But if that manner [which teacheth the substance of bread to remaine after consecration] were true, *de facto*, of the thing done, we should have many doubts taken away which fall about this Sacrament, of his teaching the bread doth not remaine; for first, there was a doubt how any thing can be nourished by this Sacrament; and then how the formes may bee corruptible; or how any thing can have generation by them, all which doubts the other sense would cleare——. But because this way may not bee held expressely, since the Church hath determined on the contrary way, whom wee presume not to erre in such cases; therefore by holding expressely that side, we must answer unto the arguments on the contrary side. And in his third question. Saving the reverence of a better judgment, it may be thought that in the Sacrament there is a conversion of the substance of the bread into Christs body, and that in this manner: The forme of the bread being corrupted, the matter therof is under the forme of Christs body; suddenly, and by the eternall power of God: as the matter of food or nourishment is under the forme of that which it feedeth by the power of nature. And afterwards: The foresaid manner of the conversion——is evidently possible; And the other [transubstantiation] is not intelligible, neither is the one more approved or reproved by the Church, than the other. Whereas the words of the Scriptures (saith *Caietane, in 3. part. Thom. q. 75. art. 1*) are expounded two wayes; either properly, or metaphorically: the first errour in this point was their's that interpreted these words of our Lord [this is my body] metaphorically, which the Master of the Sentences in his fourth booke, and tenth distinction speaketh of, who in this point is reproved. And the force of his reproofe consisteth herein, that the Church understandeth these words properly, and it behoveth them to be verified properly. I say the Church: for indeed there is not any forcible motive in the

Gospel

Gospell to make these words be taken properly. But *Iosaph Angles, in florib. Theolog. in 4, dist. 11. q. 4. de Eucharistia, art. 1.*, admonisheth us of circumspection in reading this place of *Caietane*. Seeing in it is certaine (saith *Porm. in Mat. 26.*) that Christs body is there, what neede we dispute whether the bread remaine or no? Thus he. Now before the Schoolemens time, there was one *Elfrike*, Arch-bishop of Canterbury, who in his forenamed Saxon Sermon which was woont to be read every feast of Easter in the English Churches, speaketh expressely against the same transubstantiation, and *Berengarius* likewise in his booke of the body and blood of Christ:

Adoration and eleuation of the Sacrament.

1 THe adoration in the Sacrament belongeth unto Christ sitting in heaven, and is an inward worship of the heart, or lifting up of the minde being stirred up with these outward signes. The signes (saith *Aug. de catech. rud. cap. 26*) are visible Sacraments of diuine things, but invisible things are therin honoured.

2 If the worship be referred to the Sacrament only, it is but a reverence; and no adoration, given as well to baptisme as the supper, as testifieth *Aug. de doctr. Christ. l. 3, cap. 9.*

3 *Honorius* the third, *ann.* 1220. was the first that euer instituted the adoration of the Sacrament. And after him *Vrban* the 4. ordained a feast in honour of the body of Christ.

4 The elevation of the hoste was used, not that it should be adored, but to signifie the mystery of Christ taken downe from the crosse. *Amalar. lib. 3. cap. 26.* The Priests and Deacons elevation signifie the taking downe of our Lord from the crosse: the hoste and the cup signifie the Lords body. And the Liturgy of *Chrysostome* doth not affirme, that the elevation of the bread was used, that Christ therein should be adored: but the priest elevating the sacred bread crieth out, Holy, to the holy.

The appurtenances of the Masse, at this day.

1 THe tapers that are now lighted in the Church on the day at Masse time, before and after the reading of the Gospel, are not approved by the Fathers. Wee light no torches on the day time, saith *Hierome* against *Vigilantius*; yet he confesseth that they were lighted in the Churches of the East, by some of ignorance, and by others that had zeale, but not according to knowledge, *cap. 3.* But *Tertullian, de Idolat.* saith, that this was the custome of heretikes. And *Lactantius* wisely reprehendeth it, *lib. 6. Instit. capite 2.*, saying: They do light up lampes unto God, as though he lived in the darke: so doth the Councell of *Eliberis, cap. 34.*

2 The Primitive Church never used Incence. We buy no frankincense at all, saith *Tertullian, apolog. 42.* We goe not into Arabia to seeke frankincense. (saith *Augustine in Psal. 49.* (*unde*) is the sacrifice of praise that God requireth at our hands. And *Psal. 50.* Offer willfully: thou hast thine offering within thy selfe: goe not abroad to seeke frankincense, but say, In me O God are thy vowes; the praises which I will give thee. *Arnobius* in his 7. booke against the Gentiles, inferreth many reasons against the burning of Incense.

3 The vessels wherein our Sacraments are put and consecrated (saith *Walfrid, cap. 24. de reb. eccles.*) are cups and dishes. Pope *Zepherine* ordained that the celebration should be performed with dishes of glasse: and *Vrban* after him caused them and all other Church vessels to be made of silver: thus as in all the rest, so in this hath the Churches gravity and state in cermonies, increased dayly with the times. Thus saith he.

4 The linnen vestures, [be they Albes, or Surplesses] were at the first the rayments of noblemen, and for honours sake given unto Priests: but not unto any Monke, save only in divine service time, as *Erasmus* testifieth in the life of *Hierome. Theodoret. lib. 2, hist. ca. 27* relateth that *Constantine* gave *Macarius* Bishop of Ierusalem a robe wrought with gold, for him to use in Baptisme.

5 The Priests ornaments (as *Walfrid.* reporteth) grew up by little and little unto the height that they now be in. For first they said their Masses in common attyre: as they doe unto this day in some Churches of the East: But Pope *Stephen* ordained that the Priests should have holy vestures, to weare in no daily use saving in the Church. —— It was decreed in the Councell of *Bracarea*, that no Priest should celebrate Masse without a typper. Others added other vestures, in the Church, either in imitation of the habite of the ceremonial Priests, or to beare some mysticall signification. Thus saith *Walfrid. de reb. eccles. capite 24.* And indeede the gaudie shewes that are now used about the apparell of the Masse, were neither seene nor heard of in whole or part, for above 400. yeares after Christ.

6 And for 800. yeares after Christ, there were but eight vestures used in all the whole mysteries of religion; as the said *Walfrid. capite 24*, and *Amalarius, l. 2. c. 22. de offic. eccles.* doe both testifie: whereas now there are fifteene, six Priestly vestures, and nine of the Bishops.

7 The clergy of antiquitie, as well in the Westerne as Eastern Church did use to haue

the head polled, but not shaven as the Papists have now, and which the Fathers reprove. The haires of the head (saith *Clemens Alexandrinus, pedag. lib. 3. capit. 11.*) are to be cut, not with a razor, but with barbers sizzers. Shew you (saith *Optatus* to the Donatists, *l. 2. contr. Parm.*) where you are commanded to have the Priests head shaven: whereas contrariwise innumerable examples shew that it is unlawfull to bee done. We learne here (saith *Hierome* upon the 44. of *Ezechiel*) that wee neither ought to bee shaven to the bare, with a razor, nor to be curio neare, that wee seeme as shaven: but let our haire grow so, that it doe couer our skinne. As for the shaving used now adaies, the church thought not of it for many ages after Christ: for the first mention that was ever made of the shaving of the crowne like a circle is in *Germanus* of Constantinople his Theoria; The shaving of the Priest (saith he) and the cutting of his haire round upon the crowne, is in signe of the crowne of thorne which Christ bare upon his head. This also is spoken of by *Hugo Sanct. de Sacram. lib. 2. par. 3. c. 1. Lumbard, lib. 4. dist. 24. Thomas, and Bonaventure*, being indeed all one with the shaving of the lay-penitents, as the Councell of Agatha, *cap. 2.* and the third Councell of Toledo, *cap. 12.* doe both record. As for the Priests modeme shaving, it is absolutely condemned by the fourth Councell of Toledo, *canon. 40.* in these words: Let all clearkes or readers, as the Levites and Priests, polling their haire all their [illegible] over above, leave but a circle like a [illegible]ne below, [about their eares.] Not as the readers doe in some part of Galacia, who wearing their haire long, like laymen, do only clippe a little circle in the top or crowne of the head: for this the heretikes in Spaine do use unto this day. The Greekes used no round polling, as *Bede* in two places testifieth, *viz. hist. Eccl. lib. 4. cap. 1. & lib. 5. cap. 22.*

8 The crowne in the Fathers signifies the Episcopall glory, dignity and reverence: or the hoarines of their haire, which to old men is as a crowne: Or it may be the Polling used in those dayes, not the wearing of the haire about the temples, and the crowne shaven as the center of the circle. And so must that Epistle of *Hierome* to a certaine Priest, be understood; the crowne upon the clearks head signifieth the kingdome they have in God. And that of *Aug. epist. 26.* I pray thy crowne to salute thy two brethen, My Lords *Alipius*, and *Euodius*, in my name.

9 The Priests cut, and the Monkes, in ancient time (for all *Baronius* his talking, *annal. tom. 1. p. 631*) was both one: for both used to cut all their haire, leaving but a ring round about their eares, *Tolet. Conc. 4. cap. 40.*

10 The beginning of this cleargy clipping was thus: the people at the first were delighted with long haire: which afterwards the Cleargy used to cut for soberneſſe and modesty sake. And this in processe of time through a growne generall use, became a significant ceremony. So saith *Ibid. de offic. eccles. l. 2. cap. 4* the cutting of the haire, and leaving a circle below, I take to signifie priesthood, & the rule of the Church in them. And *Amalar. de off. l. 2. c. 5.* saith, We beare our crowne upon the lower part [of our head] when we do equalize with reason those necessaries of the world, which we ought to governe. This of ceremony superstition is growne.

11 Organs were erected about the yeare 660, as *Platina* saith, *in Vitaliano*, about 820, as *Aventinus* saith, *de gest. Bran. lib. 4. cap. 114.* not untill after *Aquinas* his time, as *Navarre* witnesseth, *in lib. de or at. & hor. canon. c. 16.* As for Church-musicke, in set songs, *Gregory* in his 4. booke, *epi. 44. de gest. Syn. habita in urbe* disalloweth it.

12 In the ancient Church, such solemne simplicity was accepted, that they never used any ceremony in their ordination of Bishops, but only imposing of hands upon him. Afterwards crept in the ceremonies of delivery of a booke, and annoyling of the hands of the priest with chrisme. The Hierarchy under *Areopagita* his name speaketh of imposition of hands, but not of unction at all.

Penance sacramentall, and Satisfaction.

1 THe Sacrament of penance arose from these beginnings; first, in the primitive Church, the publike penance with his rites was in use: not any private penance used, or at least not imposed: afterwards about *Gratians* time, *anno* 1130. entred the disputations of the necessity of private confession, and satisfaction, getting footing, but not foundation untill *Peter Lumbard*; and he was the first that durst averre it to bee a proper Sacrament. And the succeeding Schoolemen could not agree about the matter and forme thereof, for all his determination. But in the Councell of Laterane, *anno* 1215. they made a judicial proceeding of confessing and absolution.

2 The Fathers satisfaction was an ecclesiasticall and publike mulct imposed upon the offenders, as this, that they should be put in some separate corner of the Church, and there that in abstinence of meate, drinke, and rayment, and also in teares and sorrowes, they should at an appointed time acknowledge their offence, testifie their repentance, and thereby satisfie the Church whom they had offended, and which doubted of their repentance. This Saint *Augustine* testifieth, *Enchir. 65.*

5 The satisfactions which are said to bee made unto God, were no redemptions of

temporall paine, but actions and rites, whereby the sinner thought to satisfie Gods precept, commanding true and unfained repentance, and the fruits thereof, according to the manner and measure of the sinne: whereby the actions became not onely pleasing to the Church, but even to God also. In this sense *Radulph. Ardens. In feria 4. in ca. Teiunij*, saith, Satisfaction for sins done, consisteth in three things; in fair satisfaction of worke, compunction of minde, and confession of mouth. And in this sense are almes called satisfaction, not that they are the price of our sinnes before God, but because they are signes of true and unfained repentance. This the Fathers doe approve, and *Augustine* for one, *de Dogmat. eccl. ca. 54.* in those words; The satisfaction of repentance, is to cut off all causes of sinne, and not to dally with the entrance of their instigations.

You shall mortifie your in-borne vices, (saith *Bede in Psal.*) by bringing forth fruits worthy of penitence: every one afflicting himselfe for every sinne, as farre as true and worthy repentance doth exact. And how confession aboliseth our sinnes, the Canon declareth, *c. Omnis qui. De penitentia, distinct.* 1. in these words, Confession is made to shew repentance, not to obtaine pardon. And in the same distinction, *c. 1. Medicine*, the glosse expoundeth these words, [Almes do redeeme sinnes] thus, [do shew them to be forgiven.] *Plaudanus, in 4. dist. 25.* denyeth that workes can satisfie for sinne, being otherwise due of themselves. And this phrase [redeeme your soules] is reproved by *Optatus, lib. 3. contra Parm.* And *Marke* the Heremite, in his book *de baptismo*, denyeth that our sinnes can be abolished by prayer, fasting, gifts, humility, &c. but that such things are meanes to preserve us from relapse: and his reason for the first, is, because sins are taken away onely by the crosse of Christ. Here it is not amisse to recite a saying of *Lanspergus* a Carthusian, not so tedious as it is true and religious. I would not have thee thinke (saith hee) that thou canst doe pennance for thy sinnes: doe not dreame of it: Why? Because thy sinnes are in number above the sands of the sea: too too many, and all too great. Thou art not able to satisfie for one, what canst thou do for many, for innumerable? thinke not therefore that thou canst doe workes satisfactory for thy sinnes. For what alas canst thou account of these, in respect of the many mountaines of thine enormities? They that doe great good workes, and commit but small offences, they satisfie for their sinnes: but whatsoever thou doest, refer it to Gods glory: and what good soever thou doest, thinke and resolve thou hast done it for his pleasure. Let the honour, the love, and the good will and pleasure of God, be the motives unto all thy good works. Do all things to please him, to win his favour, to purchase his friendship, o honour him, that fulfilling his pleasure, thou be not offensive to him. And yet thinke all thy works of farre smaller moment than able to satisfie for thy sinnes: for, for them thou must offer unto God the workes of Iesus Christ, his sorrowes, wounds, death, in the union of that love wherein hee endured all these for thee. These are the meanes of thy satisfaction; but whatsoever thou doe, or suffer, offer it not unto God for thy sinnes; but for his love and good pleasure, either doe, or suffer, still wishing increase of grace from him, whereby thou maist performe greater, more and more acceptable workes. Wherefore let the love of God be the cause of thy good life, and the scope and levell of all thy good workes. Thus said a Fryar.

4 Amongst the Latines, the word [*Satisfacere*] is sometimes used for to please another in executing of some office. I (saith *Tully, l. 1. epist. 1.*) in all duty and zeale, doe rather satisfie, or please all others, but not my selfe at all. Besides, satisfaction among men is the recompence made for an injury, either in retribution of dammage, or in obtaining of pardon by submission. And after this second way, are workes of repentance tearmed satisfactory before God, being reall supplications for pardon, which God in Christ approveth. It behoveth the Deacon whom you write of, ——— to satisfie the Bishop that governeth him, with perfect humility, (saith *Cyprian, l. 3. ep. 9.* And *lib. 1. epist. 3.* they pray that Christ would be intreated with prayers and satisfactions. And I embrace with ready and perfect charity, those that turne from their sins with humble and simple satisfaction. And, *ad Demetrianum*, he exhorteth the faithful to satisfie God, whilest they have time here upon earth. But this can be nothing but to beseech Almighty God for remission of sinnes, and to acknowledge them; and the effect of this satisfaction hee affirmeth to be the attaining of pardon. The acknowledging of sinne, and entreaty of pardon is a satisfaction not unto the strictnesse of the Iudge, but unto his mercy, (as *Cyprian* saith very well in another place) that is unto Gods mercifull acceptance. And very rightly: for these acts of the penitent, doe include in themselves, a faith laying hold upon Christs satisfaction, by which they have their acceptance. And in this sense *Chrysostome, hom. de B. Philogonio*, saith, that if thou returne from thine old sinnes wholly, and promise unto God truly, that thou wilt never turne againe unto them, God requires no more for a further satisfaction.

5 So then the workes of Piety are called satisfactions, as they are referred unto our prayers. God taketh away the sinne (saith *Marke* the Heremite. *L'Debaptisme.*) which wee intreate for by almes, prayers, and patience. Our sighes and sorrow (saith *Climacus, de memor. mortis, grad. 7.*) doe cry out unto God, and our teares do goe the embassage of feare. Gods mercy is obtained by the intreacy of almes, saith *Radul. Ardens, hom. in idem. 1. Quad.* So that satisfactions are such, by the meanes of obtaining in prayer. Wherefore it behooveth us to believe that we must repent (saith *Ambrose, de penitentia. libro 1. ca. 8.*) and shall obtaine Pardon; and yet to hope for pardon out of faith, not as of debt: It is one thing to desire we, & another thing to presume faith obtaineth as it were from covenant in writing, but presumption is neerer the arrogant than the suppliant.

6 In proceese of time the doctrine of satisfaction began to bee delivered and taught in more and more plaine tearmes, as when the Fathers say, that hereby our sinnes are redeemed, expiated, purged, and purified, &c. The Generall Lord of us all (saith *Chrysostome, Homil. 1. in Genes.*) ——— desiring to purge away all that ever we have offended, hath found out a cure thereof, which is performed by fasting. Almes deeds do cleanse the whole man, saith *Prosper. lib. de promiss. & praed. part. 2. c. 7.* If we be contaminated with any spotte (saith *Leo, Ser. 2. de Collect.*) by conversing in this earthly habitation, it may be wholly washed out by the power of almes-deedes. The man that hath undone himselfe, by his owne satisfaction may redeem himselfe, saith *Caesarius, Hom. 1.* And *Chrysologus, Hom. 42.* holdeth, that fasting doth open the gates of Heaven, and letteth us in unto God. Almes extinguisheth sin (saith *Maximus Taurinensis, Homil. de diversis,*) even as baptisme doth, and putteth out the fire of hell. So that almes is as a second fount of purgation for the soule. But here we must note, that the Fathers speak not in the papisticall sense of remission of any temporall paines: but speake wholly and absolutely of the whole crime, and whole punishment together, so that they speake both in these and in other like causes, after a figurative metonymy, by which that is given to the meanes, way, instrument, and occasion, which in it selfe is due and proper unto another. For it is the onely blood of Christ, which is the satisfaction and purgation of all the sinnes of the world, as the Fathers themselves acknowledge. There is but one expiation for sinne (saith *Basil, In capite primo Esay.*) namely, that blood which was offered and shedde for the salvation of all the word. And *Ambrose in Luc. 23. & Serm. 46.* saith, that teares doe wash away and purge our sinnes: and yet hee addeth in expresse tearmes: I reade of *Peters* teares, but not of his satisfaction. It is a common phrase with us to say, this journey hath made mee rich; and the pardoning of an injury is not the cause of the forgiveneſſe, but the article and condition upon which the pardon is given. So said *Adrian* unto *Frederike*, wee have given thee the ensigne of the Imperiall crowne, that is, our hands have consecrated and crowned thee, *Sigon. de Regno Italia, libro 8. initio.*

7 The Fathers say in like manner, that the works of penitence do take away our sinnes, but not by themselves, but onely in respect that they are annexed unto that faith which apprehendeth and layeth hold upon Christ, for the remission of sinnes: (Looke the place of *Ambrose*, cited in the 5. section of this article.) I doe not deny, (saith the same Saint. *De penit. lib. 2. c. 9.*) that sinne may be diminished by extending often our bounty unto the poore, but then must thy faith approve thine almes and expenses. Looke also his 1. booke, and 30. chapter of his offices.

8 Sometimes the Fathers use an hyperbolicall metaphor in their phrases. As oft as we give almes after our sinnes, (saith *Gregory in Iob 12 cap. 14.*) so often we doe as it were pay a price for our euill deeds. And *libro 6. in 1. Regum, cap. 15.* The third kinde, that is revenge (for sinne) is as it were necessary medicine, that the imposume of guilt which we lance in our conversion, be purged by confession, and cured by the salve of affliction. Thus will the Fathers have almes to obtaine us justice and salvation, but this is figuratively spoken, not properly: for such things as we bestow upon the poore, they say we lend unto God, after the Scripture phrase; and that hee becomes our debtour, who payeth backe the whole summe with profit, an hundred fold, as *Chrysostome* saith, *Hom. 3. in Gen.* And *Gregory, l. 7. epist. 20.* saith. What soever is given unto the poore, if it be well considered, is not given, but lent: because that which is laid out, is doubtlesse returned with a multiplied gaine.

9 Againe, our sinnes are taken away after a double manner: first in respect of the guilt, and fault, and this is called Remission, being peculiar unto God alone: secondly, in respect of the exercise of sinne, which is tearmed purgation, wherein the exercise of sinne is ceased. To have our sinnes absolved, and to have them remitted (saith *Hieronme, In Isai. 40*) are two severall things: for he that hath his sinnes remitted, needes not absolution: ——— but hee that hath them absolved, hath them so because they are purged and looſed by punishment. And in this sense saith the same Father, *In Ierem. 2.* that sinnes are purged by warnings. The expiation (saith *Rodolphus, in Levit. lib. 12. ca. 2.*) belongeth unto Christ, but the clensing to our selves. So that there is a double satisfaction in the Fathers, expiatory, which belongeth unto Christ alone, and emendatory, or approbatory, which they will have to belong unto our selves. Turne unto your Father with true satisfaction, (saith *Pacianus paraenes. de penit.*) running no further in errours, heaping no more unto your old sins, and in saying some lamenting and mournefull prayer, as this, We have offended before thine eyes. In this sense

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faith *Hugo, de Sanct. Victore de sacramentis l. 2. part. 14 c. 2.* that sinne is punished and corrected by satisfaction: and that satisfaction is the correction of the offence. *Eucherius, In lib. Regum, l. 2.* saith, that both *Dauid* guilt and ours (for the fault already pardoned) is purged and absolved by afflictions: because God doth endeauour to wipe away all spots of iniquity from his elect, by temporall afflictions. It is a worthy satisfaction to correct our offences, and having corrected them to beware of them, &c. saith *Bernard, De domo interior. cap. 1.* And in this sense they doe take redemption.

10 The Fathers will have great sinnes taken away by publike penance, and small sins by saying of the Lords prayer, *August. Enchir. ca. 71.* And *Augustine* likewise will have this prayer to take away great sinnes also, *de civit. Dei, l. 21. c. 27.* So that this kind of speech is to be understood comparatively, that it should not bee thought requisite to use publike penance for all sinnes: The difference is in the exterior discipline, which set teth downe a diversity of penance in great and small offences. And if that venial sinnes be taken away by the Lords prayer, to what end serveth the punishment of Purgatory after death?

11 Secret satisfaction for sinnes, was never used but in the corrupted estate of the church. Besides, satisfactiō in the Fathers goes before absolution, by which the sinners by imposition of hands, received liberty to communicate, and remission of sins. But at this day it is otherwise in the church of Rome.

Wherefore satisfaction, taken as the redemption of the temporall paine only after the remission of the guilt of the sin, and following the absolution; was unknowne to the Fathers.

Purgatory.

1 Tertullian a Montanist, and *Origen*, were the first that ever talked of Purgatory in the Church: and yet *Origen* will have Purgatory to be in this life, *In Levit. l. 8. apud Cyrillum*: and also to remaine even after the resurrection, *hom. 14. in Luc.* In sum, saith *Tertullian, de anima, capite 55 & ultimo*, since wee understand that prison that the Gospell speaketh of, to be hell: and doe interprete, that to pay the very last penny, every slender sin shall be there punished during the stay of the resurrection, none needeth to doubt that the soule shall pay any thing in hell by the body also, after the fulfilling of the resurrection. This also the Comforter * hath often commended. If any man doe admit his speeches, by the acknowledging of his promised graces —— *Roffensis* against *Luther artic. 18*, confesseth, that Purgatory was long unknowne, and lately knowne and received into the Church: and so after men began to be afraid of the fire of Purgatory, in crept Indulgences.

* Tertull. peo aclatus.

2 Afterwards the Fathers fell to speake, both of the manner of the paine, and of Purgatory it selfe, but not as of an article of faith, but onely of a probable thing probably. It is not incredible (saith *August. Enchirid. ca. 67. & 69*) that some such thing should bee after this life, it may bee demanded whether it be so or no, and it may either be known or unknown, that some of the faithfull, as their love to temporall things hath beene more or lesse, so are saved either sooner, or later, by a certaine purging fire. And, *de civit. Dei, lib. 21. cap. 26.* But whether it be there alone, or there and here, or here alone, that these parts of the worldly building, pardonable from damnation, shall finde a burning fire of transitory tribulation, I do not dispute against it: it may bee, it is true. And, *de fide & op. cap. 16*, whether therefore some such iudgements follow us in this life onely, or after this life also, it doth not (as I thinke) disagree from truth, if wee understand this sentence in this manner. Hierom, *in Isa. libro 28. capite ultimo, hæsitemo*, would have such things left wholly unto the knowledge and iudgement of God: and yet he saith, that hee thinketh that there is a moderate and gentle sentence of the Iudge concerning the burning away of the sinnes of Christians. Doest thou leave no punishment for the soules (saith one in *Boetius, in Prof. 4. lib. de Consolat. Philosophiæ*) when the bodies are dead? Yes, and that great (saith another) part wherof is exercised in penall bitternesse, and part (I thinke) in purgatory clemency.

3 But contrarywise, the Fathers do expresly raze the foundation of the Popish Purgatory. There is no middle place (saith *Augustine, lib. de pec. mor. & rem. cap. 28*) that a man may bee any where, but with the diuell, who is not with Christ. And the author of *Hypognost. l. 5* saith, we acknowledg no third place at all. When wee once depart from hence (saith *Cyprian, tract. ad Demetr.*) there is no more place of penance, nor no more effect of satisfaction. The guilt being taken away (saith *Tertullian, De Baptismo.*) so is the punishment. Sinne is so utterly abolished in the remission (saith *Chrysostome, De panit. Serm. 3.*) that no print of it is left remaining. And, *in Genes. hom. 5.* Hee that hath not purged away his sinnes in this life, shall find no comfort in the life to come. —— This is the time of acting, and of wrestling: and striving, that is for coronation and reward. And *hom. 69. ad pop. Ant.* The just ỳ depart hence, are altogether happy, for they are gone to Christ, they are with the King, and there most neere him, not by faith, but face to face. And again, *hom. 16. in ep. ad Ro.* Death severeth not us from Christ, but joynes us unto that quiet which is with him, and maketh us partakers of that glory. Heere onely is the place for mercy (saith *Bede, in Psal. 6*) after this world is place only for justice. After the departure of soule out of the body (saith the author of the question in *Iustine, quæst. 75*) presently distinction is made of the good and the evill: and both are led by angels to the places provided for them: the soules of the good unto Paradise, where they injoy the blessed company of Angels, and of their Saviour Christ. The Saints are in honour, they rest in glory, and their departure from hence is into perfection, (saith *Epiph. Hær. 78. sub finem.*) The preachers of the Church (saith *Anselme in 2. Cor. 5*) departing from their bodies, are not deferred from the enjoying of their heavenly country, by spacious delayes; as the old Fathers were; but instantly upon their leaving of the flesh, they doe rest in heavenly faith. What is it to three (saith *Bernard, epist. 266.*) and thine earthly vestures, th at being about to goe to heaven, hast the robe of glory to put on instantly? And *Otho Frisingensis*; in his *Chron. lib. 8. ca. 26.* saith, that some affirme that there is a purgation place in hell, wherein the soules of those that are to bee saved, are either punished with darknesse only, or with the fire of expiation also. If we looke upon him with a right faith, that for our sins hung upon a tree (saith *Lumbard, Sen. 3. dist. 19. lit. A.*) wee are loosed from the bands of the divell, that is, from our sinnes; and we are so loosed, that hee shall finde nothing in us punishable after this life: because by that his death as the only true Sacrifice, what fault soever we had in us whereby the divel might binde us to punishment, Christ so extinguished, that the divell cannot prevaile over us by tempting, no nor in this life.

See the Section of Intercession, §. 3.

4 The ancient Greeke and Latine Fathers beleeved that the soules of the dead were kept all in one common receptacle our of heaven, until the resturrection. So holdeth *Lactantius*, in his worke *de divino præmio, l. 7. capite 21.* And *Irenæus, In fine lib. 5. Tertullian* likewise against *Marcion, lib. 4. capit. 35.* and in his booke *de anima, cap. 55.* where hee saith that every soule is sequestred in the lower places, untill the Iudgement day. So holdeth *Iustine*: and even the canon of the Masse, which prayeth for the region of light and peace unto all men. So that they admitted not this Purgatory.

5 The Fathers say that all sinnes, even mortall, are purged and remitted by this Purgatory fire. So saith *Origen In Hier. homil. 13.* If our sinne be mortall, wee cannot be purged with nitre, or borith, (which is a kind of hearbe) but with the spirit of justice, the spirit of burning and punishment. And *homil. 24, in Num.* he saith, that all that we carry with us, is to be tried by fire or water. That prayer (saith the booke that is called *Dionys. Hierar. Ecclesiast. pag. 3. cap. 7*) doth intreate Gods clemency to pardon the dead for all sinnes commited through humane infirmity. The offerings for the dead (saith *Theophil* in *Luc. 12.*) are of no small value for those that dyed even in great sins. Some (saith *Bede, in Psal. 37.* commit greater veniall sins, and some lesser: and therefore it is meete —— to have them put into the fire of Purgatory, now in the space betweene this and the judgement.

6 The Fathers teach also, that all are to be purged by fire, as well the Saints of God, as the infidels. All must come to the fire, all must come to this furnace, saith *Origen, in Exod. homil 6.* And, *In Psal. 36. hom. 3.* (as I think) It is necessary for us all to come to that fire. The sonnes of *Levi* (saith *Ambrose, in Psal. 36*) shall be purged with fire, and so *Ezechiel* likewise with fire, and *Daniel* also. But although that these shall be tried by fire, yet they shall say; wee have passed by fire and water. And *in Psal. 118. oct. 20.* Whilest we live heere, let us keepe our humility, that when any of us doe come unto the judgement of God, and unto those fires which we are to passe thorough, he may say; —— besides a little before: It behooveth all men to passe thorough these flames; whether it be *Iohn* the Euangelist, —— or *Peter*.

7 The place wherein there is no water, which *Zachary* speaketh of, *cap 9.* signifieth the paines eternall, after *Hieromo*; and the depth of humane misery, after *Augustine de civit. Dei, lib. 18 cap. 35.*

8 The Fathers also speake very often of a purgatory in the last judgement, that is, of the paines which are to be suffered not immediately after death, but after the resturrection: for they affirme, that all men except Christ, are to bee tried, and in some sort to be fried with the fire of burning in the day of judgement. I thinke (saith *Origen, In Luc. hom. 14*) that after the resurrection from the dead, we shall all need a purging, and purifying Sacrament, for none can arise againe without some staines. And this also he affirmeth in diuers other places of his workes, *viz. In Psal. 36. homil. 3. In cant. in epist. ad Rom lib. 8. in fine. In Hier. hom. 13.* And *Lactantius, de divin. præm. lib. 7. cap. 21.* saith, that there is a triall to be made by the fire, when God hath judged all men. Out of this which is already spoken (saith *Augustine, de civit. Dei, lib. 20, capite 25*) we doe plainely see, that there are some that in that judgement shall be punished with certaine purging fires. After the end of the world (saith *Ambrose, in Psal. 118. Serm. 3.*) this shall bee the future baptisme, when iniquity shall be burned away by the furnace, that the just may shine as the Sunne in the kingdome of God. Looke also the other places of this Father; *viz. in Psal. 118, Serm. 20, in Psalm. 36. ad verba, Framea peccatorum*: As also *Hierome* upon *Isaiæ in fine*, and also upon *Amos, capite 3.* who nevertheless upon the same later Prophet,

capi.9. ouerthrowes the same point of Purgatory. Looke also *Hilar. in Psalm.* 118. upon the words *Concupiuit anima mea justitiam.* And *Basil. in Isay. cap.4.* upon the words *Expurgauit Ierusalem.*

9 Although *Gregory* by his apparitions and visions doe make for Purgatory, yet in his Dialogues, (or rather some others) he speakes not confidently, as the Papists doe, but with a plaine doubtfulnesse. Herein (saith he, *Dialogo. lib. quarto, c.58.*) we must consider that it is a safer way for a man to doe that good himselfe in his owne life, which he hopes to obtaine at others hands after his death. And indeed *Gregory* in his unforged workes, doth flatly overthrow Purgatory. Because we are redeemed by the grace of our Creatour (saith he, *In Iob lib.13. cap.20*) we have this heavenly gift bestowed upon us, that when wee leave our carnall habitacle, incontinently we are carried unto our heavenly rewards, because seeing that our Maker and Redeemer breaking up the gates of hell, tooke thence all the soules of the elect, surely he suffereth not us to goe thither from whence he brought all the rest in his descention.

10 That place of *Paul* which speaketh of the triall by fire, 1. *Corinthians* 3. *verse* 13.15 by the common consent of the ancient Fathers, was never spoken nor intended of Purgatory. For first of all by the builders, *August.* understandeth all Christians, *Enchirid.* 68. Others, the Ministers and Preachers of the Gospell, as doe *Ambrose, Sedulius, Anselme, Thomas Lyra,* & *Caietane*, all upon this place. Secondly, by the name of *straw* or *stubble*, some doe understand mortall sinnes: as *Chrysostome* and *Theophilact.* Others, heresies, as *Ambrose*, upon this place, and *Hieromе in Isay.* 5. Others, bad hearers, as *Theodoret* and *Oecumenius*: others, carnall affections, as *Augustine* in his booke *de fide & operibus*, the 16. chapter. Thirdly, by that day, they doe understand the day of the last judgement, no middle day; and so doth *Theodoret, Theophilact*, and *Anselme* understand it. Fourthly, by the fire some understand the tribulations of this life present: so doth *Augustine, de fide & operibus, cap.* 16. and so doth *Gregory* in his Dialogues, *libro 4. capite 39.* Others take it for the fire eternall, as *Chrysostome* and *Theophilact*: others for the fire that shall consume the world, and others for the fire of Gods judgement, which they affirme shal not purge and afflict, but prove and trye, as the lesuites hold.

11 But the foundation of the Popish Purgatory, (namely, that the guilt being abolished, some penall satisfaction is to bee undergone) was never received by the learned teachers of the Church, for at least 1100. yeres after Christ. *Lumbard* indeed teacheth, that there is paine of Purgatory to be endured after his life, but not after the full and plenary remission of the fault. For he wil have such a fault as is remitted in part, to be reserved for the temporal paine to abolish, *l.4.d.20.*

Wherefore a Purgatory supposed to be betwen death and the last judgement, serving onely for the purgation of vonsall sinnes, by temporal paines, was unknowne to the Fathers of the first 600. yeeres.

Sacramentall Confession.

1 AVricular confession, that is, the speciall recitation of all mortall sins, necessary for the remission thereof made in secret unto a Priest, began to be urged and commanded in the Church about 800. yeeres after Christ, *Alcuine, De divin. offic. ca. 13. in cap. Jejun.* taught it in these words: Being willing to forgive all that have offended against him, let him confesse all his sinnes which he can remember. We find this thing needfull of reformation (saith the 2. Councell of *Chalons, ca. 32*) that many confessing their sinnes unto the Priests, doe it not fully, nor perfectly. Wherefore, because that a man is made of two substances, soule and body, and sinneth sometimes by the motion of the minde, and other sometimes by the frailty of the flesh; both these kindes of sinne ought to bee very narrowly searched after, that a plenary confession may bee made thereof accordingly. Namely, that both the sinnes that have been committed by the body, be confessed, as also by the sole cogitation. Wherefore he that is to confesse his sinnes, is to bee instructed to make his confession of the eight principall sinnes, without which, wee can hardly live in this world. The Priests must call those parties to confession, that are in danger of death, saith the Councell of Mentz, in *Gregory* the fourth his time, *cap.26.* Now wee have in deede some examples of this private confession before these times, but no precept at all. *Audoenus* in the life of Saint *Eligius, libro 1. capite 7.* saith, that hee——defiring to make himselfe a sanctified vessell unto God, and fearing lest some of his sinnes might darken his soule, hee confessed all his acts from his very youth, before the Priest. But indeed this use had his first invention in Monasteries. Before all things (saith *Climacus, in Scala paradisi grad. 4. circa ann.* 580.) let us confesse our faults unto our worthy Iudge alone, and if hee command us, let us be ready to confesse them unto all men. And *Studiten* in his funerall oration upon the death of S. *Plato c.* 8. saith, And (which was more laudable) hee did often confesse his secretest thoughts and deeds unto one that was his superiour, which was a great signe of his religion. And truly the most strict manner wherewith he did it, made him that heard his confession to be amazed with admiring of him.

But

But to speake truly, this universall law enjoyning to confession, as to a necessary act of salvation, was not promulgate untill the Councell of *Laterane* under *Innocent* the 3. Pope.

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3 By confession in the Fathers, is generally meant confession before God (onely) or a publike acknowledgement of some publike crimes incurring the censure of excommunication, and that in an ecclesiasticall convention: of the necessity of this they speake very often. Yea *Origen, in Psal.37. hom.2.* & *Cyprian, De lapsis Serm.5.* do exhort the people to make a publike recitation of all their small, and secret sinnes, and of all their evill intentions. *Leo* also, *epi.80.* mentioneth this custome, of writing downe the secrets of their consciences that made confession, into a little booke, & in rehearsing of it publikely in the audience of the people; and holds this fulnesse of faith to be laudable, which for the feare of God, sticks not to blush before men: but yet he disallowes the custome, and abolisheth it in these words: Let the guilt of the consciences be shewen onely unto the Priests in secret confession. And by and by after: Let that confession suffice which is first offered unto God, and then unto the Priest, who becommeth an Intercessor unto God for the sinne of the Penitents. But there is no proofe to shew that this secret confession was universall, of all the sinnes; but it rather seemes to concerne such offences only as did trouble the conscience. Let us open the uncleanesse of our soules leprosie unto the Priest, as the law commands us (saith *Beda In Iacob.5.* And

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capi.9. ouerthrowes the same point of Purgatory. Looke also *Hilary, in Psalm.* 118. upon the words *Concupiuit anima mea justitiam.* And *Basil, in Isay, cap.* 4. upon the words *Expurgauit Ierusalem.*

9 Although *Gregory* by his apparitions and visions doe make for Purgatory, yet in his Dialogues, (or rather some others) he speakes not confidently, as the Papists doe, but with a plaine doubtfulnesse. Herein (saith he, *Dialog. lib. quarto, c.* 58.) we must consider that it is a safer way for a man to doe that good himselfe in his owne life, which he hopes to obtaine at others hands after his death. And indeed *Gregory* in his unforged workes, doth flatly overthrow Purgatory. Because we are redeemed by the grace of our Creatour (saith he, *In Iob lib.* 13. *cap.* 20) we have this heavenly gift bestowed upon us, that when wee leave our carnall habitacle, incontinently we are carried unto our heavenly rewards, because seeing that our Maker and Redeemer breaking up the gates of hell, tooke thence all the soules of the elect, surely he suffereth not us to goe thither from whence he brought all the rest in his descention.

10 That place of *Paul* which speaketh of the triall by fire, 1. *Corinthians* 3. *verse* 13. 15 by the common consent of the ancient Fathers, was never spoken nor intended of Purgatory. For first of all by the builders, *August.* understandeth all Christians, *Enchirid.* 68. Others, the Ministers and Preachers of the Gospell, as doe *Ambrose, Sedulius, Anselme, Thomas Lyra,* & *Caietane*, all upon this place. Secondly, by the name of *straw* or *stubble*, some doe understand mortall sinnes: as *Chrysostome* and *Theophilact.* Others, heresies, as *Ambrose*, upon this place, and *Hierome in Isay.* 5. Others, bad hearers, as *Theodoret* and *Oecumenius*: others, carnall affections, as *Augustine* in his booke *de fide & operibus*, the 16. chapter. Thirdly, by that day, they doe understand the day of the last judgement, no middle day; and so doth *Theodoret, Theophilact*, and *Anselme* understand it. Fourthly, by the fire some understand the tribulations of this life present: so doth *Augustine, de fide & operibus, cap.* 16. and so doth *Gregory* in his Dialogues, *libro* 4. *capite* 39. Others take it for the fire eternall, as *Chrysostome* and *Theophilact*: others for the fire that shall consume the world, and others for the fire of Gods judgement, which they affirme shal not purge and afflict, but prove and trye, as the Iesuites hold.

11 But the foundation of the Popish Purgatory, (namely, that the guilt being abolished, some penall satisfaction is to bee undergone) was never received by the learned teachers of the Church, for at least 1100. yeres after Christ. *Lumbard* indeed teacheth, that there is paine of Purgatory to be endured after his life, but not after the full and plenary remission of the fault. For he wil have such a fault as is remitted in part, to be reserved for the temporal paine to abolish, *l.* 4. *d.* 20.

Wherefore a Purgatory supposed to be betwen death and the last judgement, serving onely for the purgation of veniall sinnes, by temporal paines, was unknowne to the Fathers of the first 600. yeeres.

Sacramentall Confession.

1 AVricular confession, that is, the speciall recitation of all mortall sins, necessary for the remission thereof made in secret unto a Priest, began to be urged and commanded in the Church about 800. yeeres after Christ, *Alcuine, De divin. offic. ca.* 13. *in cap. Jejun.* taught it in these words: Being willing to forgive all that have offended against him, let him confesse all his sinnes which he can remember. We find this thing needfull of reformation (saith the 2. Councell of *Chalons, ca.* 32) that many confessing their sinnes unto the Priests, doe it not fully, nor perfectly. Wherefore, because that a man is made of two substances, soule and body, and sinneth sometimes by the motion of the minde, and other sometimes by the frailey of the flesh; both these kindes of sinne ought to bee very narrowly searched after, that a plenary confession may bee made thereof accordingly. Namely, that both the sinnes that have been committed by the body, be confessed, as also by the sole cogitation. Wherefore he that is to confesse his sinnes, is to bee instructed to make his confession of the eight principall sinnes, without which, wee can hardly live in this world. The Priests must call those parties to confession, that are in danger of death, saith the Councell of Mentz, in *Gregory* the fourth his time, *cap.* 26. Now wee have in deede some examples of this private confession before these times, but no precept at all. *Audoenus* in the life of Saint *Eligius, libro* 1. *capite* 7. saith, that hee——desiring to make himselfe a sanctified vessell unto God, and fearing lest some of his sinnes might darken his soule, hee confessed all his acts from his very youth, before the Priest. But indeed this use had his first invention in Monasteries. Before all things (saith *Climacus, in Scala paradisi grad.* 4. *circa ann.* 580.) let us confesse our faults unto our worthy Iudge alone, and if hee command us, let us be ready to confesse them unto all men. And *Studites* in his funerall oration upon the death of S. *Plato c.* 8. saith, And (which was more laudable) hee did often confesse his secretest thoughts and deeds unto one that was his superiour, which was a great signe of his religion. And truly the most strict manner wherewith he did it, made him that heard his confession to be amazed with admiring of him-

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whersoever the Fathers doe urge this same speciall confession, they doe not teach it to be necessary unto salvation, nor as a meane universally necessary unto the remission of sins, but propose it freely, and exact it as a good and commodious course for the obtaining of consolation for the soule: yea they make mention of confession unto *Laymen*: for such were the Fathers of the Egyptian Monkes, and yet they did absolve. *Theon* said unto *Serapion* confessing his sin of theft, Be of good courage sonne, thy confession absolveth thee from thy bondage, though I hold my peace.

Therefore secret confession, wherein is necessarily required a recounting of all a mans mortall sinnes, together with the circumstances that alter the kinde: and wherein the Priests alone that are the Confessors, doe sit as spirituall Iudges, and impose satisfaction upon the penitents according to the qualety of the sinnes, was never received of the Church untill the later times.

Confirmation. Chrisme.

1 THe Chrisme, or annointing of the baptized, (which was used in antiquity) had his institution from *Sylvester*, as *Platina* saith in his life. Hee it was that first made a law of the use of Chrisme in Baptisme, which before, was either free, or none. *Athanasius Contra Arian. orat. 2.* telleth the *Arian*, that Christ was never annointed with externall oyle, and infuseth the spirit into us without any such ceremony: *Eusebius lib. 1, cap. 4.* saith, that the Christians are no more annointed by types & figures, but by the vertues themselues alone. And indeed in *Iustine* the *Martyr* time there was no use of Chrisme in baptisme. *Augustine Adverſ. Iudeos, cap. 4.* saith that Christ was he that changed the carnall (or real) unction into spirituall: And *Ierome Adverſ. Luciferianos, dialog. 4.* saith that confirmation by unction was rather instituted for the honour of Priesthood, than for any bond of necessity.

2 There be some of the Fathers, as *Cyprian* and *Tertullian*, which doe either fall flatly into Montanisme, or at least doe fowly erre, in ascribing more unto this Chrisme than unto the water of baptisme: for they wil have it to consummate the worke that Christ hath begun in Baptisme: *Cyprian ep. 70, 72, 73.* And what they give to this unction, they give in like manner to the signe of the crosse. *Cyprian epist. 73.* saith, that the baptised are consummate, and perfected, by this signe. And *Tertullian de resur. carnis*, saith, that the flesh is signed that the soule may be fenced.

3 As for the use of oyle, in antiquity it was common and vulgar in bathes after washing, whence perhaps it crept into Baptisme. Yea they used to powre oyle into their water. *Celsus* prescribeth to sweate in the hote house, and there to annoint, and by and by to goe downe into the bath.

4 This Chrisme now, that the Fathers mention, is quite different from the Papists confirmatory unction. The Fathers was common oyle, and so often called and mentioned by that name: the Papists must have balsome therein mixt, *Fabianus epist. 2.* which is a substance now not to be had uncounterfeit. Looke *Plinies* naturall history, *lib. 12. c. 25.*

5 The Fathers used their Chrisme not only in the forehead, but in other parts of the body also. This holy oyle (saith *Cyrill Catech. 3. mystagog.*) —— is the gift of Christ and of the holy Spirit, made powerfull by the presence of his divinity, wherewith the forehead, and the organs of the senses are figuratively annointed, and the body in like manner with this visible unction, but the soule is sanctified with the holy and quickning spirit. That it was used upon the nose, eares, and eies, the Trullan synode doth testifie, *cap. 95.*

6 This unction (in the Fathers times) belonged unto baptisme as an appendix and a ceremony, sometimes used before baptisme, sometime after, as it was in the East Church for many yeeres after Christ. By Chrisme are represented the gifts bestowed in baptisme, saith *Basil De Spir. sancto. cap. 28.* Those that are to bee baptised are annointed like Champions, saith *Chrysostome In Coloss. 2. homil. 6.* Remember this mystery of holy Baptisme, (saith *Theodor. In Cant. c. 1.*) wherein those that are to receive it —— being annointed with the Chrisme of spirituall unction, under that visible forme of annointing, do receive the invisible grace of the holy Spirit. *Nazianzene orat. 40. In sanct. Baptiſ.* saith, that in Baptisme, the soule and the body are sealed with the unction and the spirit. And so saith *Damascene, De fide lib. 4. cap. 10.* We admitte (saith the *Synod* in *Trulle, cap. 95*) the Arians Macedonians, and Novatians —— that give up a bill of their faith, and curse and abjure all heresie, and all doctrine which the holy Catholike and Apostolike Church alloweth not of; and first of all, signing their forehead eies, nose, mouth, & eares with holy Chrisme wee say, The seale of the gift of the holy Ghost. Holy baptisme, and unction (saith *Theophylact, In Naum. cap. 2.*) are great and solide monuments, unto which all are to make haste, that are not yet endued with the blessing of Christianity. Because Baptisme is a type of the buriall and resurrection of our Lord (saith *Theodorus Balsamō Ad c. 48. Syn. Trul.*) therefore those that are baptised are justly annointed with chrisme, that they may be buried and rise againe together with Christ. It is necessary (saith *Symeon* of Thessalonica, *De Mysteriis, li. 2*) that every faithfull Christian be signed herewithall in his baptisme, that

that he that is baptized, may have his baptisme most divine and consummate.

7 This unction (we speake of now) pertained unto baptisme in the West, untill above 300. yeares after Christ. For then was there another confirmatory unction devised by *Melchiades*, or as some say, before him by *Urban* the first. How soever it was before used, as we have said. After their baptisme he signeth his souldiours in their foreheads, saith *Tertullian, De præscript. ca. 36. 40.* We are to know (saith *Bede in Psal. 26.*) that that unction which is done by the Bishops, with imposition of hands, as different from the other two, and called by the name of confirmation, is indeed all one with the second (to wit, wherby we become professors of Christ) but because of arrogancy, it is not granted unto every one of the Priests, no more than many other like things. *Ierome, Contra Luciferan. cap. 4.* saith, that neither Priest nor Deacon hath power to baptize without Chrisme, and the Bishops commandement.

8 The annointing in Baptisme was used by the Fathers as a significant signe of the preparation unto the fight and contention with the diuel: wherees now the unction that the Papists use, is a signe of a Sacrament distinct from Baptisme; and yet unto the same end and use. Your brests are annointed (saith *Cyrill, Cateches. 3. Mystag.* that being armed with the breastplate of righteousnesse; you may resist the diuels assaults more strongly. By Baptisme (saith *Nazianz. Orat. 40*) thou hast fortified thy selfe, and hast provided thee of a most firme and during helpe, signing thy body and soule with the unction and the spirit. They that are to be baptized (saith *Chrysostome, In Coloss. homil. 6.*) are annointed like champions, or as those that are to runne a course. The annointing of the baptized with oyle —— (saith *Germanus, In Theoria*, is to this end; that the diuell should not overcome us with his power of sinne and death. Looke also the saying of *Theophylact* cited *§. 6.* By the benefit of this unction (saith the Author *de unctione Christi. apud Cyprian.*) both wife-dome and understanding is given us from above, and counsaile and fortitude commeth downe upon us from heaven.

We come unto the fount (saith *Ambrose, de Sacram. l. 1. c. 2.*) thou entrest —— ; and art annointed as a champion of Christ, as one that are to undergoe the fight of this world, &c. The name of Christ (saith *Prosper. In sentent. Aug. Sent. 342.*) is derived from Chrisme, that is from unction: Wherefore because of this, every Christian is sanctified, so that he may understand that he is not onely partaker both of priestly, and of kingly dignity, but also made a warriour against the divell. By the annointing of Chrisme in Baptisme (saith *Rabanus Maurus. Inst. Cleric. l. 1. c. 28*) the holy Spirit giveth vigor of heavenly grace unto all the faithfull; therfore, saith he, that Chrisme is well used in baptisme. Now the Schoolemen will have Chrisme in confirmation used to the same effect and end. The perfection of confirmation (saith *Thomas*) is to make a man stand strongly in himself: and a little after: The child is made fit for the conflict, with this Sacrament. *In Sent. 4. dist. 7 q. 3.* And *Soto, In Sent. 4. dist. 7. art. 7.* saith, that by confirmation a man is made a Warriour.

9 The Fathers did not hold their Chrisme and imposition of hands to give grace by the worke wrought, or by doing of the Ceremonie; but used it as a signe, signifying the powerfulnesse of the Spirit which is given in baptisme: Calling him out that is (thus) annointed, unto their sacred conflicts, in type or figure, saith the booke of the Hierarchy, *cap. 2. part. 3.* The gift of the holy Ghost (saith *Origen, hom. 6. in Levit.*) is signified by the figure of oyle. Thy foreheau and thine other senses are annointed, typically, saith *Cyrill, Catech. 3.* But this annointing was accounted of small effect, without the invocatiō which they used therewithall, as the Fathers themselues doe testifie. The hands are put upon them by benediction, with invocation, and calling upon the holy Ghost, saith *Tertullian lib. De baptismo.* Imposition of hands (saith *Augustine De bapt. lib. contra Donat. cap. 16.*) what is it but prayer over the person? I doe not deny (saith *Hieronie Adverſus Luciferi.*) but that it is a custome in some Churches for the Bishops to go, and with invocation of the holy Spirit, put his hands upon those that are baptized by the Priests and Deacons, in smaller cities a farre off. But now adaies it is held a true doctrine, that this unction doth give grace; and confirme truly and properly, whereas in ancient times there was no sacramentall confirmation used without baptisme, and the Lords Supper.

10 It was once a custome to give the Infants this confirmatory *Chrisme* immediately after their Baptisme; as witnesse Innocent the first *epist. 1. Augustine De eccle. dogmat. c. 52, Ordo Romanus, & Amalarius De eccl. off. lib. 4. cap. 29.* Now it must be differed (at least it is so in the generall practise of propery) for five, sixe, or seven yeeres after. Nay moreover they confirmed (the baptized) by giving the holy communion as *Alcuinus* himselfe *De offic. eccle. cap. de sabb. Sanct. Paschæ.* doth testifie.

11 The Schoolemen cannot agree upon the originall of this supposed Sacrament. *Alexan. Alei In Sent. 4. quæſt. 24 memb. 1.* will needes have it instituted by the Councell of *Meld, (Melden.) Bonaventure. In Sent. 4. dist. 7. ar. 1 quæſt. 1*, saith, it was not of Christs ordaining: and so saith *Marsilius* in *4. quæst. 14. Molanus* saith, that concerning the forme of this Sacrament, it is no marvell if the Fathers make but small mention thereof, seeing *Innocentius* the first saith: I dare not set down the words, lest I should seeme to bewray (a secret

mystery:)

mystery.) The Masters of the Church of Rome are the first that published the forme hereof in their booke called *Ordo Romanus*, were we reade these words: I confirme thee in the name of the Father, &c. *de Sacra. tract. 4. cap. 6. Bellarmine De sacram. confirmat. li. 2. cap. 10.* confesseth that the Fathers have not set downe the forme of confirmation, nor of divers other Sacraments, because they were already knowne unto every one: he had spoken more truly if he had said, unknown unto every one: for they doe set downe both the forme of Baptisme, and of the Supper in divers places: what reason had they then to keepe the formes of the rest from our knowledges? but this is but one of *Bellarmines* convaiances. Of the forme of confirmation (saith *Suarez. In 3. part. Thom.*) wee find nothing in Scripture: and if we betake our selves to tradition, we shall finde great ambiguity and variety hereof in the Fathers. Thus saith he. *Ergo.*

Marriage.

1 IN the purest times the Canonicall account of the degrees of consanguinity as it is called, was never heard of. For *Ambrose. l. 8. epi. 66.* saith, that brothers children are foure degrees distant in legall supputation, not canonicall. But this legall supputation also crept into the Church by degrees, and was free without bond of law untill 1070. yeares after Christ, and then *Alexander* the 2. decreed that the degrees were to be reckned after this canonicall supputation, and that under paine of excommunication, *ca. 35. q. 5. cap. 2. Adsedem.*

2 The forbidding of the fourth degree (and much more of the seventh) according to Canonicall supputation, remained unknowne in the most pure and ancient Churches, unto at least 500. yeares after Christ. About the 300. yeere of Christ there was no degree at all prohibited, but onely such as were expressly named in the written word of God. But afterwards, was marriage of cousingermaines forbidden, as *Ambr. l. 8. epi. 66.* and *August.* also *De civit. Dei, l. 15. c. 86.* with *Petrus Diaconus* do testifie. But this prohibition was abrogated by the lawes of *Honorius & Arcadius*, and by *Justinians* also, though afterwards it was renewed in the Church by the Councell of *Epaune, c. 30.* about the yeere of our Lord 490, And afterwards *ann. 500.* began these prohibitions to extend unto the third degree inclusively; for the third Councel of *Aurelia, c. 10.* and the second of *Terwin. cap. 22.* do forbid marriage of the brother or sisters children and so doth *Altisiodor, cap. 34. circa. ann. 614.*

Thus stoode these Prohibitions, in this third degree, for a long time, in the Latine Church, but about the 600. yeere, the Popes *Gregory, Nicholas, &c.* decreed that all the degrees of consanguinity should be kept unto the seventh generation. *Gratian. 35. q. 2.* But afterwards, *Innocent* the 3. in the Councell of Laterne, *ann. Dom. 1215.* limiteth this prohibition at the 4. degree inclusively, and alloweth all matches without this 4. degree. But by this allowance of his are many unlawfull marriages made: for example, *Peter* and *Paul* are brethren, & their stocke descendeth thus:

Here *Peter* may not be joyned in marriage with *Leah*, though 6. degrees distant, because that being the brother of *Paul*, he is a father unto all that descend in *Pauls* line, and so in that respect unto *Leah* also.

John — *Peter* — *Paul*
Rachel — *Susanna* — *Joanna*
Lea

3 The Fathers doe sometime reprehend the second marriage of either person in case of Divorce upon fornication, but yet they do hold such marriages to be true and firme: this did hold for 400. yeeres after the incarnation. So that they held, that in case of adultery the marriage (amongst the faithfull) is dissolved, not onely in respect of *bed*, but also of *bond*; wherefore they were not acquainted with the distinction of a double divorce. *Origen Homil. 7. in Matth.* saith, that these marriages (after separation) are against Scriptures, but yet not without cause hee alloweth them for avoiding of a greater evill, and holdeth them no otherwise permitted. And these doth *Ambr. in 1. Corinthian. 7.* allow unto a man: and so doth *Epiphanius* also, *contra Cerinth. haref. 59. Hierome, epist. 30. ad Oceanum*, disalloweth them *in Fabiola*, but he goeth not so farre as to disanull the marriage which he himselfe excuseth. It was an use to injoyne a publike penance upon this act, and that was used also upon smaller faults. The Fathers used to note such second marriages as they held lawfull with penance: and they punished the husband that kept his wife after her adultery, with three yeeres penance *33. q. 1. ca. Siquis.* The Councell of Arles, *cap. 10.* counselleth the guiltlesse person of the two, to abstaine, but doth not compell or command him to it. And this the Church afterwards did for one while allow of and follow. For in one place of the Decretals. *31. q. 1. c. Concubinists*, it is appointed as lawfull for the innocent person to joyne with another, after that his first yoakefellow hath polluted the marriage bed. And this is also allowed, *31. q. 1. cap. Siqua mulier*, if either party have endeavoured to kill the other.

4 Afterwards, *Augustine* and others held these marriages of no force at all: and yet *August. De fide & operibus, cap. 19* writesh that he that findeth his wife in adultery and putteth her away, seemes not to bee equalled with him, that putteth her away for some other cause, and marrieth againe. And it is so doubtfull in the Scriptures themselves, whether he (who doubtlesse may put away his wife for adultery) be an adulterer if he marry againe, that surely I am of opinion, that any man may herein be pardonably mistaken. Thus saith *Augustine.*

Priests marriage, and single life.

THe marriage of the Cleargy for the space of 300. yeeres after Christ was a thing alwayes freely allowed, without prohibition or vow of perpetual continency. If there were any that lived single, it was out of some private and unbinding purpose, or else for some custome taken up out of a good and honest end. This cannot be disproved out of any lawfull authority, whereas there are these testimonies to confirme it. There are many of the Bishops (saith *Athanasius. Ep. ad Drac.*) that have not married, and contrary wise many Monkes we see daily become Fathers of children; Againe, you may observe many bishops to bee Fathers of children, and many Monkes that have not sought to see their owne generation: — for this is lawfull, and the other is not forbidden, but every one as he liketh, let him undertake to live. Whereas we reade (saith the Decretals. *dist. 26. c. Canonum nemo.*) that the sonnes of Priests have come to the honour of the Papacy, we must not understand them to be begotten by fornication, but by lawfull marriage, which was lawfull for the Priests every where, untill the time of prohibition, and in the East Churches is allowed unto them as lawfull until this day. And *Cyprian* (or the author of the Sermon, *de nat. Christ.*) saith, that there is neither commaund nor necessity to compell us unto continency or virginity. And *Cassiodorus, in Psal. 57.* saith it is free to vow virginity, or not to vow it. We impose no necessity hereupon (saith *Epih. haref. 4*) but out of good will we counsell it: exhorting him that is able to take it upon him, but not compelling him that is not able, nor rejecting him from salvation. Virginity onely (saith *Ambr. exhort. ad virgines*) is to be perswaded, not to be commanded, being a thing rather of vow, than of precept, In the East (saith *Socrates, Hist. Tripart. l. 9. c. 38*) all even the Bishops, doe abstaine of voluntary choyce, not of any necessity; and many of them in the time of their being Bishops, have had children by their lawfull wives.

2 But in these aforesaid ages, there were promises of continency used to be made publikely in the Church. For *Clement, Stromat. l. 3.* (who wrot in the yere 170.) saith, that continency is a despising of the body κατὰ τὸν πρὸς θεὸν ὁμολογίαν, according to the promise, or covenant made unto, or with God. Their maner of covenant, was thus: It was asked of these that were to take Ecclesiasticall Orders, whether they would abstaine from marriage or no? if they said they would, it was not thence lawfull for them to marry; *Dist. 27. c 1p. diacon.* if they said they would not, it was allowed them after their election to take them wives *Concil. Ancyr. c. 10.* But the election was deferred, that if it might be possible, they might have a single man to elect, *Dist. 28. c. de Cyrenf.* Now these promises were exacted, not that marriage in this case was held an uncleane thing, or that the Clergy were bound from it by vow, but especially because of the poverty of the Churches, wanting sufficient means to maintaine so many families of Bishops, Priests, and Deacons, *D. 28. c. de Syr.* where *Pelagius* the first saith, that the singlenesse of Priesthood was instituted because that the goods of the Church should not bee dispersed amongst the Priests wives and children. This is to be marked diligently. But *Leo* saith very well in those words, *Novel. 2.* I some times have occasion to wonder much that some are not afraid utterly to abrogate many holy and divine lawes, and institute others, as though these were not absolute: for whereas the holy Canons treating of the election of Bishops, do ordaine that he that hath children by lawfull matrimony (if there be no impediment in other of his actions) may bee made an Archbishop: These men dare set downe the contrary, that it is not possible for these encumbrances, that any that have children (though they be the blessing of lawfull marriage) should undertake the dignity Episcopall. It may be these lawgivers supposed, that the naturall affection unto their children (for what other thing can be alledged for them?) would be a great anttoyance to their ecclesiasticall maintenance. But this reason is founded upon false grounds, for if it were so, the like reason might convince, that none that hath either brethren or other kinsmen alive, should be made Bishops, for consanguinity begetteth the same union of love betweene them. Moreover the holy Canons foreseeing this, gave the Bishops authority, that if they had any poore alliance, they might releeve their miseries out of the reuenewes of their Bishopricke. Wherefore our Imperiall Majesty (which is of God, if wee keepe our selves to Gods commandements) perceiving that to bee farre more convenient, maketh a law agreeable to the holy Canons: that as it seemed good unto them, that hee might bee promoted to bee Bishop, who in other respects was worthy of that honour, although he had children, (provided they were legitimate) so it shall be lawfull now: and that with this resolution, that we doe from henceforth abrogate for ever, to punish their holdnesse, any law that gainsaith hereto, This he. Now if the Priests, or Bishops broke these promises (we spoke of before) they were deposed,

and put to penance among the twise married, but their marriages still did continue indissolubie. And in this sense are the Councells of *Ancyra*, and of *Neocæsarea* to be understood. Wherefore at the beginning, marriage was not forbidden the Priests by reason of any vow annexed unto their order, but by reason of the greater freedome, and conveniency.

3 The Perpetuity, and necessity of this vow of continence was established first in the Westerne Church, and annexed unto Orders, about the three hundreth and eighty yeare after Christ: It was used before, but out of private and particular devotion, not by any publike and decretory judgement of the Church. But then, by a common decree (if that decree bee not a counterfeited forgery) Priests marriage was prohibited in all the Westerne Churches, as a thing impure and unsanctified; and that by Pope *Syricius Dist.* 82, which decree, *Innocentius* the first, *Dist.* 82 *c. Propositi*, renewed, but yet with grant of Pardon to all such as had not seene the epistle of *Syricius*. So that the glosse, *dist.* 82. *c.* 3, *Cum in præterito, ad gloss. verb. quisacramentis*, sheweth plainely that *Syricius* was the first Author of this prohibition in the Church of God, in these words. They say that these chapters were made before *Gregories* time, who inioyned continency upon the Ministers (31. *dist. ca. Ante triennium*) that is unto the subdeacons. But *Syricius* commanded the Priests and Deacons to observe it. Nay, they say that before *Syricius* his time the Priests might marry, and so did *Moses*. Wherefore they expound it thus; the Apostles taught this doctrine of continency in worke, example, and counsell, as *Hugo* saith: not in constitution and ordinance, as others say. Now the censure of *Fryar Thomas Mantriq.* published by command of *Pius* 5, Pope in the yeere 1572. commands this glosse to be rased out, together with the marginal note, which saith that Priests might once marry. And indeed *August. lib. 6. confess.* 3. greatly admireth the single life of *Ambrose*, so that single life was more rare amongst the Priests of those times than marriage. *Gracian* also *Dist.* 28. *ca. de Syracus.* yeeldeth that before the Ancyran Councel *ann.* 308. the vow of continency was never proposed unto the Priests; Wherefore the decree was neither of *Calixtus*, nor *Lucius* his framing:

4 Now as for this decree, it had no universall admission untill the time of Pope *Hildebrand*, in the yeere 1007, foe hereof speaketh *Aventine* in *histor. Boior. l.* 5. in these words: The Priests at that time as other Christians, had wives in publike, and begot children, as appeareth in the instruments of the Donations which they gave to the Churches, Priests, and Monkes, where these wives and their husbands are named as witnesses: and they are called by the grave and honest

A naume of Presbyteresses. *Sigebert* also testifieth the same in his Chronicle upon the yeere 1074. Pope *Gregory* (saith he) —forbad the married Priests to use their function, & prohibited the laity to heare their Masses, a deed without example, & (as many thought) done unadvisedly against the opinion of the holy Fathers, who have written, that whether the Sacraments bee ministred by good or evill persons, yet they are neither amplified by the merits of the good Minister, nor lessened by the sinnes of the evill—. By which act, arose such a scandall, that never in the heate of any heresie was the Church rent in sunder with a greater schisme and division. And truly it is a thing of worthy memory that *Florentius* a Monke of Worcester hath recorded in his Chronicle, *ad ann.* 1106. of this *Gregory*, that being upon his death bed, he confessed unto almighty God, and Saint *Peter* and unto the "whole Church, that he had offended greatly in his Pastorall charge, and by the perswasion of the diuell, had stirred up anger "and wrath amongst mankind: and that hee "sent his Confessor to the Emperour and to "the whole Church to pray for pardon for "him, that he did loose the bands of all that "were outlawed, and all his excommunications against the Emperour, and all other "Christian people, clergy and laity, quicke & "dead—&c. And indeed marriage of Priests was allowed here in England untill 970. yeares after Christs, as the history of *Iornall* recordeth in the life of *Edgar*: After king of Mercia (saith it) and many others, casting forth the Monkes out of the great Monasteries which king *Edgar* had lately founded, brought into them the Clergy and their wives. And *Fabian in Chron. P.* 263. relateth, that Bishops and Priests were married for a thousand yeares together, no law enjoyning the contrary. And *Florentius* aforenamed testifieth, that the English clergy married for 997. yeeres together, which marriages were never forbidden by law or edict, until *Anselmes* time. In the same yeere [1100] (saith *Hewrie Huntington lib.* 7) —Archbishop *Anselme* held a councell at London, wherein hee forbad the English Priests to marry, who were never forbidden before. Which law, seemed most pure unto some, but most dangerous unto others some, lest that endeauouring continency above their power, they should fall into more horrible and more unchristian impurities. Now at the promulgation of this law, these Priests that were already married, were not divorced. Nay they continued marrying for all this, two hundred yeeres after *Anselme*, as *M. Foxe* sheweth in his history, publishing the very consaiances of those contracts then used.

5 Now this prohibition of marriage there are many Fathers that doe not approve nor allow of: and namely these that follow. 1, *Theodoret.* It is affirmed, saith he, *In* 1. *Tim.* 3. that

The same is in Matth. Paris, went for word ad ann. 1074.

that the holy Apostle saith, that hee that liveth chastly with one wife alone, is worthy to be elected a Bishop. & *In* 1 *Tim.* 4. Rightly did the Apostle put in [forbidding to marry] for hee doth dislike of continency and singlenesse of life, but hee accuseth those that will command and enjoyne them by a law. 2. *Ambrose*. Hee saith, *Offic. lib.* 2. *ca. ultimo*, that unto the Ministers of the Altar it is allowed once to marry, not the second time. 3. *Chrysostome*. He saith, *In* 1 *Tim homil.* 2. that marriage is so honorable, that under it a man may come to ascend unto the holiest preferment and dignity. 4. *Isidore*. The Clergy (saith he, *Reg. de vita Cleric. dist.* 23. *c. Hujusmodi*) ought to keepe their bodies chaste and unpolluted for ever, or else to joyne themselves in one band of matrimony. 5. *Bernard*: Take honorable marriage out of the Church (saith he *In Cant. Ser.* 66.) and the unpolluted bed, and do you not fill the Church with fornicators, incestuous, uncleane, effeminate, & Sodomiticall persons, & finally with all manner of uncleanesse? 6. *Theophylact*. Husband unto one wife (saith he, *in* 1 *Tim.* 3) is taken in this sense, that he that is to undertake the function of a Bishop, should not have many wives, but one. 7. *Salvian*. Men of religion (saith he, *De providen. l.* 3.) do abstaine from carnall copulation, but not from rapine and stealth: How are we deluded by foolish perswasion? it is iniquity and not matrimony, which God doth prohibite. 8. *Gregory* the third: Leo no man maintaine either harlot or concubine (saith he, writing to the Bishops of Boiaria, *lib* 3. *pag.* 290) but let him either live chastly, or take him a wife, whom it shall bee lawfull no way to refuse. Besides, the whole Councell of Nice doth cal the Priests accompanying of his proper wife, chaste, lawfull, & honorable. And *Gratian* saith, that this Councell commended *Paphnutius* his opinion, and determined of marriage after every mans will, not imposing any necessity thereupon, or on the contrary; and citeth the testimony of *Socrates, dist.* 31 *c. Nicæna*. Now whereas it is objected, that the Synode saith, that abstinence from marriage is a tradition of the Church: I answer, that there was indeed such a tradition, but never universall, but particular onely: for the universality got first head in the Councell of Ancyra, *ca.* 10. which was twenty yeeres before the Nicene Councell. And the Councel of Grabgren following that of Nice, condemneth their opinion, that held that the Priests might not celebrate the divine mysteries, by reason of their marriage. And it is apparent out of the first Councell of *Toledo, c.* 4. & 7. that the Priests then married. And *Patronus* commandeth the Institutions of the Nicene Councell, to be kept unviolate for evermore, in his preface to the said Councell. Pope *Sylvester* decreed, that a Priest should content himself with one order, and with one wife also. This doth *Phi-*

lippus Bergomensis record in his chronicle, and so doth *Sabellicus* also, *Ennead.* 7. *lib.* 8. The first Councell of Terwin, *Can.* 3. *An.* 1080. after the prohibition of marriage, addeth this: Now withstanding we being willing so moderate this first Decree, and rightly to interpret it, doe decree that a Priest not abiding chaste fleshly concupiscence, not fearing not to beget children, bee not capable of any higher preferment——. But let it be sufficient for those, not to be separated from the communion. Now the 2. Councell of Terwin, *An.* 1094. alloweth a Bishop to have a wife as a lover, and called her *Synodie*, a Bishopesse. And *Innocentius* the third saith thus of married Priests about the yeere 1206. *Decretal. lib.* 3. *tit.* 1. *cap. de clericis conjugatis*: Those that according to their constitucions (saith he) have not removed from the bond of wedlocke: if they doe fall, let them be severely punished, because they may use their lawfull matrimony: and here are two worthy observations: first, that neither all Priests, nor all places had then admitted this singlenesse: secondly, that marriage of Priests was then held lawfull for such as pleased to undergoe it. *Pius* the second, Pope, did determine (as *Platina* saith) that even as matrimony was forbidden the Priests for great reasons, as he thought; so it ought to bee permitted them again for far greater reasons. Wee thinke (saith the said *Pius* of *Æneas Sylvius, Epistol.* 308) that you follow no bad counsell, if you take your selfe to marriage, being not able to containe, though that this were to bee considered of before your admission unto holy orders. But wee are not all Gods, that we should have khowledge in things to come. Since it is come to this, that you cannot resist the law of the flesh, it is better to marry them to burne,— *Leo, Novell: Con* 3. saith, that there is a tradition of the Church, which commandeth that those that are to bee elected Priests, let them either vow singlenesse for their whole life (if they think to be able to keep their promise,) or if they thinke it impossible to be kept; let them first marry lawfully, and then enter into the order of the Ministery. *Epiphanius* maketh for this vow of perpetuall singlenesse, but he cannot prove it out of Scriptures, but is faine to flye into traditions. And the first Synode of Constantinople, *capite* 13. condemnes whatsoever the Romane church hath set downe concerning the single life of Priests. And this Synod was held 50. yeeres after *Gregory* the Great; and is approved by the Decretals of the Canon, the wordes are these, *dist.* 31 *c. Quoniam*. Because we know that it is taught in the order of the Romane Canon, that those that are thought worthy to bee ordained Priests or Deacons, should professe, that from thenceforth they would not use any more the fleshly copany of their wives; wee following the ancient Canon of Apostolike diligence, and the Constitutions

of holy men; will have these lawfull marriages from henceforth to bee of force, by no meanes dissolving their wedlocke with their wives, or depriving them of familiar resort together, at convenient times. By this Canon we understand, that for above 700. yeeres together, the Churches of the East did not approve, (at least did not establish) this singleness of life in the Ministers of the Church. And hereunto adde the testimony of *Theodorus Balsamon, In Can. 5. Apost.* Before the sixt Synode in Trullo, it was lawfull for the Bishops to marry, & have wives, yea after they had received that dignity. Besides, this interdiction is reproved by * *Volusianus*, or (as others will have it) by *Huldericus*, in his answer unto *Nicholas* the first; whether he be Priest, Deacon, or Subdeacon, saith *Gratian* in the decree, *dist.* 28. *cap. de Syricus*, it isplaine (by the opinion of Pope *Pelagius*,) that being invested in the foresaid orders, they may use matrimony lawfully. And *dist.* 31. *cap.* 1. about three yeeres before, the subdeacons throughout all the Churches of Sicile were according to the use of the Romane Church, forbidden to have any medding at all with their wives, which seemeth unto mee to be a very hard and uncompetent thing, that he that hath not attained unto the use of continency, nor made any former promise of chastity, should be compelled to forsake his wife, and by this meanes to fall more pernicionsly, (which God forbid.) And *Causa* 26. *q.* 2. *c. Sors*: Before the Gospel came to the lustre and brightnesse, many things were permitted, which in the arising of more perfect discipline were utterly abolished: As the marriage of Priests, & of cousin-germanes, which is not prohibited by any authority either of the Law, Gospel, or Apostles: and yet is absolutely taken away by Ecclesiasticall constitution. *Leo, epi.* 87. willeth the Priest to choose him a virgin to his wife, not a widow; so that thereby he alloweth Priests to marry. And *Panormitane* saith, * that continency is but of the positive law, and that the Greekes allow not that institution. *Thomas, in* 2. 2. *quæst.* 88. *art.* 11. affirmeth this, that the vow of continency is not added as an essentiall part of the solemnity of ordination, but onely accidentally, by a statute of the Church. *Durand. In* 4. *Sent. dist.* 37. *q.* 1. saith, that Holy Orders doe hinder the solemnization of marriages and aboliseth those that are already consummate, not absolutely, as they are orders, but as they are holy, and herein by disposing so of them:—but it hindereth these marriages fully, out of the institutiō of the Church. It is neither probable by reason nor authority, saith *Cajetane, in apuse. tom.* 2. *tract.* 31. *de cœlib. Sacerd.* that a Priest in marrying doth commit sinne absolutely; nay, reason doth rather drawe a man to the contrary, because as we reade in *Lumbard* his sentences, *dist.* 37. *lib.* 4. Neither orders as they are orders, nor holy orders as they are holy, doe hinder matrimony: and in the Westerne Churches, *dist.* 28 *c. Diaconi*, it was once lawfull for the Deacons to marry, — Besides, it is manifest —that the Priests & Ministers of the Eastern Churches doe marry, *dist.* 31. *ca. Aliter.* Neither doth Priesthood take away contract in marriage, whether precedent or subsequent, if we seclude all constitutions Ecclesiasticall, and sticke onely unto that which wee had taught us by Christ and his Apostles. This teacheth *Cajetane*; and so doth *Madina* also, *de Continentia, libro secundo, cap. primo*, and *Soto, de Iure, li. 7. quæst. 6. artic. 2.* And this prohibition, the whole Clergy of Germany, disallowed of in the yeere 1074. saith *Schafnaburgensis*. Pope *Hildebrand*—decreed in many Synods, that according to the ancient Canons, no Priest should have a wife: such as had, should either put them away, or bee put from their dignities: nor should any bee admitted hereunto that would not vow perpetuall continency and singlenesse of life.—Against this decree, the whole Clergy-men bent themselves extreamely, calling him an hereticke absolutely, and a man of a damned opinion, who (having forgotten the Lords word, that saith; All cannot take this upon them; he that can take it, let him: and the Apostles that said, he that containeth not, let him marry, for it is better to marry than to burne) with a violent exaction, would constraine men to live like Angels: and by denying them the accustomed course of nature, openeth the way to fornication and uncleannesse: but if he proceeded in confirming this decree, they had rather leave their Priesthoods, than their wives, and then they should see, where he that despised men, could get Angels to governe the people throughout the Church of God. And afterwards he declareth, that it held a long time as a custome, that the Priests should take them wives.

6 The history of *Papnutius*, delivered in writing by *Socrates, lib.* 1. *cap.* 8. and *Sozomene, libr.* 1. *capi.* 22. and approved by *Nicephorus, libr.* 7. *cap.* 19. *Suidas in verbo Paphnutius*, and *Gratian. dist.* 31. *c. Nicæna*, the Papists of these times doe reject and contemne most boldly, as if it were false and forged. *Sotus* for one, *de Iure, lib.* 7. *quæst.* 6. *art.* 2. *Melchior Canus* for another, *in loc. comm lib.* 5. *cap. ult.* and *Bellarmine* for a third, *de clericis, libro* 1. *capite* 20. Their first reason is, that *Sozomene* (as *Gregory* saith, *lib.* 6. *epistol.* 31) doth faine many things: And *Socrates* doth lye flatly in the history of his time. I answer, *Gregory* accuseth not *Sozomene* of forgery in this thing by name: and in so famous a thing as this was, they could not erre unwittingly. Their second reason is this: It is the common consent of the Greeke Fathers, that none should be ministers of Gods mysteries, but the chaste and continent: so saith *Origen, homil.* 17. *in Luk. &* 4. *in Levit. Eusebius, l.* 1. *de Demonst. Evang. cap.* 9. *Epiphanius, in compend. doctr. & heres.* 59. *con. Catharos, Cyrill, catechis.* 12. *Nyssenus, de Virginitate, ca. ult. Chrysost. me, hom.* 2. *de patientia Iob. Basilius Isay. c.* 3. *& Hierom. contra Vigil.* What shall the Churches of the East doe? What of Egypt, and of the Apostolike tea, who receive either virgin Priests, or continent; or if they have wives, they leave to bee husbands? I answer two wayes; first, That the Greeke Priests did abstaine from the use of their wives, but only as such times as their course came to celebrate, not continually: and so some of these aforesaid Fathers doe require this temporall continency, not perpetuall. Secondly, in the East their ecclesiasticall customes were divers: in some places the Cleargy contained, and in other some they married: So saith *Socrates* directly, *l.* 5. *c.* 21. thus are the foresaid Fathers reconciled with this history of *Papnutius*.

7 The testimonies of the ancient writers concerning the single life of Priests, were but private opinions and conjectures. Ma thinketh (saith *Origen, hom.* 23. *in Numer.*) that in is his part alone, to offer sacrifice, that hath vowed himselfe unto endlesse and perpetuall chastity. Neither doe they confirme these opinions out of the word of God, besides the great difference amongst them. Againe, what they speake of single life, they speake it but of those that have this gift, and while they have it. And therefore they require it not of those that are not willing, but of those that willingly promise continency: And by those that are willing, they doe meane them that know surely that they have this gift of continency. And in this manner was it that *Cyprian* kept his virginity free without vow, or monasticall like.

8 The Fathers doe permit those that have made such vowes, to marry notwithstanding if they cannot containe, *Cyprian, libro primo, Epistol.* 11. Neither doe they acknowledge any vow of continency, wherein marriage is abjured, or by which it is annihilated. *Augustine, De bono viduit. cap.* 9. 10. 11. saith, that the breach of the vow is worse than adultery, but yet he will have these marriages that are made after the vow to be firme and lawfull: such as doe thus contract, doe herein (as hee saith, *capite* 10.) offend, not in the marriage, but in the breach of vow. Some answer, that *Augustine* speaketh not of the vow solemnely made, but of a simple vow: But I say, that this distinction is frivolous, a tricke of the Schoole-men, unknowne to the Fathers: never found but in the Schoole-mens writings: and in the sixt of the Decretals, *Boniface* the eight, *lib.* 3. *Tit.* 15, saith, that the solemnity of vow hath the originall only upon the constitution of the Church. So saith *Scotus, Petrus de Palude, In* 4. *dist.* 38. *Cajetano in* 22. *q.* 88. *art.* 7. and *Panormitane, in cap. Raiss.* all these thinke, that it is onely a decree of the Church, whereby the solemne vow doth dissolve the contract of marriage made after the vow.

9 For 200. yeeres after Christ, there was no received opinion in the Church concerning the excellency and merit of single life above marriage. Hee that hath attained unto true perfection, (saith *Clemens Alexandrinus, Stromat.* 7.) hath, the Apostles for his patterne, and is truely counted a man, not in that he hath made a choice of Monasticall life; but hee conquereth and excelleth men, that exercised himselfe in matrimony and increase of children, and in care and governance of his family, without either pleasure or sorrow.

10 But afterward, the most of the ancient writers began to defend the excellency of virginity before marriage, and speake somewhat hyperbolically (beyond meane) in praise thereof. So saith *Cyprian, De bono pudicit.* that virginity is equal unto Angels, nay if we seek it willingly, it doth exceede them, because in striving in the flesh, it obtaineth a victory against nature, which the Angels have not. And *Athanasius, de Virginitate*, crieth out: O Continency the Prophets joy, the Apostles glory! O Continency the life of Angels, and the crowne of sanctity! But for all this, sometimes they speake more orderatly of virginity. Because we see (saith *Origen, l.* 8. *in Rom.*) that divers of the Saints, yea and some Apostles, have had wives, we cannot thinke thus of virginity onely.

Vse thy marriage with Modesty and moderation (saith *Chrysostome, Hom.* 7. *ad Hebr.*) and thou shalt be the chiefe in the kingdome, and enjoy the fulnesse of blessings. Now the Fathers did sometimes ascribe this excesse unto virginity, to make choice of the extreme which was most opposite unto the vice then predominant, for the heathen polygamies (having of many wives) were not as yet utterly cashiered from amongst the people: and besides, they did it to eschew the suspitiō of disorderly copulation together: as also because that the single men had the least encombrances, and so endured persecution with lesse griefe.

11 Besides, the Fathers tooke such paines in the praise of virginity, not because of it selfe, but by reason of the offices and duties of godlines: and hence sprung all these commendations of virginity. And this is hereby apparent, because that they will have matrimony (already contracted) to bee dissolved by the entrance into religion. Look *Justinians* institutions, *cap. de Episcopis & Cleric. lib. finali Basil in quæst fusius explicatis, qu* 12. *Cassinus Collat.* 21. *cap.* 9.

13 The Fathers urging the singlenesse of the Priests doe sometimes detract from the praises of marriage, and sometimes reprove it as an uncleane thing. *Syricius, epist. ad Hymer. Epise. Tarra*: sticke not to say, that those that are in the flesh, that is, in matrimony, cannot please

* A very ancient copie of this Epistle is extant in Corpus Christi Colledge library in Cambridge under the name of Volusianus to Nicholas the first.

De clericorum Coniug. c. cum olim. & de pœnit. & remiss. §. Omnes vero sos.

pleasse God. And in like manner *Tertullian, l. de monogamia*, saith, that it is evill to contract matrimony, and by the word evill, hee meaneth sinne. And *Hierome, Contra Iovin. lib. 1.* goeth thus farre, that he saith, In the fulfilling the duty of an husband, I fulfilled not the duty of a Christian, and it is an evill thing to touch a woman. And *Athanasius, libro de virginitate*, saith, that the womans body is polluted by her husbands. To the end (saith *Leo* the first, *Epistol. ad Anastasium*) that we may bring continency unto his perfect purity, wee doe not permit any carnall marriage so much as to the subdeacons. *Gregor. in Pastor. part. 3. admonit. 28.* I speake this as permitting: — It is intimated to be a fault, which is forbidden to be favoured. And *Ambrose, Offic. lib. primo, cap ultimo*, will have the Priests to bee pure from marriage, and to be contaminated by marriage. Let those that meddle with the holy mysteries (saith *Isidore, De offic. divin. l. 2. c. 10*) be chaste, & continent, and free from all fleshly uncleannesse. *Arator, In Acta Apostol.* saith, that

The Churches purest faith commands that all
the Priests live ever chast, &c.

And, *Origen, Homil. 23. in Numb.* maketh chastity, and marriage directly opposites; Looke his words in the seventh section before. Now *Rhenanus, In Argumento libri Tertullian. de exhortatione ad castitatem*, doth acknowledge, that al the Fathers as wel as *Hierome* were no equall Judges in the value of matrimony.

Sacred virgins.

13 The Originall of the Popish singlenesse was thus: First, the *Votaresses* that married after their vow, were found fault with for their inconstancy, but yet their marriages were not dissolved. If that out of faith they have dedicated themselves unto God (saith *Cyprian, Epist. 11. lib. 1*) let them persevere in chastity and pureness, without any let or molestation, and so being strong and constant, let them expect the reward of virginity: but if they will not continue so, or cannot, they had better for to marry, than to fall into the fire by their sinnes. And the Councell of Ancyra, *Ca. 19.* appointed but a very light penance upon those that brake this vow, namely, in ranking them amongst the twise married. *Epiphanius* saith, that marrying after a vow is a sinne, and commendeth repentance for it: but yet holdeth it better to marry so, than to burne. And in like manner doth *Hierome*, and *Augustine, de bono viduit. cap. 19.* But afterwards these marriages began by some to bee held for more heavy offences, after 380. yeeres *Basil* calleth them incests, and the sinnes of whoredome and adultery, *lib. de virginit.* And the Councell of Chalcedon, *ca. 15.* doth excommunicate the parties thus marrying, yet commandeth the Bishops forthwith to absolve them, neither willing the dissolution nor suspension of these marriages, which were not frustrate and broken off until after-ages.

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Extreame Unction.

1 THe Fathers never speake of this Extreame Unction, that is, of a ceremony of annointing in manner of a Sacrament without the gift of healing, untill *Innocentius* the first, in the yeere 402. For *Sigebert in ann.* 404. ascribeth the Decree of annointing the dead, unto *Innocentius* the first, who Bowsoever he call it a kind of Sacrament, yet he will have it ministred by all Christians: It is lawfull (saith he, *epist. 1. ad Decentium, c. 8*) not only for the Priests, but also for all Christians to use the oyle of Chrisme, made by the Bishop, and to annoint therewith in their owne or their friends necessity. And *Bede, In Luc. 9.* thinkes, that it belongs not onely to those that are weak in body, but also unto the weake in faith: And *in Iacob. c. 5* he will have the ministring thereof free unto all Christians, not binding it only to the Priests. And this is the opinion of *Alcuine* also, *de divinis offic. cap. 40.* that wrote about the yeere 750.

2 The Fathers used this unction in the beginning of sickeneſſe, and in the parts that were not affected. Vnto the deafe and dumb, they powred oyle into the mouth and crown of the head, *Greg. Turon. histor. Franc. l. 6. c. 7.* And in the pestilence they annointed the arme with this holy oyle, *Fortunat. in vita S. German.* But this unction was not instituted as then, whereby to give spirituall grace. The oyle (saith *Victor* of Antioch, *ad Marci. c. 6*) which we use in this holy unction, doth signifie both the mercy of God, the cure of the sickneſſe, and the illumination of the heart: but it may be said, that the prayer doth effect all these, and that the oyle is but an outward signe only of all these effects. This oyle (saith *Theophylact. In 6. Marc.*) being of great use in labour, and a nutriment of light, and an increaser of mirth, doth signifie the mercy of God, and the grace of the spirit, by which we are freed from labour, and obtaine light, joy, and spirituall gladneſſe. But the case is altered now adaies; for now it is not given as a cure to the sicke, but as a necessary purveyance for the dying.

The Primacy of the Bishop of Rome.

1 THe primacy of dominion, or (as *Turrecremata* calleth it, *Summa de Eccles. lib. 3. c. 23*) of authority, was not acknowledged to be in the Romish Bishop, but

but was vnheard of, and vnknowne untill the yeere of Christ 600, and began to be publike and manifest in *Boniface*, about the yeere 607. for he obtained of *Phocas* the Emperour, that the Apostolike Sea of Rome should bee the head of the Church, whereas the Sea of *Constantinople* would needs write it selfe the first or cheife of all. So saith the Chronicler *Sigebert*. In the yeare 607. *Boniface* (saith he) obtained of *Phocas* the Emperour, that the Romish Church should be the head of all Churches: these bee his words, and the very same in effect are to bee found in *Matthaeus Scotus, Martinus Polonus, Otto Frisingensis*, and *Hermannus Contractus*. And *Phocas* decreed this, not as affirming, declaring, or pronouncing any thing that was before, but as founding and establishing a new thing, which before was not. For this primacy thus by him established, was but seven yeares before reproved, yea even condemned by *Gregory* the first, then Bishop of Rome. I confidently affirme (saith he, *lib. 6. epist. ax Regist ro, c. 194*) that whosoever calls himselfe, or is willing to be called Vniversall Priest or Bishop, in this loftinesse and pride of his, he is the forerunner of Antichrist. And the Bishops of Constantinople tooke in very ill part this ordinance of *Phocas*, as *Sabellicus* affirmeth, *lib. 8. Ennead.* 8. And to the same purpose *Aeneas Sylvius, epist. l. 1. epist.* 288 (who himselfe was afterward Pope) saith thus: Otherwise, (saith he) diversity of opinions would divide the Church, and loose the knot of unity, as we may see was done before the Councell of Nice, whilest every one depended on themselves, and but a little regard was had to the Church of Rome.

But the Papists here object, that *Iohn* of Constaitinople was therefore reproved by *Gregory* of Rome, because hee would bee accounted the onely Bishop; so that no other were to be so called or esteemed, but onely as his Suffragans or vicars: and this they would faine prove out of the words of *Gregory* in the fourth book of his Epistles, *ep* 38. to *Iohn* of *Constantinop.* where thus he saith: Thou that once confessedst thy selfe unworthy the name of a Bishop, art now (in time) come to this passe, that despising the rest of thy brethren, thou desirest to be called the only Bishop, or thou alone seekest after the name of a Bishop: The like words to these are in the same booke the 34. Epist. unto *Constantia* the Empresse. Hereunto I answer in two points.

1 *Gregory* in that very same 38. Epistle, and in the 36, and elsewhere, affirmeth, that that very name or title which *Iohn* of Constantinople did thus arrogate to himselfe, was offered to his owne predecessors in the sea of Rome, by the Councell of *Chalcedon*: But is it either possible, or likely, that that reverend Generall Councell, especially those 150. Bishops therein assembled, should yeeld that honour to the Romane Bishop, that hee should bee

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deemed the onely Bishop of the world, and themselves to bee no more but his Vickars or substitutes? hardly can any man perswade this, especially seeing it is certaine that those same Bishops in that Councell did yeeld unto the sea of Constantinople, that it should bee equall in priviledges unto the sea of Rome. 2. I say, it was not the title of only Bishop, but of Oecumenicall Bishop which hee fought after; he desired not to bee Bishop alone, or the only Bishop in y world, but universall Bishop, or the Bishop of all other Bishops. And this to bee true, appeareth out of *Gregories* owne words, in divers places, *viz. Epistol. libr. 4. epistol. 32. & libr. 7. epistol. 69.* But then (you will say) how doth that stand with those other words of *Gregory*, out of which the Papists ground their objection: I answer, *Gregory* being as hee was, had indeed more cause than any to be moved at this arrogancy of *Iohn*, and therefore in aggravation and detestation of his so great pride and ambition, fell into these hyperbolicall tearmes, and yet not much improperly; for hee who amongst equals seekes a superiority, & will usurpe power over those that be as good as himselfe, doth after a sort take away all place and power from the rest, in as much as hee will needes bee alone that which they are as well as himselfe. And even so saith *Gregory*, explaining himselfe, *epist. libro 4. capite 36.* If one be called universall Patriarke, the name and honour of Patriarke is taken from all the rest: but farre bee this, farre bee it from a Christian minde, that any man should bee willing to arrogate that to himselfe, by which the honour of his brethren should seeme in the least measure to be diminished. And somewhat after he reproveth *Iohn*, for that he endevoureth to ascribe all things to himselfe, and to subdue all the members of Christ unto his owne yoke, who are knit onely to one head, namely to Christ: ——And in the 38. Epistle of the same booke, hee thus speaketh to *Iohn*, Patriarke of Constantinople. What wilt thou answer to Christ, the head of the universall Church, thou that goest about to put under thy feete by the title of universality, all the members of his body? And it is very considerable that he saith: *Iohn* desired to bee deemed and named the only Bishop, by despising, not by deposing his brethren Bishops, by putting them under, not by putting them downe.

2 Secondly, the power of making lawes, and of dispensing with them, the Bishop of Rome had not, nor exercised out of his owne Province, for 600. yeeres after Christ: *Gregory* indeed *Epistol. libr. 12. capite 31.* dispented with the English men, touching degrees of marriage forbidden, but hee did this as a Patriarke, also he did it as directing, not as commanding, out of a directive, not a coactive power: for they doubting, and asking of him, being both a Patriarke, and a learned

mans, he gaue counsell what were to bee done in that difficult point, namely of two euills put together, what were best to bee chosen: *l.7.confess.c.6.* he saith: This word of command, thing, or: to command, I pray you take it away, & let me heare no more of it; for I know who I am, and who you are: for by your places you are my brethren, in vertues and good examples, the Fathers: Do here therefore commanded nothing, but I haue laboured to shew what in my opinion I should profitable or conuenient, neither more nor lesse. I vsed no other Canons for lawes, but the Imperiall Ecclesiasticke; namely, such lawes of the Emperours, as concerned Ecclesiastical matters and persons.

3 During the foresaid time of 600. yeeres, such of the Fathers as be of undoubted credit, speake nothing of any Primacy of power, dominion, jurisdiction, or authority. See *Chrysostom.* in his third Homily on the Acts: And *Cyprian, de Symph. Prælat.* whose words are these: The rest of the Apostles were euen the very same that *Peter* was, partakers of the same fellowship with him, both of honour & power. *Hierom.* against *Iouinia, l.1.c.14.* saith that the Church was built vpon all the Apostles, & euery one of them receiued the keies of the kingdome of Heauen, and the strength of the Church was founded on the al equally, yet that amongst the twelue one was chosen, that a head or chiefe being appointed, the occasion of schisme might be taken away. *Cyrill on Ioha, lib.3. cap.20.* saith, God gaue the Apostles and their successours, full and plenary power in the Church. Therefore it is apparent, that the Fathers speake of the primacy of order, dignity, vocation, maiesty, or respect: for they acknowledge a certaine excellency or preheminence, both of *Peter*, and of the Bishop of Rome: but that was in respect of the glory and authority of the City, which being the chiefe of all, therefore purchased that honour to her Bishops: for this point see the Councell of Chalcedon, *cap.* 28. *act.* 15. And thence was it that many fought to him for aide and assistance in some wrongs, but not expecting any commandement or edict from him. *Couarruuias* a Doctour of both lawes, one of great account amongst them, *1.tom.2.part.Relect.§.9.pag.* 421.*col.4.edit.Francofurt.* saith, By the authorities and testimonies of Catholike Fathers, and the traditions generally received of all, it is concluded, that the Apostles received from the Lord Iesus equal power with *Peter*, of order or jurisdiction, insomuch as every one of the Apostles had from God equall power with *Peter*, ouer the whole world, and that to all ends and purposes, and for all acts whatsoeuer that *Peter* could do: Whereby it is cleare that he afterwards fights with himselfe; while he saith, that this power of theirs was subordinate and subiect to *Peters*. The same also in effect is to bee found in *Gratian* in the decrees, in the Popes old Canon law, *dist.21. cap. In nouo, ex Anacleto.* And if euer the Fathers speak of a Primacy of power or dominion, it is plaine enough; they meant not any universall power ouer the world, but of that absolute power, which hee might exercise in his owne limited Province; and so are they to be vnderstood. Like wise subiection is either in regard of power, or of order; and in this second sense it is, namely, in respect of order, that some Fathers write, that Bishops and all things are subiect to the Romane seate. See *Gregory* in his Epistles, *lib.7.cap.63.*

4 Sometime euen Bishops for their painfulnesse, faithfulnesse, and needfull care of the Churches, were preferd before others. Thus *Basil* was accounted the Doctor of the world, as *Theodoret* cals him, *l.4.c.19.* and *Polycarpus* the Apostolicall, and Prophetical teacher of those times, as *Eusebius* reporteth, *l.4.c.15* and *Cyprian* is said to haue beene as it were a Bishop, and to haue had authority in euery Church. For so saith *Nazian.* in his sermon of him. For saith he, hee was not set ouer the Church of *Carthage* onely, no nor onely ouer the Churches of Africke, all which haue received much honour and renowne by him & from him: But he was as it were a Bishop, euen over all the Westerne Churches, yea almost over all the Easterne also, and over the Southerne and Northerne Churches, euen as far at his name and admiration could spreade it selfe. *Basil* also saith of *Meletius epist.50.* that he was set over, or governed the whole body of the Church. And of *Ambrose* the said *Basil, epi. 55.* saith, that the Maistership or gouernment of the great Ship, meaning the Church, was committed unto him. *Nicephorus, l.14.c.34.* saith, that the Bishops of Alexandria, after the Ephesine Councell were wont to be called Popes, and Iudges of the whole world. And in respect of their care it was that Bishops of Rome had their Vickars or Legats in forraine provinces of other Bishops; but no Vickars of power, untill these later ages.

5 The speeches of the Fathers concerning *Peter*, are to be understood inclusively, of the other Apostles: & their speeches of the Pope of Rome are also to be taken of other Bishops. *Cypr. epist.27. ad lapsos*, saith, the Church was constituted upon Bishops, & not upon *Peter* onely. *Nicephorus, l.14.c.34.* reports that *Cyrill* was called a Pope and Iudge of the whole world. *Augustin* on the 36. Psalme calleth all the Apostles & Prophets foundations. *Hierom* against *Iouinian, l.1.c.14.* saith, thou wilt say, The Church is founded upon *Peter*, although the same in another place is done upon all the Apostles: & equally on them al is the strength of the Church established.

6 *Peter* is called of some of the Fathers, a rocke, and the foundation of the Church, not properly, but by a Metonymy, because by his doctrine he laboured greatly in founding the

* In this sense are the Fathers to be taken when they call Peter the head: or yeeld him the Primacy in the Church.

the Church, and for that he first of all in the name of all the Apostles, confessed the churches faith. *Nazianzene* in his oration *Demodera.in disp.* saith, *Peter* is called a rocke, and hath the foundations of the Church committed to his truste. If I see seeme harsh, see *Ambrose Ser.47.* expl. him; *Peter* saith he, is called a rocke, for that he first laid the foundation of faith in the nations. And in the same manner and meaning in the Fathers, is *Peters* chaire also called a rocke: so saith *Augustine in Psal. contra partem Donati*: Number the Priests, euen from the very chaire of *Peter* that is the rocke which the gates of hel cannot ouercome. So likewise the confession of *Peter* or his faith is often by the same Fathers called a rocke: namely by *Augustine* on Saint *Iohns* first Epistle *tract.10.* by *Hilary* in his 6. booke of the Trinity: by *Chrysostome* in his *hom.5.on Matth. Ambrose l.6.ca.9.* on *Luke* saith, Thy faith is the rocke. And with *Origen*, He is a rocke, who so ever is an Imitator of Christ: And that *Peter* himselfe was the rocke, seemed to *Augustine* after good deliberation so to haue a speech, that he recanted it in his retractations, *lib.1.ca.21.* It is also to bee noted that the Fathers doe oft times speake too hyperbolically of the Bishop of Rome, as when they call him the head and spouse of the Church. And so *Bernard, de consid. ad Eugenii. lib.2.cap.8* saying, he is Christ by his annointing: and *Leo*, saying, that *Peter* was assumed into the fellowship of the undivided Trinity: in his 89. Epistle. See also his third sermon of the assumption to the same purpose.

7 By the *rocke* in that speech of Christ, *Mat.16.* [*Vpon this rocke I will build my Church*] all the ancient Fathers doe not understand *Peter*, but many of them *Christ*, as *Tertullian* against *Marci. lib.4. cap.13. Gregory Nyssen in testim. de Vet. Testam. de Trinitate contra Iudæos. Hilary* in his second booke of the Trinity. *Chrysostome in his hom. of the crosse of Christ. Ambrose Serm.84. Hicrome in Matth. l.1.c.7. Augustine* in three places, *viz. Ser.13. De verb. Dom. & tract.120. in Ioan. & l.2. de Trinitate cap.17. Theodoret in 2. viz. in Psal.47. & in 1. Cor.3.* And to these ancients adde some of the chiefe later. *Beda, Anselme, Lyra*, the *Inter linear Glosse in Matth.16.* Further many vnderstand by the *rocke* the faith and profession of *Peter*, whereby he said, *Thou art the Christ the sonne of the liuing God*: so saith S. *Tamas* his lyturgy, *Ambrose in Ephes.2. & de Incarnat. Dom. Sacram. ca.5. Hilar. lib.6. de Trinit. Epiphanius hær.59. Chrysost. hom.55. in Matt. & hom. de Pentecost. tom.3. Cyrill dialog.4. de Trinit. Beda in Iob.21. & Theophylact in Matt.16.*

8 The Fathers vrge a communion or fellowship with the Bishop of Rome as farre fourth as he sate in *Peters* chaire, that is, as far as hee taught the true doctrine of Christ, which now adaies he doth not at all: for *Peters* chaire is the Church, where not so much the person of *Peter*, or his perswadable successours as his doctrine is resident, so saith *Cyprian lib.1. epist.3.* The ancient Emperours ascribed to the Bishop of Rome a power to discerne and iudge of matters ecclesiasticall, because then they followed the written word of God, and iudged out of it.

9 That *Peter* was euer at Rome at all, is uncertaine: Indeed most of the Fathers say so: and some of them say more too, namely that of an Apostle hee was made Bishop of Rome: but all this is affirmed, but not proued: and it is affirmed onely by such as liued not till the age after *Peter*.

10 The Bishop of Rome exercised honourable authority and power, but it was not properly belonging to him and his owne by perpetuall right. In this manner hee was oft times in some civill causes made an honourable arbitrater: Thus he visited Churches, thus he confirmed and deposed Bishops, thus he made Canons, and dispensed with them againe within his owne Province. And if at any time hee did any of these out of his Province, he did it not by office or authority, but either at the entreaty and request of others, or in the name and authority of the Emperour: or if otherwise, it was tyrannicall usurpation. And the place and power of Iudging which some of the Fathers sometime give him, was onely directive as of discretion, not coactive as of authority.

11 *Appeales* were sometime made to the Bishop of Rome, but not as to the *Iudge* to whom it belonged to give the determining and concluding Iudgement: but as to an able and honourable *helper*, who by his place and power was able to procure their wrongs redressed. And so oftentimes men upon wrongfull sentences, appealed to other Bishops of the West, that so by procuring their consent, they might make their cause the stronger: Neither did they of old take any more upon them, for *Marcion* being excommunicated in Pontus, came to Rome to be absolued: but they returned him this answer, We cannot, we may not do this without the permission or sufferance of the reverend Father, meaning his owne Bishop, so reports *Epphanius, Hær.42.* And *Chrysostome epist. ad Innocent.1. tom.5.* in his wrongfull persecution, craueth helpe, not onely of *Innocentius*, the then Bishop of Rome, but of the other Bishops of the West: and therefore (as *Socrates* in his story, *libro 6.cap.14.* saith) hee appealed to a Councell: But *Chrysostome* received this answer from the Pope, that (alas) it lay not in his power to helpe him, neither might he call a Councell for his helpe. *Basil* writing to *Athanasius*, thus counselleth him in his troubles, *ep.52.* It seemes to me the best course (saith he) that Letters bee written to the Bishop of Rome, desiring him to consider how these matters be here carried, and to giue his aduice what were best to be done. To this pur-

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pose see also his Epistles to the Bishops of Italy and France, *epist.70. Ioan. de Terra-rubea*, a Doctor of the law, in a treatise of his touching the government of the kingdome of France, saith, If the Pope have at any time intermedled in the premisses, he did not thrust in himselfe as with authority, but came in as being thereto requested, or called in for assistance; and this conferred not any power of Iurisdiction unto him; even as when a Iudge requireth the advice and assistance of another Iudge in matter of law or Iudgement, he doth not hereby conferre unto him any Iurisdiction which afore he had not, but onely makes use of, or intreateth the use of that hee hath.

12 Furthermore, even those appeales that were made to Rome, were oftentimes disallowed and rejected by the ancient Fathers. Thus writes *Cyprian, lib.1.ep.3.* to *Cornelius* then Pope; It altogether behoveth that those who be under our Iurisdiction, keepe themselves at home, and gadde not abroad unto forraine Iurisdiction: but heere to let their cause be tried, where both the accusers and the witnesses are ready at hand, & where the crime being committed may be judged. And in his 4. Epistle he saith, that those who doe communicate with *Basilides*, doe neglect that discipline and government which God hath established in his Church. The African Councell, *cap. 92.* thus concludeth, If any thinke they have cause to appeale from their own Bishops, or the Iudgement they receive at home, they shall not appeale but unto the Councells of Affricke; and if any doe appeale to any authority forraine, beyond the seas, or if any hold that men should so appeale, let none of the Churches of Affricke hold him fit for their communion. The Milevitane Councell, *Can.* 22 almost in the same words, inhibiteth all Bishops and Clerks, from appealing to any authority beyond the seas. *Zozomene, lib.3.ca.8.* reporteth, that the Bishops of the East wrote to the Bishop of Rome, that it was not lawfull for him by any cunning devise, nor under pretence of any appeale, to frustrate, or annihilate that which they had acted and concluded. *Damasus*, as wee may see in *Ambrose, ep.79.* being himselfe Pope, saith that after a Provinciall Councell have concluded any thing, he hath nothing to doe to meddle with the Iudgement. These be his words; Seeing the Councell assembled at Capua hath thus pronounced that *Bonosus* and his accusers shall have such Iudges appointed them, as be neere unto them, as especially the Macedonians, who together with the Bishop of Thessalonica, should examine his doings, and consider of the whole matter: We aduertise you therefore, that it cannot belong to us to deale with the Iudgement of this matter, neither is any thing to bee attempted against your sentence, who have decreed that which you thought most agreeable to Iustice, and to whom the Synode had given authority for that they did: therefore the first thing to bee done is, that they give Iudgement to whom the power of Iudging (in this case) is committed, for your determination is in the place and roome of the whole Synode: and it is no reason that wee should take upon us to Iudge (as it were) of the authority of the Synod. Thus farre *Damasus*. To conclude, *Iustinian* in the Imperiall lawes, *col.9.tit.6.c.*22. appointeth, that the last appeale be made to the Patriarck of the Diocesse.

13 In England *appeales* were prohibited till *Henry* the 2. of whom, and whose times, *Matthew Paris* in his Chronicle or history, *in Henrico.2. anno.1164.* saith thus; Concerning appeales, if they fall out, they must bee made from the Archdeacon to the Bishop, &c. and lastly, they must come to the King himselfe, from and beyond whom, no man may proceed further, without the assent of their Lord the King. The same was done in France by *Lewis* the 9. (who was called *Lewis* the godly) about the yeere 1278. in that edict (called the Pragmaticall sanction) of Saint *Lewis*: The words are these; We will not by any meanes that those heavy actions, and huge summes of money be levied or collected, which the Court of Rome hath imposed, or which hereafter it may impose upon the Church of our Kingdome, it being a meanes whereby our Kingdome is miserably impoverished. Nor will wee that any such summes be levied at all, but onely upon a most reasonable, godly, and urgent cause, or else upon some inevitable necessity, and that also to be upon our willing assent, and expresse commandement, together also with the voluntary consent of our Church in this Kingdome. The same was also afterward done by *Philip* the Faire, about the yere 1296. and afterward by *Charles* the fift surnamed the wise, and after by *Charles* the sixt, as *Aimonius* reporteth, *de gestis Francorum lib.5.cap.25.*

Further, *Hildebertus* thus writeth to *Honorius*. It hath not beene heard on this side the Alpes, that all manner of appeales should thus be received and maintained in the Court of Rome, neither doe wee find it delivered as a tradition from the holy and ancient ordinances. But if such novelty as this have sprung up, that you will accept indifferently of every appeale, surely the pontificall authority and censure will come to nought, and all force of Ecclesiasticall discipline will utterly be dasht and broken in pieces. What Priest or Clergy man, if he be wickedly disposed, will not doe any mischiefe, in hope to have releife by these defrauding appeales, and so will they lye as it were buried in the filth of their sinnes? and what Bishop shall have in readinesse any power at all to punish (not all as indeed hee should) but any disobedience at all, if this may be admitted?

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14 In the Councell of Nice the custome and fashion of the Church of Rome was made equall to others, and no way superiour, namely, that as the Bishop of Rome hath a power over all his Bishops, that is, all in his Province; so by the same custome the Bishop of *Alexandria* shall have over the Bishops of Egypt: for in the authority of Patriarks the ancient custome must be observed. *Dist.63. Conquestus*; To this purpose are the words of the Councell, as *Cusanus* himselfe a Papist takes them *1.4 de concor.cath.c.*12. And even so doth *Rufinus* an ancient writer expound the Councells meaning in his history, *lib.10. cap.6.* and so doth *Theodorus Balsamon*, in his explication of these Canons, and also *Nilus* in his booke of the Primacy.

15 The Popes temporall Iurisdiction and dominion was partly snatcht by violence, partly stolne by fraud, and partly grew by other mens liberalities and donations: and by these meanes it grew up to that intollerable height it was of late. *Vrspergensis* himselfe a Popish Chronicler, reporteth that in the yere 753. Pope *Stephen* besought King *Pipin* of helpe against the King of Lumbardy, and King *Pipin* came with his army into Italy, and besieged him in Papia; and compelled him by the straitnesse of his siege to performe what afore he had promised, and so having received of him *Ravenna & Pentapolis*, with the whole Exarchy belonging to *Ravenna*, he gave them to S. *Peter*, and having thus dispatched these matters, he returned into France. And againe speaking of the yeere; 1228. he saith; In the same yeere and the yeere following, there was a treaty of peace betwixt the Emperour and the Souldan, & their countries: But the Pope taking the opportunity of the Emperours absence, had sent a strong army into Apuleia, and tooke by plaine force (a most horrible thing to report) the lands of the Emperour being then in the warre and service of Christ, and the Church, and having subdued them to himselfe, and signed them with the Crosse, he prohibited by all meanes, both them in Apuleia and in Lumbardy, that they should passe over the sea: who is it that rightly considering such facts as this, doth not deplore and detest them as being tokens portending and forerunning the ruine of the Church? And a little after. Whilst these things were thus a doing, in the parts beyond the seas, the Pope with his complices, as men reported, made a rumour to be raised and divulged over all Apuleia, that the Emperour was dead, whereupon such strong Cities as had yet reserved themselves for the Emperor (which for their strength the Pope could not so easily subdue) did now prepare to dispose and yeeld themselves to the Popes dominion, and most cruelly and wickedly to kill all the Almaines returning from the holy land, and abiding in Apuleia. *Otto Frisingensis libro 7. in prefatione*, tells us; that no man doubts but the Church was exalted and inriched by the strength of kingdomes, and beneficence of Kings, and that it is apparent, that the Church could not so farre bring under the state and strength of kingdomes, or the civill state, untill the civill state, for the love and honour it bare to Priesthood, had as it were unbowelled it selfe, and exhausted all it owne strength: and so the Civill state of the kingdome saith hee, ruined and fell, smitten not onely with the spirituall sword of the Church, but especiall by it owne, namely, with the materiall sword. Thus farre *Otto. Augustine Steuchus lib.2.* writing against *Valla* touching the donation of Constantine, hath these words; *Gregory* the third excommunicated *Leo* the Emperour, & so withdrew Rome and Italy from his Empire, absolving all their subjects from their oath and fealty of obedience. And that confession of *Bellarmine* is notable, in his 5. booke of the Bishop of Rome; *c.4.* where he saith, Christ as he was man, whilest he lived on the earth, accepted not, nor would have any temporall Lordship or dominion: now the Bishop of Rome is Christs Vickar, and represents Christ unto vs; as he was when he lived here amongst men on earth; therefore the Bishop of Rome as being Christs Vickar, and consequently as Bishop of Rome, or as highest Bishop, hath no temporall dominion nor authority: But *Bellarmine*, whether checked for this speech, or upon more consideration, thinking hee had gone too neere the truth, in his last edition seemes to recant this, or at least to mitigate it; for thus he corrects it: Therefore the chiefe Bishop as Christs Vickar, and consequently as chiefe Bishop, hath no authority or dominion meerely temporall over any City or Province.

16 The English Nation for 1000. yeeres after Christ, were not subject to the Popes authority in causes Ecclesiasticall. *T hom Becket* the Arch-bishop of Canterbury was the first that durst offer to cast off to refuse the Kings authority in causes spirituall, he indeed denied his obedience to the King, further than with this condition, *Salvo ordine suo*, saving alwaies his own order: & by this meanes hee infringed the liberties of the English Church. *Anselme* Archbishop of Canterbury, long afore *Becket*, in his Epistle to Pope *Paschal.ep.36* saith; The King would not suffer the Popes Nuntio, or Apostolicall Legate to be received into England, without his leave and expresse commandement, neither would suffer meé to write or send any letters to him, nor to receive any sent from him, nor to obey any of his decrees. And a little after: In all these, and in matters of like nature, If I asked counsel of others what I might do, all the subiects of that Kingdome, yea even my owne Suffragane Bishop, denied to yeeld me any advise or assistance, but according to the will and pleasure of the King. *Matthew Paris*

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in his story of *Henry* the 1. reporteth that *William* the King of England Protect or Agent at Rome, confidently alleaged amongst other things before the Pope, that the King his Master, *Henry* of England, would not, (no not for the losse of his Kingdome) lose the right of presenting to his Churches: and this he boldly affirmed, & urged it with great and threatning words. The same Author in his story of *Henry* the second about the yeere 1164. amongst many other customes and liberties of the former Kings of England, recounteth this for one: Concerning the Advowsons or Patronages of Churches, or presentations to Benefices, if there arise any question either amongst laymen, or betwixt laymen and Clerks, or betwixt Clerk themselves: it shall be heard, debated, and determined, in the Court of our Lord the King. And in the same place in the Kings Letters to his Iustices, he saith; Let no man appeale either to the Pope, or to *Thomas* the Archbishop, neither let any Plea be holden at their commandement, neither let any mandate or commandement of theirs be received within England: and if any man either receive, or retaine, or have any thing to doe with any such commandement, let him bee apprehended and safely kept. Indeed King *Iohn* did homage to Pope *Innocent*, resigning up his Crowne and Kingdome to the Church of Rome, but for his so doing all the Barons of his Kingdome oppose themselves against him, and chuse for their King, *Lewis* the King of France, as *Matthew Paris* reporteth in his story of King *Iohn*. And *Ieffery* of Monmouth reporteth in his history, *l.* 11. *c.* 12. that the English Churches, being wel constituted and excellently ordered, would not be subject to *Augustine* the Popes Legat, in the yeere, 600. Indeed England made it selfe tributary to the Pope, by taxing every house at a piece of silver to bee paid to the Pope: and this was first begun about the yeere 847. But the investitures of Bishops, and authority to receive appeales, the Pope obtained not, till *Henry* the second, much against his will was brought to subject himselfe, and his kingdome to the Court of Rome, which was done 300. yeeres after, namely, about the yeere. 1172. Therefore the decretall Epistle of *Adrian* the 4. to *Thomas* the Archbishop of Canterbury, (which is to be found in the Popes decretals) *lib.* 3. *tit.* 30. *cap. Commissum*, is but a bastard: for the Pope had no dominion nor power at all in matters spirituall, over the English Church, but after *Thomas* was dead. And of no better stuffe is that other decretall of *Alexander* the 3. unto the Arch-bishop of Yorke, (which is also there extant in the decretall,) *l.* 2. *tit.* 16. *c. a memoria*: for there hee saith, that *Honorius* his Predecessor by his Apostolicall authority granted a certaine priviledge to the Arch-bishop of Yorke, over whom as yet he had no power nor authority.

17 The Pope hath not a determining Iudgement infallible, more plainely, he hath no power to Iudge or determine, so as hee cannot erre: so taught all that ever wrote of it for 1400. yeeres: yea even Papists themselves. The ancient Fathers as well Greeke as Latine did hold and censure *Honorius* the 1, to be a Monothelite heretick, that is, one who held that Christ had one will onely. So doth also the sixt generall Councell, *Act.* 12. 13. 18. where he is condemned by the name of an heretike, and his Epistels burnt. The second Councell of Nice act. ult. doth curse or layeth Anathema on *Honorius*. So doth also the eight Synod of Constantinople, *Act.* 7. And *Leo* the 2. in his Epistle to the Emperour at the end of the Councell; and *Theorasius* in his Epistle to the Patriarks, which is to be seene in the 3. Act of the seventh Synod. And *Psellus* in his Poeme of the seven Synods. And *Epiphanius* the Deacon in his disputation with *Gregory* the heretike, which also is extant in the 6. Act of the seventh Synod. And *Bede* in his booke of the six ages of the world, about the yeere 4639. And the Pontificall it selfe in the life of *Leo* the 2. And *Anastasius* the keeper of the Popes Library in the life of the same *Leo* the 2. And suppose that all these so many Councells and Fathers were deceived in these their reports & testimonies, by taking it from the 6. generall Synod, whose decree in that point suppose also to be corrupted, notwithstanding it followeth, that all the said Fathers and Councells affirming *Honorius* to be an heretick, did therefore undoubtedly beleeve that the Pope, even as he is Pope, might erre. But to put this matter out of all question, that they thought so of him, looke the Epistle of *Leo* the 2. to Constantine, at the end of the Councell, wherein he doth execrate and curse *Honorius*, as not having illustrated the Apostolicall Church with Apostolicall doctrine, but rather had defiledit with his heresie. And the 6. generall Councell *Act.* 13. doth curse the faith *Honorius* by the name of Pope of old Rome, for his decretall Epistle which he had set fourth: nay even *Gratian* himselfe the compiler of the decrees, *d.* 40. *c. Si Papa*, takes it as a thing granted, that the Pope may erre from the faith. And *Robert Grosted* an ancient Bishop of Lincolne saith, that the Pope may be an hereticke and Antichrist, and hee addeth further, that the Decretall saith, that upon such a fault as heresie is, the Pope may and ought to bee accused. Thus reporteth *Matthew Paris* in his story of *Henry* the 3. about the yeere 1253. *Lyra* on the 16. of St *Matthew* saith, that many principall & chiefe Bishops have beene found to have bin apostates from the faith. *Gerson* (in his treatise intituled, whether it bee lawfull to appeale from the Pope in matters of faith,) saith, that as wel the Pope as a Bishop, may erre from the faith, and is therefore inferiour to a

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Councell. *Antoninus* in his summe *part.* 3. *tit.* 22. *c.* 4. §. 3. saith, that it is lawfull and reasonable that the Pope (*nisi sit fatuus*) be deposed for heresie: *Panormitan* a great Canonist, *in c. 2. lect.* 8. *significasti*: saith, that the Councell may depose the Pope for heresie, and alleadgeth a chapter out of the Canon law for it, wherein it is said that the Pope might be an heretick, and is be judged for heresie: *Ita etiam tenet* (saith he) *Innocentius*. In matters concerning faith, the word of a private man is to be preferred before the Popes, if he speake upon better ground & out of the old and new Testament: than the Pope doth. The Councell of Constance, *sess.* 37. calleth Pope *Benedict* a schismaticke, and an heretike, and such a one as hath erred from the faith: and noe much otherwise speake they of *Iohn* the 23. in the 11. session of the same Councell. The Councell of *Basill* in the 34. of their Synodall Epistles, hath words to this effect. The holy Church is indowed of Christ our Saviour with such priviledges that we believe firmely she cannot erre: and besides the Church, we doe not reade that any other (ordinarily) hath at any time the same or so great gifts given unto the, to no Angels, to no men, to no Popes or chiefe Bishops, where of many are reported, (and so also we reade) that they have fallen into errours and heresies. And *Aeneas Sylvius* after he was Pope himselfe, refuting the acts of the Councell of *Basil*, saith, that the opinion of such as hold that Councells may not bee called without the Popes consent, if it may stand, will bring with it the very ruine of the Church: for (saith he) if that may be so, what remedy or helpe will there be, if a scandalous Pope, or one whose life is tainted with foule crimes doe trouble the Church, if he destroyeth soule, &c. if he set forth doctrines contrary to the faith, & instil heretical opinions into their mindes that are under him. *Catharinus* a great Papist, in his Commentaries on the 2. to the *Galatians* saith; There is nothing against it, but that the Pope may erre, yea even in faith, and fall from it, howsoever certaine late Writers and young upstarts have presumed to defend the contrary, contrary to the common and ancient opinion of the Doctors. *Alphonsus de Castro* in his first booke against heresies, *capit.* 4. saith, The Pope by himselfe without the assembly and assistance of a Councell, may erre even in such things as belong to faith, by the opinion of many Divines of great authority, who have so affirmed and taught. Yea it is found by experience, that divers Popes have erred in the faith. And in the 4. chapter of the same booke, Every wish may erre in faith although he be the Pope himselfe: for *Platina* reporteth of *Liberius* the Pope, that he held with the Arrians. And to conclude, this truth is so cleare, that *Bellarmine* himselfe, *de Rom. Pontif. lib. 4. cap. 9.* confesseth, that *Liberius* this Pope did after a fort, namely, in his mind that

a cap. sicut. 40. dist.

judge neither, consent to the Arrian heresie, inasmuch as he banished *Athanasius* to be condemned, whereas he ought to be persecuted for the cause of faith: Likewise, and because he communicated with *Felix* and *Vrsacius* that were Arrians, for which cause he was put from the Pope home by the Clergy of Rome: *Bin. in vit. Pont.* Touching Antichrist the eldest Fathers fielding certainty, because his wicked mistery is veiled, therefore they bring conjectures, yet so much as they did judge of it as I say, that he is to be found in the Romane Church. *Chrysostome* upon the 2. to the *Thessalonians* 4. directly affirmeth, that Antichrist is to succeed the Romane Empire: and *Augustine* before him in his Epistle to *Hesychius*, saith, that the Romane Empire is out of the way, that *Antichrist* may come: *Theodoret* upon the same place, *Ierome* upon the 2. of *Daniel*, doe all hold that Antichrist shall not sit in Ierusalem, but in the Church of God. Abbot *Ioachim* in his third plaine enough, that the Pope of Rome is the very Antichrist. Many (saith he in his *Rotul. Pyxidibrij*) under the pretence of Gods feare, that is, of the see of y universall church, are become like unto the seaven of the beast; which is the kingdome of Antichrist; who reigneth every where in his members from the beginning of the Church, and namely in the clergy, Monkes and Monasteries. And againe, we have plainly taught and delivered, that Rome is the spirit is Babylon. And a little after: The merchants of the earth (spoken of in the Revelation) are the Priests themselves, who sell prayers and masses for money, making the house of prayer a shop of merchandise. And againe: We see that not onely many Bishops and clergy men are enfnared in the businesse of Babylon, to make themselves rich thereby, but even many Abbots, and Monkes, and religious persons: and yet why doe I call them religious? for they are not so, but seeme to be. *Otto Frisingensius* in his Chronicle, *lib.* 7. *c.* 3. saith: There shineth a certaine resemblance betwixt Babylon and Rome, insomuchas that which here with us in the city of Rome, is given to the Pope our chiefe Bishop by the Christian Emperours, the very same is there by the Pagan kings of *Persia* (to whom for a long time Babylon hath been subject) granted unto their high Priest: and the kings of *Persia* themselves leaving the Imperiall city, as our Emperours make their seat at Aquisgrave, &c. So they at Bebutane, and so translating the seate of the kingdome, they held nothing of Babylon for themselves; but the bare name of an Empire. And againe, *l.* 8. *c.* 2. Some (saith he) doe interpret this departure spoken of in the *Rev.* and that where of the Apostle saith, that which withholdeth, will withhold until it be taken out of the way, and doe referre it to the kingdome or Empire, and thereupon they also say, that the Apostle purposely delivered his meaning under this covering and obscurity of words;

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leſt hee might ſeeme to ſlander by this preface, or weaken the ſtate of the Romane Empire, which to the Statesmen and Emperors of thoſe dajes, was thought ſo ſure, that it ſhould never have an end: & to that purpoſe (ſay they) it was, that the Apoſtle ſaid, and what withholdeth you know: as describing it, and yet not naming it. To conclude, *Aventinus* the Chronicler *l.5.cr.7.* affirmeth, that the moſt both of the Princes and Biſhops of Germany and of Italy held and proclaimed *Gregory* the 7. and *John* the 22. plaine Antichriſts and no better.

19 Themonarchicall or ſoveraigne authority of the Pope of Rome over the Church and generall Councels, was of many men ever reproved and condemned, and was not allowed, nor admitted of the Church till very lately, namely, after the yeere 1500. *Krantzius* a Germane hiſtoriographer in his *Metropolis l.7.c.45.* ſpeaking of the yeere about 1240. In thoſe daies (ſaith hee) there needed not any Apoſtolicall confirmation from the Pope, it was ſufficient that the election was approved by the Archbiſhop; but now the Church of Rome hath drawn to her ſelfe all the rights, honours, and priviledges of other Churches. Heare a Frenchman, *Durandus* in his 3. book of Eccleſiaſtical livings, *c.3.* who ſaith thus: In the Apoſtles times whenſoever as any were to be ordained either Biſhop or Deacon, or any thing elſe of what nature ſoever, was to be conſidered and determined, which concerned the Church, S. *Peter* did never arrogate nor take it upon himſelfe, but permitted and put the matter to the whole Church: the moſt that he did was this, that as being a principal Apoſtle he uſed to aſſemble or call together the reſt, and to them ſo aſſembled to make a ſpeech, declaring the cauſe of their aſſembling, and the particular affaires that were to be handled: even as with us at this day (here in France) hee that is the Preſident of the Court of Parlament calles together the whole Senate, and ſpeaking firſt in the aſſembly, &c. Neither for all this is he greater or ſuperiour than the whole Court, neither hath he any juriſdiction or eminency of power over the whole Parlament, neither may he judge or determine any thing againſt their judgement and opinions, &c. Thus in deed ſtood the caſe in times paſt. But I know not how it is now come to paſſe, that ſupreme and ſoveraigne power over all Chriſtians is aſcribed to one and that he thal be (euen like an Emperour) free, exempted & diſcharged from all lawes, edicts, canons & ſynodal conſtitutions. For Pope *Paſchall* in a decretall Epiſtle hath expreſly taken order or decreed, that no Councels may preſcribe or command the church of Rome, nor make any law to binde the Romane churchmand they brought the matter to that paſſe, that in divers ſynodall decrees or canons of Councels the authority of the Romane Biſhop is accepted and provided for. *Glaber Radulph.* in his hiſtories *l.2.cap.4.* reporteth, that one *Fulco* erected a goodly church in a village about Tours, and having finiſhed the whole worke, he ſent to *Hugh* the Archbiſhop of Tours, that hee would come and conſecrate the church he had built: but the Archb. prolonged his comming, and made no great haſt to do it, for that *Fulco* had taken from the church divers lands and Lordſhips. *Fulco* therefore ſeeing himſelfe ſo anſwered by the Archb. furniſhed himſelfe with a great maſſe of gold and ſilver, went ſtraight to Rome to Pope *John* that then was, and with great complaint laid open the matter before him; who forthwith ſent one of thoſe whom they cal *Cardinali*, with the ſaid *Fulco* to conſecrate the foreſaid church, and gave the ſaid Cardinall in ſtrait charge and commandement that he ſhold there take upon him the authority of the Biſhop of Rome, & by him, and under that authority, without feare or delay performe whatſoever the ſaid *Fulco* thought expedient to be done touching the premiſes: which when the reſt of the Biſhops & prelates of France did heare of, they knew well enough, that this ſacrilegious preſumption proceeded from blind and filthy couetouſnes, to wit, that while one would ſteale, & another receive, amongſt them they brought it to paſſe, that a made ſchiſme and diviſion was riſen in the Romiſh church. All of them therfore together diſliked and deteſted this dealing of the Romiſh biſhop, judging it a very unworthy & unſeemely thing, that he who tooke upon him to goueme the Apoſtolicall ſeate, ſhould firſt of all himſelfe tranſgreſſe the tenour and rule of Apoſtolical order, and of the ancient Canons: eſpecially it being a thing notorious, and confirmed with manifold authorities of antiquity, that no Biſhop preſume to exerciſe any authority with in anothers man Dioceſſe, unleſſe the Biſhop of that Dioceſſe doe either urge him to it, or give him leave to do it, &c. For although the Biſhop of the Romiſh church, in reſpect of the dignity of the Apoſtolicall ſeate, be eſteemed of more reverently than the Biſhops of the others ſeats, which are conſtituted in the world, yet may not he, for all that, tranſgreſſe the order eſtabliſhed by the Canons, but in every thing, is to bee ruled by them as others are: for as every Biſhop of the true and Orthodoxall Church, being as it were the husband of his proper and peculiar flocke, doth beare the perſo of our Saviour in that charge, as well as any one doth, ſo it cannot poſſibly belong to any one, to intermeddle preſumptuouſly in another Biſhops Dioceſſe: thus farre *Radulphus*. All which is ſo much the more remarkable, ſeeing theſe things were ſaid and done, not of late, but above 600. yeeres ago, namely, about the yeere after Chriſt 1000. *Caſſander* in his 2. booke of Catholike concord, *c.23.* ſaith, That the Dioceſſes are diſtinct, and one Biſhop is ſet over many paſtors for the conſerving of unity; that is, ſaith he, of a poſitive law, and humane conſtitution. And againe; The Pope is not the univerſall Biſhop, but the firſt above or among others. And we doe builld and found (ſaith he) the vigor of holy Councells, not in the Pope, but in the conſent of all. And againe, in the 20. chapter. It is cleare (ſaith he) that Pope *Leo*, in certaine points did never receive, nor allow the conſtitutions of the Councell of Chalcedon (as for one eſpecially, that the Church or Sea of Conſtantinople ſhould have the precedence before that of Alexandria,) but hee alwaies ſpake againſt them, as alſo did ſome others after him, and yet for all that the decree of the Councell ever tooke place. But if the Pope had it in his power to bee able to abrogate or nullifie the decrees concluded by generall Councells, certainely Pope *Leo*, or ſome of his ſucceſſors, would have prevailed in this point, which it is apparent they did not, as I ſaid before. And a little after: Though Pope *Leo* oppoſed himſelfe mightily againſt 3. chapters or conſtitutions of the Chalcedon Councell, &c. yet he made not this reſiſtance out of his owne authority onely, but by & from the authority of the Nicene Councell. And againe, in the 34. chapter, An univerſall Councell of the Catholike Church hath the ſoveraigne, moſt abſolute, & higheſt power in all things, yea even over the Biſhop of Rome. And in the ſame booke and 12. chapter, we ſee (ſaith he) how far the Biſhop of Rome is gone, or how much he hath encroched beyond the holy and ancient obſervations, out of the cuſtome and preſſe of ſubjectionall obedience. In the yeere 1337. all the Prelats and Princes of Almain concluded and agreed on this, that a Councell is above the Pope in matters of faith and ſtate, and therefore that the appeale from the Pope to the Councell was good. Thus reporteth *Nauclerus, generat.* 45. And as for this abſolute, ſoveraigne, and indeterminted power of the Pope, it was firſt of al approved and granted in the 2. Councell of Lateran, in the time of *Leo* the 10, within theſe 100. yeeres, namely, about the yeere 1516.

Inpage Romice.

Of Buls, or Indulgences.

1 THeſe Indulgentiall Buls of the Roman Biſhop, wherin is given abſolution from the guilt of temporal puniſhmēt, by application of the merits of Chriſt, and of the Saints, were not known to the Catholike church for 1000. yeeres & more after Chriſt. *Alex.* the 3. who began to ſit at Rome about the yeere 1159. in an epiſtle to the Archbiſhop of Canterbury, thus writeth; 2215 yet extant to be ſeen in the Popes own decretals, *l.5.tit.38.c.4.* And for the point wherein you demanded my counſell, whether the remiſſions which are wont to be made at dedications of Churches, or to ſuch as contribute to the building of bridges, bee availeable to any other than thoſe who be of the pariſh and dioceſſe of thoſe that grant them, we would have your brotherhood to know thus much, that ſeeing no man can either be bound, or abſolved of him, that is not his proper Iudge, we therefore are of opinion, that the foreſaid remiſſiōs are profitable only to thoſe, to whom & whoſe good their own proper Iudges that granted them, did ſpecially intend them. Theſe be his words. And hence I gather theſe concluſions, 1, That it then pertained to all Biſhops, to give and grant indulgences or remiſſions. 2. That theſe Indulgences were skarce knowne in thoſe dayes of Pope *Alex.* which appeares thus: in that the Archbiſhop of Canterbury, held it a matter ſo rare and difficult, that he ſent to Rome to know the vertue & valor of them, and to whom they were eſpecially availeable; whereupon it is cleere, that even the great Maſters & Prelats of England, were but little or not acquainted with them: although ſome 60. yeeres before, Pope *Vrban* the 2, granted to them that undertooke a Pilgrimage to the holy land, about the yeere 1095, releaſement of all penances for their ſins, (as *Nauclerus* hath it, *gen.37.*) or as *Mat. Paris in Willielmo* II. ſaith; hee granted them pardon of all their ſinnes, and in the retribution of the Iuſt at the laſt day, he promiſed the an Increaſe of glory. Out of the Councell of Laterane under *Innocent* the 3. *can.62.* it appareth that all Biſhops had authority to give Indulgences. And as for the great Indulgences of the yeere of *Iubile*, they came in practiſe ſome 300. yeeres agoe, *viz.* about the yeere 1300. as *Platina* reports in the life of *Boniſ.* the 8. And that theſe kinde of Indulgences were not knowne in the Primitive Church, *Roſſ.* himſelfe, (that is, our owne country man, *Fiſher* the Biſhop of Rocheſter) confeſſeth in his booke againſt *Luther, art.* 18 I anſwer (ſaith he) that it is not ſufficiently manifeſt, by whom theſe Indulgences were firſt given out. And concerning Purgatory he ſaith: there is very little or no mention at all among the ancient Fathers of it. But after the ſame Purgatory began to feare the world, and men trembled at the torments thereof, then *Indulgences* began to be in requeſt. *Durandus* alſo thus ſaith concerning *Indulgences*, in his commentaries on the Sentences *lib.4. d.20.q.3.* Little can be ſaid of them, with any certainty, for as much as the ſcripture ſpeakes nothing at al expreſly of them. As for the holy Fathers, namely, *Ambroſe, Hilary, Auguſt. Ierome*, there is not a word to be found in the that toucheth *Indulgences*. *Alphonſus de Caſtro* upon this matter, *lib.8.* ſaith: Amongſt all the queſtions or points we diſpute of in this book, there is none at all, which hath ſo little

footing in the holy Scriptures; and whereof the ancient Fathers have spoken lesse.

2 For the space of a thousand yeeres after Christ, the Indulgences (that were) were relaxations or releasments of Canonicall satisfactiō, that is, of the discipline or correctiō of the Church: but they were not ordained, nor used as satisfactions before God for temporall punishment: and the Fathers and Councells speaking thereof, are thus to be understood, as namely, the I. Nicece, c. 11. the II at Arles, c. 10, that at Ancyra, c. 2. Sometime also they be declarations of the forgivenesse or remission of sinnes, and in this sense the word Indulgences is often taken: for in the letters of Indulgences, we may reade that absolution is granted, sometime from the fault and punishment both together, & pardon of all sin; sometime the halfe, sometime the third part of their sinnes: such were the Indulgences granted within a 1000. yeres after Christ, by *Gregory* the 1. *Leo* the 3. *Sergius* the 2. And it is worth the observing; that in the writings of *Burchardus* and *Gratianus*, there is nothing to be found concerning Indulgences: No nor in *Peter Lumbard*, who lived about the yeere 1150.

3 In ancient times, the Indulgences remitted 3, or 7, or more yeeres of Penance, because so many or more yeeres were set down, wherein the penitents were to give full satisfaction to the church of the sincerity of their repentance. Now after the same manner Indulgences are granted for certaine yeeres: but in the other point they are fallen farre from the just severity of the ancient Church, for penances are not enjoyned for certaine yeeres.

4 The ancient Fathers doe not teach that Indulgences were profitable to the dead: and no lesse is both avouched and taught by *Biel, lect.* 57. upon the Canon of the Masse, and by *Hostiensis* in his summe, *l.* 5. *tit. de remiss. nu.* 6. two famous Papists.

5 The power of loosing and binding in the Church, or which the Church hath, is not proper, but is exercised onely by declaring or publishing that it is so: so saith *Hieromo, l.* 3. *Commen. in Mat.* on those words. To thee wil I give the keies, &c. Priests have no power of binding or loosing, but to shew and declare that sinners bee bound or loosed. *Radulphus Ardent*, about the yeere 1050. *in Dominio* 1. *post. Pasc.* saith; In what authority must priest absolve? not in their owne, but in Gods: for the power to remit or release sinnes, is onely Gods: but the Ministery of it (which also we sometime improperly call a power) hee hath granted to his Vickars or deputies on earth, who after their manner, or in a sort do bind, and loose, that is, shew & declare them bound or absolved. *Hugo* the Cardinall on the same place of S. *Matthew*, saith; As for the bond of sinne or guilt and due penance, the Priest neither can binde a man in it; nor loose a man from it, but only shew and declare that a man is bound and loosed: as the Leviticall Priest, neither made a man a leaper: nor healed him being a leaper, but onely pronounced that hee was pollured or healed. *Durandus* upon the Sentences saith, that the power of the keyes worketh nothing to the forgivenesse or taking away of the fault or blot of mortall sinne.

6 The treasure of the Church, supposed to consist in the merits of Christ and the Saints, the disposing and dispensing whereof is committed to the Pope, was altogether unknowne in the Church of God for many ages after Christ. For the ancient Fathers never said nor signified, wrote nor imagined that Indulgences were given out of the treasure of satisfaction. *Franciscus de Mayrone, in 4. d. 19. q. 2.* and *Durand. in 4. d. 20. q. 3.* doe both of them teach, that the treasure of the Church doth not consist upon the merits of Saints. *Angelus* their great Lawyer hath these words upon the matter of Indulgences, *part. 9*, The common opinion that is holden both by diuines and Canonists, is, that Indulgences arise from the abundance of merits which Christ and the Saints have performed beyond the measures of their owne demerits. But I hold for my part with *Franciscus de Mayrone*, that whereas the merits of Saints are already rewarded of God beyond their desert, and thereby are exhaust, therefore they come from the merits of Christ alone and his passion.

Of the Power of Kings.

1 THe Pope of Rome was subject to the Emperour, or to the Imperial lawes in al matters or causes (as they say) concerning persons and things ecclesiasticall, for at least 850. yeeres after Christ. *Tertull. ad Scapulam*, saith, We honour the Emperour, &c. as a man next to God, and inferiour onely to God. *Optatus contra Parme. lib. tertio.* There is none above the Emperour, but onely God, who made the Emperour. *Leo* in his Epistle to the Emperour, *Epistol. 59.* Because wee are by all meanes to obey your godly authority, and your religious will, I have therefore willingly yeelded my opinion and consent to the synodall Constitutions concerning the confirmations of the Catholike faith, and damnation of heretickes, which did very much like mee. *Gregory* in an Epistle to the Emperour, *Epistol. libro 2. capite* 100. I (saith he) being subject to your command, have caused that your law or edict to bee sent and published in divers parts of the word. And afterwards: I have yeelded obedience to the Emperour; and yet have I not holden my tongue in the cause

cause of God, but have spoken what I thoght. And *l. 4. c. 76.* I for my part do performe obedience to the princely commandement of his Highnesse. *Nauclerus, generat. 23.* of his *Chronography*, speaking of the yeere 605, or thereabouts: saith, *Constantine* the Emperour, conceiving a great opinion of the holines of *Benedict*, made a decree and sent it to him, granting thereby, that hereafter whomsoever the Roman Clergy, people, and souldiers should chuse for their Pope, al men should forthwith esteeme and take him for Christs true Vickar, without waiting for any further authority or allowance, either from the Emperour of *Constant.* or the Prince of Italy: for till that time, it was usual and approved, that whē a new Bishop of Rome was to be created, either the Prince himselfe, or else his Lievtenant of Italy, did confirme him. *Sigonius* in his 4 book of the kingdome of Italy, saith, *Charles* the great challenged to himselfe the kingdome of Italy, as being his owne by Victory and Conquest. The Exarchy of *Raveuna, Pentapolis*, the *Dukedoms of Perusia, Romania, Tuscia, & Campania*, he permitted to the Pope, yet reserving to himselfe the right principality, and dominion, the rest he retained to himselfe in name of the kingdome. And afterward in the 7. booke, about the yeere 973. The Bishop of Rome held *Rome, Raveuna*, and some other Provinces, rather by authority, than dominion: For the Cities respected the Pope as a Prince of the Country, but the King or Emperour as their soveraigne Lord, and unto, him they did their homage, and paid their tributes, *Leo* the fourth writing to *Lotharius* the Emperour, as is ye t to bee seene in the Canon law, *apud Grat. distinct.* 10. *capite* 9. saith, concerning those the Royall commandements, and Imperiall decrees of your Highnesse, and your Bishops our predecessors, wee promise and professe, that by the helpe of Christ, as farre as we were, and are able, we have and will inviolably keepe and observe them; and so will doe for ever hereafter. Againe, the same *Leo* submitteth himselfe to bee censured by the judgement of the Emperour, and his Commissioners, or Delegates sent from him to that purpose, as may appeare in the Canon law, *causa* 2. *quest.* 7. *cap. Nos si.* To conclude, *Bellarmine* himselfe, *de Pontif. libro secundo, capite* 29. yeeldeth, that as long as the Princes of the world were heathen, the Pope was not their Iudge, but contrariwise was subject to them in all civill causes, as well as other men: Well said, Then upon this I affirme thus: But they lost nothing either of their power, or honour by becomming Christians, therefore they ought still to have that soveraignty over Bishops in civill causes.

2 The Pope deposed not Princes especially the Romane, till a thousand yeeres and more after Christ. *Hildebrand* was the first that durst offer to depose the Emperour; so testifieth *Otto Frisingensis, libro 6. capite* 35. I reade (saith he) over and over againe, the stories of the Romane Kings and Emperours, and I never finde any one of them, to be excommunicated or deprived of his kingdome by the Bishop of Rome, before this *Henry* the fourth, unlesse peradventure some would judge it an excommunication, that *Philip* the Emperor was for a little time placed amongst the Penitents by the Romane Bishop, and *Theodosius* for that cruell massacre and slaughter of Christians, was by *Ambrose* forbidden for a time to enter the Church. Likewise *Sigebertus*, about the yere 1088. Let me say thus much with the leave of al good men, this novelty, not to call it an heresie, was not known in ỹ world, as yet, (that is, before *Hildebrand, Victor, & Urban* as he saith in the yeere 1111) that the Clergy should teach the people, that they owe no subjection unto cuill kings; and though they have made them an oath of fealty, yet that they owe no fealty unto them, and that they are not perjured, who in this case do hold against the King; yea, that he who shall obey the King, or stand with him, is to bee held for excommunicate, and hee that shall take against the King, is to be absolved from all crime of injustice, disobedience, and perjury. And *Onuphrius* himselfe confesseth in his booke of the dignities of the Romane Church, that in the time of *Alexander* the third, the Romane Church was lifted up to the height of worldly honour, *Frederick* the Emperour being troden under foote. *Aventinus* in his Chronicles, *lib. 7. pag.* 684. reporteth that one *Eberhardus* the Archbishop of *Iuva*, now (called *Salizburgh*,) spake thus, *Hildebrand* (saith he) about 170. yeeres agoe, first of all under the pretence of religion, laid the foundation of Antichrists Empire: Hee first of all began that ungodly warre, which by his Successors is hitherto continued. These Popes first of all thrust out the Emperours from their assemblies, and translated them unto the people and the Priests, afterward they skorned, and as it were hissed out them also: and now what intend they but even to restraine us also, and to bring us into slavery, that so they may reigne alone? Thus saith *Eberhardus*. And againe, He that is the servant of servants, coveteth to bee the King of Kings, and Lord of Lords, as though hee were God himselfe,—he speakes huge things, and high matters, as though he were God: He imagineth new devices continually, and is every day hammering new things in his head; and that he may erect to himselfe an Empire, and bring all power into his owne hands, hee changeth lawes at his pleasure, abrogates the old, and establisheth his owne; All this doth that man of perdition, whom men use to call Antichrist, in whose forehead is written the name of blasphemy, and in whose mouth are these words of presumption, *I am God, I*

cannot erre; he sitteth in the Temple of God, and domineereth over all farre and neere. And *Aventinus* himselfe againe, *libro 7. pag. 675.* reporteth that the Pope sent his Buls and Breeves to all the Bishops of Germany, but none of them obey him, therefore hee writes to the [a] Abbots, and commands them to curse the Bishops, but neither will they yeeld unto him. What doth he then? he sends to the Priests, and commands them to chuse them new Bishops, & to the Monkes to chuse them new Abbots, such as themselves pleased, unlesse these would yeeld and obey. Every one was amazed at the strangenesse of this course, being without all former examples: nay the like was never heard to have beene attempted; no marvell therefore though this commandement and embassage of his displeased all that heard it, for in no place had it any acceptance. ——— *Conrade*, the Bishop of *Friesingen*, appealed to the Emperour, and taught openly, that the great Priest of Rome had no power in Germany without the consent of the Bishops of Germany. Let the Romish Priest (saith he) keepe him at home, and feede his owne Italians; as for us, though hee hold us dogges, yet wee are such dogges, as seeing God hath constituted us over our flockes, we will barke at the Wolves, and wil especially keepe such Wolves from our flockes, as shroud themselves under sheepes clothing. But what will this fellow (saith he) this usurping Vickar doe to others, and ordinary men, judge by this, when he dare so take up, & so evill intreat us that are his brethren, and his companions? And againe, the same author elswhere reiateth, that *Gerochius*, who was *Gregories* advocate, said thus: the Roman Bishops usurpe to themselves divine honor, refuse to give account or yeild a reason of their doings, and thinke it unreasonable that any man should say unto them, why doe you so? In a word, they have alwayes both in their words and practise that of the Poet, *Sic volo, Sic jubeo, stat pro ratione voluntas.* Thus farre *Aventinus.*

[a] Monachorum Patribus.

3 The Empire was translated from the Grecians to the Germanes, not by the Popes power, but by the counsell, voyce, and decree of the Senate and people of Rome, and the Bishop of Rome was onely a counseller or assistant of this change, or as it were, the Interpreter: For *Sigebert* in his Chronicle, *an.* 801. thus writeth, The Romans having long agoe fallen from the Emperour of Constantinople in their thought and resolutions, did now with one consent chuse King *Charles* for their Emperour, giving him the salutation, applause, and acclamation of an Emperour, and did crowne him by the hand of *Leo* their Pope, calling him *Cæsar* and *Augustus*. *Aventine* also in his history, *lib. 4. fol. 344.* saith, that the Bishop of Rome, what alone? No, but the Bishop, the Senate, and the people of Rome, decreede to transferre the Empire from the Greekes unto the Germanes, and that by their owne right, or as being a thing in their power to doe, and by a free and quiet choice, gave it to *Charles*, with the voyces both of the Senate and the people. Yea *Æneas Sylvius* himselfe, *c. 9.* (afterwards a Pope) speaking of the authority of the Roman Empire, saith, that the people of Rome, who with their lives and much blood, had wonne themselves such an Empire, did also with their blood make *Charles* the great (King of France) the Emperour, together with the consent of the Romane Bishop. Nay this point is so cleere to all that are not too partiall, that *Onuphrius* a late and learned Papist saith, *Charles* being crowned and consecrated King of France, in a towne of France, called *Carisiaco*, by Pope *Stephen* the second, about the yeere of Christ 752. was also chosen and saluted Emperour of Rome, in the Church of Saint *Peter* in the Vaticane, by the consent of the Cleargy, Senate, and people of Rome, and was there crowned by *Leo* the third, in the yeere of our Lord 801. Therefore from these it is apparent, that where the histories or Chronicles say that *Charles* was crowned, or annointed, made, called, ordained, or desigued Emperour by the Pope of Rome, they are to be understood, not of the power of conferring the authority and jurisdiction Imperiall, but of the ceremony of Coronation or Inauguration, and of the publike renunciation, and solemne signification of the Emperours place, power and dignity. That also which a man shall often meete in histories, namely, that *Leo* gave or conferred the Empire to *Charles*, is to bee understood, that he consented to them that gave it. For besides all before alleaged, even *Adrian* the Pope doth confesse it in his Epistle to *Fredericke*, to whom hee wrote thus: I doe not beleeve (saith he) that you have forgotten—how great honour I gave you, and how carefully and willingly I bestowed on you the Royall Crowne of the Empire; and I am nothing sorry for that I have done, but would much rejoyce if I had given you farre greater favours: But after perceiving the Emperour to be offended at these phrases, and that he would by no means acknowledge his Empire to be the Popes benefit or gift, he therefore expounds himselfe, and saith, by benefit he meanes *bonum factum*, a good deede: and by conferred or bestowed, nothing else but I put upon you, or put you into possession: for thus hee writeth, I said I conferred or bestowed on you the Imperiall Crown, because in this word bestowed or conferred, I meant nothing else, but I set it upon your head, or I crowned you with it. *Sigonius* speaking of the Kingdome of Italy, *lib. 12.* writes that *Charles* obtained the Empire by right of warre, by his owne prowesse, and at last by plaine bargaine and covenant with *Irene* and *Nicephorus*. *Otto Frisingensis, lib. 2. cap. 21.* reporting the deedes of *Fredericke* the first, writeth that *Fredericke* thus (amongst other things) spake to the Romane Embassadours: Thou boastest (saith he), that I was called by thee, that thou first madest me a Citizen, and then Emperour of Rome; that the honour I have, was first of thee, and that I received it from thee; but the novelty of these unusuall tearmes, how farre from reason, and how void of truth they be, I leave it to the venter of thy credit, and the judgement of the wise. Let us over loose the deedes of the late Emperours, and wee shall soone finde that those heroicall Princes of ours, *Charles* and *Otho*, tooke possession of Rome and Italy, and annexed them to the Crowne of France, receiving them of no mans gift, but even recovering them by force and valour out of the usurping hand of the Greekes and Lumbards. If thou doubt of this, thou maiest soone see it by *Desiderius* and *Berengarius* (those tyrants of thine) in whom thou diddest boast, and to whom thou diddest trust as unto great Princes: For wee have it from undoubted relation, that they were not onely conquered and captivated by our French nation, but that they even grew old, and at last ended their dayes in that captivity. And their very ashes which are laid up with us, and which wee keepe to this day, doe yeeld unto us a most evident argument of this truth. But thou wilt say unto mee, thou camest hither being called by me? I confesse I was called, but tell thou the reason why, and the manner how I was called: Thou wast assaulted, and even beaten by the enemies; and neither by thine owne power, nor much lesse by the effeminate Grecians couldest thou bee delivered; therefore the French power and prowesse was thy refuge, unto them thou fledst, and earnestly inuited him to thy helpe; thus was I called: but is not this rather an imploring, than a calling? surely I should so esteeme it. For thou didst not call or invite me, as not needing me, or being in good case to doe me honour, but thou being in misery, imploredst helpe of me being in happinesse; thou weake of me being then strong, thou doubtfull, of me being then secure. On this manner being called, if this may be tearmed a calling, I came unto thee. Thus farre *Fredericke* in that place. As for the deposing of *Childericke* the king of France, it was done by the Peeres & people of the land, but the Pope onely devised the way, and gave counsell how to doe it: to which end *Sabellicus* in his *Ennead. 8. libro 8.* thus writeth; The Peers and people of the Kingdome perceiving and honouring the prowesse of *Pipin*, ——— asking advice first of all of *Zachary* the Bishop of Rome, tooke away the name and title of King from *Childerike*, and bestowing it on *Pipin*, created him their King. *Blondus* in his Decads *1. lib. 10.* I find (saith he) in *Alcuinus*, *Paulus*, and very many other writers—that the nobles and communalty of the French nation, waighing with wisedome the valour and vertue of *Pipin*, and contrariwise the childishnesse and unworthinesse of *Childericke*, consulted with *Zachary* then the Bishop of Rome, whether they had reason any longer to tolerate so foolish a king, and whether he held it reason that *Pipin* should bee any longer defrauded; and kept from the possession of the royall Crowne, which hee so well deserved: and the Pope answering, that he were to bee accounted the King, who knew better, & was better able to discharge the duty of a King, they forthwith by the generall consent of the whole nation, declared *Pipin* for their King, and tooke *Childericke*, & shaving his crown, they put him into a cloyster. *Nauclerus* also reporteth, almost to the very same purpose, *generat. 26.*

4 The power of deposing Kings and Princes, was first established by *Innocentius* the third, in the Councell of Laterane, about 1215 yeeres after Christ: and yet as I have shewed. it was often reproved and spoken against. To this end see *Nauclerus* in the chronicle of those times, *generat. 42. an. 1242.* who reporteth these words of *Fredericke* to the king of France, touching the sentence of deposition, given out against him: Although (saith hee) the Roman Bishop hath plenary power in matters spirituall, in as much as he can binde and loose any sinners at his pleasure, yet it is no where to bee read, that either by Gods or mans law, hee may translate kingdomes as it pleaseth him, or judge and dispose of Kings and Princes temporally, or deprive them of their kingdomes.

5 The Ancients would have temporall princes debarred from medling in matters ecclesiasticall, not simply and every way, but in regard first of absolute judging and determining of holy things: secondly, in regard of ministeriall actions, in respect wherof, even kings themselves are sheepe of the flocke. But not in regard of the ordering or governing of the Church and Ministery ecclesiasticall. In which respects they are above all persons and causes, even ecclesiasticall, within their owne Dominions.

6 The annointing or annoylings of Kings and the Chrisme or oyle with which they were annointed by Priests, were not in use in the Churches of Greece for 1200. yeeres and more, as appeares in the Decretals, *lib. 1. decret. 15. tit. De sacra Unctione, cap. 1.* In the Westerne Church, the first that used this ceremony, was the Emperor *Iustine* the second. In France, *Pipin* father of *Charles* the great, was the first that was annointed, and it was done by *Boniface* Archbishop of Mentz.

Cardinals.

1 THe office of Cardinals was common with Priests, Bishops, and Deacons,

from the time of the Apostles downewards for many hundred yeeres: and there was not any office properly belonging to them, till long time after the Apostles: the first that makes mention of them, is *Gregory* the Great: for (as *Bellarmine* himselfe confesseth, *de Cler. lib.* 1, *cap.* 16.) in the first 800. yeeres, the Bishop of Rome for determining the great and waighticst affaires of the Church, used to call his Councell of the Bishops of Italy, and for these 6. or 700. yeeres past, they began (by little and little) to lay downe those Episcopall Councels, & reduced all businesse to the Consistory of Cardinals; and that the rather, because in the times of *Pipin* and *Charles* the Great, there was an accesse of much temporall principality unto that Sea. Further, *Nicholas Clemangis*, in his booke of the not paying of Annats; saith, that the Cardinalls have of old a double duty or charge: the first, to heare confessions, preach and baptize. But the second (saith he) they took upon themselves when the Roman Church got wealth, authority, and worldly prehemminence.

2 The Cardinalls that now are, are soully degenerated from their originall state & first condition. *Gregory* in his time (600. yeeres after Christ) speaketh of them as though they were parish Priests of Rome, or Curates of Churches. And in old time, all Bishops whatsoever tooke place of any Cardinals, if they were not Bishops. In the sixt Councell of Carthage, the Priests of Rome sate after the Bishops. And in elder ages a Cardinalship was but a steppe to a Bishoppricke. See *Onuphrius* in his booke of Cardinals, and *Ioan. Diaconus, libro primo, capite septimo*, in the life of *Gregory*.

Therefore the office or place of Cardinals, is not most ancient, nor begun in the times of the Apostles, and since then continued.

Monkes.

1 THe Fathers are very uncertaine of the originall of Monasticall life. Sometime they referre it to *Elias* and *Elizeus*. *Elias* is our prince (saith *Hierome, Epistol.* 13. *ad Paulinum*) and *Elizeus* ours, the sonnes of the Prophets that live in the Forrests and Widernesses, are our captaines. Sometime unto *Iohn* Baptist. *Iola* Baptist the prince of the Monkes (saith *Chrysostome, Homil. prim. in Marc.*) Otherwhile unto one *Paula* Thebane. *Amathas* and *Macarius* (saith *Hierome, in prolog. ad vitam Pauli Heremitæ*) the Disciples of *Antony*, doe affirme even now, that one *Paul* a Thebane, was the first authour thereof, which wee also allow of, not so much in name, as in opinion. Otherwhile unto the Apostles. The discipline of the cloysterers (saith *Cassianus, Collation* 18. *capite quinto,*) had the beginning from the time of the Apostles preaching. But *Chrysostome, Hom.* 25. *in Hebræos*; counteth this for a plaine untruth, saying, that in *Pauls* time, there was no signe nor steppe of any Monke. And *Hierome* saith, *In vita Hilarionis*, that there was no Monke in Syria, before *Hilarion*, who was the founder of that profession in that Province.

2 Monasticall profession began in the Church about the 260. yeeres after the Redemption, by *Paul* a Thebane, or rather about the 300. yeere by *Anthony*. For the first was the first patterne of Heremitical life, and the second was the first matter or teacher thereof. In those dayes (saith *Frisingensis, lib. quarto, ca. quinto,*) lived the two most famous Princes of the Kingdome of Christ, *Paul* and *Antony*, the two first Heremites. *Nazianzen in Monodia*, saith, that *Basil* first invented Monasteries, & was the head of the Monkes. And *Basil* himselfe, *Epistol.* 63. saith, that the Neo-Cæsarians objected the novelty of Monasticall life against him.

3 But as for Cowles, Copes, and other monkish habites, as also Quire-singing, vowed Fasts, choice of meates, and other superstitions now used, these were in those dayes far to seeke.

4 That which *Eusebius, libro secunde, capi. decimo septimo*, and after him *Epiphanius, Hæres.* 29. and *Hierome, De vir. illustr. in Marco*, doe say, namely, that *Philo Iudæus, De vita contemplativa*, speaketh of Christian Monkes which Saint *Marke* ordained in Egypt, is to bee thus taken, that they meant that those Monkes (whom they call Christians) were by birth Hebrewes, that as yet lived like Iewes, & followed the orders of the Essenі. For thus *Hierome In Epistola ad Eustochium*, speaketh of the Monkes of Egypt. Such doth *Philo* (*Platoes* imitator) such doth *Ioseph* (that Grecian *Livy*) in his second booke of the Iewes captivity, report the Essenі to have beene. *Cassiodorus in Histor. Tripartit. lib. primo, capite undecimo*, saith, that the converstion which *Philo* writeth the Egyptian Monkes to bee of, is not to be found in any professionelsewhere. And that which *Eusebius, libro tertio, capite* 17. saith in his history of the Monkes, the very same almost hee in another place, *viz. De præparatione Evangel. libro octavo, capite quarto*, ascribeth to the Essenі. *Sozomene, libr. primo, cap.* 12. saith, that they were Christians living like Iewes. But it is very likely, that *Eusebius* herein erred first, and misled others also that followed him. For *Philo* writeth professedly of the old Sect of the Essenі, not of any other newer one: and I can hardly beleeve, that he being a Iew, would write in the commendations of Christians.

5 Necessity was first parent unto Hermeticall life, for shunning of persecution. Some record (saith *Sozomene, libro primo, capite* 13.) that the stormes of persecution, by

which

which Christian religion was diversly tossed, did compell men at the first to undertake this kind of life. And so it is said of *Paul* the Heremite, that he flying from the persecution of *Decius*, and desiring to keepe himselfe secret in the deserts, turned necessity into willingnesse, *Otto Frising. lib. 4. cap.* 2. This made *Basil* so earnest in the praise of this Monasticall life.

6 The ancient Monkes differ from our Popish Monkes in the very fundamentall points of their profession: for first, they lived solitary of necessity, to be the safer from persecution. 2, They were not constrained to give all they had unto the poore. Thirdly, they were not bound by any solemne and perpetuall vow to a certaine rule or to Monasticall life, but might alter their maner of living when they thought good. In that writing (which was brought from heaven by an Angell unto *Pachomius*) there were lawes (saith *Nicephorus, lib. 9. cap.* 14.) set downe, that every man should be permitted to eate, drinke, and worke as much as he could, or would: & in like manner to fast and not fast according to every mans liking. And that those that fedde the more strongly, should use greater labours, and those that were of but sparing diet, or more ready to exercises of piety, those should have lesse labour enjoyned them. And amongst these (saith *Augustine de morib. eccl. cap.* 33.) no man is urged with more severe impositions, than he can beare, none burdned with that he refuseth to doe, nor despised of the rest, for confessing his insufficiency in such performances. For they remember how greatly the Scriptures do commend charity, they remember that to the pure all is pure, and nothing that enters in at the mouth defileth the man, but that which commeth forth, So that their indrustry is not employed in rejecting sorts of meate, as uncleane, but in taming concupiscence, and preserving brotherly love. Others of these (saith *Sozomene lib.* 3. *ca.* 15.) living in the frequented cities, doe show themselves abjects in mens conceite, and nothing different from the vulgar. And *Athanasius epist. ad Dracontium*, saith, that hee knew many both Monkes and Bishops that were married, and had children. Fourthly, the Monkes at the first, were laymen, not of the clergy, much lesse Priests or Deacons. *Hierom ad Heliodor.* maketh the Monkes of the most strict orders, to bee laymen: The Clergy are one sort (saith he) and the Monkes another. The clergy are Pastors, but I am the sheepe. And the Councell of Chalcedon, *capite* 4. doth decree that no Monkes should put themselves any way in the affaires of the Church. *Leo Epist.* 62. forbiddeth the Monkes, and the layty (though men be proud of their learning) to bee admitted either to teach or preach. *Vide. August. de moribus eccles. cap.* 31. *Gregory, libro* 3. *epist.* 11. Fiftly, there was no merit set downe for Monasticall life, untill these later times.

7 There were no Nunnes, untill above 200. yeeres after Christ, but some virgins despising the worlds wickednesse, lived solitary, but without vow solemne, or perpetuall: knowne by their veyle, not when they went forth of their Monasteries, but in going out of their Fathers houses, or their owne. Many such there were before *Hieromes* time, that lived continent, out of Monasteries, privately, and freely: yea and some of them were noble women, living in their owne houses, attended upon by many maide servants. *Hieron ad Demetriad.* But in Rome, *Marcella* was one of the first of all the Nunnes: At that time *viz. circa an.* 400. saith *Hier. in Epitaph. Marcellæ*; none of all the noble women at Rome were privy unto the intent of the Monkes, nor durst they adventure, because of the strangenesse thereof to take so base and reproch full a name upon them, as the people then held it. About that time (saith *Naucler. generat.* 41. *ad ann.* 1215. speaking of *Helene* and *Constantines* times) the holy virgins were chosen by *Helen. Constantines* mother, who were nourished by the common stipend, for the celebration of the praises of God in purity of life, and frequency of prayer.

8 But as for the Monasticall life now professed, it is absolutely condemned by the Fathers. *Aug.* doth not like their idlenesse, but reprehendeth it in divers places of his workes *de opere Monachorum, cap.* 17. The solitary life (saith *Ino Carnotensis, ep.* 258.) is inferiour unto the common and ordinary life, because it is full of importunate cogitations, which rising like flies out of the mudde, doe buzze about the eyes of the heart, and interrupt the Sabbath of the minde —. Neither doe wee speake this out of bare conjecture, but have learned it of those that have tried it to bee true. In *Basils Ascetica, Tom.* 2. *c.* 7. It is taught that the solitary life doth contradict the law of charity: & he citeth that of the Preacher: Wo unto the man that is alone, for if hee fall he hath none to raise him againe. What dost thou command us to do (saith *Chrysostome, Hom.* 8. *in Matth.* 2.) to goe into the desert mountaines, & become Monkes? Alas, what is it that I greeve at, but only that you thinke that none doe live a pure and honest life, but onely those men?

9 The Monasteries of antiquity, generally were the schooles of learning, and communities, Colledges of teachers and learners. What? shall we call our children (saith *Chrysostome Contra vituperat. vitæ Monast l.* 3.) from the habitations of the desert? No, but let us suffer them to have the discipline of heaven soundly founded, and deepely rooted in them, and although they stay ten, yea twenty yeeres in the Monasteries, let us not be any whit molested thereat.

10 But concerning the vow of *Regular* obedience, it was not admitted, nor exacted

in

in the Church untill foure ages after Christ.

11 Voluntary poverty, that is, either without necessity, calling, or limit, made necessary by vow, joyned to the opinion of supererogation, and annexed unto Monasticall profession, was not received into the Church untill many ages after Christ. Let any man give an instance to the contrary. *Origen* seemes to require the forsaking of earthly possessions of his auditours, *Eusseb. hist. eccles. lib. 6. cap. 3.* and prescribeth the same unto all Priests. Let us hasten from the Priests of Pharao (saith he, *hom. 16. in Gen.*) who have earthly possessions, unto the Priests of the Lord who have no portion of livings upon earth. Now *Chrysostome homil. 9. in Mat.* doth prescribe it unto all men in generall. Shall not wee cast all things away (saith hee) and leave all things that wee may goe unto heaven with a cleare & free countenance? He that possesseth the Lord (saith *Hierom*, speaking of all the clergy, *Ad Nepotian. & habetur c. 12. qu. 1. apud Gratianum, c. Clericus.*) can possesse nothing but the Lord: but if he have any thing besides the Lord, he hath no part in the Lord. *Eusebius lib. 3. cap. 31.* writeth that some Apostolike persons did distribute their goods to the poore, but they did it to the end that they might bee more free to exercise their Euangelicall function throughout the world. *Paul* the first heremite, did undergoe this poverty, because he lost all his goods for confession of his faith. And *Paulinus* of Nola sould all his goods to nourish the poore in time of persecution, watre, and hunger.

Mary.

1 IT was the common opinion of the Fathers and writers untill *Lumbards* time, (which was in the yeere 1150) that the Virgin *Mary* was conceived in originall sin. Witnesse *August. Ser. 2. in Pf. 35. & de Bapt. parv. lib. 2. cap. 24. & de Genes. ad liter. libr. 10. cap. 18. Ambrose Conc. 6. in Psal. 118. Chrysostome In Mat. hom. 45. Eusebius Emissenus de nat. Dō. ser. 2. Maximus Ser. de Assumpt. Bede sup. hom. Missus est. Remigius In Pf. 21. Anselme in Is. cur Deus homo. cap. 16. Rupertus in Cant. lib. 1. ad fin.* and *Lumbard* himselfe, *3. sent. d. 3. Bernard Ad Lugdun. canonicos, epist. 174.* saith, that *Mary* were equall unto Christ if that she were conceived without originall sinne. And that this was the more common opinion, *Bonaventur in 3. Sent. dist. 3. q. 1. art. 2. Thom. 3. part. q. 27. art. 2. Antonine, par. 1. tit. 8. c. 2.* and *Lyra sup. Luc. 1.* do confesse. *Turrecremata De consecrat. dist. 4 capite Fit missime, quæst. 3. num. 11.* avoucheth, that he had gathered an hundred authors for this opinion, in his booke of the truth of the conception of *Mary*. And very many are alleadged by *Melchior Canus* in his Common places, *l. 7. cap. 1.*

2 Againe, some of the Fathers say, that *Mary* was guilty of actuall sinne. For example, *Chrysost. hom. 20. in Ioan. ca. 2.* toucheth her with ambition and rashnesse. So doth *Theophylact* and *Euthymius, ibid. Athanasius contra Arianos Serm. 4.* and *Irenæus contra hæreses li. 3. cap. 18. Origen In Luc. homil. 17. Tertullian l. de carne Christi, cap 7.* and the Author of the booke of the questions of the Old and New Testament, *quæst. 73. in August.* accuse her of infidelity.

3 But afterwards there arose an opinion, that *Mary* was by a singular and extraordinary priviledge preserved from originall sinne. *Scotus* was the first Schooleman that ever held thus; yet hee speakes but in doubtfull manner of it, *in 3. dist. 4. q. 1.* saying, that it is probable, that this same excellency should be ascribed unto *Mary*, if it bee not against the authority of the Scripture and the Church. And of this opinion afterwards, was *Francis Mayro in 3. distinct. 3. q. 1. art. 4.* whom notwithstanding *Bonaventure in 3 Sent. dist. 3. art. 1. q. 2. Thomas in par. 3. q. 27. artic. 2. Cajetane ibid. & in tract. de concept. virginis. Antony par. 1. tit. 8. c. 2. Ales in 3. part. q. 9. Hugo de S. Victore de Sacra. l. 2. part. 1. c. 5. Richar. in 3. dist. 3. Capreolus ibid. Albertus ibid. Ariminensis in 2. dist. 30. 31. &c. q. 2. art. 1.* and *Durandus in 3. dist. 3. q. 1.* expressely cōtradict: to whom wee may adde very many *Dominicans*, & *B. Medina in 3. part. Thomæ, q. 27.* So that it is no such Catholike doctrine to hold, that *Mary* was conceived & borne without originall sin.

4 Now whereas *Irenæus* calleth her *Eues Advocate, lib. quinto, capite decimo sexto*, this is an hyperbolicall speech, and if you take it simply, altogether untrue. For it is in the conception and birth of Christ, that shee is Mediatrix unto *Eue* (for in bringing forth her redeemer) not in praying for her. And, in that respect there were some called her, their onely helpe, Lady, Queene of heaven, and hope, as *Fulgentius, Cyrill, & Damascene* doe.

5 In the yeere of our Lord 1096. *Vrban* the second decreed in a Councell at Claremount, that the houres of the Blessed Virgin should be said every day; and that her office should be solemnely sung upon the Sabbath. *Rad. Tungrens. Propos. 20.*

6 As for the Romane office of these times, dedicated unto her, it is most impious, for the honour of their Saviour is transferred unto her. But *Bonaventure In tertia, dist. 3. quæst. 2.* giveth other counsell, when he saith, that we must beware lest wee doe not diminish the Sonnes glory in amplifying of the mothers, and therein provoke the mother to wrath, who had rather have her Sonne honoured than her selfe, as the Creator ought to be before the creature. *Vrbane* the 2. did first appoint the office of the virgin *Mary* to bee sung. *ann.* 1077. *Vide Durand. enchir. lib. 5. cap. 1. num. 9. & lib. 6. cap. 2.*

Feast

Feast dayes.

1 *Abbat Panormitane In ca. 3. de feriis. Angelus In verbo feria, § 43. & Sylvester verbo, Dominica, q. 1. verse 77.* doe hold that the Lords day, or Sunday was instituted by the divine law, and doe affirme that this was the common opinion in their dayes, which is most true, for it hath beene observed from the Apostles time, *1. Cor. 16.*

2 The first day of the Sabbath (which is our Sunday) is accounted for the Lords day, by *Chrysostome, Ambrose*, and *Remigius*, as also by *Primasius In 1. Corinth.* and so thinketh *Augustine* also, *epistol. 119. cap. 13.* The Lords day (quoth he) was declared by the resurrection of the Lord, and hath the festivall institution from him; And *ep. 86. ad Casulan.* Looke *Isidor* also, *lib. 1. de officijs, c. 2. & Waldensis de sacramental. tit. 16. cap. 140.*

3 Whereas *Constantine* decreed by a law, that the *Lords day* should be observed & kept (as *Eusebius de vita Constant. lib. 4. cap. 18. & Sozomene l. 1. c. 8.* affirmeth,) therein he gave but a generall law unto the whole Empire of the Romans, imitating the Apostles: and this was no beginning of the keeping of this day, but a renewing of an Apostolike tradition, for the more diligent and heedy observation thereof. For before him, *Origen* against *Celsus*, and *Tertullian de coro. mili. & l. 2. ad uxo.* make mention of this day, and *Hierom. cont. Vigilan. Iustine quæst. 115.* saith that it was observed from the Apostles ages. See also his second Apology. *Basil de Spiri. Sanct. cap. 27.* saith, that it is an Apostolike tradition.

4 *Theophilus In edict. cum Theophan.* is one of the first that mentioneth the feasts of the *birth*, and *Epiphany* of Christ; and *Chrysostome* another, *orat. in Sanct. Philogon.* And, *Nazianzene orat. in S. Damin.* putteth them both for one; and that use the Greeke Church did follow and practise, though the Westerne Church made two divers feasts. The feast of the *Circumcision* was unknown in the church for at least 1000. yeeres after Christ. The feast of the *Trinity* was knowne before indeede, but not allowed of publikly, but reproved. *Alexander* the third, *c. Quoniam, de ferijs, Decretal. libr. 2. cap 9.* saith, that in his time it was not used at Rome. *Micrologus De eccles. observ. c. 60.* and *Pothon* Priest *De stat. dom. dei. l 3.* doe both reprehend the keepers of this feast. *Corpus Christi* feast was of *Vrbane* the fourths creation, after the 1200. yeere of our Lord. And *Petho Prumiensis* findeth fault with the feast of the *transfiguration, ann.* 1160. ibid.

5 In the purest times of the Primitive Church there were no vigils in honour of the Saints. *Basil In Psal. 114.* is the first that mentioneth them: and now they are laid aside.

6 The *feast daies of the Sabbat* were first instituted for the worshipping of God observed diversly and freely without band, or punishment for breach thereof: for in the most ancient Fathers was never read of any feast but of *Easter*, nor were they counted holy in thēselves, but because of the mysteries of God minsstred at such times; not a feast can bee proved for 200. yeeres after Christ, *Socrat. libr. 5. cap. 21.* As for *Easter*, and *other feasts*, men did keepe them of custome at their owne pleasures.

7 The Martyrs suffring dayes, were called their *Birth dayes* and their *yeerely Easter. Durand. Rational. libr. 7. capite primo, num. 38.* Because then they were truly borne againe, and passed from this miserable life to immortality. We call the Martyrs passions their Birthdayes, saith *Emissenus, Ser. de S. Genesio*, and so doth *Polydore Virgil. lib. 6. cap. 8.*

8 *Iustinian* instituted the feast of *Simeons meeting of Christ*, upon the second of February, to the honour of Christ for the ceasing of the plague, about the yeere 540. *Paulus Diacon. lib. 15. Niceph. lib. 17. c. 28.* But afterward the Popes changed it into the feasts of *Maries purification*. Festum Vt nostrum hic.

9 The feast of the *Annunciation*, was first ordained for the honour of God, not of *Mary*: as it appeareth in a sermon said to bee *Athanasius* his, *De Sancta Deipara*. This feast (saith hee) is one, and the first of the Lords. And hereupon the ancient writers called it the *Annunciation of the Lord, vide Durand. Ratio. lib. 7. cap. 2. num. 2.*

10 *Vrban* the fixt instituted the feast of *Maries visitation: Bellarmine*. And the feast of her *Nativity* was not kept in the Church of old, *Durand. lib. 7. cap. 28. num. 2.* but had the originall by a night revelation. *Gregory* is the first that nameth it.

11 The feast of the *Pentecost* was no Christian feast in the Apostles time, for they followed the Iewes manner in keeping of theirs, *Francolinus de horis canon. cap. 84.*

12 The Fathers tooke not *Pentecost* for the last day of the *Quinquagesima*, but for the whole time betweene Easter and the fiftieth day. Take all the heathens solemnities (saith *Tertul.*) and place them in a ranke, they will not make up one *Pentecost*. And againe *De coro. milit.* We hold it a sinne to fast, or to pray kneeling upon the Lords day. And the like priviledge we have from Easter day through the whole Pentecost. Our Fathers taught us (saith *Ambrose, In Luc. 17.*) that all the 50. dayes of Pentecost are to be celebrated as Easter is, because the beginning of the eighth weeke maketh the Pentecost: the same saying he hath, *Serm. 60.* But now the fiftieth day is the feast onely.

13 The Feast of the assumption of *Mary* was never universally received, by place and person; Nay, in *Charlemaines* time it was doubted whether this feast should be kept.

We

We haue left the feast of the Assumption of S. *Mary* to bee inquired of, saith hee in his Constitutions, *lib.* 1. *c.* 158. And *Ludovicus Pius* his sonne, added it vnto the other feasts. *Ann.* 818, witnesse *Aventine l.* 4.

14 That *Mary* was assumed body and soule, it is not certaine in the Fathers. How, or at what time, or by was persons, her sacred body was take thence, or whether it was transtated (saith the Author *Serm. de Assump. ad Paul. & Eustoch.*) or whether it bee risen againe, it is unknown.——But although some seeme to haue erred (saith *Epiphanius, Haref.* 78.) let them search the Scriptures, and they shall neither find the death of *Mary*, nor whether she were buried or not buried. I cannot confirme this of her (saith the Author of the booke, *de Assumpt. Mariæ*, fathered vpon *Augustine*.) by any speciall testimony. And, If I haue spoken as I should, Christ and his Saints approue it: if otherwise, Christ & his Saints pardon it: Now all that hee affirmes it but this, that it is not ungodlinesse to say that her body saw no corruption, *August. Serm. de sanctis* 35. dares not define whether she were assumed with her body or without it, no more dare others: as *Breviar. Quignonij pag.* 231. *Ado, In Martyrologio* saith, that the Church doth celebrate her sleeping, but not her Assumption: And againe: What is become of her holy body, the Churches sobriety hath chosen rather to bee ignorant with godly zeale, than to teach any frivolous or Apocryphall doctrine thereupon. So saith *Vsuard* also, *Durandus, Rational. libro* 7. *capi.* 24. *num.* 1. affirmeth that her bodily assumption into heaven is uncertaine, and those that hold it, haue but their opinion from common report. *Orat. Apud Damasc. de dorm. deipare.*

15 The feast of the Exaltation of the crosse was not ordained before the yeere 630. *Otto Frising. libro quinto, capite nono.* But *Nicephorus, libro octauo, capite* 29, saith, that *Helene* instituted it. *Manuel Commenus, Varior. Impp. miscell. confit. capite septimo, de ferijs*, makes mention of such a feast, and so doth *Balsamon, In Photij Nomocan, titul. septimo.*

16 The feast of *Maries* Conception was not ordained at first, because of her immaculate conception. *Petrus de natalibus*, saith, it began to be instituted because of her sanctification in the wombe. But *Bernard, epist.* 174. reproueth this feast: and *Pathon* Priest saith, that it is an absurd thing to celebrate it, *De festu. dom. dei. libro tertio, ad finem.* Nor was it generally received untill the decree of *Sixtus quartus*, in the yeere 1470. as appeareth, *ex Extrauag. Cum præexcelsa. De reliquijs.*

17 The feast of her Purification was instituted in *Iustinians* time. *Nicephor. lib.* 17. *c.* 28. P. *Diacon. lib.* 20. *rerum Rom.*

The Church, Succession, Antiquity.

1 BY the Catholike Church, the Fathers meane the company of the elect, by faith grafted into Iesus Christ. So doth *Augustine, In Psal.* 92. & 62. *de catech. rud. c.* 20. & *Psal.* 36. *Cyprian, lib.* 1. *ep.* 3. & *de unit. eccles. Hierome, In ep. ad Galat. cap.* 4. & *In Iob. c.* 26. *Epiphanius, Haref.* 35. *Chrysostome, hom. de Turture; & in Psal.* 114. *Ambrose, In Eph. cap.* 1. and *Bernard, sup. Cantic. Ser.* 76. understand it. Now in acknowledging a visibility thereof, they speake of the outward estate, and parts thereof, or of the particular Church: and in saying that the wicked are of the Church, they speake of the externall state of the particular Church of their times.

2 They vsed also to appeale vnto the Church, but no farther than they thought shee did follow the Canonicall Scriptures: for thereby, & onely thereby, is the Church knowne, as *Augustine* saith, *contra lit. Petil. l.* 3. *capite* 11.

3 They praised the Roman Church (some of them) by a supposition, because it had kept the faith in greatest purity vnto the times wherein they wrote: not because the holy Ghost was bound or tyed to that seat. Note this supposition.

4 They hold that the Church is not alwayes visible upon the earth. The whole congregation of the Saints shall be hidden (saith *Abbot Ioachim, in Revelat. pag.* 2.) for so shall the elect of God (being wise,) be wise vnto themselves, so that they shall not presume to preach openly, because that the darkenesse shall prevaile: not that they shall leave to animate and exhort the faithfull in secret, but because they dare not adventure to preach publikely.

5 In the Fathers writings some particular Churches are called *Catholike*, yea universall, because of their *Catholike* faith. So that *Catholike* and *universall* Church is very often taken for the Orthodoxal Church: and hereby distinct from the conventicles of heretiks. *Theodosius* made a law, saith *Sozomen, lib.* 7. *capite* 4. that their Church onely should be called Catholike, that did worship the holy Trinity with equall honour, that all others should be called heretikes, noted with ignominy, and punished for their iniquity. And hence it is that the Orthodoxal Bishops were often called the Bishops of the Catholike or universall Church.

6 The Fathers doe acknowledge a *succession*, and appeale thereunto, because they lived before any schisme, when it stood without breach in the Romane Church, and because the truth of Apostolike doctrine was withall

reserved

reserved. *Eleutherius* for his order and doctrine hath the twelfth place from the Apostles (saith *Nicephorus, l.* 4. *c.* 15.) *Tertullian, De præscript. ca.* 32. speaketh of some Churches which cannot produce their originall from the Apostles or their schollers, because they were begun long after;——And yet holding the same faith, are called Apostolike also, because of the unity of their doctrine. And this succession they urge against the schismatiks, onely, or those that mangled the Scriptures, and invented others, as *Valentinus*, &c. They have not *Peters* inheritance, (saith *Ambrose, de pœnit. lib.* 1. *cap.* 6) for they have not his faith. The succession of faith (saith *Nazian. Orat. de laud. Athanasij.*) is the true succession: for those that professe the same doctrine of faith, are partakers of the same Throne. *August. Demnis. eccl. c.* 18, 19. will haue the Church proved by the Scriptures, nor by succession of Bishops, nor authorities of Councels. And *Bellarmine, De notis Ecclesiæ*, granteth, that it is no necessary consequent that the Church should bee where there is succession.

7 The Fathers noted the succession of the sea of Rome, because the Bishops were then famous, and the place renowned, and more knowne to the Doctors by reason of the neereneste of it. *Tertul. de præscript. aduers. heretic.*

8 This succession of Roman Bishops drawne from *Peter*, is but uncertaine, and of humane institution. *Hieronie De scrip. eccles.* putteth *Linus* the second, and *Clemens* the fourth: *Irenæus, lib.* 3. *c.* 3. puts *Linus* the first. But *Clement* succeeded *Peter*, as in the epistle to *Iames* under his name he affirmeth. Now the great Councell of Chalceden, *Action.* 15, held that the Church of Rome had the Primacy with the Fathers, because that city ruled all the world. We decree (saith *Iustinian, Novell.* 131. *cap.* 2.) according to the ancient Canons, that the holy Bishop of Rome bee esteemed the Primate of all Priests. This is to bee well noted (saith *Canus, Loc. comm. l.* 6. *ca.* 8.) that the Bishops of Rome succeeding of *Peter*, is not revealed in Scriptures, but hath the authority from most grave histories.——But if this bee not sufficient to the learned, we have another,——that is, that though wee have no Scriptures for this succession of the Romane Bishops from *Peter*, yet it is a tradition of the Apostles unto the Church, from hand to hand as it were. And thus also saith *Couarruvias Tom.* 1. 2. *par. Rectt. §.* 9 *p.* 242. *Col.* 1. that it is plaine by Catholike doctrine, that *Peters* successors had their primacy given them by Christ. *D. Stuto* 3. *dist.* 24. 9. 2. saith that the said succession is annexed to this sea of Rome by an Ecclesiasticall law: and like to this hath *Cajetane opusc. de Rom. Pontif. institut. cap.* 13. And *Bellarmine De Pontif. lib.* 2. *cap.* 12. saith, that the Bishop of Rome, in that he is so, is *Peters* successor, this he hath from *Peters* deede, not from Christs first ordinance.

9 The Fathers vrge succession of other seas indifferently, as well as of the Romane Church. We can recken them (saith *Irenæus lib.* 3. *cap.* 3. & *lib.* 4. *ca.* 63.) that were made Bishops in the Churches by the Apostles. Looke *Eusebius l.* 4. *c.* 19. & *August. Contra lit. Petil. lib.* 2. *cap.* 51.

10 The Fathers urged antiquity against the heretikes, not respecting it for it selfe, as it consisteth of yeeres and ages, but in being joyned with the doctrine of the Prophets and Apostles: And beginning at least at the Apostles time. This good hath the antiquity, which was adorned with divine knowledge and doctrine, done vnto me, (saith *Tertullian* in his *Apolog. in fine.*) Custome without truth, is but an antiquity in errour, saith *Cyprian epist.* 74. *ad Pomp.*

Councells.

1 THe Fathers praysing of Councels, meane onely those that prove the doctrine of faith by the Scriptures.

2 The appeale from a Councell unto the Bishop of Rome, was not because hee was a Iudge over the Councels, but because of his credite and authority with the Emperour. And oftentimes this was out of Africa by reason of the small distance of place.

3 Emperours and Kings in the Primitive Church called Councells by their owne authority, not by the Popes, for above 800. yeeres together. The Emperour (saith *Theodoret, lib.* 1. *cap.* 7.) called that noble Councell of Nicea. The Emperour (saith *Sozom. lib.* 1. *cap.* 26.) called a Councell at Nicea in *Bythinia*, setting down a day for all the rulers of every Church in all places, to be there present. And he reckoneth Pope *Iulius* for one that was commanded thither. The King (saith *Epiphan. Haref.* 69) having a care of the Church, called a generall Councell. And againe: We bishops, assembled from divers Provinces, as *Selvica in Isauria*, at the command of our high and mighty Prince Constantine. The Emperour (saith *Socrates lib.* 5. *cap.* 8. speaking, of *Theodosius*) without delay called a Councell of the Bishops that imbraced his faith. By the Emperours command (saith *Zonaras, Annal. tom.* 3.) the second Councell was called because of *Macedonius*. Innocent Bishop of Rome (saith *Sozom. l.* 8. *cap.* 28)——sent fiue Bishops and two Priests unto *Honorius* and *Arcadius* Emperours, to intreate a Councel of them and the time and place thereof,——who notwithstanding obtained it not. Tell mee (saith *Hierome* in his *Apology* against *Ruffin. lib.* 2. *ca.* 5.) who were Consulls that yeere? What Emperour commanded this Councell to be called? We were

unto

unto his sacred Majesty (saith *Chrysostome epist. ad Innocent.* 1) and intreated him to call a Councell. I cannot find (saith *Eneas Sylvius De actis Conc. Basil. lib. primo*) neither in ancient history, nor in the Actes of the Apostles, that it was an use at any time for the Popes alone to call Councells.—And if wee so proceed through all times, wee shall finde nothing in the Primitive Church approving this authority of calling Councells, to belong onely to the Popes of Rome. Nor was the assent of that Bishop ought esteemed in *Constantines* time, and other Emperours after that. And therefore the Councell of Chalcedon saith thus of it selfe; The holy, great, and Generall Councell, which by the grace of God, and the decree of the most holy and Christian Emperours, *Valentinian & Marian*, was gathered at *Chalcedon* the *Metropolitane* city of *Bythynia*, &c. but maketh no mention of the Pope, though it had his assent also. *Leo* the 1. *ep.* 9. desireth of *Theodosius* to grant his entreaty and supplication, that there might bee a Councell of the Bishops called in Italy. Although we know (saith *Frederick* the Emperour in the Councell to the Bishops; *Apud Radevicum de Gestis Frederic. 1. Imperatoris, l.* 2. *c.* 64) that by the place and dignity of the Empire, the calling of Councells is in our power, but especially in such great dangers of the Church: for so it is recorded that *Constantine*, *Theodosius*, *Justinian*, and of latters times, *Charlemaine*, and *Otto*, all Emperours have done before us: yet do we leave the authority of deciding this great and weighty businesse, unto your power, and prudence. We reade (saith *Cardinal Cusanus*) that the generall Councels were often called by the Emperours, yea all of them (as wee se by the records) untill the eight, called at Constantinople in *Basil* the Emperours time: And againe; *De concord. catholica, lib.* 3. *c.* 2, & 25, All the eight Generall Councells, —were called by the Emperours, So that hee confesseth this power to be in the Emperours hand, and not in the Popes for above eight hundred yeeres after Christ. Now *Turrecremata*, *Summa de eccles. li.* 2. *c.* 23. maketh a double presidency in Councels, to wit, of honour or sitting, and of Authority; and that of Session and honour the Pope sometimes had vouchsafed him, but this other of authorizing, never untill later times, and namely about the yeere 1516. in the *Laterane* Councell under *Leo* the 10. *cap.* 11. condemned before, in the Councells of *Constance*, *sess.* 4. & 5. & *Basil*, *sess* 2. & 16 and by *Gerson* also in his treatise, whether it bee lawfull to appeale from the Pope in matters of faith or no.

Benedictions, Hallowings.

1 THe Benedictions or Hallowings of water, ashes, salt, candles, oyle, and Palmes are never spoken of in the Fathers, but only of the water of Baptisme. *Augustine. De tempore, ser.* 37. saith that all the waters of Jordan were consecrated by Christ. *Ambrose de sacram. lib.* 2. *ca.* 5. And the faithfull were wont to take of the water of Baptisme home with them, & sprinckle it about their houses. *Alcuin. de div. officijs, capite de Sabbato Paschi. Bellarmine* plainely confesseth, that holy water is but a humane invention. *De extrem. unctione lib.* 1. *ca.* 6. Because (quoth he) in Baptisme men were cured of their bodily infirmities, as *Augustine* witnesseth *epist.* 23. & *de Civit. Dei. l.* 22. *c.* 8. therefore some began to use holy water, besides Baptisme, for curing diseases.

2 Sometimes there were miracles done by this sanctified water, as *Theodoret Hist. l.* 5. *cap.* 22. and *Beda Hist. Anglor. lib.* 1. *ca.* 17. doe relate. But that proveth not the ordinary use thereof in the Church, nor that it was therefore hallowed, that it might have power to worke supernaturall effects.

3 It is a prophane novelty to say that it is a medicine for veniall sinne, and in it selfe powerfull against divells. This *Molanus Practic. Theologiæ, tract.* 1. *de pœnit. capite* 17. *prop.* 24, 25, 26. perceived, when hee said that the sprinckling of holy water, and such other like actes have there reference unto the publike prayers, (then made,) for I dare not say as some doe, that holy water hath any effect against any thing, by vertue of the worke done.

4 They used to blesse men, with prayer, and the Ceremonies of chrisme and imposition of hands. What els is the laying on of hands (saith *Augustine De Baptis. contra Donat. lib.* 3. *cap.* 16. & *habetur apud Gratian. Canf.* 1. *q.* 1. *cap. Manus.*) but a praying over a man?

5 It was called holy bread, because it was given in signe of the divine blessing, which is to bee received by the body and blood of Christ, of them that were not as yet permitted to receive those mysteries, or received them but seldome. There is divers kindes of sanctification (saith *Augustine. De Pecc. merit. & remiss lib.* 2. *cap.* 26) for I thinke the Catechumeni have one kinde of sanctification by the signe of Christ and the payers made with putting of hands upon them; and that which they receive, though it be not the body of Christ, yet it is holy, and holyer than our ordinary meate. Hence it appeareth that this hollowed bread was then given to the Catechists to whom the Eucharist was denyed: but now adaies it is given unto all that doe not communicate. In the 3. Councell of Carthage it is recorded that they used to give salt in stead of the Eucharist, unto the Catechumenists.

6 It was called the blessing, or benediction,

because it was given, as a token of commendation and unity, from one to another. The bread which we sent you (saith *Paulinus, Apud Aug. epist.* 31. & *ipse Aug. ep.* 34.) shal become a more fruitfull blessing, by the love of your goodnesse that receiveth it. And againe, in his epistle to *Alipius, epist.* 35. note that hee saith: You shall make this bread a benediction, by vouchsafing to receive it. For hence it seemes, that it was not sanctified before by the sender; And againe, also in his Epistle unto *Romanianus, apud Augustine. epist.* 36. & *epist.* 81. *ad Augustine.* hee saith, we pray you to sanctifie this bread by receiving it, which wee send unto your love, to signifie our unity and accord. And in like manner, they used to send money, apparell, and keyes to hang about their neckes, with their letters, for a blessing, *Greg. l.* 1. *epist.* 29. & 30. & *l.* 8. *epist.* 31.

7 The Benediction of this bread for health of soule and body, against all diseases, and snares of the enemy, began in the Councell of *Nantes, cap.* 9. and was never mentioned before *Augustines* times.

8 There were many hundreds of yeeres passed before that ever the Roman Church knew how to consecrate an *Agnus Dei. Alcuine, ca. de Sabbato Pasch.* and *Amalarius de eccl. offic. lib.* 1. *cap.* 17. are the first that mentioned it.

The Clergy, and Layty.

1 THe Fathers distinguish the Clergy from the Layty, because the one bare a publike charge in the Church, which specified them from the other which bare none. Againe, in respect of the punishment inflicted upon either: the Clergy had the greater imposed upon them: the Layty the lesser. So that it is an abuse of this distinction to say that the people are prophane, & that the Clergy should bee exempted from civill governance.

2 The exemption of the Clergy from politike judgement, in civill causes began to bee in common use about the yeere 536. for *Justinian* ordained that in causes meerely civill, the Bishops alone should heare and determine of the cases of Monkes and Nunnes, *Const. Novell.* 79. *cap.* 1. And that the Clergy should first bee examined before their Ordinaries: but if that the nature of the case; or some other difficulty arising, bee such, that the Bishop cannot possibly decide the businesse; then let it be lawfull for them to goe unto the civill Iudges. *Const. Novel.* 83. *in præfat.* & 123. *cap.* 21, I say in causes meerely civill: for in criminall causes, the civill Iudge is by him appointed to inquire and censure thereupon: and if hee finde the Clergy man worthy of punishment, then shall hee be by the Bishop despoyled of his Priestly dignity, and so become punishable by the law. *Const. Novel.* 83. *cap.* 1. & 123. *cap.* 21. Nor is it any wonder that the Clergy had not this exemption before; because that the Clergy besides that their function, are citizens and members of the politike body, and in that respect ought to bee in all things subject to the politike power. I adde: In common use, for before *Justinians* time in some peculiar Churches the exemption was practised before. Let no man presume (saith the Councell of *Agatha, cap.* 32. *Et habetur apud Gratian. Canf.* 11. *quæst.* 1. *ca.* 17.) to summon a Clergy man before a secular Iudge, without the licence of the Bishop: If any such bee summoned, let him not appeare or defend; or dare to propound a criminall cause unto a secular judgement. Now before *Justinians* time, the Bishops ordinary jurisdiction was but a power of inquiry and restraint for violating and corrupting the Ecclesiasticall discipline, *Conc. Chalced. cap* 9. *Carthag.* 3. *cap.* 9. *Tolet.* 3. *c.* 13. *Matiscon. cap.* 8.

3 About the 400. yeere after Christ, the Clergy of some Churches were free from paying tribute unto secular Princes, *Euseb. libro* 10. *capite* 7. *Hieron. in Matth.* 17. and in other some it was not so. The Churches livings doe pay their tribute, saith *Ambrose, in orat. de tradend. Basilicis*, against *Auxentius*. The Emperours *Valentinian, Valens, & Gratian*, doe exhort the Asian Bishops that were suspect of heresie, to returne unto them that were of sound judgement, whom they commend in this amongst other things, that they refused not to pay the taxe that was exacted of them, *Theodori, hist. lib. quarto, cap. septimo*. Neither is this meant onely of the Patrimoniall tributes for every inheritance, but of the personall also, for every head. If the Sonne of God paide his taxe (saith *Ambrose, In* 5. *Luc. lib.* 3. & *citatur. ca. Magnum, caus.* 11. *quæst.* 1.) who art thou that thinkest it should not bee paid? But some will say, that this arose out of custome, and not out of law: then let him know that there is no divine law, that exempteth the Clergy from paying dues unto secular Princes, if their necde so require. *Chrysostome, Homil.* 23. *in Roman.* will have that subjection exacted even of the Priests and Monkes, which *Paul* speaketh of, *Romans* 13. And paying of taxe is no little part thereof, as *Covarruvias, in l. practic. quæst. ca.* 31. observed very well. *Thomas, In Roman.* 13. saith, that it was the Princes gift to exempt the Clergy from these taxes, and therefore an humane law: and so saith *Covarruvias* in the place afore named; and *John Medina, tract. de Restitutione, quæst.* 15.

4 The right of assent and suffrage (in elections of the churchmen) was taken from the people about the yeere 870. *Distinct.* 63.

Additions.

1 THe moderne Papists hold these positions: first, lawfulnesse of equivocation in oathe, or to sweare equivocally that hee did not that which he did, though he had done it. 2. That to pray for their enemies in special, is no command, but a counsel. 3. That in a fast, it is lawfull to drinke often, and to take medicines. 4. That many atheisticall thoughts, and filthy imaginations are no sinnes. 5. That to take away any small thing whose losse brings no great dammage to the owner, is no mortall sinne. But these are strangers to the Fathers eares, yea untill of late, unto all Christians.

2 Not a Father of the first 400. yeeres taught nine quires of Angels: but contrariwise some doe overthrow this distinction. I thinke (saith *Theodoret, in* 1. *ad Coloss.*) that he calleth the Cherubim the thrones; (for the Prophet *Ezechiel* saw the throne of the deity placed upon them,) and by dominations, principalities, and powers, hee meanes those that governed the nations. *Augustine* calleth them all by the generall name of Angels, *Enchir. cap.* 58. Whether the Archangels bee called vertues (saith he)—or what the difference is betweene these 4. words, [Thrones, Dominations, Principalities, and powers, let them tell that can, if they prove what thay say; I confesse plainely, that I am altogether Ignorant. Hence may the antiquity of the bookes under *Dionysius Areopagita* his name, bee gathered, that teach nine orders of Angels so undoubtedly.

3 The Fathers hold generally, that the first precept of the tenne commandements, concerneth the having or choosing of God; the second is of idols; the tenth of concupiscence: so teacheth *Philo Iudaus, De decalog. Iosephus Antiq. lib.* 2. *capite* 6. & 8. *Origen, in Exod. hom.* 8. *Athan. In Synops. Nazianzene, in vers. de Decal. Ambrose* and *Hier. in Ephes. cap.* 6. *Procopius* and *Rupertus, in Exod. cap.* 20. with others, *viz. Author operis imperfect. in Matth. homil.* 49. *Augustine* is variable, one while affirming it, and another while denying it, *vide Quæst. vet. & nov. Test.* 4. 7. *Quæst. super Exod. libro* 2. *capite* 71. *Epist.* 119. *capite undecimo.*

4 The Fathers generally either deny, or suppresse in silence, that the soules of the dead can returne unto the living. *Chrysostome De Lazaro, hom. ultim. Tertullian, l. de anima. Isidore, Etymolog. lib.* 8. *cap.* 9 *Theophilact, in Matth.* 8. and others, *viz. Author quæst. ad Antioch. quæst.* 11. & 13. *apud Athanas.* do all deny this. *Augustine* seemes to be of another opinion, in his booke of the care for the dead. *cap.* 15, & 16.

The Consequent.

No Apostle, no holy Father, no sound Catholike, for 1200. *yeeres after Christ, did ever hold or professe that doctrine of all the Principles and grounds of Religion, that is now taught by the Church of Rome, and authorized by the Councell of Trent.*

SOLI DEO GLORIA.

A CHRISTIAN AND PLAINE TREATISE OF THE MANNER AND ORDER OF PREDESTINATION, AND OF the largenesse of Gods Grace.

FIRST VVRITTEN IN LATINE

BY THAT REVEREND AND FAITHFVLL SERVANT OF GOD, Mr. W. PERKINS, LATE Preacher of the Word in *Cambridge*.

AND

Carefully Translated into English by FRANCIS CACOT and THOMAS TVKE.

ROM. 8. VERSE 29, 30.

For those which he knew before, he also predestinate to be made like to the Image of his Sonne, that he might be the first borne among many brethren.

Moreover, whom he predestinate, them also he called, and whom he called, them also he justified, and whom he justified, them he also glorified.

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To the Right VVorshipfull

Sir Peter Bvce, Knight; And to the vertuous Lady his wife, Grace and Peace from God our Father, and from our Lord Iesus Christ.

IGHT Worshipfull, amongst the manifold points of Christian Religion, the truth of the Doctrine concerning Predestination, is worthy serious & sober study, for the sound understanding thereof. For first, it it something difficult and obscure. Secondly, because it is by some cagerly impugned, as a frivolous and forged invention of mans braine. Thirdly, divers opinions have passed from divers men diversly, about this one point; whereas notwithstanding there is but one truth, & one definite and constant sentence to be found in holy writ concerning it. Fourthly, this one doctrine doth give very good evidence, and an ample Demonstration of Gods infinite mercy, and exact justice. Fifly, it affordeth some taste of his profound and impenetrable counsell. Sixtly, it doth notably manifest his admirable wisedome and policy, and the incorruptible purity of his nature, who wisely disposeth all things, and useth even evills without injustice; and the least receipt or infusion of corruption; and all the manifestation of the glory of his Name, and of the splendour of his renowned properties. Seventhly, it confounded the common cavill of many desperate and infatuated Atheists, who would make Gods Predestination the pillar of their sensuall security, and secure sensuality. Lastly, it ministreth exceeding comfort unto those, who renouncing the kingdome of Sinne, doe live like Saints in the kingdome of Grace. First, because it is not possible for any such to sinne with full consent of heart. Secondly, because no personall merits are required of them. Thirdly, because the Spirit of God abideth in them, who is busie within the hive of their hearts as a Bee, and worketh them like waxe. Fourthly, because God hath eternally predestinated them to eternall joyes, and those also incomprehensible and ineffable. Fiftly, because God hath in abundance vouchsafed that to them being but an handfull, which he hath denyed to whole heapes besides. Sixtly, for that they being elected, can in no wise perish: For the counsell of the Lord shall stand for ever, *Psal.* 33.11. And he loveth them with an everlasting love, *Ierem.* 3.4. Though a Mother should forget her Child, yet he will not forget them, for he hath graven them upon the palme of his hand, *Isa.* 49.15.16. Therefore he will confirme them unto the end, 1. *Cor.* 1.8. And by his power keepe them unto salvation, 1. *Pet.* 1.5. He will love them constantly, though he visit their transgressions with rods, *Ps.* 89.32.33. He will never turne away from them, though he take them by the necke (as *Iob* speaketh) and beat them, though he cut their reines and breake them, and though he powreth their gall upon the ground, and runneth upon them like a Gyant. *Ioseph* did affect his brethren entirely, though hee spake roughly to them. He may also sometimes let them fall, as a loving Nurse may her child, but he will lift them up againe; therefore howsoever they may fall, yet they shall not fall away. Indeed they may leave their first love, as the Church of *Ephesus* did; but they shall never leave to love at all, if ever they loved truly. For (as *Paul* saith) *Love doth never fall away*, it may bee lessened, but it cannot be lost. In like manner, their faith may be covered, as the Sunne with a dusky cloud in a gloomy day; or as the trees are with snow sometimes in winter; but yet it continueth firmely fixed (though now and then eclipsed) in the sphere of the heart, and keepeth sap in the roote. For the righteous man is as a tree planted by the rivers of waters. *Psal.* 1.3. And is built by that great builder of Heaven and earth upon a rocke, *Mat.* 16.18. These comforts will this one doctrine afford, being throughly pondred and understood. And no doubt these and the like considerations moved that holy and learned man of blessed memory to publish this present treatise for the benefit of the Church, and the same have also incited us to turne it out of the tongue wherein he wrote it, into the English, for their profit who are ignorant in the other; and the rather, because it is contrived and penned very plainly, soundly, and succinctly, as the subject will permit. The which (Right Worshipfull) assuring our selves of your unfaigned love unto the truth, we doe present and dedicate unto you, in token of deserved gratitude, for undeserved kindnesse, not doubting of your courteous and kinde acceptance. And thus wee humbly take our leaves, recommending you, and all yours to the protection of *Iehova*. *Rochester*, this 19. of *February* 1606.

Ier. 49.20. *Iob.* 16.31.

Pisteim. Ecpisteim.

Rom. 2.4. 1 *Cor.* 13.8.

Your Worships in all duty.

Francis Cacott, and

Thomas Tvke.

MASTER PERKINS HIS Epistle to the Reader.

THE Doctrine of Predestination and Gods grace is to be founded upon the written Word of God, and not upon the judgements of men. For as Hilarie *De Trinit. 5.* *saith well, God cannot be understood but by God. And againe, We must learne of God, that we are to understand of God, because he is the onely Author of our knowledge of him. It is also requisite that this doctrine agree with the grounds of common reason, and of that knowledge of God which may be obtained by the light of nature; and such are these which follow.*

1 *GOD is alwayes just, albeit men doe not understand how he is just.*

2 *GOD is not governed of, much lesse doth he depend upon second causes, but doth justly order them, even then when they worke unjustly.*

3 *GOD worketh wisely, to wit, propounding unto himselfe a certaine end: he is ignorant of nothing: he doth not will or decree that which he can not effect: he doth not idlely behold what shall be, or what may be done, but he disposeth all things unto his glory; and therefore he hath decreed to doe so.*

4 *GOD is not changed: and those things which are changed, are not changed without his unchangeable decree, all circumstances being certaine and sure.*

5 *The secret and unsearchable judgements of GOD are to be honoured & acknowledged.* Augustine, *It moveth me (thou saist) that he perisheth: and another is baptized: it moveth me, it moveth me as a man. If thou wilt heare the truth, it also moveth me, because I am a man. But if thou beest a man, I am also a man: let us both heare him that saith, O man! verily, if we be therefore moved, because we are men, the Apostle speakes to humane nature it selfe being weake and feeble, saying: O man, who art thou which pleadest against GOD! Shall the thing formed say to him that formed it: Why hast thou made me thus? If a beast could speake, and did say to God, why hast thou made him a man, and me a beast; might'st thou not justly be angry, and say, O beast who art thou? And thou art a man, but in comparison of God, thou art a beast.* *De verb. Apost. ser.* 11. *Rom.* 9.20.

6 *No good thing can be done, unlesse God doth absolutely will and worke it: and we doe that which is good, so farre forth as God doth worke in us more or lesse.*

7 *No evill can be avoyded, unlesse God doe hinder it; and we avoyd evill, so farre forth as God doth more or lesse hinder it.*

8 *The will of God is knowne, not only by the written word, or by revelation, but also by the event. For that which commeth to passe, doth therefore come to passe, because God hath willed that it should come to passe.*

9 *A man doth not that good thing which by grace he is able to doe, unlesse God make him doe it, in that he hath made him able to doe it if he will.*

10 *Not a part onely, but the whole government of the world, & the execution of justice, is to be ascribed to God as to the Author.*

*I doe now exhibite unto thee a view and picture of this doctrine, composed of these principles, and doe publish the same, that I might to my power, helpe out * those that sticke in the difficulties of this doctrine of Predestination: and that I might cleare the truth, that is (as they call it) the Calvinists doctrine, of those reproches which are cast upon it: and that I might mitigate and appease the displeasure of some of our Brethren, which have bin more offended at it than was fit. For I doe willingly acknowledge and teach universall redemption and grace, so farre as it is revealed by the word. My minde is to pursue after peace, which is departing from us, and I would have all men so entertaine my fact.* * *Theologia fluxionis.*

If I alleadge the testimonies of the Ancients every where, not but that even one evidents and perspicuous (presence of Scripture concerning any point of Doctrine and Faith, is of more value and force, than all the testimonies of the Doctors and Schoolemen; but because I held it necessary, that there should be had an exact note of consent and concord in that doctrine, which is expounded in this booke, and is propagated to all posterity. And I hope I shall sufficiently perswade as indifferent Iudges, that these things have not so lately hatched as bookes, which we deliver in our congregations and Schooles, but that we have also derived and fetched them from the Fathers themselves.

THE ORDER OF PREDESTINATION IN

the minde of God, as neere as the Author could collect it out of the Scriptures.

PRedestination is the counsell of God touching the last end or estate of man out of this temporall or naturall life. For as touching naturall life wee are all alike: and this kind of life is in the counsell of God onely a preparation and step unto the spirituall and heavenly life. The supreme end of Predestination is the manifestation of Gods glory, partly in his mercy, and partly in his justice. And this hath beene the doctrine of the Fathers. Saint *Augustine* saith, that *one of the ese two societies of men, which we mystically call two cities, is that which is predestinated to reigne eternally with God: and the other to suffer eternall punishment with the divell. Fulgentius* saith also, *That in Gods predestination there is prepared either a mercifull remission of sinnes, or a just punishing.* And *Gregory* saith, *That God being a just Creator unto all after an admirable manner, hath foreelected some, and forsaken others in their corruptions.* And the more learned Schoole men use to say, that God for the more full manifestation of his perfection, hath predestinated some in manifesting his goodnesse by the rule of mercy; and damned others, in representing his perfection by the rule of justice.

1 Cor. 15. 46.

De civit. Dei, l. 15. c. 1.

Ad Marcellinum. lib. 1.

Comment. in 1. Reg. cap. 4.

The common meanes of accomplishing this counsell is twofold; the creation, and the permission of the fall. Creation, is that by which God made the whole man of nothing according to his owne image; but yet changeable and endued with a naturall life. The permission of the fall is, whereby God did justly suffer *Adam* and his posterity to fall away, in that he did not hinder them when he was able, as being indeed bound to none to hinder. And God is said not to hinder evill, when he ceaseth after a sort from his operation, not illuminating the minde, and not inclining the will to obey his voyce. This permission of the evil of fault is by Gods foreknowledge and will, but yet onely for the greater good of all: which would be hindred if God did not suffer evill. For if there were not sin, there should bee no place for the patience of Martyrs, and for the sacrifice of Christ offered upon the crosse, which doth infinitely exceede all the sinne of the whole world. *Augustine* saith well: *God hath judged it better to draw good with evils, than to permit no evil to bee.* In like manner *Gregory* saith: *In his severe judgement hee suffers evil to be done, but withall hee doth in mercy save, what good things he may bring to passe by those evils, which he doth ordaine by his judgement. For what greater sinne is there than that by which wee doe all dye? and what greater goodnesse then that by which wee are delivered from death? And doubtlesse but that Adam sinned, our Redeemer should not have taken our flesh upon him. —— Whiles God was to be borne man, the Almighty did foresee that hee would make of that evill, for which they were to dye, a good which should bee greater than that evill. The greatnesse of which good what faithfull men is there who doth not see how wonderfully it doth excell? Surely great are the evils which we suffer by the desert of the first fault: but what faithfull man would not rather endure worse than to bee without so great a redeemer?* And in this respect elsewhere he calleth the fall of *Adam*, *felicem culpam*, a happy fault. That which I have said of the permission of the fall, I doe also say of the fall permitted; saving that the permission is a meanes of the decree by it selfe, but the fal is a meanes (of accomplishing the decree) onely by the ordination of God, who drawes good out of euill.

Expos. 2. Reg. cap. 4.

In Benedict. Carei Past.

This fall permitted commeth not to passe but God willing it, neither doth it come to passe contrarywise or otherwise than God permitteth, neither can it any further bee then hee doth permit. Yet the will of God is not the cause of the fall, but the will of man left unto it selfe by God, and moved by the Suggestion of Sathan; which will appeare by this similitude: I build a house subject to change and falling, which notwithstanding would continue many yeeres, if it might bee free from the annoyance of windes: yea, if I would but underpropp it, when the stormes commeth, it would continue stable. But as soone as the windes begin to rage, I doe not underpropp it, and it is my will not to underpropp it, because it is my pleasure so to doe: thereupon the house being weather-beaten falleth downe. I see the fall, and in part I will it, because now when I could very easily have hindred the fall, yet I would not; And although thus farre I doe will the fall, inasmuch as it is my will not to hinder it: yet the cause of the fall is not to bee imputed unto mee, that did not underpropp it, but to the windes which cast it downe. So God leaving *Adam* unto himselfe, that he might be proved by tentation, and that it might appeare what the creature is able to doe, the Creator ceasing for a time to helpe and guide, is not to be accounted the cause of this fall. For he did not incline the mind to sinne, he did not infuse any corruption, neither did hee withdraw any gift, which he did bestow in the creation: onely it pleased him to deny or not to conferre confirming grace. The proper cause of the fall was the divell attempting our overthrow, and *Adams* will, which when it began to be proved by tentations, did not desire Gods assistance, but voluntarily bent it selfe to fall away.

Predestination hath two parts, the decree of election, and the decree of reprobation. So *Isidore* saith: *There is a double predestination, either of the elect unto rest, or of the reprobate unto death: and both are done by God, that he might make the elect alwayes to follow after heavenly and spirituall things, and that he might suffer the reprobate, by forsaking them, to bee delighted alwayes with earthly and outward things.* And *Angelome* saith: *Christ by his secret dispensation hath out of an unfaithfull people predestinated some to everlasting liberty, quickening them of his free mercy; and damned other in everlasting death, in leaving them by his hidden judgement in their wickednesse.*

De summo bo. l. 2. c. 6.

In l. 2. Reg. c. 8

Ephe. 1. 5.

The decree of election is that whereby God hath ordained certaine men to his glorious grace, in the obtaining of their salvation and heavenly life by Christ.

In the decree of election according to Gods determination, there is (as we conceive) a double act. The former concernes the end, the latter concernes the meanes tending to the end. This the holy Ghost seemeth to me to have taught very evidently, Rom. 9. 11. *That the purpose which is according to election might remaine.* Where we see that *Paul* distinguisheth Gods eternall purpose, and election, and placeth in his decree a certaine election in the first place before the purpose of damning or saving. And in Rom. 8. 29. 30. *Those which hee knew before, he also predestinated to be made like to the image of his sonne. —— Whom he predestinated, them also hee called.* In which words *Paul* distinguisheth betweene the decree, and the execution thereof, which he maketh to be in these three, Vocation, Justification, and Glorification. Moreover hee distinguisheth the decree into two acts; foreknowledge, whereby he doth acknowledge some men for his owne before the rest, and predestination, whereby he hath determined from eternity to make them like unto Christ. In the manner of our beleefe, *Paul* pronounceth, saith he, that *the faithfull are elected according to the foreknowledge of God the Father, unto the sanctification of the Spirit.* If any man shall say, that by foreknowledge in these places we must understand (as many would) the foreknowledge or foreseeing of future faith, he is manifestly deceived. For whom God foreknew, them he did predestinate that they should bee like to Christ, that is, that they should be made just, and the sonnes of God: for *Paul* addeth, *Rom.* 8. 29. *That he might be the first borne among many brethren.* But those which are predestinated to be just, and to be the sonnes of God, are also predestinated to beleeve, because Adoption and Righteousnesse are received by faith. Now wee cannot rightly say, that God doth first foreknowe that men will beleeve, and afterwards predestinate them to beleeve; because that God hath therefore foreknowne that those shall beleeve, whom hee did foreknow would beleeve, because hee did decree that they should beleeve. So *Iustin Martyr* calleth those elect, *who were foreknown that they should beleeve.* And *Lumbard*, whom he hath foreknowne, them he hath predestinated, that is, by grace conferred he hath prepared that they should beleeve the word preached. Moreover, the word (know) when it is given unto God speaking of the creature; doth very often signifie to imbrace or approve, *Psal.* 1. 6. *The Lord knoweth the way of the righteous, but the way of the wicked shall perish. Mat.* 7. 23. *Depart from me ye workers of iniquity. I never knew you.* Furthermore, the prescience and purpose of God are by the holy Ghost put for one and the same thing. 2. *Tim* 2. 19. *The foundation of God remaineth sure, The Lord knoweth who are his.* Rom. 11. 2. *Those whom God foreknew are said to be elected according to the election of grace,* vers. 5. And therefore the foreknowledge mentioned by *Paul* doth not signifie the foreknowledge of faith, or of any other vertue in those which are to bee elected. It is also the judgement of *Augustine*, that predestination is sometimes understood by prescience, even in the forsaid place: *Hath God cast away his people which he knew before?* And he saith that, *Those that are sonnes in Gods foreknowledge, whose names are written in their fathers register, so as they shal never bee raised out. Cyrill* saith also that *Christ knoweth his sheepe, electing and foreseeing them unto everlasting life.* As the Apostle saith, *Rom.* 11. 12. *God hath not cast away his people which he knew before. For as the Lord is said not to know those whom he doth reject: so when he answered the foolish virgins saying, Mat.* 25. 12. *Verily I say unto, I know you not: so hee is rightly said to know those, whom hee doth predestinate and appoint unto salvation.* And *Thomas* expounded that place in the 8. to the Romanes after this sort: *Whom he foreknew in his knowledge of approbation, those hee hath also predestinated, that hee will also have an effectuall will of conferring grace to the children in the knowledge of approbation.*

Those acts are usually called the decree and the execution of the decree.

Cont. Tryph.

Commentar. in cap. 8. ad Rom.

Cognovisse, scio.

De persev. Sanct. l. 8. c. 18 Rom. 11. 1, 2.

De corrept. & grat. c. 9.

Expos in Iob. 7. 6.

Id est Hugo de sanct. Vict. in annot. in Rom. & Ioachim. in Rom. part. 2.

In the decree of election the first act is a purpose, or rather a part and beginning of the divine purpose, whereby God doth take certaine men which are to be created, unto his everlasting

* 1 Pet. 2. 9. People which God challengeth unto himselfe, hath his mercy.

everlasting love and favour, passing by the rest, and by taking maketh them vessels of mercy and honour: and this act is of the sole will of GOD, without any respect either of good or evill in the creature. And GOD doth wrong none, although he chuse not all; because he is tied to none; and because he hath absolute soveraignty and authority over all creatures. We that are but men give leave unto men, especially unto our friends, to doe at their pleasure in many things as they themselves list, and to use their owne discretions. The rich man is kinde to which poore person he pleaseth; and of beggers hee doth adopt one, and will not adopt another; and that without offering any injury. Now that liberty, which wee yeeld unto man, must much more be granted unto GOD.

The second act is the purpose of saving or conferring glory, whereby hee doth ordaine or set apart the very same men, which were to fall in *Adam*, unto salvation and celestiall glory. This act is in no wise to be severed from the former, but to bee distinguished in the minde (for orders sake, and for the better unfolding of it) for as by the former men were ordained unto grace, so by this latter the meanes are subordained whereby grace may bee conferred and manifest: and therefore this latter maketh way for the execution and accomplishing of the former. Moreover, this act hath no inward impulsive cause over and beside the good pleasure of GOD: and it is with regard to Christ the Mediator, in whom all are elected to grace and salvation; and to dreame of any election out of him, is against all sense: because he is the foundation of election to be executed, in regard of the beginning, the meanes, and the end. Lastly, this act is not of men to be created as was the former, but of men falne away. Therefore, in this act GOD respecteth the corrupted masse of mankind.

Furthermore, in this second act there are five degrees, the ordaining of a Mediator, the promising of him being ordained, the exhibiting of him being promised, the applying of him being exhibited, or to be exhibited, and the accomplishment of the application. It is not unlike which *Bernard* saith, *The kingdome of God is granted, promised, manifested, received. It is granted, in predestination, promised in vocation, manifested in justification, exhibited or received in glorification.*

The ordaining of a Mediator is that, whereby the second person being the Sonne of GOD, is appointed from all eternity to bee a Mediator betweene GOD himselfe and men. And hence it is, that *Peter* saith, that *Christ was foreknowen before the foundation of the world.* And well saith *Augustine*, that *Christ was predestinated to be our head.* For, howsoever as hee is (*verbum*) the substantiall word of the Father, or the Sonne, he doth predestinate with the Father, and the holy Ghost; yet as hee is the Mediator, hee is predestinated himselfe.

The promising is that, whereby Christ being from eternity ordained for the salvation and spirituall life of men, is revealed and offered unto them, together with grace to be obtained by him: this promise is universall in respect of all and every one that doe beleeve: *Iob.3.16. God so loved the world, that he hath given his onely begotten Sonne, that every one that beleeveth in him should not perish. Iob.6.47. He that beleeveth in me hath life everlasting. Mat.11.28. Come unto me all yee that are weary and laden, and I will ease you. Mark.16.16. He that shall beleeve, and be baptized, shall be saved: but he that will not beleeve, shall be damned. Act.10.43. That through his name all that beleeve in him, shall receive remission of sinnes. Act.13.39. By him every one that beleeveth, is justified. Rom.1.16. The Gospell is the power of God to salvation to every one that beleeveth. Rom.10.4. Christ is the end of the law for righteousnes unto every one that beleeveth. Gal.3.22. The Scripture hath concluded all under sinne, that the promise by the faith of Iesus Christ should be given to them that beleeve.*

With the promise there is joyned an exhortation, or commandement to beleeve: which is more generall than the promise; because the promise is made onely to beleevers; but the commandement is given to beleevers and unbeleevers also. For the elect are mingled with the wicked in the same assemblies: and therefore the Ministers of the Gospell ought indifferently to exhort all and every one to repent, considering that they are altogether ignorant, who and how many be elected, and bee to be converted: Moreover, GOD by exhortations to repentance, meaneth to leave those without excuse, whom he doth see will never repent. So Abbot *Ioachim* saith: *It behooveth them to preach for the elects sake, and to declare unto men the words of life, that their lights may shine before men, and that they may fasten the hookes of the elect by annointing them with the oyle of spirituall doctrine: but for the reprobate,* ligare aquam coelo, *to tye the water in the clowdes.* And againe, *Lest the reprobate should have excuse, and for the elect which are among them, the messenger himselfe shall be sent, who doth not onely preach this in secret as was afore saye; but openly also maketh loud voyce, which may be heard farre off, and of whomsoever* Some are wont to say, that Gods commandement by this meanes doth overthwart his decree: because he commaundeth that, which he willeth not to follow. But I answer, first, that GOD in his commandements and promises doth not utter whatsoever he hath determined to bestow upon men, but only doth set forth a prepared heaven, and the meanes it expedient for the salvation of mankinde, and the governing of all. But his commandements, therefore is the will which he likeds & what he willeth that we should do to him not

not what he will doe to us or in us. And God who willeth not all things alike in all, doth will conversion in some onely in respect of approbation, exhortation, and meanes; in others he willeth it also as touching the decree of working it. Here is no disagreement in the wils, but sundry degrees of willing in regard of us, according to which God is said both to will and to nill.

Secondly I answer, that the revealed will is never contrary to the will of his good pleasure, or to the decree of God, (with the which it doth alwayes agree, both for the beginning, as also in the end and scope) but that it is notwithstanding often divers, and that in shew it seemeth sometimes contrary, if wee consider the manner wherein it is propounded. God commanded *Isaiah* to declare unto *Ezechiah* his death; and hee did also denounce destruction unto the Ninivites within forty dayes: and yet he had decreed to put neither of them both in execution. The humane will of Christ did with an holy dissention in some sort will deliverance from the agony of death, which notwithstanding the divine willed not. *Abraham* prayed without doubt by divine inspiration, and therfore with faith, that the Sodomites might be spared, and yet hee knew that in Gods decree they were appointed to destruction. Neither must this seeme strange; for one good thing as it is and remaineth good, may bee different from another thing that is good. Thirdly, thou bidst thy debter pay his debt, though in the meane time thou doest not make him able: why may not God therefore for iust causes command that, which himselfe will not doe?

The exhibiting of the Mediator is that whereby the Sonne of God being borne man in the fulnesse of time, doth pay the price of redemption to God for the sinnes of men. The vertue and efficacy of this price being paid, in respect of merit and operation is infinite; but yet it must be distinguished, for it is either potentiall or actuall. The potentiall efficacy is, whereby the price is in it selfe sufficient to redeeme every one without exception from his sins, albeit there were a thousand worlds of men. But if we consider that actuall efficacy, the price is payd in the counsell of God, and as touching the event, onely for those which are elected and predestinated. For the Sonne doth not sacrifice for those, for whom he doth not pray: because to make intercession and to sacrifice are conjoyned: but hee prayeth onely for the elect and for beleevers, *Iob.17.9.* and by praying he offereth himselfe to his Father, *vers.19.* For (as *Illyricus* hath well observed) this whole prayer in the 17. chapter is indeed (as he speaketh) an oblatory and expiatory prayer, or (as the Papists call that blasphemous forme) a Canon or rule of sacrifice, by which Christ hath offered himselfe a sacrifice to the Father for the sinnes of the world. Therefore the price is appointed and limited to the elect alone by the Fathers decree, and the Sonnes intercession and oblation. Secondly, Christ bare their person, and stood in their roome upon the crosse, for whom hee is a Mediator: and consequently, whatsoever Christ did as a Redeemer, the same did all those in him, and with him which are redeemed: Christ dying, rising againe, ascending & sitting at the right hand of the Father, they also dye with him, rise againe, ascend, and sit at the right hand of God. Now that all these things can be truly said of the elect only, and of such as beleeve, I prove it thus. To say that any one of the wicked, which are to perish for ever, is raised up in Christ rising againe, is flat against the truth: because the raising up of Christ is (that I may so speake) his actuall absolution from their sins, for whom he dyed; for even as the Father by delivering Christ to death, did in very deede condemne their sinnes imputed unto Christ, for whom he dyed; so by raising him up from death, even *ipso facto* hee did absolve Christ from their sins, and did withall absolve them in Christ; but being absolved from their sinnes, they shall not perish, but be saved. Therefore that wicked man which perisheth for his sin, cannot be said to have risen againe with Christ; and therefore Christ did not beare his person upon the crosse. Thirdly, the expiatory sacrifice sanctifieth those, for whom it is a sacrifice, as the holy Ghost plainly and absolutely avoucheth, *Hebr.9.13.14.* The sacrifice and sanctification appertaine to the same persons: and Christ is their perfect Saviour, whom he saveth, not onely by meriting their salvation, but also by working it effectually. But Christ doth sanctifie onely the elect and such as beleeve, therefore he was a sacrifice onely for them. And this was the judgement of the ancient Church in this point, *Augustine* saith, *He which spared not his owne Sonne, but gave him for us all, how hath he not also with him given us all good things? but for whom? for us which are foreknowne, predestinated, justified, and glorified.* Againe, *Those whom hee pleased to make his brethren, he hath released and made fellow heires.* Cyrill saith, *If God who is most worthy, was in the flesh, he was of right sufficient to redeeme the whole world.* Againe, *The Lord Iesus separating his own from those which were not his,* saith, *I pray onely for those which keepe my word, and carry my yoke. For he doth make them alone, and that iustly, partakers of the benefit of his mediation, whose Mediator and high Priest he is.* Gregory saith, *The Author of life gave himselfe to death for the life of the elect.* Againe, *The Lord will redeeme the soules of his servants, to wit, with his precious blood, because hee which beleeveth rightly in him, is redeemed from the due thraldome of his sinnes.* Sedulius: *All things are restored which are in the earth, seeing that the men themselves, who are predestinated unto eternall life, are renewed from the corruption of the old man,*

De verbis libri Sapientiæ.

1 Pet.1.20. Gr. προεγνωσμένου.

Ioh.3.16.

Isa.38. Ion.3.4.

Mat.26.39.

Gen.18.

Ad Rom.

In Rt Gal.3.1,2.

Part.4.1.7.

In 1 Ioan. tract.2.45.

Tract.2.

De vocat. gent. Regin.

In 1 Ioan.1.1. cap.4.

2 Hom. in Ez. lib.1.

In Psal.33.

In Eph.c.1.

man. Bede: *The flesh of the Lord is furnished with spirituall vertues, that it might be a sweet savour sufficient for the salvation of the whole world.* Againe, *Our Lord and redeemer, to the elect — whom he knew to be placed in his flesh: yea and to us also, whom he foresaw should believe in the last times, he hath procured the remedy of salvation by his death and resurrection.* Ioachim the Abbat: *The word* All, *which for the most part is universall, doth not always signifie so much as it seemeth, as in that place, When I shall be lift up I will draw all things to my selfe. And by him he was pleased that all things should be reconciled in him. It seemeth that in these places Elect Things only are understood.* Angelomus: *What other nation is there in the earth besides the elect people, for which God the Sonne of God vouchsafed to come into this world, as it were into Egypt? that taking upon him the forme of a servant, he might with the merchandize of his blood redeeme unto himselfe an acceptable people zealous of good workes.* Rupertus: *In that heure he washed those onely from sin, whom his death findeth faithfull, whether dead or living.* Againe, *The passion of Christ is the judgement of the world, that is, salvation severing the whole number of the elect, which were from the beginning of the world to the houre of the same passion, from the reprobate. And the casting out of the Prince of this world, is the reconciliation of the nations of the elect.* Againe, *I will draw all things to my selfe: what all things? namely, All Elect Things, as all the members follow their head.* Haimo: *Christ hath taken away in the Elect not onely originall, but all actuall sinnes also, and hath ever and besides given them eternall life.* Radulphus; *The blood of the high Priest Christ, was the purgation of all believers.* Innocentius: *Christs blood was shed effectually for those onely who are predestinated, but for all men in regard of sufficiency: for the shedding of the blood of that just one for the unjust was so rich in price, that if every one had believed in the redeemer, none at al had bin held captive of the divell.* Arnoldus Carnotensis: *He redeemeth none but those whom he calleth and washeth by grace; neither doth the Spirit sanctifie any but those, who are cleansed and dead to sinne. Redemption, washing away, and sanctification are combined together.*

Hom. in fab. post. reminisc.

Hom. in Vigil. Pasc.

In resu. par. 1.

Col. 1. 19.

In 2. Reg. c. 7.

In Exod. l. 2. cap. 6.

In Ioan. cap. 12.

In cap 3. ad Rom.

In Levit. l. 17. cap. 2. & de Mirif. Missæ, cap. 4.

Bona Vall. exall. 7. de Verbo Domini.

The application is, when as Christ is given unto us of God the Father by the Spirit, in the lawfull use of the Word and Sacraments; and is received of us by the instrument of a true faith. And Christ being given, is made unto us of God wisedome, righteousnesse, sanctification and redemption.

1 Cor. 1. 30.

The accomplishment of the application is Glorification, whereby God shall be all in all by Christ in all the elect.

By this which hath beene said, it is apparent, that the decree of election is the cause and foundation of all saving gifts and workes in men. From hence is true faith. *Acts* 13. 48. *As many as were ordained unto eternall life, believed.* And calling; Rom. 8. *whom he predestinated, them he called.* And, *Who are called of his purpose:* Hence Adoption: *Eph.* 1. *predestinated to Adoption.* And sanctification: *Eph.* 1. *He hath chosen us that we should be holy and blamelesse.* Hence good workes; *Eph.* 2. *Which hee hath prepared, that wee should walke in them.* And perseverance: *Ioh.* 6. *All that the Father giveth me, shall come unto me, and him that commeth to me I cast not away.* Againe, *And this is the Fathers will, that of all which he hath given me, I should lose nothing.* 2. *Tim.* 2. 19. *The foundation of God remaineth sure, and hath this seale, the Lord knoweth who are his.* Excellent is that saying of *Augustine: He did chuse no man worthy, but by chusing he made him worthy.* Againe, *It is the grace of God, whereby he doth elect: not because any worthines is in me, but because it doth vouchsafe to make me worthy.* Againe, *And did not they also afterwards chuse him, and preferre him before all the good things of this life: but they did chuse him because they were chosen; they were not chosen, because they chused him.* And thus much of the decree of election.

Ioh. 6. 37. 44.

Cent. Iul. Pelag. lib. 3. lib. 3. cap. 3.

In Psal. 31.

The decree of reprobation is a worke of Gods providence, whereby he hath decreed to passe by certaine men, in regard of supernaturall grace, for the manifestation of his justice and wrath in their due destruction: or, it is his will, whereby he suffereth some men to fall into sin, and inflicteth the punishment of condemnation for sinne.

It hath in like manner two acts. The first is the purpose to forsake some men, and to make knowne his justice in them. This act hath a finall cause, but no impulsiue cause out of God. For it ariseth of Gods meere good pleasure, no respect had of good or evill in the creature. For the will of God is the cause of causes: therefore we must make our stand in it, and out of or beyond it no reason must be sought for: yea indeed there is nothing beyond it. Moreover, every man (as *Paul* averreth) is unto God, as a lumpe of clay in the potters hand: and therefore God according to his supreme authority doth make vessels of wrath, he doth not find them made. But he should not make them, but find them made, if we say that God willed in his eternal counsell, to passe by men only as they are sinners, and not as they are men for causes most just, though unknowne to us. Thirdly, if God did reject men, because he foresaw that they would reject him, reprobation should not depend upon God, but upon men themselves. And this is all one, as if a man should say, that God foresaw that some would chuse him, and others refuse him. And the contempt of the Gospell doth not befall infants, which dye out of the covenant of the Gospell. Fourthly, *Paul*, who was a most skillfull defender of Gods justice, doth exclude all workes in the first place, out of this wonderfull election of one from another, made in the counsell of God: *Not by workes*, saith he, and therefore excludeth all respect of sinne; then afterwards being ravished with admiration, he quieteth himselfe

Rom. 9. 21.

Rom. 9. 11.

himself in the alone will of God, *Who hath resisted his will? But, O man, who art thou which pleadest against God?* Againe, *O the deepenesse of the riches, both of the wisedome and knowledge of God! how unsearchable are his iudgements, and his wayes past finding out?* To conclude, if it be demanded, why God created this world and no more, we must have recourse to the meere will of God; and why must we not doe so, if it be demanded why God electeth this man, and forsaketh that man or another? *Augustine: De vocatione gentium: A part of mankinde is redeemed, a part perisheth. But who can tell, why God doth not pitty them, and pittieth those? the reason of the distinction or separation is selfe is not unknowne.*

Rom. 9. 19. 20

Rom. 11. 33.

Mat. 20. 15.

Lib. 1. ad Simpl. q. 2.

The second act is the ordaining of them to punishment or due destruction. This ordination in respect of the diverse consideration thereof, may be distinguished: and so it is either simple or comparative. The simple ordination is that, whereby this man, suppose *Peter* or *John*, is ordained to punishment. And this ordination is of the most just will of God, yet not without respect of originall and actuall sinnes. For as men are actually damned for sinne: so God hath decreed to damne them for the same sinne. Yet notwithstanding sinne is not the cause of the decree of reprobation, but in regard of order it goeth before in Gods foreknowledge, not that former, but this latter act. The ordination which stands in comparison is that, whereby one man and not another, and this man rather than that, being in the like condition, is ordained to punishment. This serveth to shew the liberty of Gods will, in the dispensation of supernaturall benefits. For in that God chuseth this man, and not that, it declareth the liberty and very great perfection of God: and therefore under the name of an housholder, hee challengeth the same unto himselfe, when he saith: *May I not doe with mine owne what I list?* And verily though God destroy and condemne all those whom hee doth forsake, yet should he not be injust. For we our selves in the daily killing and slaughtering of beasts will not bee counted unjust, neither indeed are we: and yet in comparison of God we are not so much woorth, as a flye is in respect of us. If it be lawfull for thee to receive in, or to thrust out any one of thine house, because thou wilt, it were a point of desperate boldnesse to take the same right from God in his house.

The cause of this comparative ordination is the sole will of God, yea even without respect of any sinne at all. So *Augustine: God therefore willeth the most part of his mercy, and condemneth no man but most righteously. Now why he deliver eth this man rather than that, let him search, who can drive into the great depth of his judgements.* Againe, *Why is it thus to this man, and otherwise to this? O man, who art thou that*

Expos. in Ioan. cap. 37.

Lib. ad Mon.

Desertio gratiæ variorum.

De correp. & grat. c. 11.

Desertio finalis.

A *thou darest dispute with God?* And *Gregory*. *Let no man desire to search, wherefore one should be elected, when another is rejected, because his judgements are unsearchable, & his wayes past finding out.* In this second act of reprobation there be two degrees, a just desertion or forsaking, and damnation for sinne. So *Fulgentius*: *In such* (saith he) *God begins his indgement by forsaking, and ends it in tormenting.* Divine desertion is twofold. The first is, that whereby God doth forsake man, onely in regard of his assistance and strengthening, by omitting the confirmation of the creature, and not conferring the second grace, whereby the first might be made effectuall to resist temptations, and to persevere in goodnesse. This is the desertion of triall, and may happen to them who have not themselves as yet forsaken God. For it was in the first man *Adam*, who received of God power to doe that which he would, but not will to doe that which he could. So *Aug.* *He received* (saith he) *power if he willed: but he had not wil answerable to his power, for if he had, he should have persevered.* Againe, *He was able also to persevere, if he would: and in that he would not, it proceeded of free will, which then was so free, that he was able to will well and ill.* The cause of this desertion was, that *Adam* & his posterity might know that they could fall by themselves, but that they could not stand, much lesse rise againe: & therefore that they should wholly depend on Gods mercy. Here also it must be remembred, that betweene this desertion and *Adams* sinne, there came also *Adams* will, whereby he being left to his owne strength, did by and by perceive the very same, his conscience telling: and yet for all that he willed his owne fall by the free motion of his will.

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The second desertion is a privation and leesing of the gifts, wherewith the minde is adorned, and a delivering into the power of Sathan, that hee may seduce men, and more and more leade them into sinne. This is a desertion of punishment, and therefore is followeth sin. And of this desertion, and not of the former, is the rule to bee understood, *A Deo desertis Deum priores deserunt, quibus which are forsaken of God, doe themselves first forsake God.*

And this is our doctrine of Predestination, which favoureth neither of the errors of the Manichees, Stoicks, Pelagians, nor of Epicurisme, but is (as I am perswaded) agreeable to the truth, and orthodoxall: but yet it is oppugned by sundry criminations, or false accusations, which I will strive with all my strength to overthrow, and that briefly.

The first Crimination is:

That we teach, that certaine men, and those but few, are elected.

Answer.

Certaine men we say: For all the elect are knowne unto God, and their number can neither be increased nor diminished. For we doe

doe not say, but after a prescript and certaine manner. For (to omit the Angels) if you consider the elect by themselves, they are many, *Mat.* 8.11, *I say unto you, that many shall come from the East, and West, and shall sit downe with Abraham, Isaac, and Iacob in the kingdome of heaven. Revel.* 7.9. *I beheld, and loe a great multitude, which no man could number, of all nations, kinreds, peoples & tongues, stood before the throne, and before the Lambe, cloathed with long white robes, and palmes in their hands.* Yea there is as it were a world of elect. August. *The Church which is without spot and wrinkle, & gathered together out of all nations, and which shall raigne with Christ for ever, even shee is the land of the blessed, and the land of the living.* Againe, The reconciled world *shall bee delivered out of the maligning world.* Eusebius: *Christ suffered for the salvation of the world, of those which are to be saved.* The author of the book *De vocat. Gentium, lib.* 1. *In those which are elected, foreknowne and severed from the multitude of men, there is a certaine speciall universality counted, that the whole world may seeme to be delivered out of the whole world, and that al men may seeme to be taken out of all men.* Bede *calleth those a world to be enlightened & healed, who were predestinated to eternall life.* Thomas: *The true light enlighteneth those, who come into the world of vertues, not those which come into the world of vices.*

De dect. chr. l. 3. c. 34.

Tract. in Ioan. 11. 1.

Hist. l. 10. c. 4. 15.

In Tobiam.

In Catena in 1. Ioan. ex Orig.

Neverthelesse, if those same elect be compared with them that are justly damned, wee say according to the Scriptures, that they are few. *Mat.* 7.13.14. *The gate is narrow, and the way streight which leadeth unto life, and few there be which finde it.* Againe, *Many are called, but few are chosen, Mat.* 20.16.

The second Crimination is,

That we teach, that God ordained men to hell fire, and created them to the end that he might destroy them.

Answer.

Here the distinction of the double act in reprobation must be repeated and retained. First therefore I answer, that reprobation in regard of the former act is absolute, that is, in regard of the purpose to forsake the creature, and to manifest justice in it: so we teach and beleeve. For we cannot so much as imagine a cause in the creature, why it was Gods will to passe by it, and to suffer some to fall finally from their blessed estate. Yea sinne is it selfe after the desertion and just permission of God: and therefore it can by no meanes be the cause of the permission and desertion. Whence it is that *Lombard* the Master of all the Schoolemen saith, that *God hath rejected whom he would, not for any future merits which he did foresee, but yet most righteously, though we cannot conceive the reason thereof.* And *Hierome* long before him doth thus expound that place of *Paul, Rom.* 9.11. (*Ere the children were borne, and when they had neither done good nor evill*) *If Esau* (saith he) *and Iacob were not yet borne, neither had done good or evill, whereby they might winne Gods favour or offend him, and if their election and rejection doth not shew their severall deserts,* but the will of the Elector and Rejector, *what shall we say?* Afterwards; *If we grant this, that God doth whatsoever he will, and that he either chuseth or condemneth a man without desert and workes: it is not therefore in him that willeth, nor him that runneth, but in God that sheweth mercy.* Againe: *Therefore it is in vaine asked,—seeing that it is in his power and wil either to chuse or to refuse a man without good and evil workes.* Anselmus: *It is not ours to know why God denyeth grace to them which would gladly receive* & consent to grace. *But this thing only we dare affirme, That God dealeth justly, if he doe reject offenders. But God onely knowes the reason why hee doth elect one that would not consent to grace, and neglect another, that would so well consent unto it.* Againe, *No creature is able to search out, why hee is mercifull to this man rather than to another.** Thomas: *Why he electeth these unto glory, & rejecteth those, he hath no reason but the divine will.* Againe, *The difference of those which are to bee saved, from them that are to be damned, proceedeth from the principall intention of the first Agent.* Againe, *We must not enquire why he converteth these, and not those. For this commeth of his owne meere will.* And *Augustine* upon *Iohn*: *Why he draweth this man, and not that, doe not desire to judge, if thou wouldst not erre.*

Lib. 1. dist. 41.

Ad Hebid. quaest.

Comment. in Matth. c. 11.

In Rom. c. 11.

* Summ. 1. par. qu. 23. art. 5.

Contra Gent. l. 3. c. 44.

* *The same doe other Schoolemen affirme in the middest of Papacy.* Gregorius Ariminensis *layeth downe sixe conclusions concerning Predestinatiõ. First, that there is nobody predestinated for the well using of Free-will, which God foreknew that hee should have. Secondly that no man is predestinated; because hee was foreknowne to continue to the end without any let, of habituall grace.* 3. *That whomsoever God predestinated,* him he did predestinate freely, purposely and of his pure mercy. *Fourthly, that no man is rejected for the evill using of Free-will, which God foresaw hee would be tainted with. Fiftly, that there is not any rejected, because hee was foreknowne to have finally an impediment of divine grace. Sixtly, that whomsoever God rejected, him hee did reject without any cause in him. The very same conclusions hath* Petrus de Alliaco, lib. 1. sent. qu. 12. art. 2. *and* Marsilius *of Ingben.* l. 1. dist. 42. q. 4. *Some of whose words I will set downe: He is predestinate* (saith he) *to whom God hath purposed to give everlasting life. And he is rejected, on whom God hath determined not to bestow the same, as the Apostle teacheth,* Rom. 9. Againe: *No man, that is predestinated, is predestinated for any thing, which should be in him in time to come: so also there is no reprobate rejected for any cause, which was to bee in him in time to come. And every one that is predestinate, is predestinated onely by grace, and by Gods mercifull disposition, not for any cause either actuall or privative to be found in him, whilest he lived.* Againe, *To reject is to will to shew* [illegible]

Neverthelesse reprobation in regard of the second act, that is, in respect of the purpose to damne, is not absolute, but for sinne. For no man perisheth but through his owne default; and no man is absolutely ordained to hell or destruction, but for his sinne: having also received before in *Adam* power, whereby hee was able to live holily and happily, if so bee that he would. And therefore I say that that which they alleadge is a very calumny.

Secondly I answer that God did not simply create man to destroy him, but that he might manifest his judgement by the just destruction of the sinner. Now it is one thing to will the destruction of a man as he is man, and another thing to will the deserved destruction of a man as he is a sinner. Here also the judgement of *Cameracensis*, a judiciall Schooleman is to be heard and observed. *According to the Scripture* (saith hee) *although GOD should punish or afflict some creature eternally, or utterly abolish it without any sinne in it, yet hee should not deale unjustly or cruelly with it. Whence it is.* Wisd. 12.12. *Who dare accuse thee, if the nations perish which thou hast made? God is not bound to lawes created, as if any thing were just before God did will it, whereas indeed the contrary is true.*

In sent. l. 1. qu. 12. art. 2.

eternity. And this is that for the evil parts of every creature, for how holy soever the workes were, God would shew mercy as he pleased. So Franc. Mar. lib. 1. q. 31. art. 2. 3. *saith, that there are foure signes necessary for the understanding of the proceeding of predestination and reprobation: First, in which Peter and* Iudas *are offered to the divine will, as equall neither of them both. And then the divine will did preordaine Peter unto glory, it hath no positive act about* Iudas, *according to* Augustine. *The second signe is, in which hee preordained* Peter *to grace: and then he hath no positive act as yet about* Iudas. *The third signe is in which they are left to themselves, and both of them doe fall into sinne. The fourth signe is that, in which* Peter *riseth againe, for he cannot continue, because he is predestinated by the first signe. But* Iudas *riseth not againe, because hee hath not God to raise him up, therefore he is rejected.* D. Bannes. in 1. Thom. q. 23. *The cause and reason of the whole worke of reprobation cannot bee said to bee in the reprobates, for sinne it selfe cannot bee the cause of permission of sinne, for which a man is damned, whether it bee originall or actuall, as it appeareth in infants, who dye onely with originall sinne: which verily, howsoever it may be the cause why infants are forsaken in it, yet neverthelesse it cannot be the cause and reason, why the whole nature of man should bee suffered to fall in* Adam. *And* Ferrariensis (in Thom. cont Gent. pag. 603.) *saith, that foure things are found in a reprobate; to wit, a sufferance to fall into sinne, the sinne it selfe, Gods forsaking not raising him from sinne, and the punishment or damnation. Now reprobation is not alike, but diversly affected to all these. For if wee consider sinne in it selfe, reprobation is not caused by it* —— *Although nothing on our parts, to wit, no worke of ours bee the cause of the whole worke of reprobation* (*for of all these together, namely, of the permission, forsaking, and punishment, the manifestation of GODS justice is the alone cause, considering, that no worke of ours is the cause of the permission*) *yet notwithstanding our wicked working or sinne is the cause why wee are damned and punished.* Againe, *Wee deny that GOD is cruell, for wee say that GOD doth not punish and torment the reprobate for the fulfilling* (*as it were*) *of his owne fantasie, but for sinne eternally foreknowne, which hee determined so to dispose of by punishing of it, that his justice might be made manifest.*

The third Crimination is,

That the Stoicall predestination and fate is brought in by us, because (as they say) we teach that all things come to passe by the necessary and energeticall decree of God, yea even the fall of *Adam*, the which (say they) God according to our opinion did decree and will.

Energetic. Powerfull in working.

Answer.

Wee say that Adams fall came to passe, God not onely foreknowing, but also willing and decreeing it: and that without blasphemy, if thou wilt friendly and curteously give leave to shew how far forth & in what manner. The will of God is twofold, generall and speciall. The speciall wil (which the scripture calleth, *Ephesis*) is that by which God doth both approve and effect a thing: or else it is Gods good pleasure, whereby taking delight in something hee doth will it simply, both as touching the doing of it, as also in respect of approbation. The object of this will dependeth on the will, and followeth it as the effect followeth the cause. And by this will our judgement is, according to the word of God, that God willeth that which is good, and nilleth that which is evill as it is evill. Psal. 5.4. *Thou art a God which willeth not iniquity.* And of this kinde, or rather manner of will, are these sentences of *Augustine*, to bee understood. *God hath foreknowne, but he did not foreappoint the workes of ungodlinesse.* And, *He doth onely foreknow, and not preordaine evills.* And, *It is all one to say, God is the author, and God willeth.* The generall will is that whereby God willeth a thing not to bee, (for that, which is not, therefore is not, because he willeth it shal not be) and for certaine causes also he willeth not to hinder some things, and consequently willeth that they shall come to passe; which things notwithstanding hee doth not simply approve. Or, it is the decree of God, whereby hee willeth something, not in respect of approbation and effecting of it by himselfe, but onely in respect of suffering it to bee done by others. And here the thing which is to be done, doth not depend upon Gods will, but onely upon the will of the creature which falleth away: and with this will we say that God willed the fall of *Adam*, yet not simply, but onely that it should come to passe. Now it is one thing to will a thing by it selfe, and another thing to will it is touching the event. Moreover he willeth the event of sinne, not by effecting it himselfe: but by forsaking or not hindring when hee might if hee would. And if we enquire of the order of willing, it is this; first and properly God doth will not to inhibit, and not to hinder sinne: and by consequent onely hee willeth the event of sinne. For that which God doth not hinder, doth therefore come to passe, because he doth not hinder it; and as no good thing can either be or come to passe, unlesse God maketh it; so no evill thing can be avoided, except God doe hinder. And there is not the least thing which may be done without this will: unlesse we will say that Gods providence is idle, which to say were wicked. The reasons of this our judgement are many. The first reason I will draw out of most evident testimonies of Scripture. *Act.* 2.25. *Him, I say, being delivered by the determinate counsel and foreknowledge of*

Hypognost. l. 6. 1. 80. quaest. 92.

of God, after you had take, with wicked hands you have crucified and slain, Act. 4. 27, 28. They gathered themselves together, to do whatsoever thine hand and thy counsell had determined before to be done. Here it is to be observed, that not only Christs passion, but also the workes which in respect of the Iewes were wicked, doe come under the decree and will of God: to wit, so farre forth as God willed that they should come to passe for just endes. This very thing Augustine signifieth, when he saith, When the Father delivered his Sonne, and Christ his body, and Iudas his Master; In this doe they agree, wherefore is God just, and man guilty, but because in one thing which they did, there is not one cause for which they did it? And there is no reason that it should seeme harsh unto any, if speaking of Adams fall wee follow the holy Scripture on this manner, When Adam did eate of the forbidden fruit, hee did eate that, which the hand and counsell of God had determined before to bee done. This is that very thing which wee say: This is the language of the Apostles, and of the Church, which therefore wee may use without the least suspition of Blasphemy. But to the former testimonies I will adde one place out of Peter, 1. Epist. 3. 17. It is better (if the will of God bee so) that yee suffer for well doing, than for evill doing. But to punish men for well doing, in respect of men, it is flatly to transgresse the Law of God. Furthermore, God is said to bid Shimei to curse David, 1. Sam. 16. 10. that is, to have ordained or decreed: for God biddeth and commandeth a thing two wayes, first by his revealed will; and this hee doth by his word delivered unto men. Secondly, by his secret will, which is his providence or hidden decree, by which hee so governes all things, that nothing can bee done without it or against it: as in these places; Ierem. 36. 22, I will command and call backe the Assyrians against this city. Lament. 3. 37. Who is hee then that saith, and it commeth to passe, and the Lord commandeth it not? Iob 37. 6. Hee saith to the snow, bee thou upon the earth: likewise to the small raine, and to the great raine of his power. By which it appeareth, that it may well bee said, that God decreed that Shimei should curse David, and it is the like kinde of speech to say, that God did not decree Adams fall simply, but in some respect. The second reason followeth: it is the common opinion of all men that God doth will to suffer sinne, but to will to suffer it, is to will not to hinder it, and to will not to conferre grace. Now he which foreknoweth some future evill, and willeth not to hinder it when hee might, and not to conferre confirming grace, hee doth indeed will that the same should come to passe. Therefore we doe not place that will, whereby we say that God doth will that sinne should come to passe, and be in nature: either without or beyond the divine permission, but we doe inwrap and infold it in it. And this is that which Calvin saith, and no other: Is often offendeth some mans eares to heare that God willed the fall of man. But I pray you what other thing is his permission beside will, who hath authority to hinder, and in whose power the matter standeth? The same affirmeth Beza. If any man heare that some thing is come to passe, who ordained and done against his will, that is against his liking, not because hee cannot, but because he will not hinder them. I answer, That is it is alone, as if a man should say, that they come to passe hee being willing they should. For those things which hee could surely hinder if hee would, must needes come to passe, because by not hindring of them, he willeth that they should come to passe. And whatsoever God doth not hinder, hee doth therefore not hinder it, either because he willeth, that it should be done, or because hee doth utterly nill that it should bee done, or because he doth not will it should bee done, or else because hee cares not: that is, hee neither willeth nor nilleth that it should come to passe. If you grant the first, I have my desire. The second is absurd: namely, that God doth not hinder evill, because hee doth utterly nill that it should bee done. For this is to make God inconstant. The third, Lumbard and the Schoole-men affirme. For they say, that God in respect of sinne hath no positive act, neither of willing nor of nilling, but onely a negative act of not willing to hinder it. But by this meanes a great part of those things, which are done in the world, should come to passe God being either ignorant or negligent. The very permissiō also is a certain will, and not a pure negation: for not to will to hinder, that is, to suffer, is indeed to will not to hinder. If thou wilt say the fourth, thou doest wickedly make an idle and Epicurish God, therefore we must needs retire unto the first, viz. that God doth decree that evill should come to passe in such sort as I have declared. Yet the fault must not bee for all that translated unto him, because he doth justly and holily decree that which men doe wickedly.

Thirdly, wee know that Adams revolting is now past and done: therefore we must say, that God did will that it should be done; unlesse we shall say that his providence is not in all and every thing. Thou wilt say, that an evil worke is ordained of God, that is, disposed to Gods glory, the salvation of the godly, and the destruction of the wicked. I grant it, but not this only. For the providence of God is over the world, & every thing therein: both in respect of the end, also of the beginning of every action: Sathan and the wicked doe not onely not finish, that which they would, but they doe not so much as begin it, unlesse God willeth and giveth leave. It seemeth impious to think that any thing, though as little as may bee, doth either exist or come to passe besides that, which God being alwayes holy and just, hath willingly from all eternity decreed.

Fourthly, Let us heare the judgement of the

Calvin, tract.

Epist. ad Virg. q. 8.

ἐπὶ τοῖς κατὰ τι.

Ad obiect. Iulian. Pomerane. lib. 1. cap. 25.

Enchir. ca. 95, 101.

In Psal. 148.

Cont. Marcel. lib.

In Abacuc. c. 1.

In Ierem. 12. c.

Lib. de fact. Iac. cap. 2. part. 3.

Lib. 1. capite 7. part. 4. de fact.

In ep. Paul. ad Rom.

Tract. 26. in Ioan.

Ad obiect. Iulian. Pomerane. lib. 1. cap. 25.

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ancient Church. Augustine, We must know that all things are either purposed the Lord helping, or permitted the Lord so disposing, that thou must know that nothing is at all admitted, the Lord being unwilling. Againe: There is nothing done but that which the Almighty willeth to bee done, either by suffering it to bee done, or by doing it himselfe. Againe: Sometimes a man willeth a thing with an holy will, which God willeth not. Againe: It is possible that a man should will that which an evill will, which God willeth with a good will. So much difference is there betwixt what is fitting for man to will, and what is fitting for God to will, and to whom end every one referreth his will, so as that it may bee allowed or disapproved. And againe: Know that whatsoever falleth out here contrary to our will, happeneth not but by the will of God, his providence, ordinance, appointment and decree. Tertullian: God hath foreknowne all things by disposing them, and disposed them by foreknowing them. Ierome: Shall I say that any thing is done without thee, and that the wicked can doe so much against thy will? Surely it were blasphemy so to imagine. And againe: What good or evill things occur are in the world, they happe not by casuall chance, and without the providence of God, but by his pleasure. Hugo saith: Men may well endure the hearing of this, and it may be said without any scruple or trouble of conscience; God willeth that which is good. But if it be said, God willeth that which is evill, it is a thing very grievous to be heard, and a godly mind doth not easily conceive of him which is goodnesse it selfe, that hee willeth evill: for then it seemeth to bee said that the good loveth that which is evill, and approveth that which is bad, and therefore a godly mind rejecteth this, not because that which is said is not well said, but because that which is well said, is not well understood. But after what sort it ought to be understood, hee himselfe in the selfe same place explaineth. This (saith hee) is onely said, and yet another thing is meant and understood, because God willeth that evill be, and yet willeth not the evill. And againe: Hee willeth that evill bee, and yet hee willeth therein nothing but that which is good. And againe: When hee doth good and suffereth evill, his will appeareth in this, because hee willeth that to be, which he doth or permitteth. And againe: The will of God is his good pleasure, and his will is his working, and his will is his Permission. Catharinus saith: We needs not bee afraid to confesse that God willeth sinne, as blessed Augustine saith also, not because he willeth sinne as it is sinne and evill, but as it is good, to wit, as it is the punishment of sinne and vengeance in the reprobate; (for that is Gods purpose, and it is good, and not evill) or as sinne it selfe is an occasion unto good in his beloved and elect.

But they use to object thus: To will that evill bee done is proper and belonging to an evill will which is delighted with evill, or would use them to good, contrary to the rule

That no evill should bee done that good might come thereof. To this I answer, That here are two grounds to be laid. The first is, that the object even of sinne will is good, and therefore much more of Gods will: and the object of the will cannot be evill by it selfe, but by accident: for if the will willeth evill, it willeth it not as it is evill, but as it is good. The second ground is, that there is a certaine summum bonum or soveraigne Good, with which there is no evill conjoyned: because there is a certain thing infinitely good, namely God: but there is not any absolute evill, because there is nothing so evill, but it hath some good joyned therewith, and therefore it is good that that sinne should bee, and come to passe. So saith S. Augustine: Although therefore those things which are evill, so farre forth as they are evill, are not good, nevertheless it is good that there should bee not onely good, things, but also evill. For unlesse this were good that there should be also evills, they should by no meanes bee suffered by the Almighty, who is goodnesse it selfe. Thus therefore I answer: That sinne in the causes and circumstances thereof fully and exactly weighed, is two wayes to be considered. First; we consider sinne not as it is sinne, but so farre forth as it hath some respect unto good with God which decreeth it. And this way taking sinne, although God willeth is not simply and by it selfe, yet hee decreeth it and willeth it as touching the event. Moreover, sinne hath respect unto God two manner of wayes, first, because it is in that which is good: secondly, because it tendeth to that which is good. That it is in that which is good: because every will is in that which is good as in the subject. Now in respect of the subject, that is, as sinne is a motion, an inclination, or an action, God both willeth and effecteth the same. Moreover, sinne tendeth to that which is good, because God ordaineth it to good, and from thence draweth the good causes of triall, chastisement, or punishment. And wee say that God is so far forth willing that sinne should come to passe, as he is able, and will by his wonderfull wisedome from thence to draw forth that which is good.

Secondly wee consider sinne according to the property and naturall being thereof, that is, sinne as it is sinne: And this way also wee consider sinne, either so farre foorth as it is sinne in it selfe in regard of men, or as it is sinne to God. But God himselfe neither willeth, nor approveth, nor effecteth sinne as it is sinne in it selfe in regard of the creatures that offend; and yet hee willeth it as touching the event, not simply, as those things that are good in themselves, but onely by willing to permit that it may bee. For there is a threefold action of Gods will, the first is that whereby God willeth any thing by willing it, that is, when hee willeth it with his whole and absolute will, as Tertullian saith: and this way hee willeth that which is good

God did not decree the fall of Adam, nor any sinne as it is sinne unto God.

Enchir. ca. 96.

in it selfe. The second action is that, whereby hee nilleth any thing by nilling it, as that which shall never come to passe, because God doth utterly nill the being thereof. The third and last action is remisse, and in the middest betweene both, whereby he willeth some thing by nilling it slackely or remissely, that is, when hee partly willeth it, and partly nilleth it, or else so farre forth wils it, as that for just causes he nils it. And after this sort wee say, that God willeth the event of evill, as it is evill in it selfe in respect of men; because evill as it is evill after this sort, is not absolutely evill: and God draweth good out of evill, as it is evill in the nature thereof or in it selfe; as he brought forth light out of darkenesse, even as it was darkenesse in it selfe. And if so be that evill were absolutely evill, as God is absolutely good, he would in no wise will the event of evill, neither should there bee any evill existent at all. For that which God utterly nilleth, hath not any being or existence. But sinne as it is sinne to God, (that is to say, God considering sinne, which is in it selfe sin, in his decree wherein all things are ordained, as sinne) hee neither willeth it, nor approoveth it, nor worketh it, no in this respect he doth not so much as permit it. I doe not deny, but that God permitteth and suffereth evill, as it is evill in it selfe, (otherwise there should not be evill properly in nature,) but I deny that hee permitteth it, because it is evill. For God never suffereth evill for it selfe; but for the good that is therewith conjoyned. And this is the meaning of that saying of *Beza*, *The Lord never permitteth sinnes, as they are sinnes, yea rather hee evermore forbiddeth and hindreth them.* And againe; *Sinnes so farre foorth as they are permitted by God, being thereto willing, are not sinnes, but the punishment of sinnes.* And thus using this exposition is the minde and judgement of Master *Calvin* of blessed memory, to bee understood, whereas hee saith, *that all the sinnes of Adam did fall away by Gods will.* And againe, *that is was decreed by God, that Adam should perish by his owne falling away.* And againe, *It was the secret counsell of God, in which the fall of man was ordained.* And againe: Adam *did not fall away but according to Gods knowledge and ordinance.* In these and such like manner of speeches his purpose was to overthrow the opinion of the Schoolemen who would have his permission severed from his will: It were good therefore for them better to consider of the matter, who without eicher charity or humanity, doe with the blasphemies of the Manichees, slander and bely this holy man.

Secondly they use to object, that God willeth things contrary, if he will that that should come to passe which he forbiddeth in his law. *Anſ.* It is true indeed, if hee should will one and the same thing to come to passe, and not to come to passe in one and the same respect and manner: but God forbiddeth evill as it is evill, and willeth it to come to passe in it hath respect unto good. Hereupon *Aquinas* saith, *That evills be, and that evills be not, are contradictorily opposed; but that God willeth evills to be, and that God willeth evills not to be, are not contradictorily opposed, seeing both are affirmatives.*

Lib. cont. Caſtel. de predeſt.

Inſtit. lib. 3. cap. 23. §. 4. & 7.

Oper. 68. §. 8. & 16.

Summ. 4. 19. art. 5.

Thirdly they object thus: That thing which being granted, another thing necessarily followeth, is the cause of that selfe same thing that doth follow: but this being granted, that God willed the fall of *Adam* to come to passe, the same came to passe necessarily and infallibly. Therefore the will of God was in this respect the cause of sinne. Where to I answer, that the first proposition of this argument is not generall, for in admitting the creation of the world, both the place and the time or continuance thereof, are infallibly and without doubt also to bee admitted; and yet the creation of the world is not the cause of the continuance thereof, and of the place, where it now consisteth. And that this proposition may be true, it is thus to bee framed; *That thing which being granted, another thing infallibly followeth (no other cause comming betweene) is the cause of the very same thing that followeth.* And the second propositon also fitted to this former is untrue. For this being granted that God willeth sinne to come to passe, sinne shall not come to passe immediately, but by the meanes of mans free will; although it come to passe infallibly on Gods part which decreeth it, yet it comes to passe freely on mans part, for it had beene possible for man not to have sinned when he did sinne, if hee had would. As may appeare by this similitude: God forsaketh man by not conferring and bestowing on him necessary and sufficient helpe for the avoiding of sinne: now man being forsaken by him, sinneth necessarily; And yet the fault is not to bee laid on God, because that in this his forsaking him the will of man commeth betweene. For God forsaketh man being willing to bee forsaken, and not against his will and minde.

Secondly, I answer to the aforesaid reproch of our doctrine, that we say not, that sinne is from the decree, or of the decree of God, as from the efficient, material, formall, or finall cause. But we doe teach and averre, that sinne commeth to passe according to the providence or decree of God, as the sole consequent thereof. For wee assuredly thinke and judge, that the decree of God doth so goe before the sinne of man, as that it hath no respect of any cause, unlesse it bee of such a one as is a failing and deficient cause. So saith *Augustine*; *Therefore truely the great workes of the Lord are exquisite in all his wils, so that after a wonderfull and unspeakable manner, that is not done beside his will, which notwithstanding is done contrary to his will.*

Enchir. cap. 101.

Against is objected. He that saith that the decree of God is the energeticall operative beginning of all things, necessarily maketh the

De gene. cont. Manic. libro 1. cap. 2.

Ens Reale & Rationale.

Entia rationis.

ἐκτὸς ὑποκειμ.

κατ' ἀνυποκείμ.

the decree of God, the beginning also of sinne. Whereunto I answer, that the holy Ghost himselfe saith, that the decree of God is the beginning of all things being and existent; *Eph. 1. 11. God worketh all things after the counsell of his owne will.* And againe, in the 17. of the Acts, *In him we live, and move, and have our being.* Augustine saith: *The will of God is the very cause of all things which are.* Hugo de S. Vict. saith: *There is no cause of the will of God, which is the cause of all things.* And this very thing common reason will teach us, because there must first some certaine ground be laid, from whence every thing should have or take his being and existence: and this ground is even the very will of God. For a thing is not first, and then afterward God willeth it to come to passe, but because God hath decreed that a thing should come to passe, or be done, therefore it is; And yet shall not God therefore be the cause of sinne; because sinne is not properly a thing, action, or being, but a defect onely: and yet nevertheless it is not therefore nothing. For whatsoever hath a being, is either Really and Positively, or else in reason onely. And under those things which are in reason, are contained not onely notions and relations, but also privations: because they have not a reall matter and forme out of the understanding. But sinne hath not a positive and reall being, and yet it hath a being in reason (as they tearme it.) For so farre foorth it is in the nature of things being, as it may cause a true composition in the minde: and although it doe not exist positively, that is, by matter or forme created; yet it is privatively, because that by the remove or taking away of originall righteousnesse, that doth immediately and truly follow & exist. Neither doth it follow, as some other naturall habit, or as a pure negation, but as a certain thing between both, that is, a want and absence of the contrary good.

Some use to object, that we doe teach, that God doth incline unto sinne, & that he doth positively harden the heart. Whereto I answer, that we allow not a bare permission severed utterly from his will, neither do we attribute a positive or naturall action unto God, as though hee did infuse corruption and sin; and yet wee say that he doth actively harden the heart. The action of Gods providence, (as saith *Suidas*) in the works of men, is threefold. The first is, according to his good pleasure, whereby God willeth any worke, alloweth it, effecteth it, and is therewith delighted: this action is onely in good workes, which have their beginning in us from the holy Ghost. The second action of Gods providence is of sustaining, whereby God upholdeth and maintaineth, the being and all the faculties, motions, actions, and passions of nature which offendeth. *Act. 17. 28. In him we live, and move, and have our being.* And although God doe sustaine nature offending, and the action of sinne, yet is hee free from sinne; because he upholdeth the creature onely as it is a creature, not as it is sinfull. For the second cause, as the will of man, moved by it selfe doe evilly and corruptly; yet it can doe nothing by it selfe, unlesse the effect thereof be reduced to the first cause. As may appeare more plainely by this similitude. A man doth hault by reason that his legge is out of joynt: now here are two things to bee considered; the very walking or motion it selfe, and his hault ing; the hauting proceedes onely from his legge out of joynt. The walking doth from his legge, and also from the faculty of moving. In like manner a man sinning in that he doth, it is of God, but in that he doth evilly, it is of himselfe. Wee must therefore here know that God doth uphold order as it is of nature, but he thereth not the will violently breaking out against the order of the morall law. The third action of Gods providence, is according unto concession, whereby God in the evill works of men, worketh some thing holily; and this last action is threefold. The first is permission: whereby God forsaketh especially the wicked, by withdrawing from them his grace, and by leaving them according to their deserts, unto their owne wickednesse, which he had before restrained, that it might not breake forth to so immoderate liberty. And wee use commonly to say, that he which permitteth, doth and effecteth something, as when the rider giveth the reines unto his wanton and sporting horse, wee say that hee doth moove and encourage him; and we say, that the hunter doth put his dogge on the game, when as he letteth him slippe. The second action (as I may so tearme it) is occasionall, whereby God by proffered occasions, in themselves good or indifferent, outwardly drawes forth, stirres up, and brings out sinne in those who of themselves openly runne into wickednes; to the intent that hee may justly either punish their knowne impiety, or else discover it being closely shrouded. The like have we ordinarily even among our selves, for the Physitian by his preservative medicine, stirreth up, inflameth and draweth forth the humours out of the corruption of the body. Admitte a house bee weakely timbred, which being almost now already falne, will ere long fall, and that I doe not with any engines or instruments throw or beate downe the same, but onely take away the outward hinderances, and on every side as it were open a way for the downfall, to the intent, that when it falleth, it may by the greater fall bee broken in peeces. After this sort dealeth God with the wicked: and hereupon is it that the law is said to stirre up and increase sinne in *Paul*, *Rom. 7. 8.* This action I s done many manner of wayes, as when the hinderances of sinne are taken away; when as the way is opened to the committing of one especiall sinne,

κατὰ ἀνεχόμενον.

and not of another; when as obiects are offered, which the ungodly vse as instigations vnto sinne. These obiects are commandements, threatnings, exhortations, and cogitations either good or euill: for, euen by good things the minds of vngodly men often-times, which, the wicked by reason of his wickednesse, doth greedily take an occasion to doe ill. And this is the manner and way truely, whereby we say that God stirreth vp, vnto euill, without infusing the least drop or iot of euill. For as in the middle region of the aire, the heate groweth stronger by the Antiperistasis or repulsion, on euery part, from whence proceeds the thunder & lightning: and by the heate found incompassed, the clowds are condensated and made thicke; even so the wicked and vngodly when they are stirred vp by wholsome precepts, doe grow more vngodly; and euill doth so much the more begin to delight them, by how much the more they know that it is lesse lawfull for them: according to the saying of the Poet: *Nitimur in vetitum semper cupimusque negata.* Wee still endeavour things forbid, and covet, that is denyed. The third action is a disposing, whereby God through the euill worke of an euill instrument, finisheth his owne worke iustly and holily. As for example: The sale of *Ioseph* in his brethren was sinne; the just action of God, in this euill worke, was the foresending of *Ioseph* into Egypt, for the common good and benefit of *Iacobs* family. And from this disposing proceedes it, that God useth the sinnes of men holily, that hee provoketh them holily, and ordereth them as the Physitian for a medicine ordereth poyson, contrary to the nature thereof. That hee ordereth them holily, both according to the causes and beginnings, and also according to the endes and issue: as when hee disposeth the worke of the divell infusing corruption, either to the punishment of correction, vengeance, or triall. But concerning these, let us rather giue eare to ancient writers. *Clement Alexandrinus* saith, *It belongeth to Gods wisedome, vertue, and power, not only to doe good, which is the nature of God, but also especially to bring many some good and profitable end, that which euill being invented by those which are evill, and vse profitably those things which doe seeme evill.* Augustine saith, *God maketh and ordaineth just men; but he maketh no sinners as they are sinners, but ordereth them onely.* And againe, *As God is the most excellent Creator of good natures, so is he the most just disposer of evill wils.* Againe, *God verily fulfilleth certaine of his good wils, by the evill wils of evill men.* Againe, *God by those men which doe those things which he will not, doth himself those things which hee will.* And againe, *God using well even those that are evill, as being himself absolutely good: so farre forth as in the last iudgment did that which God would not. In this very thing that they did that which was contrary to Gods will, even by them his will is done.* And againe: *Who would not tremble at these iudgements of God, whereby God doth so the hearts of evil men whatsoeuer he will, giuing vse to them, according to their desarts?* And again, *It is plaine that God worketh in the hearts of men even into their wills whithersoever hee will, either vnto those things that are good for mercy, or else vnto those things that are evill for their desertes: sometimes openly by his open iudgements, sometimes vnto his secret iudgement, but euermore in his just iudgement.* And againe, *God worketh not euill vnder, but vnto his end as he list; howsoeuer he cannot worke any thing that is vniust.* Fulgentius saith, *Although God be not the author of evill thoughts; yet he may be disposer of evill wils, and ast of the evill worke of every one, he doth not cease to worke that is good.*

In respect of these diuers actions concerning sinne, it commeth to passe that we finde in stad in the Scripture: *That God doth harden, doth make blind, doth deceive, doth commend a worke that is evil, yea and doth the same, and thus he delivereth over to beastly affections, &c.*

Thirdly, I answer to the aforesaid reproch of his our doctrine, that wee doe vtterly abhorre and detest the Stoical Fate, because it maketh a necessity inherent in things themselves, which should binde even God himselfe, and all other things, and make them subiect thereunto. For howsoever we doe beleeve that the very decree of God is immutable, and therefore necessary; yet in Gods selfe it was most free (for he could either not have decreed that which hee did decree, or else other whiles have decreed it:) and it addeth to the second causes placed out of God a certaine necessity, but yet so free a one, as that it is rather to be tearmed a liberty, than a necessity. And this shall easily appeare to bee as I say, if I shall first shew what sorts of necessity there be, and how farre forth it is agreeable unto things. First therefore a thing is necessary two wayes, absolutely and conditionally. That is absolutely necessary which cannot be other wise, or else whose contrary is impossible, as that God is omnipotent and just. And that is conditionally necessary, which cannot be other wise, but yet not simply, but by the granting of one or many things: and this kinde of necessity is either by nature, or the commandement, or decree of God. That is necessary by nature, which commeth to passe constantly, and immutably, by reason of the order which God hath set in the nature of things: after this sort it is of necessity, that fire doth burne, that the earth is carried downward, and the heaven moved. That is necessary by commandement, which is necessarily to be done, because God hath commanded it. After this sort it is of necessity that one undergoe the office of a magistrate, *Rom.* 13. 5. That is necessary by the decree of God, which is so, because God hath foreknown it, and willed either to effect it, or at the least to permit it. After this sort

De grat. & lib. arb. c. 21.

De civit. Dei lib. 5. *cap.* 8. 9 10. *& de Genesi ad lit. lib.* 5. *c.* 15.

Tullie de Fato.

Cont. Iul. l. 5. *cap.* 3.

Aug. de verb. Apost. ser. 2.

2. *Sam.* 12. 12. *& Exod.* 10. 20. *&* 14. 4.

Stam. lib. 1.

De Gen. ad lit. imperf. cap. 3. *De civit. Dei. l.* 11. *c.* 17. *Enchir. ad Laur. ca.* 101. *De cor. & grat. c.* 14.

for every thing in respect of God is necessary, and *the will of God* (as *Augustine* saith) *is the necessity of things.* Secondly, necessity is either of compulsion or infallibility. Necessity of compulsion, is that which inforceth violence to things by some cause working without, and forcibly constraineth that they doe either this or that. And this indeed is the Stoicall necessity, that a man should doe any thing against his will being compelled by force and necessity. There is also such a like kinde of necessity of the Manichees, condemned by the Fathers, who taught that there was no violence or necessity offered unto the will by God, nor that it was forced by necessity to sinne. The necessity of infallibility is that whereby a thing according to the event shall certainely and immutably come to passe: yet so, as if we consider the cause of a thing by it selfe, it may either not come to passe, or else come otherwise to passe. Of this manner of necessity we must understand that principle; Every thing that is, when it is, is of necessity. And thus is necessity distinguished: now will I shew how farre forth it is agreeable to severall things. The events of all things have reference either to the second causes, or to God, who is the first cause. Now some things in respect of the second causes are necessary, other some contingent. From causes which are necessary, must needes proceed that which is necessary, from those that are free, that which is free; from those that are naturall that which is naturall; and to bee briefe, such as are the next causes aforegoing, such also is the event of things. But in respect of God, all things whatsoever, are partly changeable, and partly necessary. In respect of Gods liberty, which doth that which it doth freely, all things are contingent and mutable: howsoever according to nature and the order of the next causes, they be necessary and immutable. In respect of Gods decree, the second causes and the effects of them are all necessary, howsoever in themselves they be uncertaine and contingent. And yet they are not absolutely necessary, but by the supposition of Gods decree; neither are they necessary by the necessity of compulsion; but of infallibility onely, because God ordained before, that those things which should come to passe should be. And this kind of necessity taketh not away the contingency and liberty of second causes, but rather establisheth and confirmeth it. For that which is free worketh freely, and that which is contingent, worketh contingently, by the necessary decree of God. Neither doth liberty and necessity mutually overcome each other, but liberty and compulsion. It is manifest therefore that Gods decree causeth an immutability to all things, of which notwithstanding some, in respect of the next causes, are necessary; and other some contingent: but all of them in respect of Gods liberty mutable. And as the mutability which things have from GODS power, taketh not away the necessity which they have from the second causes; so the necessity of immutability by Gods decree consequently comming to passe, taketh not away the contingency which they have from the next causes and from Gods liberty. Moreover we say, that Gods decree, ordaineth the second causes, and the very liberty it selfe also of mans will; not by compulsion, as if a man should violently throw a stone, but by inclining and gently bending them, by obiects outwardly offered to the understanding, even as a sheepe is said to be drawne, when grasse is shewed her being an hungred; that a man may choose by his own free motion, or refuse that which God hath justly decreed from all eternity.

Dial. de prad. & vita in Catalogo illustr.

These things being granted, it is manifest also what wee ought to thinke concerning the fall of *Adam.* Which truly according to the event is necessary by the necessity of infallibility, by reason of the foreknowledge and decree of God; yet so as that God is not guilty of any fault; because the decree of God howsoever it is necessary in it selfe, yet it planted nothing in *Adam*, whereby he should fall into sinne, but left him to his owne liberty, not hindering his fall when it might; and the same fall in respect of mans will (which doth that freely that it doth) came to passe contingently and most freely. But you will say, that *Adam* could not withstand Gods will, that is, his decree; whereto I answer, that even as he could not, so also hee would not But you will say againe, hee could not will otherwise. Which I confesse to be true, as touching the act and event, but not as touching the very power of his will, which was not compelled, but of the owne free motion consented unto the suggestion of the divell. But to the intent that these things may more plainely be understood, wee must make distinction betweene three times, the time going before his fall, the present time of his fall, and the time after his fall. In the first moment of time the fall of *Adam* was necessary, in a double respect: First, by reason of the foreknowledge of God: for that which hee foreknew would come to passe, must needes of necessity come to passe. Secondly, by reason of the permissive decree of God, that fall was according to the event necessary immutably. *Honorius Augustodunensis* saith, *It cannot otherwise be, but that all things must come to passe which God hath predestinated and foreknowne, seeing that hee onely either doth all things, or permitteth them to bee done.* Hugo de S. Victore saith: *Sinne followeth of necessity upon the withdrawing of grace.* And the reason hereof is very cause, because evill permitted must come to passe, and cannot otherwise come to passe than God permitteth. For to permit evill, is not to stir up the will, and not to bestow on him that is tempted the act of resisting,

Quæst. in Rom. 44.

but

but to leave him as it were to himselfe; and he whose will is not stirred up by God, and to whom the act of resisting is not conferred, howsoever he may have power to withstand: yet can he not actually will to withstand, nor persist for ever in that uprightnesse wherein he was created, God denying him strength. I confesse truly that this kinde of necessity as touching the liberty of mans will, was altogether evitable and to be avoided: and yet according to the event of the action it was inevitable. Yet I would not that any man should thinke that this necessity did any way proceede from the decree of God, which did onely follow the decree being granted and admitted; and *Adam* in his temptation being destitute of the helpe of God, cast himselfe of his owne accord into this same ensuing necessity of sinning. In the second time, his fall being present, there was another necessity thereof: because when it was, it was necessity. In the third time, man drew unto himselfe by his fault, his nature being now corrupted, another necessity of sinning, insomuch that hee made himselfe the servant of sinne. Bernard saith: *I know not after what evil & strange manner, the will is selfe-corrupted or changed to worse: maketh a necessity to sinne, and yet the necessity all though it be voluntary, is not able to excuse the will: nor the will, all though it be inforced, exclude necessity.*

De fide ad Petr. cap. 35.

If any man shall say, that by this our platforme many are tyed by an inevitable necessity to be damned; I would have him give eare to *Augustine*, who saith: *Hold this most stedfastly, and doubt not in any wise that any can perish whom God before the creation of the world, hath of his free goodnesse made vessels of mercy, — or that any of them whom he hath not predestinated to eternall life, can by any meanes bee saved.* And yet I say that the decree of reprobation doth not cause a necessity of damnation in any man. For the first act thereof, which is a purpose not to shew mercy, causeth not this necessity in men, but goeth before it as an antecedent: & man himselfe verily hath brought upon himselfe this necessity with his owne most free, yet rebelling will. Now the second act of Reprobation, which is a purpose of condemning, causeth not any necessity of damnation, but by the sinne of man comming betweene. Moreover, the necessity of damnation followeth after the same manner by the foreknowledge of God; and yet this never seemed a thing strange unto any one. But some will say, that the foreknowledge of God doth never cause in men any necessity of damnation, although it doe infallibly foresee the same. And I say also, that Reprobation doth either not at all cause damnation in man, or that it doth not cause it, but for sinne. But it may be objected; They that are predestinated unto damnation, can not be freed by repentance, although they would. Whereto I answer with *Aug.* [A] *they did fall by their will, so by their will they are constrained to lye: and hee that turneth himselfe away from God, hath both deprived himself of will to do that which is good, and also of power. It doth not therefore follow (as they imagine which object such things) that God hath taken repentance from those to whom hee gave it not, and hath thrown us downe those, whom he hath not taken up.*

Ser. 15.

Moreover, the selfe same necessity followeth of their hypothesis, who affirme a bare permission. For that which God permitteth, the selfe same thing will he not hinder; and evill, if God hinder not, cannot be avoyded, and that which cannot be avoyded, shal come to passe infallibly. And therefore evill, permission being once granted, of necessity commeth to passe, although most freely on mans part. Wherenpon it is plaine, that the decree of God is not more inevitable, than is the very permission separated from the decree. I do wish that they would well weigh & consider this, who object unto us either the Stoicall fate, or the dotages of the Manichees. For wee differ from them as much in certaine judgement and opinion, as whosoever do differ most. For first, the Stoickes do tye God unto the second causes, so that hee cannot doe otherwise, than the nature of them will suffer: we on the other side, doe hold that all second causes doe depend upon and are ordered by God. Secondly, the Stoickes say, that neither God nor second causes can doe otherwise by their nature than they doe: we say that some second causes, are by Gods ordinance mutable, other some immutable; and that God himselfe, can either not doe, that which hee doth, or else doe it otherwise. But now to come to the Manichees, who make two coeternall Gods; we but one. They of their two Gods, make one good, and another evill: we say, that there is one absolutely good and just God. Thirdly, they will have one of their Gods to bee the cause and worker of good things, and the other of evill: we make one true God the Creator and ruler of all things, and working nothing but that which is most good and most just. Fourthly, they say that they which are created by their good God cannot sinne: wee say, that God doth most freely convert whom he will, and when they are converted, they can never in this life perfectly be free from sinnes, but doe sometimes runne into such sins, as doe grievously wound the conscience. Fifthly, they say, that they that are created by the evill God simply cannot be converted: we say, that the unclean spirits and men were created both good and holy, but yet they fell by their owne will and fault, and not by any fault but the just permission of the Creator, and brought upon themselves a necessity of sinning. And although it be true, that man cannot withhold himselfe from sinning, unlesse God give him that grace, yet doth he not sinne of necessity, that is, of compulsion, but willingly.

And

and the will have sufficient liberty: if by it selfe or the nature thereof it be inclinable to the contrary of that which it doth: and this doctrine the owne accord of mans will, which obeyeth although it be not altogether voluntarily, yet willingly, and our way limited by God without force: are sufficient to shut out this objection, which although it be of great moment, yet is it not of such importance, that it should be able to overthrow the truth of God, which is so plainly set downe in his word. Finally, you shall alledge for a reason and proofe for all this, that men come to passe by their necessity which goeth before a thing, and unwillingly: but by the same necessity which followeth a thing. For God doth not cause, although he doth permit sinne, by forcing the will, as hyre stirring up and by leaving them in the power thereof. And I say also of *Gaudentius* his opinion, who saith: *The Iewes were unwilling to do that which they did. And surely, if they had bin unwilling to do it, they had not done it. And it is a horrible matter to speake it even to thinke that God, who is not onely good and righteous, but also goodnesse and righteousnesse it selfe, doth either command, or compell any thing to be done, which he condemneth when it is done.*

Lib. de vocat. gent. & Lucif.

Ser. 3. ad Neoph.

But that I may in a word fully deliver my opinion, if it be demanded, how the will of God carrieth it selfe to good or evill, I answer: that in a good act God carrieth himselfe positively. For first hee determineth the event of good, by willing effectually to worke it: and secondly, he inwardly inclineth the will of the creature, to doe that good which it doth. Thirdly, hee sometimes layeth a necessity of immutability on him that doeth well, but yet it is joyned with an exceeding freedome. After this sort the elect Angels doe necessarily obey God, yet not by constraine, but greatly covering, and with all the strength of their will desiring it, not being thereunto compelled. In an evill act, I say that God carrieth himselfe privately; not by a logicall; but a naturall privation foregoing the habit. For first he willeth that evill come to passe, not by doing it himselfe, but by willing not to hinder it to bee done by others. Secondly, he doth not inwardly incline the will to doe evill, but hee forsaketh, and outwardly offereth objects which are good in themselves. Thirdly, God layeth not on us any necessity, but a desertion, or want of grace, which once being, there followeth the necessity of sinning, not as the effect doth his cause, but as she defect doth him that forsaketh. And this I am resolved on, that Gods decree doth altogether order every event, partly by inclining and gently bending the will in all things that are good, and partly by forsaking it in things that are evill: and yet the will of the creature left unto it selfe, is carried headlong of the owne accord, not of necessity in it selfe, but contingently that way which the decree of God determined from eternity. Wherefore (thanks bee given unto God) doe with all our hearts renounce the dotting follies of the Stoickes and the Manichees.

That we doe teach, that the greatest part of mankinde is rejected of God, and all those to whom the Gospel is not preached, is not unknowne to any man. Neither is it happily became a rigorous course that some should be deprived of Christ, who never heard of him, never as any time nor any where received the same. But all and every one receive holinesse and happinesse in Adam together with an ability to persevere and remaine in the same holy & happy estate, if they had would. But Adam would not use this of his owne accord cast away that grace which was bestowed on him by his Creator; for which being lost, it is a wonder, that all without exception are not damned. And therefore it will seeme the lesse strange to any one, if grace by Christ be againe bestowed upon one, and not upon another.

Secondly I answer, that we doe very willingly acknowledge that Christ dyed for all (the Scripture averring so much;) but we utterly deny, that he dyed for *all and every one alike in respect of God*, or as well for the damned as elect, and that effectually on Gods part. For first let us weigh well the words of Christ: *I never knew you, depart from me yee workers of iniquity.* Now to know with God is to acknowledge: and therefore, whom Christ never knew, hee never acknowledged for his. And those whom he hath not so fine acknowledged, he never bought or redeemed with the price of his blood. And therefore well saith *Gregory*: *Not to know with God is to reject.* Against if all and every one be effectually redeemed, all and every one are reconciled unto God: because that the forgiveneese of sinnes, and the satisfaction for the same, are inseparably joyned together. Yea and *Paul* placeth redemption in the remission of sinnes, where he saith: *By whom we have redemption through his blood, even the forgiveness of sinnes.* Very well therefore saith *Prosper*: *As it is not sufficient for the reuniting of men, that Christ Iesus was borne man, unlesse they be renewed also in the same spirit, wherein he was borne: so it is not sufficient for mans redemption & Christ Iesus was crucified, unlesse we dye together and be buried with him in Baptisme.* Of these premises therefore I frame this assumption; But all are not reconciled unto God, neither doe all receive remission of sinnes; for then all men were blessed; and it were not possible for them to perish; which thing to affirme of all and every one, is very grosse. Thirdly, Christ gave himselfe that hee might sanctifie unto himselfe a people peculiar, that is, as a precious treasure and his owne gotten good elected and chosen from among other. Therefore it was not Christs purpose to give himselfe for a ransome for all and every one alike. Fourthly, for whom redemption is ordained, to them also is given on Gods part the making of them sonnes by Christ; but the making of

Eph. 1. 7. & Col. 1. 14.

Lib. 2. resp. ad Aug. obiect. 3.

Psal. 32. 1.

Tit. 2. 14. λαὸν περιούσιον & sic alibi passim.

sonnes

So nes, or Adoption is not granted to all and
ev ery one, even on Gods part. For the power
of the Adoption whereby a man is made of
the child of wrath the child of God, is onely
given to those that beleeve and apprehend
Christ. They are (saith Augustine) the children
of God, who are not as yet so unto us, and yet they
are so unto God; because that by beleeving they
should afterward be so through the preaching of
the Gospel: and yet before this was so, they were en-
graven the children of God, by a stedfast and im-
mutable stability, in the register of their Father.
And againe, there are some which in respect even
of some present or temporal grace which they have
received, are said by us to be the children of God,
and yet are they not so unto God. Fifthly: None are
truly redeemed on Gods part, but they who
are freed from sinne, both according to the
power that it hath to cause damnation, and al-
so according to the power that it hath to
reigne in them. In this doe the ancient Fa-
thers agree: for Augustine saith, By this Media-
tour God sheweth that he doth make them of evill
men eternally good, whom he hath redeemed with
his blood. And againe: Those whom hee would
make his brethren, he freed and made them fellow
heires. And againe, Christ will have no part alone
in that which hee hath bought, but will possesse it
wholly to himselfe, & to that end gave he so great
a price, that hee might onely possesse the same. Ify-
chius saith, Christ who suffered for us, hath freede
us from sinne and the bondage thereof: Remigius
saith; Thou art the reconciler, thou art the recon-
cilement, and blessed shall they bee for whom thou
shalt make reconciliation. Out of these I thus
conclude: all and every one are not redeemed
according to both the aforesaid powers of
sinne. For let us grant that on Gods part
they are freed from damnation; yet they are
not in such measure indued with grace, as
that sin shall no more reigne in them. Christ
therefore is but onely the halfe redeemer of
these, and for that cause not a redeemer. Last-
ly, let us diligently consider the judgement
of ancient writers. Ambrose saith; If thou bele-
vest not, Christ came not downe for thee, Neither
did he suffer for thee. Augustine saith: Every one
that is generated is damned, and none is freede
unlesse he be regenerated, And againe; It is well
said, I will have mercy on whom I will have mer-
cy. For if the whole world being in the aldome, &
in the power of sin, and most justly ordained to pu-
nishment, be nevertheless in part by Gods mercy
freed: who can say unto God, why dost thou con-
demne the world? And againe: Hee that hath
bought us as deare a price, will not that we whom
he hath bought should bee destroyed. God hath gi-
ven a great price and bought those whom hee
quickneth. And againe: Of whose mercy is it but
of his who hath sent Iesus Christ into this world to
save sinners, whom he hath both foreknowne
and predestinated, and called, and justified, and
glorified? Bernard saith; Christ worded none of
these: neither did he any of those things in regard
of himselfe, but rather in regard of the elect

A

B

C

D

—: they were not dere stly she Iewes to whom he
was sent, but the Elect for whom he was sent.
Haymo saith; Even as by one man death and sin
came upon all to condemnation: so by one ju-
stifying of man, that is, of Christ, to all men elected
unto grace, proceedeth eternall life, even grace to
wit, predestinate unto eternall life. And againe: He spake not
this in respect of the elect only originall, but also actuall
sinners: and therefore of grace and the gift through
grace did redeeme unto the elect. Aquinas saith;
Christ his merit according to the sufficiency thereof
is of ovrtueh a sufficiently to all, but not ac-
cording to the office or which commeth to passe
partly by Gods election, through which the effect
of Christs merits is mercifully bestowed on some;
and partly by the just judgement of GOD
withdrawne from others ome.

Object. 1. Against this it is thus objected;
The Scripture affirmeth that Christ rede-
med the world. Whereto I answer: That this
word (world) in the writings of the Apostles
doth not signifie both all and every man that
descended from Adam, but all nations in this
last age of the world: God (saith Paul) was recon-
ciling the world unto him in Christ. What mea-
neth this word world in this place? Surely not
all men of all ages, but the Gentiles which
were to bee called after the ascension of
Christ, as Paul plainely explaining his owne
minde sheweth, Rom. 11.12. Wherefore if the
fall of them bee the riches of the world, and the
diminishing of them the riches of the Gentiles, how
much more shall their abundance bee? And a-
gain in the 15. verse. If the casting away of them,
(that is, of the Iewes) bee the reconciling of the
world, what shall the receiving bee but life from the
dead? in these very words he plainly sheweth,
that the reconciliation of the world is the re-
conciliation of the Gentiles after the casting
away of the Iewes. And hereby it is most ma-
nifest, that all the like places of Scripture,
which many doe thinke to make for the uni-
versall redemption of all and every one, are
to bee understood of some men to bee called
out of every nation and country after the
death of Christ. And hereunto also let us
joyne the answer of Augustine; He calleth often
times even the Church it selfe by the name of the
world: according unto that, God was reconciling
the world unto himselfe in Christ: And againe;
the Sonne of man came not to judge the world, but
that the world might bee saved through him. And
John saith in his Epistle, We have an advocate
with the Father, Iesus Christ the just, and he is
the reconciler of our sinnes, and not onely of ours,
but also of the whole world. Therefore the whole
world is the Church, and the whole world has
teth the Church. Therefore the world ha-
teth the world; the malignant world the recon-
ciled world, the damned the saved and the defiled
that which is cleansed. But this world, which God
in Christ reconcileth unto himselfe, and which by
Christ is saved, and to which all sinne is through
Christ pardoned, is called one of the malignant,
damned, and defiled world. Ruperus saith: The
world

Comment in Rom. cap. 5.

Ibid.

Summa de vita et Mat. 26. 3. 7.

2. Cor. 5. 19.

Tract. 87. in Ioan.

Comment. in Ioan. lib. 3. c. 3. In 2. Cor. 5.

merkd surely, which God loved, we understand to
be mankind, that is, the living and the dead: the
dead, which in faith looked for his coming: the li-
ving, who should beleeve in him, whether they
were of the Iewes or of the Gentiles: For so he saith
without any distinct ion either of Iew or Gentile: u-
niversally, that every one that beleeveth in him
shall not perish, but have life everlasting. And the
common glosse expounderh the world, those
that be the elect of the world.

1. Tim. 2. 4. Object. 2. Saint Paul saith, that God will
that all men be saved, and come to the knowledge
of the truth. I answer, first, that the place is not
to bee understood, of all the posterity of A-
dam, but properly of those which live in the
last age of the world. This I prove by con-
ferring of the like places, wherein Paul doth
plentifully shew his meaning. Act. 17. 30. And
the time of this ignorance God regarded not, but
* Now he admonisheth all men every where to re-
pent. Rom. 16. 25. By the revelation of the mystery
which was kept secret since the world began.
26. But, Now is opened and published — for the
obedience of faith among all nations. Colos. 1. 26.
The mystery which was hid since the world began
and from all ages, is now made manifest unto the
Saints. 27. To whom God would make knowne
Christ — : whom we preach, admonishing every
man and teaching every man; that we may present
all men perfect in Christ Iesus. And in the 2.
epistle to the Corinthians the 6. Chapter and
the 2. verse, he expoundeth that place of I-
saias, where it is said: In an acceptable time have
I heard thee, and in a day of salvation have I hel-
ped thee, and I will preserve thee: and will give
thee for a covenant of the people that thou maist
raise up the earth, — that thou maist say to the
prisoners, goe forth, after this fashion: Behold,
Now saith hee, the accepted time, (that is, the
time of the new Testament) behold, Now the
day of salvation. Saint Peter saith: salvation or-
dained to bee declared in the last times: concerning
which the Prophets which did prophecy of the
grace which should afterward come to you, have
searched and inquired. And Christ himselfe
saith most plainely of all; When I shall be lifted
up from the earth, I will draw all things unto me,
I therefore grant, that God willeth that all
should be saved: but that God both willeth,
and that he hath always willed that all men
in all ages should be saved, I utterly deny,
neither hath Paul said so much: and among
the ancient writers they which seeme to af-
firme so much, doe notwithstanding in these
kinde of speeches doubtfully affirme it: I doe
imagine that it may with reason and religion bee
believed: I do not thinke it irreligion to beleeve it,
It may probably and religiously be believed.

Secondly I answer: That God wills that all
men bee saved, that is to say, of those that are
saved. So saith Augustine: Even as it is said that
all shall be quickned in Christ, although every
one may bee punished by eternall death: because all
whosoever they are thus doe receive eternall life,
doe not receive it but in Christ: so it is said, that
God will have all men to bee saved: although he bee
will have many not to bee saved, because all who
are saved, were not saved but by him willing it.
And Againe: When we reade in the holy Scri-
ptures, that God will have all men to bee saved, al-
though we know assuredly that all men are not
saved, yet ought wee not therefore to derogate any
thing from the omnipotent will of God, but that to
understand, that which is written, God will
have all men to be saved; as if it should bee said,
that no man was saved, but he whom God would
have so to be saved: not that there is any man
whom he will not have to be so. Hereunto tendeth
God will have all men to bee saved. Eve all those
ask what is the reason why all men are not so
saved. To which, answer must be made, that that
saying in the Psalme is true. He spake & they
and they were made. He bid & it stood. So he will saith
all men who are saved, shall why by his mercy
seeke to bee saved. For the Apostle put the
whole for the part, as it is in the Psalme, Salve
the Lord saith, If I bee lifted up from the earth,
I will draw all unto mee. For he hath not drawne
neither doth he draw all men unto him, but All
that are elect, both of all sorts, and nations.

Thirdly; I answer, that God will not have
every one of every kinde, but the kinds of e-
very one to bee saved; that is to say, of every
estate and condition some. Augustine saith:
This very saying, Who will have all men to be sa-
ved: is so said, not bee cause there is no man whom
hee would have damned, who would not doe any
powerfull miracles among them, who like saith
would have repented if hee had: but that is spo-
all men, may understand every sort of men, by
what differences soever distinguished, whether
they be kings or subjects, noble or ignoble, high
or low, learned or unlearned, strong or weake,
witty, dull spirited or foolish, rich or poore or mean
men or women, infants or children, youths or yong
men, middle aged me or old men, in al languages,
in al trades, in al conditions, in al professions, in the
innumerable variety of wills and consciences, and
what other differences soever there is among
men. These things saith he, very truely and
rightly, for this word, All, is sometime taken
distributively, and then it signifieth every se-
verall and particular person: and Paul to the
intent that he might signifie this, joyneth the
word every one with the word all, It is also of-
ten taken collectively, and then it signifieth
any, and not every one: when Christ is said
to have healed every disease, that is, any dis-
ease. The double signification of this word
Aristotle also observed. This word All (saith
hee) is taken two wayes; first for every one
— and secondly the word All is used: when
it doth not signifie every one: It is plaine
therefore that the word All, hath a double
signification. And of this in the also is said
Bernard: It is like unto that (saith he) which is
in the Psalme: —— every wicked is as fire. If every
man be a fyer, then is the also a fyer which speaketh
keeth it, and bee bee a fyer which speaketh is, then
is not that true which bee speaketh, namely that
every

Marke well the restraining forme of speech, for it is as much as if he had said, God now willeth that all men should repent.

1. Peter 1. 20. vers. 10.

Isa. 12. 32.

Auth. de vocat. gent. lib. 1. cap. 8. Rerlam. de gratia & lib. arb. lib. 2. c. 5.

Epist. 107. ad Viricium.

Comment. ad Eph. cap. 1.

Exodus. 10. 1. Tim. 2. 1. In 2. cap. Epist. 1. ad Tim.

Matth. 9. 35.

Polychron. lib. 2. cap. 2. ὁ ἐναντος, καὶ ὅλκ ὁ ἐναντος ἀντικ.

every man is a lyer. But, if this saying be true, these words every man doth lye, are (and said before) to be understood after this sort, A great part of men are lyers. And the Apostle writeth elsewhere; Teaching every man: and against admonishing every man: not that he taught all men, for how many are there, yet at this day which have neither heard of the Apostles doctrine, nor yet so much as his name?) but that he should teach and admonish al that are in the Church. *Sedulius* also saith: *Many and al in Paul are one.*

Fourthly, Saint *Paul* speaketh in this place according to the charitable judgement of Christians: and not according to the judgement of secret and infallible certainty. Like unto this, is that also that he calleth the faithfull in severall Churches men elected; amongst whom there were many which afterward fell away from the faith. And yet is not the Apostle deceived; for it is one thing to speake according to his owne affection: and another thing to speake according as the matter is indeed. *Augustine* saith: *We ought so charitably to bee affected, as to wish that all men bee saved: as men that know not who appertaine to the number of those that are predestinated, and who doe not.* And againe: *We must as much as in us lyeth, being unable to distinguish those that are predestinated from those that are not, desire that all men bee saved, and use sharpe correction unto all with an intent to heale them that they perish not.*

Hence it appeareth what wee ought to thinke of *Damascene* his opinion, who distinguisheth the *will* of God into his *precedent* and *consequent* will. Hee calleth that his *precedent will*, whereby God, as he that is absolutely good, willeth to bestow al good things, yea blessednesse it selfe upon the creatures: and by this *will* hee affirmeth, that God willeth that all men should be saved, and attaine unto his kingdome; because he made us not to punish us, but that he might make us partakers of his goodnesse, as being good himselfe. But his *consequent will* is that, whereby for some certaine circumstances of the creature, he absolutely willeth this or that: and by this will, he saith, that God willeth that man should be damned for sinne, because he is just. And indeed this distinction of will in it selfe is to be allowed, but that is not a very fit example, which he hath propounded concerning his precedent will. For there seemeth not to be in God such a will, or (as they use to terme it) such a *willing will*, whereby he will indefinitely or upon condition, that all and every man of all ages should be saved. For first, it argueth a finite power and insufficiency in him that willeth. For whatsoever any one desireth and earnestly willeth, that will he bring to passe, unlesse he bee hindred. As for example: The Merchant desireth and earnestly willeth to save his ware; but being forced by a tempest, to the intent that himselfe may escape, hee doth absolutely will to cast them into the sea.

Comment. ad Rom. c. 5.

In Epist. ad Rom. c. 5.

De correp. & grat. cap. 15.

cap. 16.

Optatus 7 vel 8 Lamas.

A Yea indeed this kinde of will seemeth to argue weaknesse, because God should will that which shall not come to passe: But you will say, that this will is conditionall; that is, that God will that they bee saved, if they shall believe. And I say first, that the will of God standeth doubtfull, untill the condition bee fulfilled, and that the first cause is by this meanes held in suspence by the second causes; Moreover there is given unto men a free will either to beleeve or not to beleeve: that is, flexible and inclinable both waves, either by grace, or by nature, both which things are false, as I will afterwards shew. And therefore, this will is rather a humane will than a divine. Heare what *Anselmus* saith. *The will of God is taken* B *sundry manner of wayes by the principall Doctors, first for the knowledge of God; then for the will of the Saints, who will in charity that even the unjust should bee saved; againe, for humane reason; and lastly for Gods Commandements.* Secondly, this conditionall will seemeth idle and unnecessary, especially in him whose power is infinite; because if he earnestly willed, he would verily doe a thing, when hee might without hindrance. Thirdly, Gods will is not such concerning the Angels, whereby he willeth that all of them should be saved: therefore, it may well be demanded, whether his will be such concerning man. Fourthly, if God will that all men, as they are men, be saved: in like manner he will, that all sinners, as they are sinners, bee damned; which is absurd. Fifthly, that will which cannot bee resisted, is absolute: but Gods Antecedent or first will cannot bee resisted: *Rom. 9. 19.* For there *Paul* speaketh of the will that goeth before al causes. Therfore, the precedent will is absolute. And this will I make manifest after another manner: the will of God is, that some should beleeve and persevere, and that other some should bee forsaken either not beleeving or not persevering. You will aske me haply how I know this. I answer, by the event. For as touching the event some beleeve, and some do not beleeve. But to beleeve, and to persevere is a certaine kinde of good action; and on the contrary, not to beleeve, or not to persevere is an evill action. And every thing that is good, is, through the effectuall will of God; and so farre forth as there is, or existeth that which is good, so farre forth God willeth it, and maketh it to exist by willing it. And that evill, which commeth to passe, commeth to passe God not hindring it; and because God will not hinder it, therefore consequently it commeth to passe. Hereupon, it is certaine that God willeth that some should beleeve, and persevere unto the end, and that other some doe not so; yea even without any condition; and no reason can be rendred, wherefore hee willeth this. Therefore this will is both absolute and first: and therefore that universall precedent will concerning the salvation of all and every one in Christ, is counterfeit and fained.

fained. Sixtly, the ground of this opinion, is that forcible place of *Paul*, which I have already handled to be unfounded. And yet, that place hath not do the least thing in any conditionall, but an absolute will. For therein is first affirmed, that God will have all men to be saved: secondly, that he will have all sorts to come to the knowledge of the truth, that is, unto faith, because by professing faith to the word of God, wee acknowledge the truth. What is now then that condition of Gods will, saith *Damascene*? I oppose *Augustine*, who for the Pelagians urging this place of Scripture, God willeth that all men bee saved, make this double answer first he denieth that it is not absolutely to be understood of the universality of men, and that by this argument: That which God willeth he effecteth: but he doth not effectually save all men, therefore he willeth not. Secondly, he saith, that the place is to be understood of them which are actually saved: because all men which are saved, are saved by the will of God. Againe, I oppose against him *Prosper* also, who saith: *If the will of God concerning the universall saving of mankinde, and the calling of them to the knowledge of the truth, is to bee affirmed so indifferent throughout all ages, as that it should bee said to overpasse no men in what place soever, Gods impenetrable and deepe judgements receive a great blow.* And againe: *Who cannot say that there is the calling of grace wherein as yet there is no regeneration of the mother the Church.* And againe: *He forbad the Apostles to preach the Gospell unto some people; and now as yet bee suffereth some people to live out of his grace.* Also I oppose *Thomas Aquinas* against him, who saith: *But saith some man, God loveth all men: wherefore I answer, that it is true so farre foorth as he willeth some good to all: And yet* he willeth not every thing that is good to all, that is, eternall life: *and therefore he is said to hate and reprobate them.* To conclude, I oppose against him *Hugo de Sancto Victore, who will* (saith he) *that all men bee saved according to Ambrose, if they themselves will. But are there not many who would be saved, & yet are not saved?—to this, He offereth grace unto all, by which, if they will, they may bee saved. But how is this solution* true, *are there not, and have there not beene many, which never heard so much as a word of preaching?*

Hyppg. lib. 6. cap. 8

Damascene

Lib. de volunt. Dei.

Reason. pro. Augustin. li. 1. Obiect. 8

Quest. 23. in sum. art.

Annot. in 1. Tim. cap. 2.

Obiection III. That which every one is bound to beleeve, is true: but every one is bound to beleeve that he is effectually redemed by Christ: therefore it is manifest, that every one, even the reprobate is effectually redeemed by the death of Christ. Whereto I answer; that the *termini* or parts of the proposition are to bee distinguished; that which every one is bound to beleeve, is true according to the intention of God that bindeth; but it is not always true according to the event. *Ninus* preached, and therefore hee was bound to beleeve, *Yet forty dayes, and Ninive shall be destroyed*; but this was not true accor-

B ding to the event. The affirmative also must be distinguished. Every one in the Church, by Gods commandement, is bound to beleeve the Gospell, that is, to beleeve that he is redeemed by Christ, yea even the reprobate as well as the elect, yet not withstanding in a divers and different respect. The elect is bound to beleeve, that by beleeving he may be made partaker of election: the reprobate, that by not beleeving, he may be made inexcusable, even by the intention of God. For sometimes giveth a commandement, not that it should bee actually done, but that it might bee done, that they performe outward discipline, and that they may be convicted of their naturall infidelity, and be made inexcusable of their sinnes before God in the last judgement. For thus I distinguish of Gods commandement: there is a certaine commandement of obedience, the performance whereof God willeth in all. Hither are referred the commandements of the morall law. There is also a certaine commandement of trial, as the commandement of sacrificing, *Gen. 22.* whereby God willeth not the act it selfe, but only the manifestation of obedience. And therefore God must not bee said to mocke men, if by the word, preached he do outwardly call those, whom hee will not have to be saved: for by this meanes he shewes unto them the riches of his grace, and declares that they perish by their owne fault, because they will not receive salvation offered. But you will say they cannot: I confesse as much, but that inability whereby they cannot, is voluntarie, and borne together with us, nor infused into us by God: and therefore it cannot bee excused. Very well therefore saith *Bernard*. *The master knew well, that the weightinesse of the commandement exceeded the strength of men: but he thought it expedient even in this sort to put them in remembrance of their owne insufficiencie.* ——*Therefore by commanding things impossible, hee makes not men swarve from the truth; but humbleth them, that every mouth may bee stopped.* So saith Augustine *de grat. & lib. arbit. cap. 43.* Secondly, I answer, that which every one is bound to beleeve, is true unlesse any one shall by his owne malice hinder himselfe; this doth the reprobate by his owne inborne infidelitie. Thirdly, I answer, that the argument doth follow two wayes affirmatively in both propositions, For the *termini* or parts of the proposition are thus to be turned: That is true, that every one is bound to beleeve, but every one is bound to beleeve that he is redeemed by Christ. Therefore that is true.

Coloss. 1. 6.

Serm. 30. in cant.

Obiect. IV. The Fathers which beleeved right, doe affirme that Christ redeemed all and the whole world. *Ans.* Whereas they write that Christ redeemed all men, and the world, their meaning is, that he did it according unto sufficiency, and the common cause and common nature of all, which Christ did

take upon him: and not effectually on Gods part. This very thing doth *Prosper* make plaine; *All men* (saith he) *are rightly saide to be redeemed, in respect of the one nature of all: and the one cause of all, which our Lord did truely take upon him: and yet all are not delivered from captivitie.* The propriety of redemption *without doubt belongeth unto them for whome the Prince of the world is saide abroad:* —*whose death was not so beffowed for mankinde, as that it should also pertaine unto their redemption of them, who were not to be regenerated.* And againe he saith: *Our Saviour may fully bee saide to be crucified for the redemption of all the world, both in respect that he truely tooke upon him the nature of man, and also in respect of the common, or generall perdition in the first man: and yet he may bee saide to be crucified onely for those, unto whome his death was available.* Moreover, the Fathers speake of the universalitie and of the world of beleevers. So saith hee that is the Author of the calling of the Gentiles. *The people of God* (saith he) *have their fulnesse.*

And thus much for the efficacie and greatnesse of Christs death; Now as concerning grace, I say, that that is diversly distinguished. For first, it is either restraining, or renewing. The restraining grace is that, whereby the inbred corruption of the heart, is not thereby utterly disminished and taken away, but in some is restrained more, in some lesse, that it breake not violently forth into action: and it is given onely for a testimonie vnto man, and to preserve order amongst men in a politicke society: and this kinde of grace is generall, that is, belonging to all and every man, amongst whome some doe exceede others in the gifts of civill vertues: and there is no man, in whome God doth not more or lesse restraine his naturall corruption. Now renewing or Christian grace (as ancient writers doe usually call it) is that whereby man hath power given him to beleeve and repent, both in respect of will, and power: and it is universall in respect of those that beleeve, but indefinite in respect of all and every man. Thus we teach, thus we beleeve.

Secondly, Grace is either naturall, or supernaturall; as *Augustine* himself sets it downe. Naturall grace is that, which is bestowed on man together with nature: and this is either of nature perfect or corrupt. Perfect, as the Image of God, or righteousnesse bestowed on *Adam* in his creation. This grace belonged generally unto all, because wee all were in *Adam*: and whatsoever hee received that was good, hee received it both for himselfe and his posterity. The grace of nature corrupted, is a naturall inlightning (whereof *Iohn* speaketh: *He enlightneth every man that commeth into the world,*) yea and every naturall gift: And these gifts truly by that order which God hath made in nature, are due and belonging unto nature. But that grace which is supernaturall, is not due unto nature, especially unto nature corrupted, but is *freely* bestowed by speciall grace, and therefore is speciall. This the ancient writers affirme. Whereof such: *Nature is common to all, but not grace:* and hereby acknowledge the two-fold grace namely that common grace of nature, whereby we are made men; and Christian grace whereby in Christ we are regenerate to the new man. And see is of opinion, that some that doe not believe in Christ doe not sinne, which is a thing not withstanding very ungodly and untrue. If grace bee as generall as nature; Let us well weigh his words: *In that he hath* (saith he) *condemned: Now they are inexcusable for their sinne; it may move men aside, whether those unto whome Christ hath not come were possible may have any excuse for their sin.* —*To this question, according to my understanding, I make answer: that they cannot bee inexcusable for every sinne which they have committed, but for this sin, that they have not believed in Christ unto whome Christ did not come, and unto whome he did not speake. But they are not in this number unto whome hee hath spoken in his disciples, and by his disciples, which live also now daily. For hee came unto the Gentiles by his Church.* —*It remaineth for us to demaund, whether they can have this excuse which have beene or are prevented by death before Christ came in his Church to the Gentiles, and before they heard his Gospell. I answer, that without doubt they may, but they cannot therefore escape damnation: for whosoever hath sinned without the Law, shall also perish without the Law.* Againe hee saith: *Onely grace distinguisheth those that are saved, from those that are damned, who were ever appeain one lump of corruption by one common cause from the beginning.* Chrysostome saith: *The grace of God commeth unto every one, but it remaineth with them who doe worthily fulfill those things, which are in their power: departing quickely from them, which doe not well behave themselves: neither doth it at all come unto those, who doe not so much as beginne to turne unto the Lord.* Gregory saith: *The Gentiles did not any way worship God, neither shewed they any signe or token of any good works, for indeede they were forsaken. Amongst whom, because there was no law-giver, nor no one that did according to reason seeke after God, there was not as it were a man, but all lived as it were like beasts.* And afterwards hee saith: *When our Redeemer came, hee so received the calling of grace, as that there was not before in it the like of prophecie.* And againe: *Teachers holding their tongues, the divels goe into their place: because none doe perish by the silence of their pastours, but they who are not predestinated unto eternall life. For they are places for the divels, because in Gods fore-knowledge they are not preordained unto Gods Tabernacle. Hereupon it is said, that when the Pastours did preach, as many as were predestinated unto eternall life did believe. And hereupon is saith* Paul, *whome he hath predestinated, those hath he called. Hereupon it is, that the Apostles desirous to goe into Asia, were forbidden by the holy*

De Gen. ad pl. ser 11.

Lib. 1. in Isa. cap. 1.

Lib. 1. contemp. in Hexam l. 10.

Tract. 89. Iohan.

Enchir. cap. 93

Lib. de conjunct. verb.

* Put if grace be universall, there had alwaies bin some Church among the gentiles although secret and hidden: for it is not likely that all had cast away grace or that they had used it evilly.

Exod. in. 5. Reg. cap. 14.

holy Ghost. They therefore which are not predestinated, whether they heare the words of the preachers, or whether they doe not heare them, cannot bee called unto Gods Tabernacle. And againe: *Sometimes the preachers are silent at Gods dispensation, that they holding their peace, they which are not the Lords, may be deceived of such spirits.* Beda saith: *He goeth to visit and enlighten their hearts, whome hee hath predestinated to eternall life, forsaking those whome he knewe to be none of his name.* Anastasius saith: *The Church in the former state of error, having without eyes, and blinde, did wither fro from the beginning, neither was it seene at all by God.* And againe: *All other kinds of faith which are in the world, are dead, as also the workes of those prophaned Gentiles which are dead, in whom which had not in them him who saide, I am the life. Neither doe they regenerate & quicken their people and children, by the wombe of water and the spirit; but are fruitlesse, and bereft of the well of life, and not enjoying the water which is lively, and streameth unto eternall life. Therefore that Church which is his, wholy warmed the life and mother of all the living.* *Hugo de Sanct. Vict.* saith: *Some of those, who were before the comming of Christ, if they had not had sinne: for sinne, they should not have beene damned, for that they did not believe in Christ, because they have an excuse for that sinne.* And againe: *What if thou shouldest enter into consideration how many, and how excellent in comparison of thee are cast-aways, who could not attaine unto this grace which is given unto thee? Surely thou hast heard how many generations of men from the beginning even unto this day, have passed away,* who are all without the knowledge of God, and the price of this redemption, tumbled downe into the gulfe of everlasting destruction. *Thy redeemer and lover hath preferred thee before all those, in as much as he hath given thee this grace which none of them was worthy to receive. And what will thou say? wherefore dost thou thinke that thou art preferred before them all? hast thou beene more valiant? hast thou beene more wise? hast thou beene more noble? hast thou beene more rich than they all? because thou hast obtained this speciall favour above them all? How many valiant men? how many wise men? how many noble men? how many rich men have there beene? and yet they are all forsaken, and have perished like cast-aways. Thou onely art received before them all, and yet thou canst not finde out any cause why thou shouldest thus bee dealt withall,* besides the free favour of thy Saviour.

Hitherto I have opened and defended our opinion of predestination. I will now briefly examine another, dissenting with this in many things, having taken it with as much diligence as I could, out of the publick writings of many men: and to this end I doe thus briefly propound it.

First, God created all and every man in *Adam* to eternall life.

Secondly, he foresaw the fall.

Thirdly, because he is by nature gentle and good, he doth seriously will that all men after the fall should be saved, & come to the knowledge of the truth: and therefore wils to give all the furtherances both of nature and grace, that they may be saved, but yet indefinitely, if they themselves shall beleeve. This will of God (they say) is predestination, & the same with the written Gospel. The rule of this will is; *Whosoever shall beleeve, shall be saved; He that will not beleeve, shall be damned.*

Lastly, Election is according to the foreknowledge of future faith, which notwithstanding may be lost utterly for a time, as some say; or finally and for ever, as some others wil and reprobation is according to the foreknowledge of infidelity, or finall contempt of the Gospell.

This platforme is in very truth (so farre as I can judge of it by the Scriptures) a meere invention of mans wit: which will appeare by the manifolde errors therein contained.

Reason 1.

First, by this platforme or ground-worke there followes a certaine universall reprobation, and that a very absurd and strange one. For if there bee (as they doe affirme) an universall election, whereby God willeth that all men shall be saved indefinitely, if they do beleeve; hee willeth also by the like reason, that all and each one should bee damned if they doe not beleeve. But this reprobation is no where to bee found in the Scriptures. Yet hence it followeth, that God being alike affected to all, and seriously willing the conversion and salvation of all, doth neither chuse nor refuse any man.

Error. 2.

From hence also it followeth, that God hath in vaine propounded with himselfe the supreme and absolute ende of his counsels, which is, to communicate his goodnes in true felicity even to every man. For if we consider the event, hee doth not communicate his goodnesse and eternall life unto very many, which is otherwise than he purposed, namely, unto those that are damned. But wee are in no case to say, that the supreme end of Gods counsels, either have any uncertaine event, or are in vaine propounded.

Error. 3.

Thirdly, this platforme attributeth unto God a certaine ordered and fitted will, which doth wholly depend on mans will. Thou saist that God willeth that all men whatsoever should bee saved by Christ. Very well: Tell mee therefore why they are not saved: They themselves will not, thou saist? Yea wis. What is this but to set the creature in the throne of Almighty God the Creatour, against the order of nature, and of all causes? For the first cause, which indeed is Gods will, ought to order and dispose the act of the second cause. And therefore we must not give unto God a will that is ordered by the will of the creature; especially considering that all order in heaven and in earth whatsoever proceedeth from him. That which ordereth

all things, it ordered of none. Moreover, men after this sort are elected of themselves, by receiving of Gods grace beeing offered, by the assistance of common grace: and are also rejected of themselves, by refusing of grace offered: and men themselves shall bee the makers and framers of their owne election and reprobation: and God that chuseth is not so much to bee praysed, as the men that doe receive and embrace the blessing offered.

Error 4. Fourthly, this platforme laies downe a determinate fore-knowledge about the evill of fault, without any decree going before concerning the event of the fault; which cannot be: A definite foreknowledge is not the cause of that thing which is to bee, but the thing which shall bee is the cause of the foreknowledge thereof. For the thing which shall bee, followes not the foreknowledge of it, but foreknowledge followeth the thing which shall be, as *Iustinus* taught. For God doth first decree a thing as touching the event: then afterwards hee doth fore-know by his definite foreknowledge, that it shall be. And *Anselme*: *In that* (saith he) *a thing is said to be foreknowne, it is by that pronounced that it shall be.* And *Augustine* before his time affirmed, *That God doth foreknow those which shall be.* Hence it followes, that a thing must exist with God, before it can be precisely and definitely known before. And every thing existeth & is, because God did wil and decree to doe it if it be good, or to suffer it to be doue if it be evill; having respect alwaies to the good that is ioyned with it. Vnlesse we shall holde and graunt this, it will follow that something hath beeing of it selfe, that is, that something is a God. Therefore the existencie or beeing of things, doth not goe before, but out of all doubt followes the decree of God. For first of all, there is a foreknowledge, or (as it pleaseth others) a knowledge of beholding, whereby God beholdeth and seeth what is possible to bee, and what not: Then followeth the decree either of Gods operation, or of his voluntary permission, and consequently of the event of the thing. And this decree beeing once laid downe, the definitive fore-knowledge is conceived, whereby it is knowne what shall come to passe infallibly.

Error 5. The fifth defect in this platforme is, that it teacheth that Christ for his part hath redeemed and reconciled all and every man to God, and that very many of them for all that, as touching the event are damned, which is very absurd. For if this were so, sinne, Satan, death, and hell should bee more mighty than Christ the Redeemer, and (as *Augustine* saith) *Vitia humanæ victoriæ Deus*: *God is overcome by mans sinne.* If thou wilt say, that God is not overcome: yet I say, and that according to this platforme, that he is altered: for he hath decreed, and seriously willeth to save all men, and yet notwithstanding, another sentence being give, he willeth to destroy those which will not incline and bend themselves to this counsell.

Error 6. This platforme maketh saving grace (which indeede is supernaturall) to bee altogether universall. But this opinion (to speake no harder of it) is a plausible device of mans braine: For first of all, hereby the speciall covenant made with *Abraham*, and the greatnesse of Gods mercies toward the Gentiles is abolished. And there is no mystery of the vocation of the Gentiles, if all and every particular man were by certaine meanes called unto Christ from the beginning: For those which shall by the helpe of common grace, which they shall receive, give assent unto God calling them, whether it be by extraordinary instinct, or by the ministery of the word preached; they shall be accounted among the members of the Church, and shall belong to the speciall covenant of the Gospel. Moreover, if the first grace be universall, it is either saith actually, or in power. For without faith it is impossible to please God, and to attaine salvation. But actuall faith is not common to all. The power of faith is double; the first is that whereby thou hast received power to be able to beleeve, if thou wilt. But this is not sufficient unto salvation: because now after *Adams* fall, free will is spirituall things is wanting, especially in the conversion of a sinner: and therefore further grace is required, whereby a man may be able to will to beleeve. *No man can come to Christ, but hee which is drawne of the Father*, Iohn 6.44. Now they are not drawn which receive power to beleeve, if they will, but those who of men nilling, are made actually willing. The second power, is that whereby a man hath received power to wil to beleeve: but this is not common to all men. *To you* (saith Christ to his disciples) *it is given to know the mysteries of the kingdome of heaven, but not so to them, because the Father hath hidden the from the wise*, Matth. 13.11. Againe *Therefore could they not beleeve, because Isaiah fore-told this*, Iohn 12.33. Furthermore, if this power were common to all and to each person, faith were common to all. For the will & the deed floweth from one and the selfesame grace. Philip. 2.13. *It is God who worketh in you the will and the deede, even of his good pleasure.* Iohn 6.45. *Whosoever hath heard and learned of the Father, commeth unto Christ.* But whosoever hath power to will to beleeve, hath heard and learned, as beeing drawne of God: therefore whosoever hath power to will to beleeve, cõmeth unto Christ. Well saith *Augustine*: *It followeth not, that he which can come, doth come, unlesse he will it, and doe it: but every one that hath learned of the Father, hath not onely power to come, but also doth he come: where now there is* (*& possibilis as profectus, & volunt as in effectus, & effectus,*) a possibilitie, a setting forward, a desire to come, and comming indeede. So it appeareth, that to will to beleeve, and actually to beleeve, are most neerely conioyned; yea

Greg. de Val. Cont. Iul. Rom. 9.18. Math. 13.11. Iohn 3.8. Mat. 11.27. Ioh. 6.44. Act. 13.48. Proposition. Assumption. De nat. & grat. cont. Pelag. ca. 5

yea seriously to will to beleeve, is in very deed to beleeve. The publicans and harlots, and those which are held captive at the divels will, doe repent and are converted: and therefore they doe not onely receive power if they wil, but of nillers and stubborne repugners they are made actually willing.

Thirdly, there are and have beene many nations, which have had no knowledge of the faith, or which have not kept it; and without this knowledge, there is not any saving grace. Answer is wont to be made, that man receiving naturall light is not to bee excused for the want of supernaturall knowledge: because if he would do by Gods assistance that which lieth in him, God would inlighten him with supernaturall grace. For thus the schoolmen doe usually speake: *Although no man is able by the ministery of man to know the nature of faith, if he never heard any thing of it; yet hee may by Gods helpe, if he line morally according to Gods law so much as in him lieth to doe. For then God will succour him either by himselfe, or by some other, so wit, either man or Angel, by propounding of faith unto him.* *For as in naturall things, so in supernaturall God doth minister grace when man is not wanting to himselfe.* I answer, that this is false. For if grace be given to him which doth that which lieth in him to doe by the strength of nature; it is given either by merit or promise. Not by merit, because there is no merit before faith; and we do nothing acceptable unto God before wee have faith. *Augustine*: *Thou bringest in a kinde of men, which can please God without the faith of Christ, by the law of nature. This is the cause why the Christian Church doth especially detest you.* And it is not given by promise, because there is no promise or divine law to be found in the Scriptures, that grace should by and by be given unto him that doth that which lieth in him to doe. It is also false to say, that God doth minister all things that make for the felicity of nature, or this prefent life. For some are borne leprose, blinde, foolish, very poore, unmeete for this temporary felicity; neither doe they ever attaine unto it. This opinion also is against experience; because many dye in their infancy, and many are foolish and madde all their life long, upon whom we cannot say that this universall grace is bestowed. It is also contrary to most plaine places of Scripture. *Salvation is not in him that willeth, nor in him that runneth, but in God that sheweth mercie. And he hath mercy on whom he will, and whom he will he hardeneth. It is given to the disciples to know the secrets of the kingdome of heaven, but to them it is not given: The winde bloweth not on all, but where it listeth: The Son doth not reveale the Father unto all, but to whom he will.* All doe not beleeve, *but those which are drawne and predestinated unto life.* All doe not heare, *but those to whom eares are given for to heare.* Furthermore it is some impayring of effectuall and Christian grace, so to place it in mans power, that hee may, if hee will, receive it: and that he may also, if he will not, refuse and despise it: and to say, that God hath given unto men no other grace, than that against which the flesh or perverse will may prevaile in all men, and against which it doth prevaile indeede in the greatest part of mankinde, because God will not restraine it. To conclude, let us also heare the testimonies of the Fathers. The author of the calling of the Gentiles, saith thus: *If so be that the Saviours grace dee offer by some (as we see it doth) it is to be referred to the hidden judgement of divine justice.* Augustine: *Nothing deliverech us from this death whereby we are all under sinne, saving the grace of God by Iesus Christ. Why this grace commeth to that infant, and not unto this, the cause may be unknowne but not unjust.* Again, (*twas by divine dispensation, that Pharaoh did not gracionsly consent, but obstinately resist, because that there was not onely a just punishment, but a just punishment evidently prepared for such a heart, whereby those which feare God may be corrected.* Againe: *The judgements are inscrutable: wherefore of two wicked men being of yeares equall, one should be called so, as that he should follow the caller, and the other should either not be called at all, or not called so as that he should follow him that calls him.* And againe; *He giveth to whom he will, because he is mercifull, which though he should not give, yet he is just.* Again, hee doth not give to them to whom he will not, *that he might make knowne the riches of his glorie upon the vessels of mercy; for by giving unto some, who deserve not, hee will have it to be his free, And by this also his true grace and favour.* Againe; *Whosoever are set apart from originall damnation through the bountie of Gods grace, it is no doubt, but that it should bee procured for them to beare the Gospel, and to beleeve when they heare it.* Again; *We know that Gods grace is not given unto all men.* And againe: *why one man is so exhorted that he is perswaded, and why it is not so with another. O the depth of the riches!* Thomas, *As he doth not open the eyes of all that are blinde, nor cure all that are crazie: that in those his power might appeare, and that in the other the order of nature might bee preserved: even so he doth not by his helpe prevent all that hinder grace, but some in whom hee willeth that his mercie should appeare; so also that the order of justice should be manifest in others.* Isidore, *Spirituall grace is not distributed to all, but is onely given to the elect.* Againe, *It is given to him, because hee is evill that would bee good: another neither willeth*, neither is it given him that hee might bee good. Cassiodorus: *Although God be an universall agent over all, so as that he giveth unto all some gifts of grace, as being life, knowledge, &c. yet he giveth some gifts of speciall grace unto one, which he giveth not to another, as namely faith, & the grace which make us gracious, & such like which are the effects of predestination.* Finally, Augustine, and almost all the Schoolmen make two kindes of infidelitie, the one negative

Greg. de Val. Cont. Iul. Lib. de sec. merit. c. 21 In Exod. quæst. 18. Lib. de bon. pers. cap. 8. Cap. 12. Ibid. cap. 17. Epist. ad Vital. 107. Lib. de spirit. & lit. cap. 34. Cont. gest. l. 3. c. 161. Sent. lib. 2. cap. 5. and 6. In lib. sent. l. 4. 12. art. 2.

Error 4. Qæst. 58. Orthodox. De prad. sanct. cap. 14. Scientiam tantum. Error 5. De cor. & grat. cap. 7.

in those which never heard the Gospell: the other privative in those that refuse and contemne the message, which they have heard of Christ. And it is to be noted, that by this distinction they doe confesse that God hath not vouchsafed so much as an outward calling to every man.

Obiect. I. The promise of the seede of the woman is made in *Adam* to all and to every man. *Answer.* It is made to *Adams* posteritie, indefinitely, not universally. *When salvation is promised to all men, all men are named for a part of men.* The heads of the nations *Cain, Cham, Esau.* &c. knew the Messiah was promised, but those which came after, knew him not, neither had they the meanes how to know him. So saith *Isaias: Me have they not knowne, of me have they not heard.* The nations also next adjoyning to the Iewes, peradventure heard something of the Messiah, and had proselytes, but the nations a farr off, seated in the uttermost parts of the earth, had no affaires with the Iewes, and no proselytes. And therefore it is false which some affirme; to wit, that the chusing of the people of *Israel*, was onely a kinde of greater curtesie shewed to this nation, or a more gentle entreating of it, and no peculiar & diverse favour, whereby he shewed himselfe to bee their Father and Redeemer onely. And to make or maintaine a hidden and invisible Church among the Gentiles, before the comming of Christ, is altogether to contend against the word. *God is onely knowne in Iudah.* The Israelites onely are called *my People in Hosea*: And they onely were *Christs sheepfold*: because Christ when hee came, made on sheepfolde of the Iewes and Gentiles.

Obiect. II. There is infolded in Gods providence, that care of God touching all those things which concerne the blessednesse of man. But the Gentiles knew this providence of God, and that his goodnesse was so great, that hee would passe by nothing which might make for the happinesse and salvation of man. Therefore the Gentiles did after a sort, obscurely and by an infolded knowledge, know the doctrine concerning the redemption of mankinde. *Answ.* This faith of things vnknowne is a meere fiction. For faith of it owne nature is a certen knowledge. Moreover, although the generall doe include in it selfe the species or kindes, and the whole his members, yet he which knoweth the generall and the whole, doth not by and by know all the kinds and parts thereof. The mind may so know the generall; that yet for all that it may in the meane time be ignorant of the speciall kindes thereof. Wee must therefore beware of the Schoole-mens opinion, who say, that salvation was given before Christs comming, for the implicite or infolded faith concerning the Redeemer in generall, namely, when men did beleeve that there is a God, and that hee is a rewarder, and the giver of all gifts which concerne the good either of soule or body, especially the remedy of sinne. But this is nothing else, than to imagine a certaine saving faith and Church, which hath no word of God at all, either written or any other way revealed. Furthermore, this is to accuse *Paul* of falsehood, who teacheth the contrary in these words: *Seeing the world by wisedome knew not God in the wisedome of God, it pleased God by the foolishnesse of preathing to save them that beleeve.* It is also most certaine, that wee ought to know Christ the redeemer in speciall. *This is life eternall, that they know thee to be the only very God, and whom thou hast sent Iesus Christ.* The same affirme the auncient Fathers. *Irenaeus*: *They being ignorant of that Emmanuel, who is borne of the Virgin, are deprived of his gifts, which is life eternall.* Hierome: *Wee cannot be his sonnes before, vnlesse we receive the faith and understanding of his Sonne Iesus Christ.* Augustine saith, *that those which were just in old time, whatsoever they were, were delivered onely by that faith, whereby wee are delivered; to wit, by the faith of Christs incarnation.* Again: *What truth soever thou saiest was in those which were just in olde time, the faith onely of the Mediatour saveth them, who shed his blood for the forgivenesse of sinnes.*

Obiect. III. (a) The power of God is known unto the Gentiles, Rom. 1, (b) Christ is the power of God 1. *Corinth.* 1.24. (c) Therefore Christ is knowne to the Gentiles. *Answer.* I distinguish of the proposition. The power of God is either the power of creation, or of redemption: The power of God in the creation was knowne unto the Gentiles: but not the power of God in the redemption, which is Christ himselfe, the preaching of whom is foolishnesse unto the world.

Obiect. IV. The Fathers say that saving grace is universall. First, I answer, that the sayings of the Fathers are to bee understood of the grace of the last time, which is common to all men and nations. *Irenaeus. The Lord hath reconciled us in the last times by his incarnation, beeing made a Mediatour betweene God and man, reconciling vnto Father vnto all: giving unto us that conversion which is to our Creator.* Origene saith: *God hath a greater care to save men, than the divell hath to destroy them. The only begotten Sonne of God himselfe (I say) is present with us, he defendeth, keepeth, and draweth us unto himselfe: for he saith in another place, When I shall be lifted up I will draw all things unto me.* Chrysostome: *Grace is shed abroad over all: it passeth by, and disdaineth neither Iew, nor Grecian, nor Barbarian, nor Scythian, it is alike affected unto all, it sheweth it selfe gentle unto all, it calleth all with equall honour; and let those, who neglect the helpe of grace, ascribe this their blindnesse unto themselves. For considering that a way to enter in lieth open unto all, and is forbidden to none, some desperately wicked doe refuse to enter, through their owne corruption.* Cyril saith: *He is the true light, and sendeth forth his brightnesse unto*

De vocat. Gent. Aug. lib. 1. cap. 3.

Isa. 52. 66.

Psal. 76. Hos. 1. Ephes. 2. 14. Act. 10. 16.

Rom. 1.

1 Cor. 1. 21.

Ioh. 17. 3.

Lib. de haref. 3. cap. 21.

In Ephes. 1.

Lib. 2. cont. 2. epist. Pel. cap. 21.

a Proposition
b Assumption.
c Conclusion.

De haref. l. 5. cap. 17.

Hom. 20. in Num.

Hom. 7. in Lib.

Lib. 1. in Ioh. cap. 11.

unto all, but (as Paul saith) the God of this world, hath blinded the mindes of unfaithfull men, that the light of Gods knowledge may not shine in them. Ambrose: *The earth is full of the mercie of God, because pardon of sinnes is given unto all. The mysticall fulnesse of righteousnesse is risen unto all: is come unto all, hath sufficed for all, and hath risen againe for al. And if any beleeve not in Christ, he deprives himselfe of his generall benefit. He shutteth out the grace of common light from himselfe.* Gregory saith: *The worldsome which is from God meeteth us in every place; because hee hath both given unto men commandements not to sin, and hath also given remedies to him that sinneth, lest hee (should) despaire.* Theodulus Presbyter. *He hath said that both Iewes and Gentiles should be partakers of Grace, yet not al, but those that beleeve: and because grace is common to all, not without cause.*

Serm. 8. in Psal. 118.

In Ioh lib. 35. cap. 14.

Comment. in Rom. cap. 3.

Answer 2.

Secondly, they speake of naturall vocation, or of the grace of nature consisting in the relikes of naturall light and understanding, in the common gifts of vertues and outward blessings, which are testimonies of Gods providence and goodnesse. The author of the calling of the Gentiles: *For this cause verily the nations may bee excused, which beeing aliens from the common wealth of Israel, voide of hope, and without God in this world, have perished under the darknesse of ignorance, because this abundance of grace, which doth now water the whole world, did not flow so plentifully before: For there is evermore shewed unto all men a certaine measure of doctrine from (a) above, which albeit it proceed from a more sparing and hidden grace, yet it is sufficient (in the Lords iudgement) for a (b) remedie unto some, and a witnesse unto all.* Again, *Who may not easily perceive that he never denied his divine goodnesse to the posteritie of this brother slayer, if he consider how profitable so long patience of God, such plentifull store of temporall blessings, and such an universall increase of multiplied fruitfulnesse might have beene unto them: which benefits, although they wrought no cure and amendment in those whose hearts were hardned, yet they proove that their apostasie was not caused by God.* Again, *In the farthest parts of the world there bee some nations, unto which the light of saving grace hath not as yet dawned: —— unto whom that parcell of generall assistance is not denied, which is alwaies from above granted unto all men; Although the nature of man hath received so sharpe a wound that it is not possible for any man to come to the knowledge of God by the helpe of his owne voluntarie contemplation, vnlesse the true light dispell the darknesse of the heart, which the sinfull & good God in his unsearchable judgement hath not so sheedde abroad in times past, as he doth in these last daies.*

Lib. 2. cap. 14.

III. The Fathers speake of the universall aptnesse, whereby mans will beeing by Gods ordinary dispensation prevented and helped by the holy Ghost, may beleeve and bee converted; which notwithstanding, a stone, stocke, or beast cannot. *Augustt. A possibilitie to have faith is given of nature.* Againe he saith, *that mans nature is capable of justification by the grace of the holy Spirit.* Againe: *Men may keepe Gods commandements and beleeve in God if they will; because that light enlightneth every man which commeth into this world.* Prosper: *To be able to have faith is the nature of man: but to have faith, is the grace of the faithfull.* Augustine: *This difference there is betwixt wicked men and the divels, that men though they bee exceedingly wicked, may be reconciled, if God will shew mercie; but there is no conversion reserved for the divels.*

Now as concerning Christian grace, whereby a will to be converted, and to beleeve actually in Christ, is given unto men; the Fathers have not so much as dreamed, that it is common unto all, and every one: which notwithstanding some are not (c) now affraid to affirme in their writings.

* This plat-forme teacheth that Gods foreknowledge of our faith and infidelitie is the rule of predestination; which is utterly false. For first of all, the very will is a rule unto it selfe, and the divine counsels. Eph. 1.5. 11. We were *predestinated* according to *his* purpose, *who worketh all things after the counsell of his owne will.* Secondly, Gods election is the rule of faith that is to be given or not given. *Rom.* 11. verse 5. *A reservation is made* according to the election *of grace.* Thirdly, the foreknowledge of faith and infidelitie doth not extend it selfe so far as predestination, which belongs unto all men whatsoever, many of whome notwithstanding never so much as heard of Christ; now these cannot have faith nor * priuative infidelitie, but onely a negative. The same I say of those which die in their infancie beeing within the covenant, who wee beleeve are saved by the tenour of the same covenant: who for all that are neither elected for faith, nor according to faith, which they as yet had not. But if the foreseeing of faith were the rule or square of election or reprobation, the thing foreseene should belong to all men without exception, for the rule must not bee straiter than that which is ruled by it. Fourthly, foreseene faith is the effect of election, therefore it is not the rule of it. Eph. 1.5. *Who hath predestinated us unto Adoption by Christ:* and therefore also to faith, which receiveth the benefit of adoption. *Augustine: Let us therefore (faith he) understand that calling whereby they are chosen, who are chosen not because they did beleeve, but that they should beleeve: for if they were for that cause chosen because they did beleeve, they themselves verily had chosen him before by beleeving in him, that they might deserve to be chosen.* Againe: *Lest any man should say, My faith or some such like thing, doth distinguish me from other men, the teacher of the Gentiles meeting with such conceits asketh, What thou hast that thou hast not received? and of whom,*

c For they say that God hath given every man without exception power to beleeve if he will himselfe.
* Error 7.

De grat. cont. Manich. lib. 1. cap. 1. Ad arc. Gli. fal. sum. 6.

Aug. decor. cap. 10. & 12.
* Contempe of the Gospell.

Lib. de prad. c. 17. cap. 5. Gods will is the first rule in contingents. Cling. in loc. com. lib. 3. c. 6. And Francis Maronis faith, that Gods will is the Principall in contingents, and that it is ruled and disrected of none. Lib. 1. dist. 42. q. 1. q. Lib. 1. dist.

but of him, who distinguisheth thee from him, to whome he hath not given that which he hath given to thee. Lumb. *God hath elected those whome it pleased him to elect of his owne free mercie, not because they would bee beleevers, but that they might bee beleevers: and to them hee hath given grace, not because they were faithfull, but that they might bee made faithfull:* Againe: *Grace is the effect of predestination.* Fiftly, if God did elect according to foreseene faith, tell me why hee did foresee faith in one man rather than in another, tell me I say? for here whether thou wilt or no, thou must have recourse to the meere will of God. For God doth foresee no thing which is good in any bc fides that which he himselfe of his pleasure wil first make, And what is the cause why hee foreseeth faith in one man rather than in another? but onely because it is his wil to give one man faith, and not another. Lastly, this rule is uncertaine for faith, as appeareth by this platforme, may be utterly lost; and therefore the thing ruled to wit, predestination is made uncertaine. This a certaine Author plainely confesseth in his exposition of the Epistle to the Romanes, where hee teacheth unadvisedly that Gods decree may bee changed, and that election and reprobation have recourse one to another; because (as he saith) they depend upon the condition of faith and infidelitie.

Error 8.

Furthermore, this platforme teacheth that true and saving faith, may perish and bee lost either wholly or for ever; which notwithstanding is not true. Reason. 1. *Math.* 16. 18. *Upon this rocke wil I build my Church, and the gates of hell shall not prevaile against it.* Here three questions must bee asked, what the rocke is? what is meant by building on the rocke? and what is that which is promised to those which are built uponit? The rocke is faith it selfe, or Christ apprehended by faith. Chrysostome. *Upon this rocke, that is* (faith he) *upon the faith of confession.* Againe, *hee setteth our feete upon the rocke, that is upon faith, for faith in Christ, may well be said to be that which cannot be broken.* Againe: *Christ being wise hath built his house, that is, his Church upon a rocke, that is upon the fortitude of faith, or a strong faith.* Now if faith be a rocke, it remaineth constant and immoveable. To bee built upon the rocke, is to perceive the doctrine of the Gospell, to imbrace Christ our Saviour with a true faith, and to cleave fast to him with the heart. For the Corinthians are said to bee *Pauls* building, because hee brought them to the faith. And the Ephesians are said to be built upon the foundation of the Apostles and Prophets, because *Paul* came and preached unto them the Gospel of peace. The certaintie and firmenesse of the doctrine of the Gospel may also bee called a Rocke. Epiphanius: *They shall not prevaile against the rocke, that is to say, against the truth.* Hilarie. *This is the blessed rocke of faith, which* Peter *hath confessed with his mouth.* Augustine: *Upon this rocke which thou hast confessed, I will build my Church.* Now no man can bee built upon the confession and upon the truth, but by faith. Hence I doe conclude thus: Those that are built upon the rocke cannot fall away utterly: but those which truely believe are built upon the rocke, therefore those which truly believe doe not utterly and wholly fall away. Thirdly, the promise made to them that are built upon the rocke is, that the gates of hell shall not prevaile against them. From hence it followeth necessarily, that the Divels can but make a scrish, and shew their strength and power against the faith, and that they shall never bee able to overcome and conquer. Let us here also weigh the judgements of the Fathers. Cyprian; *Lord to whom shall we goe? — signifying that the Church, which beleeveth in Christ, and which keepeth that which it hath once known, doth at no time altogether depart from him, and that they are the Church who doe abide in Gods house.* But that they are not of God the Fathers planting, whom wee not see to be void of the stedfastnesse, and massie soundnesse of corne, and like to chasse vanned or blowne about with the winde of the winnowing enemie; of whom also Iohn *speaketh in his* 1. *Epistle saying. They went out from us, but they were not of us: for if they had beene of us, they had surely remained with us.* Augustine: *Love which may bee lost was never true.* Againe: *To beleeve truely, is to beleeve constantly, stedfastly, valiantly, & firmely. So as that thou maiest not now returne unto thine, and forsake Christ.* Againe, *Those which are truely Saints being predestinated to reigne with God by his grace, have not onely given them now a power to persevere if they will, but perseverance it selfe.* Againe: *He which makes men good, maketh them to persevere in that which is good.* And againe, *The Church loseth none on the earth, but those which are wicked, and admitteth none into heaven but those that are good.* Again; *As the arke was built of square-square timber, so the Church is built of Saints; for that which is foure-square will stand stedie on which side soever you set it.* And *the Saints continue stedfast in every tentation.* Chrysostome, *This is the properie of faith, that howsoever things may fall out contrarie to the promises, yet it never falleth away utterly, and is never wholly confounded.* Againe, *Let us keepe faith which is a firme and sure rocke, for neither the floods, nor the windes can doe us any hurt, though they drive hard against us, because we stand stedfast upon a rocke, so also if in this life we will choose that true foundation, wee shall abide without any detriment or losse.* Againe, *Thou canst not overcome one faithfull man O Divell, thou knowest not what the Martyrs have done unto thee, — the flesh often fainteth in the torments, and the strength of faith faileth not.* Hence it is that in the same place he speaketh after this sort. *If thou makest warre with mee, thou shalt, it may bee, overcome, or perhaps, thou shalt bee overcome, but no might can overcome the Church.* Furthermore: *The Church is farre stronger, than the earth, yea and stronger than heaven.* Againe,

In epist. ad Rom. cap. 8.

Hom. 1. in Matth. 55. and Psal. 32.

In comment. perfect. in Matth. 7.

Lib. har. 71.

De Trin. lib. 3.

Κατὰ τοῦτο. Κατὰ τοῦτον.

Epist. 1. 3.

Epist. Capp. in Apoc. com. cap. 32. Catena in 16. Mat. ex. Orig.

1 Ioh. 2. 19.

Decre. de pœnit. d. 8. c. 2. Trast. 116. in Ioh.

Ioh. 22. Theoph.

Decre. de grat. d. 2.

De temp. ferm. 36.

Epist. 16. 3.

In Iohl. 39.

Quæst. 52. ad Orosium.

Hom. 1. in 2 Tim. 1. Pemtut. omnino.

Hom. de expulf. Chrys.

Hom. 25 in Gen.

the earth, yea and stronger than heaven. Againe, *Faith in God* is a certaine secure anchor, Gregory: *Because the light of the elect is not extinguished by temptation, we did not say there is a night made but an evening; namely, because temptation doth oftentimes hide the light of righteousnesse in the hearts of the elect, but it doth not put it quite out: it makes it as it were twinkle and looke waune, but it doth not extinguish it.* Angelom. *The observation of Gods commandements, being established in the hearts of the elect by faith, hope, and love of that heavenly recompence, can by no let of impiall things be dissolved.* Againe: *The hearts of the elect are compared to a foure-square figure, which have learned so to remaine in the strength of faith, that they cannot bee removoved from the certainty of their estate by any repugnancie of those things they meete with, no not by death it selfe.* Andreas: *Those are found to be abortive or untimely borne children, who have departed from the true light, which is Christ.* Thomas: *If we by the revelation of our heavenly Father (shall thou confesse, namely, when our conversation is in the heavens, that Iesus Christ is the Sonne of the living God, and if it shall be said unto us, Thou art Peter, — for every one that followeth Christ, is a rocke; but he, against whom the gates of hell prevaile, is neither to be termed the rocke whereon Christ doth build his Church, neither the Church, nor a part of the Church which Christ builded upon the rocke.* And againe: *Although though must bee sifted a little, yet thou hast the seed of faith hidden in thee: though the leaves bee blowne downe with the tempters winde, yet the roote is fresh.*

Second reason: Matth. 6. 31. *Leade us not into temptation, &c.* that is, doe not utterly forsake us and deliver us up to Satan. *Augustine. God leadeth a man into temptation, when he suffers him to be tempted, that he may trie him, and not destroy him* —: *And hee deliveroth from evill, when he suffers us not to be tempted beyond our power.* Gregory: *The grace of the holy Ghost qualifies the temptations of the adversaries by dispensation, that those which may bee, may but scorch with their heate, and not burne up with their fire.* Hence I thus reason: whatsoever we aske according to Gods will, it shall be given us: but we aske according to Gods will, that we may not be utterly forsaken in temptation, for our Advocate taught us so to pray. Therefore that we be not utterly forsaken in temptation, shal be given of God. Now whom God doth not utterly forsake, he doth not utterly fall away. And this Christ taketh for granted in the elect. Matth. 24. 24. *So as that, if it were possible, they should deceive the very elect.*

Third reason: If there bee a totall or utter falling away from a true faith, then is there also required a second ingrafting into Christ, and consequently a seale of the second ingrafting, baptizing anew, that is to say, anabaptisme: for so often as we are borne againe, we are to be baptized. This is *Augustines* ground

As the carnall generation is one, neither can a man enter into the wombe again: even so the spirituall regeneration (for we are once borne, and wee are also once borne again. Therefore also it is requisite, that the Sacrament of regeneration bee once received. If it chance to fall out by sinne, that some are weakned who are regenerated, they have meede of cure by repentance, and not by baptisme. But those that doe utterly or wholly fall away from faith and grace, are the second time to be ingrafted into Christ: and consequently, they are not once regenerated but againe: and therefore they are oftner than once to be baptized.

Trast. in Ioh. 11. cap. 12.

Fourth reason: 1. *Ioh.* 3. 9. *Whosoever is borne of God committeth not sinne, because his seede remaineth in him.* We must here marke that he saith his seede remaineth in him, that is to say, that it doth not depart nor vanish away: And this seede is the very word of God, which remaineth in us by faith, and doth not remaine, faith being utterly lost. This seede also is immortall, because it will never perish, if it bee truly sowne in our hearts.

A fifth reason is taken out of the sixt to the Romanes, * If Christ having once died cannot die any more, then wee which are his members being dead together with him, shall not die any more in sinne. * But Christ having once died cannot die any more.* Therefore wee which are his members shall not die any more in sinne. The proposition is in the eight vers. and hath a manifest ground. For by the vertue of the mysticall communion, which is had with Christ by faith, his spirituall life, which cannot perish, flowing into his members, maketh them in like manner that they die no more in sinne. The assumption is in the 9. and 10. verse; the conclusion in the eleventh. Moreover, those which are the members of Christs body, shall grow up unon a perfect man: Eph. 4. 12, 13. and 1. *Iohn* 2. 29. but all those which have a true faith are members of Christs body, therefore those which have a true saving faith shall grow up unto a perfect man: and therefore those which doe truly beleeve shall not perish, but obtaine salvation.

* Proposition.

* Assumption.

* Conclusion.

For the better understanding of this doctrine, two things must bee sought for; first, whence it is that faith perisheth not? *Answ.* If wee consider faith by it selfe, that is, in the owne nature, it may perish and be lost; but if wee consider the confirming grace, which God hath promised to them that beleeve, saving faith doth not perish. It is by reason of the second grace freely promised, that the first grace doth not perish. *To you it is given for Christ, that ye should not onely beleeve in him, but also suffer for his sake.* One of these (saith *Augustine*) belongs unto the beginning, the other to the end: but both are Gods gifts, because both are given. A Christian mans beginning is to beleeve in Christ, and the best end hee can make is to suffer for Christ. *Ier.* 32. 40. *I will*

Phil. 1. 29.

will make an everlasting covenant with them, that I will never depart from them, to doe them good, (loe the everlasting forgiveneſſe of ſinnes) *and I will put my feare in their hearts, that they ſhall not depart from mee.* (behold the perſeverance of faith, and regeneration that ſhall never be loſt.) *Phil.* 1.6. *He that hath begun this good worke in you, will finiſh it unto the end.*

Secondly: it may be demanded how farre foorth the faithfull loſe grace and the holy ſpirit? Anſwer: Diſtinguiſh the faithfull, and diſtinguiſh grace: There bee foure ſorts of beleevers; the firſt are they which heare the word and underſtand it, The ſecond are they which doe heare, underſtand, and for a time approve it. The third, are thoſe who doe heare, underſtand, approove, and bring forth ſome fruits; The fourth are ſuch as doe heare, underſtand, approove, bring foorth ſome fruits, and lay hold vpon Chriſt the Redeemer by the hand of a lively faith unto ſalvation. Theſe are true beleevers and cannot utterly either fall away from God, or periſh: howſoever all other beſides theſe, both may, and uſe to fall away and periſh. Furthermore, Grace is either the firſt, or ſecond. The firſt, is the free favour of God who embraceth thoſe that are his, beeing in Chriſt, unto everlaſting life. From this grace the faithfull are ſaid to fall after this faſhion. As ſoone as they have committed ſome hainous ſinne againſt the law of God, they doe grievouſly offend him: God beeing offended, changeth the effects of grace, into the effects of a certaine hatred, not againſt the faithfull themſelves, but againſt their ſinnes, and this both within, & without. Within, when he maketh them to feele an accuſing conſcience, and witneſſing that God is diſpleaſed, and that they are made guiltie of death by their ſin. Without, when they taſte of Gods anger againſt them in the outward chaſtiſements of the bodie. And thus farre they fall from his fatherly love, and are become the enemies of God after a ſort: I ſay, *After a ſort*, becauſe God doth not lay downe his fatherly affection: & doth not alter his purpoſe of adoption and eternall life. Although the faithfull do fall away, ſo much as lieth in them, yet God remaineth a Father in Chriſt; and they as touching right unto eternall life, remaine ſonnes. *Iohn* 10.28. *They ſhall never periſh, neither ſhall any plucke them out of my hand.* Here ſome doe ſay, that the ſheepe cannot be pluckt out, but yet they may of their owne accord ſlinke away; but without reaſon: for the ſheepe which revolteth is pluckt away by the divell, when it doth revolt. And as hee *which continueth in Chriſts word is verily his diſciple*, ſo he that doth not fall away, but abides a ſheepe, is verily a ſheepe. *Rom.* 8.35. *Who ſhall ſeparate us from the love of Chriſt? Rom.* 11.29. *The gifts and calling of God are ἀμετανόητα without repentance.* 2. Tim. 2.19. *The foundation of God remaineth ſure, and hath this ſeale, The Lord knoweth who are his.*

The ſecond grace is either imputed or inherent; imputed is in juſtification, againſt wherof is remiſſion of ſinnes. And this remaineth and ſhall for ever remaine ſure as touching ſinnes paſſed. That ſaying of the Schoolemen is moſt true: *Sinnes once forgiven continue ſo always.* But when that any faithfull man ſhall fall grievouſly, the pardon of that fall is granted in Gods decree; notwithſtanding no pardon is actually given of God, nor received of man untill he doe repent: yea if he ſhould never repent (which notwithſtanding is impoſſible) hee ſhould bee damned as beeing guiltie of eternall death by this offence. For there is no pardon of any new ſin, without a new act of faith and repentance.

Inherent grace, is either faith, or the gift which followeth faith; In faving faith wee muſt conſider, the act, and the habit. The act of faith is the very action of apprehending, or an unfained apprehenſion of Chriſt. Now this faith may be loſt according to ſome act: The very habit alſo or power of faith, may in it ſelfe bee loſt; but by reaſon of confirming grace, faith doth not periſh as touching the eſſence thereof, but it is leſſned and abated according to ſome degree. And hence it followeth that our communion with Chriſt may be diminiſhed, but that our union cannot be diſſolved. There remained in *David* after his fall, the ſeede of true faith and regeneration: as appeareth by his words, Pſal. 51, 11. *Take not thy holy ſpirit from me.* It is alſo the judgement of the ancient Fathers, that the roote of faith in *Peters* fall *was not taken away and aboliſhed*, but onely *moowed and that it did as it were waxe drie, that it was but onely ſhaken and troden on*, and that it did not utterly vaniſh. Here alſo we are to give eare a while to *Gratian*, who conſenteth with us, and to his purpoſe hath gathered many teſtimonies together out of the Fathers. *Hath love* (ſaith he) *taken roote? bee ſecure: no evill can proceede.* Againe: *Love doth* utterly eſtrange *the minde, wherein it hath once taken poſſeſſion, from the delights of the world. Love is ioyned —— to God and united* inſeparably; *and is alwaies invincible in all.* Againe: *Love is an inviſible unction; which ſtands as it were in ſtead of a roote to him, in whomſoever it ſhall bee*, which cannot wither *though the ſumme doe parch: whatſoever is rooted is nouriſhed with the heate of the ſunne, and doth not wither.* Againe: *He looſes backe after the plough, who after that hee hath begun to doe good workes, returnes to evill, which he did forſake. Which in no wiſe befalleth to the elect.* Againe: *At the elect doe ſo goe forward unto good things; that they doe not returne to the committing of evill.* And againe: *The ſitting and mooving of the ſpirit may bee thus underſtood. For as touching ſome vertues it doth alwaies abide in the hearts of the Saints: but according unto other it comes as that which will returne, and returnes, as purpoſing to come. For as concerning* faith,

faith, hope, and charitie, *and other graces without which it is not poſſible to ſtand in the ſtate of juſtification*, as meekneſſe, chaſtitie, *ſubjection, and ſuch like*) it never faileth, that *the ſeede of God remaineth in the hearts of the regenerate.* But *many haue been the occaſions of the diſeaſe*: and *the diſeaſe it ſelfe*: and *working of mir acles, & ſo ſome times very perſons with the diſeaſe, and ſtudies were without cure, or ſolace.*

The Schoolemen alledge *Auguſtine*, to the contrary opinion, where he ſaith, *This doubtleſſe is the ſtate which is vouchſafed to the elect ſaid downe all hookes of this enmitie, that no guilt doth remaine ſaid, that no ſin remaineth to be imputed by his owne free will unto wrath, but that the grace of God, which hath given remiſſion.* Againe: *This Godhath now given the gift of ſin ſome waies unto ſeeming of his children, whome hee hath elected in Chriſt, &c. In whome he hath given, hope, and love.*

But hee ſpeaketh not theſe things of thoſe which are indeede in the ſtocke of the promiſe but of thoſe which haue ſo called of us, and which beare the name and profeſſion of ſonnes. Furthermore: he ſpeaketh of ſuch as haue faith and love in opinion, and imagination, and truly and as touching outward practiſe. For *Auguſtine* in the ſame place hath ſo expounded his meaning: *We muſt beleeve that ſome of the ſonnes of perdition, —— doe begiane to love, and for a time faithfully and juſtly in the faith that worketh by love, and afterwards fall.* ——. Thirdly, hee ſpeaketh of faith and love as they are imperfect vertues, and as it were lately ſprung up: and not as they are found, perfect, & true, to wit, as touching the truth of their eſſence, ſo *Auguſtine*: *Love is ſprung up within thee; but it is not perfited: doe not deſpaire, but nouriſh it leſt it bee ſtifled.* And *Gratian*: *This love which was an herbe in Peter before his denial, and which ſpringeth up in every one, is loſt and repaired, before it be ſtrengthned, and made perfect.* And indeede for the manifeſting of the truth of faith and love there is required perſeverance, by which it might bee knowne that theſe and ſuch like vertues have taken deepe roots in the heart, and are grounded upon an earneſt and conſtant affection, that they may never bee overcome of temptations.

Obiect. 1. Sinne and the grace of the holy ſpirit cannot ſtand together. *Anſw.* This is true of the ſin that reigneth, or which is committed with full conſent of will, but the regenerate doe not ſin with a whole or full will. And I lay this foundation of this judgement. In tentation wee muſt conſider two things, the beginning or ground, and the degrees. The ground is our owne concupiſcence, that is, our inbred corruption. The ſubject thereof is the whole man, but eſpecially the faculties of mans ſoule, the mind, will, and affections. And in theſe it doth immediatly exiſt and reigne alone before a ſinner bee converted. And a man beeing not regenerated, be hee what hee will be, he is fleſh every jot of him. But after that a man is regenerated, the fleſh is no

more maſter, or ſoveraigne, in ſelfe, in reſpect of the whole man, but is brought into ſubjection, and the whole man though both the fleſh and ſpirit remaine as touching nature diſtinct, as one ſubſtance, and the twilight: the light doth not appeare alone, but with darkeneſſe: ſo the regenerate is not ſeene alone, but with the light. And the reaſon thereof is grounded upon two principles. Firſt, that the fleſh, or the whole man is not regenerate in any part, and ſo conſequently the whole man is ſtained in every part, & the whole thing which is created is ſtained, becauſe the whole thing which is created is not capable of grace, but in the higheſt degree, therefore all in the whole man is the fleſh, yea the ſame fleſh in the higheſt degree, not the ſpirit in the higheſt degree, nor in any meane degrees, but in the loweſt degrees, partly fleſh and partly ſpirit (as lukewarme water is ſimply and indifferently called a mixture of hote and cold) and ſo not ſhorowghout. Hence it followeth, that concupiſcence may exiſt and bee with the grace of the holy ſpirit, ſo that it bee ſtill in the fleſh. The degrees of tentation are, as *Iames* teacheth, innumerable.

The firſt, is *abſtraction* or drawing away when the minde receiveth a motion and way-ward thought for the committing of ſinne, together with a certaine delectation of the affection: when ſinfull deſires doe themſelves with the baite hanging vpon the hooke. This ſo far all Diuines thinke a regenerate man may come, and it is moſt certaine. For himſelfe is that *Paul* complaineth that he was held captive of ſinne.

The third degree is *conception*, namely when there is a will, conſent, and purpoſe to commit evill. And when concupiſcence doth come thus farre, there bee ſome that ſay that all repentance and faith is driven out & gone but not finally. There is indeede in the unregenerate in whome ſinne reigneth, a full conſent but in the regenerate, in whome the fleſh and the ſpirit are two contraries fountaines of actions, the conſent is more remiſſe and unperfect for they doe ſo will, and hate they will, and ſo nill as that they will it not as they would, and as they are taught by his owne example.

The fourth degree is *birth of ſinne*: when after conſent an evill worke is actually committed. And in this act the ſame man beeing regenerate, doth at the ſame inſtant both ſinne and not ſinne. He ſinneth onely according unto the fleſh, and in that part wherein he is not renewed, he doth not ſinne, but before and after the fact doth loath his ſinne. And as when the ſpirit prevaileth, the action is not free from all pollution of the fleſh: ſo when the fleſh prevaileth the action is not ſo horrible in the regenerate, as it is in thoſe in whome ſinne reigneth. Nevertheleſſe I confeſſe that in every grievous fall the fleſh doth get the

Maſterie

tri à Lorreslib.

Mor. al. lib 4. cap. 27.

Decre. & grat. cap. 11

* Propositio.
* Assumtion.
* Conclusion.

mission, and that the gift of true faith, effect the stirring of the will, by the which he did it for one for a time, and that it is not true that the elected and quite put out.

And this last degree of perfection; namely, when sinne being perfited and finished by custom inveterate and customs, groweth as it were into a habit. So saith Gregory: Sinne al-ready is finished in us, when by the same sinne our nature is finished in us. For such sinners as commit sinne directly against the truth, as they who sinne against the holy Ghost, whom he calleth blaspheming as also saints whom he saith to sinne unto death, and all the rest either of ignorance, or with the infirmity of weakenesse of nature. And Isidore: A sinner is with-stood with double custome, and first unwillingly, but afterward he is drawne with delight, and so commeth to sinne willingly. And a man having fastened with these linkes, doth first bound as it were with a chaine of vices. This last degree befals not the regenerate, and if it did, faith and the holy Spirit should bee shaken out and banished.

Obiect. II. *Adam* when he was void of corruption fell wholly away: therefore much more they, who being borne and regenerated after *Adam* shall beleeve. *Answer.* The reason is unlike: *For we have* (saith *August.*) *by this grace of God, in that according to the which is good, and in the confirmation keeping of the same, not only power to doe that which wee will, but also* will to doe that which we can, which *Adam* wanted. *For one of these was in him, but the other was not. For to receive (saith he) wanted not grace, because as yet he had not lost it. But to continue in it he wanted the helpe of grace, without which hee was not able as all to doe it: and he received power if he would, but he had not will answerable to his power, for if it had, come in him he should have persevered.*

Obiect. III. * The member of an harlot cannot be the member of Christ. * But a true beleever who is actually a member of Christ, may bee the member of an harlot: * Therefore one that truly beleeves, may come to bee no member of Christ. *Answ.* The member of Christ is diuerſly distinguished; for there is either a true or an apparent member. An apparent member is that, which is not a member according to election, nor in it ſelfe but in shew only; that is, judged by meanes of outward profeſſion to be in the visible church. And it is like a woodden legge fastned to the bodie by art. A true member is either by destination and appointment, or now actually one. Members by appointment are all those who are elected: although they bee not as yet regenerated or borne. An actuall member is either one that is lively, or halfe dead. A lively member is that, which is according to election, and in very deede ingrafted into Christ, and ruled by his spirit. That is an halfe dead member: which doth indeede belong to Gods election, and is grafted into Christ: but yet being hurt by some grievous fall, hath so much as in it is, lost the grace of the holy Spirit. Now I answer to the proposition: First, a member of Christ is the new may bee the member of an harlot, as a woodden ſtoore, which is like vnto the member of a true image, may bee an apparent member of a man: Secondly, a member of Christ by appointment (in Gods decree) may bee the member of an harlot, as Paul who was appointed to be one of the number of the elect: Thirdly, the whole, was for a time a member of Satan per ſecuting the Church: Thirdly, the whole is lively and actuall members of Christ, and ſo continueth: against both the member of an harlot: base members also as is graſſe and halfe dead may be: But how ſoever hee remaineth in Christ in respect of incorporation and the myſticall union, yet hee is out of him as touching the ſorce and efficacy of the Spirit, which for a time through his owne default he doth not poſſeſſe, until hee doth repent. A legge that is troubled with the palſie, and receiveth no nourishment, is a true legge, because in respect of union it is incorporated into the bodie, howſoever it hath almost loſt all communion and fellowship with the reſt of the members. Neither muſt this which I ſay ſeeme ſtrange, that the member of Christ may in ſome ſort bee the member of an harlot: because the coniunction is not of the ſame kinde. The coniunction with Christ is ſpirituall, but that which is with an harlot is corporall.

This platforme giveth unto every man a free will flexible and inclinable to both parts by grace, and teacheth that it is in mans will to apply himſelfe to grace being given, by the helpe of universall grace, or to reject the ſame through the weakeneſſe of corrupt nature. But this is falſe: for the firſt universall grace is not effectuall, unleſſe it be confirmed by the ſecond grace following it. As for example: If a man ſhall receive power to beleeve if he will, yet he ſhall never actually and indeede beleeve except there bee alſo given the helpe of the other grace, which bringeth the former into act. But this ſecond grace is not given to all and every one. Moreover, this opinion is repugnant to very plaine places of Scripture. *Ier.* 32.40. *I will make an everlaſting covenant with them, that I will not turne away from them to doe them good, and I will put my feare in their hearts, that they ſhall not depart from mee.* Againe, 1. *Cor.* 1.8.9. *God ſhall confirme you unto the end blameleſſe: God is faithfull by whome ye are called unto the fellowſhip of his Sonne Ieſus Chriſt our Lord.* It is alſo contrary to Chriſts ſpeech: *John* 6.44. *Every man that hath heard and hath learned of the Father, commeth unto mee. This grace* (ſaith *Auguſtine*) *which is ſecretly inſuſed into mens hearts by Gods liberalitie, is refuſed of the hard heart.* And afterward: *If it had pleaſed the Father to teach them to come unto Chriſt, who accounted the word of the croſſe fooliſhneſſe, without all doubt they alſo would have come; why doth hee not*

not teach all? If we ſhall ſay, becauſe they will not learne, whom he doth not teach, it will bee anſwered us; and where is that which is ſaid unto him, Thou O Lord, converteſt and quickeneſt us? Againe: *The effect of Gods mercy cannot be in mans power ſo, as that he ſhould ſhew mercy to him in vaine if a man be unwilling, becauſe if he would have mercy on them, he could call them ſo, as they ſhould be fitted to move, underſtand, and follow.* And againe; *God ſheweth mercy to none in vaine, but unto whom he ſheweth mercy, him he calleth ſo, as he knoweth to be fitting for him, that he may not reject him who calls him.* Neither doe I here reſpect the diſtinction of ſufficient and effectuall grace: for I acknowledge no grace ſufficient for the converſion of a ſinne, which is not effectuall, as I have already ſaid before: becauſe free-will is altogether wanting in ſpirituall things. We are ſtarke dead in ſinnes, and our ſufficiency is wholly from GOD, Therefore there is in us beſide the want of originall righteouſneſſe, a threefold impotency. The firſt is that, whereby we are unable to receive or deſire ſupernaturall grace offered by God. The ſecond is that, whereby we are unable to uſe it lawfully. The third is that, whereby we are unable to retaine and keepe it. And therefore there are certaine degrees of grace to be beſtowed in the true converſion of a ſinner, in reſpect of which, *Auguſtine* makes a five fold grace; preventing, preparing, working, coworking & the gift of perſeverance. Preventing grace is that, whereby God inſpireth into the minde of the ſinner that is to be converted, good thoughts, a good purpoſe, and a deſire of ſupernaturall grace. The meanes whereby preventing grace is given is the voyce and preaching of the Goſpel, by the which being heard and thought upon, the holy Ghoſt doth ſhew forth his efficacy and power. For hence it is that the Goſpell is called the *miniſtry of the Spirit*, 2. Cor. 3. 6. And that *faith is ſaide to be by hearing*, *Rom.* 10.17. Therefore they which are out of the Church doe want the preventing grace, unleſſe it be extraordinarily conferred, which yet is very ſeldome done. Preparing grace is that, whereby it is given us to conſent unto God offering grace, or whereby the minde and will are prepared, that they may yeeld aſſent and obedience to the holy Spirit. For as all ſupernaturall grace in reſpect of Gods donation, is altogether from him: even ſo we obtaine our conſentment and power to receive grace conferred no otherwiſe than by the gift of God. Working grace is that, whereby we are delivered from the dominion of ſinne, and are renewed in minde, will and affection, having received power to obey God. Coworking grace is that, whereby God conferreth and perfiteth the grace of renewing being received. And without this grace following, the firſt is unprofitable. For when grace is given by God, and received, of us by the ſecond, we doe not uſe it lawfully, but by this third grace. *Auguſtine* ſaith well: *If in ſo great weakeneſſe of this life the will renewed ſhould be ſo left unto the regenerate, that they may remaine in Gods help, if they themſelves will, and if God ſhould not make them for to will, among ſo many evill ſo mighty temptations, the will would faint by reaſon of the weakeneſſe thereof. Mans weakeneſſe therefore is relieved, that through the grace of God, there ſhould bee will inſeparably annexed to the power: and therefore the will though it be but weake, yet ſhould not for all that faint and be overcome by adverſity.* Againe: *Therefore that wee may will bee wrought without us; but when wee will, and ſo will, that wee doe alſo, bee coworketh with us. Yet notwithſtanding without him working that wee may will, or coworking when wee doe will, we have no power to perform the good works of godlineſſe.* The gift of perſeverance is that, whereby, after that we have received the grace of renovation, we do alſo receive a will to perſevere and continue conſtantly in that good which we can doe. *Hieromes: That ſufficeth me not, which bee hath once beſtowed, I aſke that I may receive, and when I ſhall receive, I aſke againe.* Theſe five graces ſpoken of even now, being taken ſeverally and aſunder by themſelves, are not ſufficient unto ſalvation (for the preventing grace is nothing availeable without the preparing grace, & the working grace, without the coworking grace) yet being ioyned together they are ſufficient. And hence it plainely appeareth, that there is not any grace truely ſufficient unto the ſalvation of a ſinner, that is ſtarke dead in ſinnes, the which is not alſo effectuall. If ſo much ſtrength were given to one, that would lift up a mighty burthen, as were ſufficient, that is, ſo much as did exceed the weight of the thing that is to be lifted up, out of all doubt motion would follow, it would come up: ſo if God doe give ſo much grace, as is ſufficient, that is, as would overcome the hardneſſe of the heart, the corruption thereof could not poſſibly hinder it from being converted. Moreover, if theſe five graces doe concurre in the converſion of a ſinner, the regenerate perſon ſhall not have free will flexible alike either to good or evill; neither ſhall it be in our choyce to obey or reſiſt the motion of the Spirit. Yea from hence it followeth, that it multiplieth grace, and that the will is ſo effectually ruled by it: if thoſe that are truely converted, as that they follow ſuch and ſuch luſts with an inflexible and ſtedfaſt affection. The Spirit promiſed us of GOD doth not enable us to walke if we will, but makes us walke indeed. Thoſe which are drawne, have not onely power to runne if ſo be that they themſelves will, but they runne indeede after Chriſt. Hee which is borne of God ſinneth not: yea he cannot ſinne. Furthermore, perſeverance in faith doth wholly depend upon Gods will, as theſe words of *Paul* doe ſhow, *I have reſerved unto my ſelfe ſeven thou-*

Ad Simplic. lib. 1. quaeſt. 2.

Gal. 1, 15.

adversus.

Aug. de Corr. & Grat. c. 12.

Prædeſtinat.

Epiſt. ad Cresſph.

Operans.

Cooperans.

Cant. 13.

Deprad. ſanct. cap. 8.

De corr. & grat. c. 12.

De grat. & l. arb. c. 17.

Donum perſeverandi.

Ezek. 36. 37. Cant. 1. 3.

1 Ioh. 3. 9.

Rom. 11. 4.

thousand I mean, which have not bowed the knee unto Baal: And those which doe truly beleeve, have received of God both power to persevere in grace, if they will, and also will to doe that which they have power to do. So Augustine: *There is in us by this grace of God (which is by Christ) in receiving of good, and in the constant keeping of the same, not only power to doe that wh. ch we will, but will to doe that which we have power to doe.* Therefore those that doe truly beleeve, cannot but persevere.

Object. I. Isa. 5. 3, O Inhabitants of Jerusalem, and ye men of *Iudah*, judge between me and my vineyard: what could I have done any more unto my vineyard, that I have not done unto it? Why have I looked that it should bring forth grapes, and it bringeth forth wild grapes? These Iewes therefore had the helpe of God which was throughly sufficient unto conversion, and the leading of a life acceptable to God. *Answer.* God speaketh in this place of the * sufficiency of outward meanes, that is, of the preaching of his word, of his benefits, and chastisments wherby they were sufficiently invited and led unto salvation, but that they were of such peevish and perverse dispositions, God therefore did that to this wicked vineyard, which if he had done in a good vineyard, it would have brought forth the fruite of obedience. And here he speaketh not of the sufficiency of inward grace, whereby an evill vineyard might be changed into a good vineyard. Thou wilt say, that God then hath no just cause to expostulate with the Iewes: that they brought not forth fruite; because hee gave them not grace to repent and bring forth fruite which could by no means be had, if he doe not giue it. I answer, that God could not justly have expostulated with the Iewes, if he had owed them grace, and being bound to give it, had not given it, if they had not cast away the grace which they received in their first parents, by which they might have brought forth fruite best seeming repentance: If he had denyed them being anew desirous to receive the grace which now is lost, But God is bound to no man: and we have cast away that grace which was bestowed in *Adam*. And we doe not desire nor care for it being cast away: therefore God doth most justly expostulate with us, if we bring not forth fruite.

Object. II. Matth 23. 37. *How often would I have gathered thy children together, and thou wouldest not?* How did Christ will, and so will that he complaines of those who would not, if he had not through his helpe made them able to will, whom he knew could not will? *Answer.* Christ is here said to have willed to gather them together, not by the will of his good pleasure, which may never be resisted, but by his signifying or revealed will. For he is said to will to gather all unto himselfe, because by the preaching of the word he calleth all in common unto salvation, and prefixed to himselfe this end of preaching, that they should commit themselves to his protection and fidelity. By this will therefore hee may will to gather the Iewes together, though in the meane time hee doe not helpe them, that they themselves may bee able to will. And hee doth also justly complaine of those that will not, because mens impotency to that which is good, and their bondage under sinne, whereby they are made to nill, and unable to will that which is good, commeth not from the Creator, but from him who of his owne accord fell away from the Creator. Secondly; I say that *Christ* is here said to *have willed*, not as he is God effectually mollifying and converting the hearts of men, but as he was a minister of the circumcision, while he sought the conversion of the Iewes by preaching. A place altogether like is in Act. 7. 51. where the Iewes are said to *have resisted against, or resisted the holy Ghost*. But these words are to be understood, not in regard of the inward and effectuall operation of the spirit, but in respect of the outward ministery of the Prophets. It pleased *Lumbard* also thus to interpret this place: *How often would I have gathered thy children, and thou wouldest not?* that is, So many as I have gathered together, I did it by my effectuall will thou being unwilling.

Object. III. Revel. 3. 20. *I stand at the doore and knocke: if any shall open it unto me, I will come in unto him.* Therefore all, at whose doore Christ knocketh, have sufficient grace whereby they are able to open if they will. Hee is unwise that knocketh at the dore, if he know assuredly that there is no body within that is able to open it. *Answer*; This place favoureth not universall grace, for these at whose doore Christ knocketh, are those which beleeve and are converted: and hee knocketh at their hearts, partly by his word, partly by afflictions, that he might stirre up their languishing faith, and increase and confirme his fellowship with them. You may reade the like in Cant. 5. 1. 2. Open unto me my sister, my love, my doove.

Tenthly, this platforme disagreeth with it selfe. For it saith that God doth conferre to all men all the helpes of nature and grace, and that he is not wanting to any so, but that he may obtaine salvation. But I say, and that out of this platforme, that God is wanting to some offenders; because hee giveth them onely a power to persevere in faith if they will or (if you had rather) a power to will to persevere, and makes them not to persevere actually and indeed: And unlesse this grace be given, it is not possible that any should obtaine salvation by persevering. For it is a most sure rule: a man doth not that good thing, which he grace he is able for to do, unlesse God make him to doe it, as he hath made him able to doe if he will. Therefore hee, to whom the very act of perseverance is not

not given, being smitten with the violence of some grievous temptation, without delay will fall away from faith, and shall be damned.

Lastly, this hypothesis or platforme is but the varnishing and fresh trimming over of certaine opinions, which the Church in former ages did condemne. The Pelagians taught that men were redeemed by Christ, but not made free: because God distributed his gifts according to the capablenes of them which came to receive them. The same did *Faustus* the Pelagian also affirme. *How hath God* (saith he) *redeemed all the world? do we not see men to live still in their sinnes? How shall we thinke that they are ransomed, whom wee doe see still to continue captives? Let us gather that which is here meant by using a similitude; as for example: If any embassadour or priest purposing to make intercession for a city taken by warre, shall bestow a very great ransome, and set free from his servitude whole the cheife Commander, all the multitude which is in captivity, insomuch that they are altogether delivered from all constraint or necessity of bondage: and then if happily either their usuall delight, or some soothing slave, shall so instantly urge some of the captivity, as that every one returning servant and slave to his own will, shall refuse that freely bestowed benefit: shall we say that the contempt of the unthankefull captive hath lessened the estimation of the ransome? or that hee which redeemed him hereby doth any way diminish the good will of him that ransometh? surely no. For even as he which returnes may be well accepted with him that doth ransome him, so is the guilty of contempt who did not returne:* Thus we see that the Pelagians did forge or frame a redemption through Christ, without deliverance. And what else do they who publish in their pamphlets, y all and every one on Gods part are redeemed, but not saved, because they will not beleeve? And now let us heare the confutation of this opinion. *Augustine* saith: *You say they are redeemed but they are not delivered, they are washed, but they are not cleansed*: these bee your monstrous opinions: those are the paradoxes of the Pelagian heretickes, &c. *But I pray thee tell me how can this redemption bee understood to be true which redeemed from evill, which redeemed from all their sinnes? for whatsoever we make mention for redemption, there also is understood a washing: and what is that but the precious blood of the immaculate lambe Christ Iesus? and concerning this ransome, why should we aske any other, wherefore it was given? let him that paid the price, make the answer. This is (saith he) my blood which is shed for many, for the remission of sins. Proceed I pray proceed and as you say in the Sacraments of our Saviour, some are baptised, but they are not saved: they are redeemed, but they are not delivered: so say you also; Christ his blood is shed for them for the remission of sins, but they are cleansed by the remission of no sin. They are wonderfull strange, and untrue things which you affirme. Concerning the redemption of Christs blood, by reason of the exceeding errors which have growne in respect thereof, insomuch that some, even as their owne writings doe witnesse, doe hold that it was shed even for those ungodly ones, who from the beginning of the world, until the passion of our Lord, were dead in their ungodlinesse, and punished with eternall damnation, contrary to that saying of the Prophet: O death, I will be thy death, and thy sting O Hell; wee doe decree that it ought simply and faithfully to be held and taught, according to the Evangelicall and Apostolicall truth, that we judge that this ransome was given for them, of whom the Lord himselfe saith: Even as Moses lifted up the Serpent in the wildernesse; so must the Sonne of man be lifted up, that every one which beleeves in him may not perish, but have eternall life. So God loved the world, that he gave his onely begotten Son, that every one that beleeved in him might not perish, but have everlasting life. And the Apostle saith, Christ was once offered for the taking away of the sinnes of many.*

Prosper ascribes this platforme of universall grace unto the Pelagians. *This is* (saith hee) *their very opinion and profession; That Adam sinning, every man sinned, and that no man is saved by his own works, but by the grace of God in regeneration. And yet that the reconcilement which is in the Sacrament of Christs blood, is without exception offered, and to all men so that whosoever will come unto faith and baptisme, may be saved: and that God did foreknow before the creation of y world, who should beleeve, or who should remaine in that faith, which must after ward bee propped and helped by his grace, and that he predestinated them unto his kingdome, who being freely called, he foresaw that they would be worthy of election, & that they would depart out of this life, making a good end. And that therefore every man is provoked to beleeve and doe good by godly institutes, that no man may despaire of the attainment of eternall life, seeing that there is a reward prepared for a voluntary devotion.* The difference I confesse consists in this, that the Pelagians doe either wholly ascribe unto nature the ability to doe well, or else partly to nature, & partly to grace; but this platforme ascribes all things wholly unto grace, which indeed is very right: but whilest they goe about to ordaine universall grace, they doe not free themselves. But are rather more enraged. For most true is that saying of *Peter Mart.*: *Whilst these men make grace so common to all, they turne grace into nature.* And I would willingly be certified whether they who have received this grace, be regenerate or no: If they bee regenerate, then all men are regenerate: if they be not regenerate, then have all men power to beleeve, and to attaine salvation if they will, yea even whilest they remaine unregenerate. But this power, if it be in man before his conversion, will not differ much from nature. And if so be that grace extend it selfe as far as nature, we must not pray more for grace than for nature: neither needs wee any more pray for the conversion of unbeleevers, because it is in their owne power, by reason of generall grace, to

* So Hierome on this place. *Loquitur de sufficientia externarum mediorum, non interna gratia.*

Voluntatis bene placiti vel boni signi.

Rom. 7. 18.

Lib. 1. dist. 46.

Errour 12.

Aug. cont. Iul. Pelag. lib. 3. cap. 3.

Lib. de grat. & lib. arb. 21. cap. 16.

Cont. Iul. lib. 3. cap. 5.

Errour 10. *Post Gallo perseverare.*

a Concil. Valent. Anno. 855. cap. 4.

Epist. ad Augustin.

1. ad Com. 1. cap. 2.

be converted if they will; *Prosper* also ascribeth this platforme to the Pelagains in these verses.

Lib. car. do ingratit.

Thus we determine of that grace that makes
Us Gods owne people, and to him full deere:
But yee affirme that no man is forsaken,
But that the world from sinne if freath cleere,
And passing none, doth proffer meere salvation,
To all without exception; yea they come
Guided by their owne list to this vocation,
And motions of the minde, directing some
To the embracing of that offered light,
Which unto all that will, doth cleere the sight.

But afterwards he condemneth it in this sort

Lets see how you can prove that Christ his grace
Proffers Gods kingdome and true blessednesse
To all men borne, letting none overpasse,
To whom it graunteth not this happinesse,
When even at this time through the whole worlds frame,
And compasse of the earth, wherein wee live,
Christs Gospell is not knowne, nor yet his name;
I cannot say but that he could it give
Even as the first, to all that breathe on earth,
Or ever in this world receiveth breath,

And againe he saith:

If no man be whom he will not redeeme,
No doubt but that his will shall be effected,
But of a great part he makes no esteeme,
Who in infernall darkenesse selve rejected.
Now if the divers motions of the minde,
And a peculiar perfect liberty,
Doe make a different cause, to all mankinde,
Gods will most free from inability,
Either receiveth strength from humane pleasure,
Or wanteth strength, when will attaines that treasure.

And againe; he answereth the Pelagians, who say that by willing it we are able to attaine Gods grace, or elle to resist it by nilling it, after this manner:

How falls it out that this almighty grace
Which saveth all, rejects the worke it wrought,
When neither cause, condition, time, nor place,
Can for a hinderance thereunto be brought?

And againe.

What would you say when you doe plainly see,
How Christ his grace in twins a difference makes?
And those who at one time conceived be,
And whom the world into her bosome takes,
It doth distinguish, granting one heavens blisse,
The other hell, where griefe and horror is?
To say the will directs, you speake amisse.

And againe,

No man can hold them justly culpable,
Or guilty of this sinne to whom Gods might
Did never shew it selfe so favourable,
As to appeare, no not in glimmering sight.

Lib. 1. de l. arb. c. 19.

Faustus the Semipelagian accuseth the Catholikes, in that they said that our Lord Iesus Christ *did not take upon him mans flesh for all men, nor died generally for all.* And on the other side the Catholikes accuse the Pelagians, *in that they say, that God repelleth none from*

A *eternall life, but is willing, indifferently that all men should be saved, & come unto the knowledge of the truth.* And againe: *that they say that our Lord Iesus Christ died for all mankind, and that no man is utterly exempted from the redemption of his blood, although he leade all this his life estranged from him: because that the sacrament of Gods grace appertaineth unto all men; wher by many are not therefore regenerated; becanse they are foreknown, that they have not a will to be regenerated; and that therefore on Gods part, eternall life is prepared for all men: but in respect of the freedome of the will they say that they only attaine everlasting life, who doe of their owne accord believe.* And againe they say, *that they will not admit of that exposition of that saying which is alleadged out of Augustine: which is, that unlesse he will have all men to be saved.* And againe; *not onely those which appertaine unto the number of the saints: but all men altogether, without exception of any.*

** Prosper. epi. ad Augustin.*

B 1 Tim. 2.

Hier. epist. ad August.

I wish also that thing were marked: namely, that the Catholikes are accused by the Pelagians, that under the name of predestination, they did establish a certaine fatall necessity: and that they made a kind of violent preordination: Which accusation hath also beene laid against us. And the like crime sheweth the like cause.

C Lastly, this platforme doth passing well agree with that doctrine concerning predestination, which is generally maintained in the Schooles, and Synagogues of the Papists: yea verily to speake the truth, it seemes to be borrowed even from thence. For if we will consider of the matter, what else hath *Pighius* taught? What else hath *Catharinus* maintained? and what els at this day do the grosse fat Monkes maintaine? who imparke Gods actions in the case of predestination, within these pales. First, say they, God foresaw the natures and sins of all men. Then prepared he Christ the Redeemer. Afterward, he willed for the merit of Christ foreseene, to bestow sufficient helps of grace upon all men, whereby they might bee saved through Christ: and in this willed for his part, by his antecedent wil, that all should be saved. Lastly, he did mercifully predestinate those, whom he did see would end their lives in Gods favour: and hee did justly reject other some, either for original or actuall sinnes, in which he foresaw they would end their lives.

D

A Corolary, or addition.

A most certaine truth, and undoubted truth.

GOD HATH NOT REVEALED Christ unto all and every man.

The proofe.

This is evident by Scriptures and experience. Isa. 52. 14. *That which hath not beene told them*

them, shall they see, and that which they have not heard, they shall understand. Isa. 55. 5. *Behold thou shalt call a nation, which thou hast not known: and nations that knew not thee shall run unto thee.* Isa. 65. 1. *I have been sought of them that asked not, I was found of them that sought me not.* Osea 1. 10. *And in the place where it was said unto them, ye are not my people, it shall bee said, ye are the sonnes of the living God.* Ose. 2. 23. *I will have mercy upon her that was not pitied, and I will say to them which were not my people, thou art my people.* Act. 14. 18 *God in times past suffered all the Gentiles to walke in their own wayes.* Act. 17. 30. *And the time of this ignorance God regarded not, but now hee admonisheth all men every where to repent.* Roman. 16. 25. 26. *To him now that is of power to establish you according to my Gospell and preaching of Iesus Christ, by the revelation of the mystery, which was kept secret since the world began, but now is opened.* Coloss. 1. 16. 17. *Which is the mystery hid since the world began, & from all ages, but now is made manifest to his Saints, to whom God would make knowne what is the riches of this glorious mystery among the Gentiles.* Ephe. 2. 12. *Ye were at that time without Christ, & had no hope, and were Atheists, or without God in the world.* Ephe. 3. 5. *The mystery of Christ in other ages was not opened unto the sonnes of men, as it is now revealed unto his holy Apostles.* Ps. 147. 19. 20. *He sheweth his word unto Iacob, his statutes and his judgements unto Israel: He hath not dealt so with every nation, neither have they known his judgements.*

affect.

The most wise Philosophers among the Gentiles have indeed smattered many things of God: but in the meane time what say they of Christ? why should they be so exceeding silent in this point, if Christ were revealed unto all? *Socrates* being ready to dye, said, *I depart out of this life, and they before whom I pleade my cause, doe live. Whether may be better the immortal God doe know: but I think that no man knoweth. And we owe* (saith he) *O Crito, a Cocke to Æsculapius to performe vowes for the potion.* It is reported that *Aristotle* be-

Laël. lib. 3 cap. 2.

Cicer.

A ing ready to die, cried out, *O thou which art the chiefest thing of all things which are, have mercy upon me.*

Eius autem miserere me.

The Gentiles knew not God, that great benefactor, and therefore fained unto themselves certaine saviours, *Castor*, and *Pollux*, and *Hercules*, called Ἀλεξίκακοι, that is, a helper in distresses, or repeller of evills, and *Æsculapius* the Physitian. *Solinus* saith, that there is not as yet any of the Gentiles found, who hath attained unto the height of felicity, and may justly bee accounted happy. *Albinus* speaketh thus: *When such like questions are propounded, why one is judged thus, & another after another manner, why this man is blinded, God giving him over, and another enlightend through Gods assistance; let not us presume or take upon us to judge of the judgement of so great a Iudge, but with trembling let us cry out with the Apostle, O the depth!*

Call. lac. 5. ca. 7.

Consectary I.

The promise concerning the seede of the woman belongs not to all and to every one: For a promise to whom it is not revealed, is not actually a promise.

Consectary II.

Howsoever the redemption, that is by Christ, belongeth unto all, yet it belongs not to all and to every one. For a benefit to bee perceived or received by a supernaturall faith, if it be not revealed, is no benefit.

Consectary III.

B Vocation and universall saving grace, belongs not to all and every particular person; for God calleth us by revealing and offering Christ to us.

Consectary IV.

The foreknowledge of faith in Christ, and of (a) privative infidelity, is not the square and rule according to which God hath ordained and disposed his predestination; because there bee very many that never so much as heard of Christ; in whom therefore there is neither faith in Christ, nor privative infidelity, or contempt of the Gospell.

(a) Contempt of the Gospell.

Trin-mi Deo gloria.

THE ART OF PROPHECYING

OR,

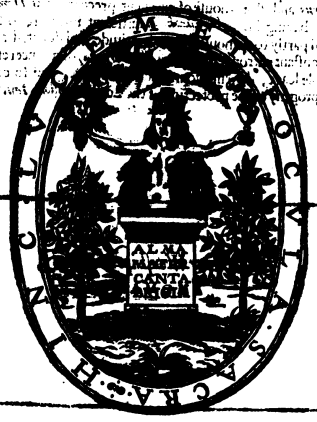
A TREATISE CONCERNING THE SACRED AND ONELY TRVE MANNER AND METHODE OF PREACHING.

First written in Latine by Mr. WILLIAM PERKINS: and now faithfully translated into English (for that it containeth many worthy things, fit for the knowledge of men of all degrees)

By THOMAS TYKE.

NEHEM. 8.4,5,6.

And Ezra the Scribe stood upon a Pulpit of wood which he had made for the preaching. And Ezra opened the booke before all the people: for he was above all the people: and when hee opened it, all the people stood up. Moreover, Ezra praised the Lord the great God, and all the people answered, Amen, Amen. ... vers. 7. *In like manner Iesua and Bani, &c.* ver. 8 *And they read in the booke of the Law of God distinctly, and gave the sense and caused them to understand the reading.*



LONDON,
Printed by IOHN LEGATT. 1631.

TO THE RIGHT VVORSHIPFVLL SIR VVILLIAM ARMIN KNIGHT.

SIR, many and excellent benents hath the Lord in mercy vouchsafed to vs these eight and forty by-past yeares together: of which this is not the least, if not the greatest, that he hath dispelled the duskie cloudes of Popish darkenesse as palpable as that of AEgypt; and hath caused the Sun-light of the Gospell to shine cleerely in all our coasts. He sheweth his word vnto vs, as he did vnto *Iacob*, his statutes and his iudgements, as he did sometimes to *Israel*. He hath giuen vs his Prophets and Embassadours, which doe serue like that cloude and pillar of fire to direct vs in our pilgrimage through the wildernesse of this wicked world into the celestiall Canaan. He hath thrust forth many faithfull and industrious labourers into his Vineyard to prune and to dresse the vines of our soules, that we may bring forth the grapes of pietie and the clusters of iustice; (vnlesse we will needes be like to the Cypresse, which, as *Plinie* saith, can endure no husbanding, but maketh that her maladie, which is a medicine to other trees.) Amongst whome the Author of this learned Tractate did shew himselfe with the formost; carrying alwaies with him a Light of learning, and a Lampe of godly liuing. And, *qualis vita, finis ita*; As he was a Lampe whiles he liued, so like a Lampe, *alijs inserviens sepsum consumpsit*. His whole life was labour, *scribenda dicens, & legenda scribens*. One whereof was this present discourse and platforme concerning the true vnderstanding and vsing of the Scriptures, written in his yonger yeares: which I am bold to present and dedicate to your Worship in this plight you see; partly because it is a *Thesaurus* and store-house of excellent precepts, (*ut Domitius Piso* saith that bookes should be such) hauing in it *χρήσεις ἀμεταθέτους*, sufficient furniture to further perfection in that sacred science: and partly to demonstrate my gratitude, and deuoted affection to you, who haue alwaies beene a constant patron (*etiam mimitante Fortuna*) to my neerest and dearest friends.

Exod. 10. 21. Psal. 147. 19. Exod. 13. 22.

Thus I take my humble leaue, desiring your kind acceptance, and so commend your Worship with your whole progenie to the protection of the Lord. *London*, Ian. 1. 1606.

Your Worships in all dutie,

THOMAS TVKE.

To

TO THE FAITHFVLL MINISTERS OF THE GOSPELL: AND TO ALL THAT ARE desirous of, and doe labour for the knowledge of Holy learning.

THat common place of diuinitie, which concerneth the framing of Sermons, is both weightie and difficult, if there be any other throughout all that sacred science. For the matter, which it is to explicate and treate on, is Prophecie; an excellent gift indeed, whether we consider it in respect of dignitie or of vse. The dignitie thereof appeareth, in that like a Ladie it is highly mounted and carried aloft in a chariot: whereas all other gifts, both of tongues and arts, attend on this like handmaides aloofe off. Answerable to this dignitie there is also a two-fold vse: one, in that it serueth to collect the Church, and to accomplish the number of the Elect: the other, for that it driueth away the Woolues from the foldes of the Lord, for this is indeede that Elexanima; that allurer of the Scule, whereby mens froward mindes are mitigated and mooued from an vngodly and barbarous life vnto Christian faith and repentance. This also is that Engine, which as it hath shaken the foundation of auncient heresies, so it hath in these few by-past yeares, cut a sunder the sinews of that great Antichrist. Wherefore if it bee demanded which is the most excellent gift of all, doubtlesse the praise must be giuen to Propheсying. Now by how much the more excellent euery thing is, by so much the more diligently it ought to be adorned with varietie and plentie of precepts. Therefore, when I saw this common place so handled of many, as that it would remaine naked and poore, if all other arts should call for those things, which are their owne: I perused the writings of Diuines, and hauing gathered some rules out of them, I haue couched them in that methode, which I haue deemed most commodious: that they might be better for vse, and fitter for the memorie. I doe also publish them, that they might be approoued, if they bring with them that which is good: if any euil, that they may receiue their deserued punishment. And whosoeuer thou art that pleasest to reade them, where thou art perswaded of this order of Preaching, which here I handle, walke on with me: where thou standest at a stay, inquire with me, * where thou perceiuest thine owne errors, returne to me: where thou seest mine, call me backe to thee. For that, which now liketh me, shall dislike me, if it like not godly and moderate minded men. But if any man shall carpe at this my trauaile, though very small, let him know, that my onely meaning is to benefit the Church of God: and that the conscience of my fault is a sufficient monument against all calumnies. I doe now betake you to God, and this (tractate of the) art of Propheсying, both to you and to God. Ann. 1592. Decemb. 12.

* or when

WILLIAM PERKINS.

THE

THE ARTE OF PROPHECYING.

CHAP. I.

THe Arte or faculti̇e of *Prophecying* is a sacred doctrine of exercising *Prophecie* rightly.

Prophecie (or Prophecying) is a publike and solemne speech of the Prophet, pertaining to the worship of God, & to the saluatiō of our neighbor. 1. Cor. 14. 3. *But he that prophecieth, speaketh vnto men to edification, to exhortation, & to consolation.* Vers. 24. *But if all prophecie, & there come in one that beleeueth not, or one vnlearned, he is rebuked of all men, and is* *iudged of all men, Rom. 1. 9. *God is my witnesse, whom I serue (or worship, λατρεύω) in my spirit, in the Gospell of his Sonne.*

* examined.

CHAP. II.

Of the Preaching of the Word.

THere are two parts of Prophecie: *Preaching* of the Word, and *Conceiuing* of Prayers.

For in speaking there are onely two duties of the Prophet, that is, of the Minister of the word; to wit, *Preaching* of the word, and *Praying* vnto God in the name of the people. Rom. 12. 6. *Hauing prophecie, let vs prophecie according to the* *proportion of faith. Gen. 20. 7. *Deliuer the man his wife again, for he is a Prophet: and when he shal pray for thee, thou shalt liue.* For this cause the word (*Prophecie*) is giuen also to prayers. 1. Chron. 25. 1. *The sonnes of Asaph, and Heman and Iedithun, who were singers, prophecyed with Harpes, with Viols, and with Cymbals.* 1. King. 18. 26. *The Prophets of Baal called vpon the name of Baal from morning to noone, & prophecied vntill the offering of the euening sacrifice.*

* ενεργουμενον.

And euery Prophet is partly the voyce of God, to wit, in preaching: and partly the voyce of the people, in the act of praying. Ier. 15. 19. *If thou take away the precious from the vile, thou shalt be as it were My mouth.* Neh. 8. 6. *And Ezra blessed the Lord the great God, and all the people answered, Amen.*

Preaching of the word is Prophecying in the name and roome of Christ, wherby men are called to the state of Grace, and conserued in it; 2. Cor. 5. 19. *And hath committed to vs the word of reconciliation,* 20. *Therefore we are Embassadours for Christ: as though God did beseech you by vs, we pray you in the name of Christ, that ye be reconciled to God.* 2. Thess. 2. 13. 14. *God hath from the beginning elected you to saluation, through sanctification of the Spirit, and faith embracing the truth: whereunto he called you by our Gospell.* Rom. 1. 16. *The Gospell is the power of God to saluation to euery one that beleeueth.* Prou. 29. 18. *When there is no vision the people are naked.* Rom. 10. 14.

CHAP. III.

Of the Word of God.

THe perfect and equal *obiect of Preaching is the word of God. Luk. 16. 29. *They haue Moses & the Prophets, let them heare them.* Math. 23. 2. *The Scribes and Pharises sit in Moses chaire,* that is, they teach the doctrine of *Moses*, which they doe professe. 3. *All therefore what soeuer they bid you obserue, that obserue and doe.*

* Or, the word of God is the whole and onely matter, about which preaching is exercised: it is the field in which the Preacher must containe himselfe.

The Word of God is the wisedome of God concerning the truth, which is according vnto godlines descending from aboue. Iam. 3. 17. *But the wisedome, which is from* aboue is first pure, &c.* Tit. 1. 1. *Paul a Seruant of God — according to the acknowledging of the truth, which is according vnto godlinesse.*

* ανωθεν.

Admirable is the excellencie of the Word, which is euident partly by the nature thereof, partly by the operation.

The excellency of the nature is either the perfection thereof, or the eternitie.

The perfection is either the sufficiencie, or the purity. The sufficiencie is that, whereby the word of God is so compleate, that nothing may bee either put to it, or taken from it, which appertaineth to the proper end thereof. Psal. 19. 7. *The Law of the Lord is perfect, conuerting the soule.* Deut. 12. 32. *Whatsoeuer I command you, take heede yee doe it: thou shalt put nothing thereto, nor take ought therefrom.* Reuel. 22. 18, 19.

The puritie thereof is, whereby it remaineth entire in it selfe, voide of deceit and error, Psal. 12. 6. *The words of the Lord are pure words, as siluer tried in a furnace of earth, fined seuentimes.*

The eternitie of the word is that, whereby it abideth inuiolable, and cannot passe vntill all that, which it commandeth, bee fully accomplished Math. 5. 18.

The

The excellencie of operation is that, wherby it is endowed with vertue; first to discerne the spirit of man, Heb. 4. 12. *For the word of God is liuely, and mightie in operation, and sharper then any two edged sword, and entreth through euen to the diuiding asunder of the soule and spirit, and of the ioynts and the marrow, and discerneth the thoughts and intents of the heart.* Secondly, to binde the conscience. Iam. 4. 12. *There is one Law-giuer, who is able to saue and destroy.* Esa. 33. 22. *The Lord is our Iudge, the Lord is our Law-giuer, the Lord is our King, he will saue vs.* To binde the conscience is to constraine it either to accuse vs or to excuse vs of sinne before God.

The word is in the holy Scripture.

The Scripture is the word of God written in a language fit for the Church by men immediately called to be the *Clerkes*, or *Secretaries* of the holy Ghost. 2. Pet. 1. 21. *For prophecie came not in old time by the will of man, but the holy men of God spake as they were carried and moued by the holy Ghost.*

ορμενοι.

It is called Canonicall, because it is as it were a Canon, that is to say, a *Rule*, or *Line* of the Master workman, by the helpe whereof the truth is both first to be found out, and also afterwardes to be examined. Gal. 6. 16. *And as many as walke according to this* Canon or Rule.* Therefore the supreame and absolute determination & iudgement of the controuersies of the Church ought to bee giuen vnto it.

* κανων.

The Summe of the Scripture is conteined in such a syllogisme (or forme of reasoning) as this is which followeth. (*a*) *The true Messias shall be both God and man of the seede of Dauid; he shall be borne of a Virgin; he shall bring the Gospell forth of his Fathers bosome; he shall satisfie the Law; he shall offer vp himselfe a sacrifice for the sinnes of the faithfull; he shall conquer death by dying and rising againe; he shall ascend into heauen; and in his due time hee shall returne vnto iudgement.* But (*b*) *Iesus of Nazareth the Sonne of Mary is such a one:* He (*c*) *therefore is the true Messias.*

* The Maior or Proposition.

† The Minor, or Assumption.

‡ The conclusion.

In this syllogisme the Maior is the scope or principall drift in all the writings of the Prophets: and the Minor in the writings of the Euangelists and Apostles.

The Scripture is either the New Testament, or the Old.

The old Testament is the first part of the Scripture, written by the Prophets in the Hebrew tongue, or at least in the Chaldie, vnfolding chiefly that old couenant of workes. Luk. 16. 29. and 24. 27. *And he began at Moses, and at all the Prophets, and interpreted vnto them in all the Scriptures the things which were written of him.*

It is distinguished by bookes, which are either Historicall, or Dogmaticall, or Propheticall.

The Historicall bookes are stories of things done, for the illustration and confirmation of that doctrine which is propounded in other bookes. 1. Cor. 10. 11. *Now all these things came vpon them for* ensamples: and were written to admonish vs.* Rom. 15. 4. *For whatsoeuer things were written aforetime, are written for our learning.*

* τυποι.

These bookes are in number fifteene.

1 *Genesis*, which is an historie of the creation, fall, promise, and of the state of the Church conserued (and shut vp) in priuate families.

2 *Exodus*, which is an historie of the deliuerance of the Israelites from the Egyptians, of their going out of Egypt, of the promulgation of the Law, & of the Tabernacle.

3 *Leuiticus*, which containeth a storie of the Ceremoniall worship.

4 *Numbers*, which is an historie of their martiall marching into the land of Canaan.

5 *Deuteronomie*, which is a commentarie repeating and explicating the Lawes out of the afore-said bookes.

6 The booke of *Iosua*, which declareth their entrance into, and possession of the land of Canaan vnder Iosua.

7 The booke of the *Iudges*, which comprehendeth an historie of the corrupt and miserable condition of the Church and Common-wealth of Israel from *Iosua* to *Eli*.

8 The booke of *Ruth*, which is an historie concerning the marriages and posteritie of *Ruth*.

9 The first and second booke of *Samuel*, which is a story of things done vnder *Eli*, and *Samuel* Priests, and vnder *Saul* and *Dauid* Kings.

10 The first and second booke of *Kings*, which maketh narration of things atchieued in the daies of the Kings of Israell and Iudah.

11 The first and second booke of *Chronicles*, which is a methodicall historie of the beginning, increase, and ruine of the people of Israel, seruing to explaine and shew the *Line* or *Linage* of Christ.

12 The booke of *Ezra*, which containeth an historie of their returne from captiuitie in Babylon, and of the beginning of the *Restoring* of the citie.

13 The booke of *Nehemiah*, which speaketh of the restoring of the citie which was to be finished.

14 The booke of *Hester*, which is an historie of the preseruation of the Church of the Iewes in Persia by *Hester*.

15 The booke of *Iob*, which is an historie intreating of the causes of his tentations, as also of his manifold conflicts, and lastly of his happie issue.

The Dogmaticall bookes are those, which teach and prescribe the Doctrine of Diuinitie.

These are foure in number.

1 The booke of *Psalmes*, which containeth

sacred

sacred songs to bee fitted for euery condition both of the Church and the particular members thereof, and also to be sung with grace in the heart, Col. 3. 16.

2 The booke of *Prouerbes*, which is a treatise of Christian manners, teaching pietie towardes God, and iustice towardes our Neighbour.

[2] Ecclesiastes.

3 The (*a*) booke of the *Preacher*, which discloseth the vanitie of all humane things, so farre forth as they are vsed without the feare of God.

[b] The booke of Canticles.

4 *The* (*b*) *Song of Songs*, which speaketh of themutuall communion of Christ with the Church, vnder an allegorie of a (*c*) Bridegroome and his Bride.

[c] Or husband and spouse.

The Propheticall bookes are Predictions, either of the iudgements of God for the sinnes of the people, or of the deliuerance of the Church, which is to bee perfitted at the comming of Christ.

[d] That is, the Prophets.

But with these predictions (*d*) they doe mingle the doctrine of repentance, and doe almost alwaies vse consolation in Christ to them that doe repent.

It is their custome also for the helping of their hearers memorie and vnderstanding, to propound their sermons briefly, which they made at large. Esa. 8. 1. *Moreouer the Lord said vnto me, take thee a great volle, and write in it with a mans pen.* Hab. 2. 2. *Write the vision, and make it plaine vpon tables, that he may runne that readeth it.*

Prophecies are either greater or lesser.

Greater are such, as doe more plentifully deliuer all those things that are foretold; as the prophecie of *Esay*, *Ieremie*, *Ezekiel*, *Daniel*.

Hitherto belong the *Lamentations of Ieremie*, touching the misery of the people of the Iewes about the time of the death of *Iosiah*.

Lesser prophecies are those, which intreat more sparingly or briefly of all those things that are foretold, or at least of some of them; as the prophecie of *Hosea*, *Ioel*, *Amos*, *Obediah*, *Ionas*, *Michah*, *Nahum*, *Habakuk*, *Zephanie*, *Haggie*, *Zacharie*, *Malachie*.

Thus much for the old Testament.

The New Testament is the second part of the Scripture written in the Greeke tongue by the Apostles, or at least approued of them, propounding plainly the doctrine of the new couenant. Eph. 2. 20. *And are built vpon the foundation of the Prophets and Apostles.*

Peter approoued the Gospell of Marke, at whose motion and appointment it was written by Marke, as it pleaseth Nicephorus to auerre, *Lib. 2. cap. 45.* And *Iohn*, that wrote the Gospel, approoued the Gospel of *Luke*. It is of small moment, which is reported by *Eusebius*; to wit, that it is apparent by two places (2. Tim. 2. 8. and Rom. 2. 16.) that *Paul* was the author of that Gospell, which is called *Lukes*. For *Paul* doth not here speake of any one booke, but of his whole ministerie: for he addeth, *In* * *which I suffer trouble as an euill doer euen vnto bondes*, 2. Tim. 2. 9. * 1. 12.

The new Testament containeth partly Histories, and partly Epistles. The Historie are:

1 The foure Gospels of *Matthew*, *Marke*, *Luke*, and *Iohn*: which are an historie of the life, deedes, and doctrine of Christ exhibited vnto the world, continuing from his conception euen vntill his ascension into heauen.

And there are foure writers: two that were hearers, and two that were eye-witnesses, that they might giue greater assurance of the truth of the historie.

The difference betwixt the Euangelists is on this wise: *Matthew* layeth open the doctrines which Christ deliuered. *Marke* sets down the history briefly: yet did he not make an abridgement of the Gospell which *Matthew* wrote, as *Hierome* supposed. For hee beginnes his discourse in a diuers manner, and proceedes in another order, partly intreating of things more largely, and partly interlacing of new matters. *Luke* aimeth at or frameth a perfect historie, and describes in a certaine order. *Iohn* is almost wholly taken vp in laying open the Godhead & benefite of Christ, which is deriued from his Godhead vnto vs.

Hierome distinguisheth the Euangelists by their beginnings or entrance. He saith *Matthew* is like a *man*, because he begins with the *Man-hood* of Christ. He likenes *Marke* to a *Lyon*, because he beginnes with the preaching of *Iohn*, which was like the roaring of a Lyon. He compares *Luke* to an *Oxe*, because he beginneth with *Zacharie* the Priest offering his sacrifice. He compareth *John* to an *Eagle*, because he doth (as it were) soare vp aloft and begin with the *Godhead* of Christ.

2 *The Acts of the Apostles*, which is an orderly history, specially relating the deedes of *Peter* and *Paul*: that there might be an ensample of gouerning the Church extant. 2. Tim. 3. 10, 11.

3 The *Reuelation* which is a propheticall history concerning the condition of the Church from the age in which *Iohn* the Apostle liued vnto the end of the world.

The Epistles follow. 1. *thirteene* Epistles of *Paul*.

1 To the *Romanes*, of iustification, sanctification, and the duties of Christian life.

2 The *first* to the *Corinthes*, concerning the reforming of the abuses of the Church of Corinth.

3 The *second* to the *Corinthes*, containing chiefly the defence of himselfe and of his Apostleship against his aduersaries.

4 To the *Galatians* about iustification by faith without the workes of the Law.

5 To the *Colossians*, 6 To the *Philippians*, 7 To the *Ephesians* } Which confirme the Churches in doctrine, and in

8 The 1. to the *Thes.*, 9 The 2. to the *Thes.* } the duties of Christian life.

10 The 1. to *Timothie*, 11 The 2. to *Timothie*, } VVhich prescribe the forme of ordering the Church aright.

12 The Epistle to *Titus*, of ordering the Church of the Cretians.

13 To *Philemon*, of receiuing Onesimus.

The Epistle to the *Hebrewes*, concerning the person and offices of Christ; and of faith bringing forth fruit in good workes.

The Epistle of *Iames*, concerning workes to be ioyned with faith.

The first and second Epistle of *Peter*, touching sanctification and the workes of new obedience.

The *first* Epistle of *Iohn*, concerning the signes of fellowship with God.

The *second* Epistle of *Iohn* to the elect Ladie, about perseuerance in the truth.

The *third* Epistle of *Iohn* to *Gayus*, concerning hospitality and constancie in that which is good.

The Epistle of *Iude*, of constancie in the faith against false Prophets.

And thus the Canonicall Scripture is distinguished by her bookes.

Now there are very strong proofes, which shew that shee alone is the word of God, and no other besides.

Of these proofes one doth make a man certainely to [a] know the same, the other doth but declare or testifie it.

[a] Probatio, inducunnatur. Confirmat.

Of the former kinde there is onely one, namely, the inward testimony of the holy Ghost speaking in the Scriptures, and not only telling a man within in his heart, but also effectually perswading him, that these bookes of the Scripture are the word of God. Isa. 59. 21. *My Spirit, that is vpon thee, and my words which I haue put in thy mouth, shall not depart out of thy mouth,——from henceforth euen for euer.*

The manner of perswading is on this wise: The Elect hauing the Spirit of God, doe first discerne the voice of Christ speaking in the Scriptures. Moreouer, that voice which they doe discerne, they doe approoue: and that which they doe approoue, they doe beleeue. Lastly, beleeuing, they are (as it were) sealed with the seale of the Spirit. Eph. 1. 13. *Wherein also after that ye beleued, ye were sealed with the holy Spirit of promise.*

The Church also may beare witnesse of the Canon, perswade shee cannot. For by this meanes the voice of the Church should be of greater force then the voice of God: and the whole state of mans saluation should depend vpon men; then which what can be said to be more miserable?

Obiect. The Scripture is the word of God by it selfe, but it is not so to vs, but by the iudgement of the Church. *Ans.* 1. The distinction is vaine. For, the first part thereof sheweth the manner, whereby the Scripture is the word of God: the latter part shewes not the manner how, but the person to whome: 2. The Scripture it selfe doth also testifie of it selfe with that kinde of testimony, which is surer euen then all the oathes of men. For wee haue the voice of the holy Ghost speaking in the Scripture: who doth also worke in our hearts a certaine (αὐτοπίστιαν,) full perswasion of the Scriptures, when wee are exercised in hearing, reading and meditating of them. Neither do we beleeue a thing, because the Church saith it is to bee beleeued: but therefore we do beleeue a thing, because that which the Church speaketh, the Scripture did first speak. Yea the Church cannot stand, nor yet be imagined without faith: faith is not without the word, which word is the rule or obiect of faith, & not the iudgement, though it be of most holy men. 3. He which doubteth of the Scriptures, will doubt as well of the testimony of the Church.

Obiect. 2. The Church hath a iudgement to determine of matters. Act. 15. 28. *It seemeth good to the holy Ghost, and to vs. Ans.* 1. The soueraigne or supreame iudgement concerning matters of faith, belongeth to the holy Ghost, speaking in the Scriptures. The ministery of iudgement (or a ministeriall iudgement) is onely giuen vnto the Church, because shee must iudge according to the Scriptures: and because shee doth not this alwaies, shee sometimes faileth. 2. The Apostles were present at that Councell which was held at Ierusalem, who were men that had authority which was * of it selfe to be beleeued, which authority the Ecclesiasticall ministery now hath not. * deriuum.

The proofe of declaration or testification, is that, which doth not demonstrate or perswade, but onely testifie, and by certaine tokens approue the true Canon. This proofe is manifolde.

First, the perpetuall consent of the Church: of the auncient Church of the Iewes. Rom. 3. 2. *For chiefly, because vnto them were committed the Oracles of God.* And of the new and latter Church. 1. From Christ and the Apostles, who cited testimonies forth of those bookes.

Secondly, from the Fathers.

First, *Origen*, as *Eusebius* testifieth, *lib. 6.* 18. & 23.

2 *Meliton*, as the same *Eusebius* witnesseth *lib. 4.*

3 *Athanasius.*

4 *Cyril*, Serm. 4.

5 *Cyprian*, or rather *Ruffine* in his exposition of the Creede.

6 *Hilarie*, in his preface vpon the first Psalme.

7 *Hierome*, *in Prologo Galeato*, and in his preface vpon the bookes of *Salomon*.

8 *Epiphanius*, in his booke of weights and measures.

9 *Damascene*, in his fourth booke of faith, chap. 18.

10 *Gregorie*, Moral on *Iob*, *lib.* 9. chap. 27.
3 In Councels, the Nicene, and Laodiceane, Can. 59.

With these agree *Hugo de Sancto Victore* in his first booke of Sacraments, cap. 7. *N. Lyra* in his prologue vpon the bookes of Apocrypha. *Hugo Cardinalis in prologo in Iosuam.*

Secondly, the consent in part made by the Gentiles, & enemies affirming the same things, which are deliuered in holy Scriptures.

1 Of the creation spake *Homer*, and *Plato in Timæo.*

2 Of Christ, *Iosephus*, *lib.* 20. *Antiquit. cap.* 6. & 8. and in his fift booke of the warre of the Iewes, chap. 8. and booke the 6. chap. 25. 27. 2 & 47.

3 Of the Redeemer of the world, who was to be exhibited in the last times, prophecied the Sybils, as *Lactantius* recordeth, *lib.* 4. *cap.* 6. and *Cicero*, *lib.* 2. *de Diuinat.* and *Virgil*, in the fourth Eclogue.

4 Of the miracles of Christ, *Suetonius* speaketh in *Nero*: and *Tacitus*, *lib.* 5. & 20.

5 Of the Wisemens starre, *Plin. lib.* 2. & 25.

6 Of the slaughtering of the infants, *Macrobius in Satur.*

7 Of the death of *Herod Agrippa*, *Iosephus* in his 19. booke of Antiquities, chap. 7.

8 Of the flood, *Berosus* in those fragments which are extant. *Iosephus Antiq.* booke 1. chap. 3. And the Poets.

9 Of the tower of Babell, *Eupolemus* speaketh, as *Eusebius* testifies, *De præparat. Euangel.*

10 Of the Doue which *Noe* sent out, *Plutarch* speaketh, *lib. quod Bruta sint rationalia.*

11 Of *Iaphet*, the sonne of *Noe*, the Poets fable many things.

12 Of *Abrahams* sacrifice, *Alexander Polyhist.*

13 Of the miracles of *Moses*, *Plinie* speaketh: though he do wickedly call him a Magitian.

Thirdly, the Antiquitie of the word, for it containeth in it a narration of things done frō the beginning of the world. But the most ancient humane History whatsoeuer, was not written by any, before the daies of *Ezra* & *Nehemiah*, who were about the yere of the worlds creation, three thousand and fiue hundreth.

Fourthly, the most certaine accomplishment of the prophecies: as are these, of the calling of the Gentiles: of Antichrist: of the apostasie of the Iewes, &c.

Fiftly, the matter thereof: which is of one true God, of the true worship of God, and that God is the Sauiour.

Sixtly, the consent of all the parts of the Scripture.

Seauenthly, the miraculous preseruation of the Scriptures in the perils of the Church, and in the time of generall reuolting.

Eightly, the operation thereof: for it conuerteth men, and though it be flatly contrary to the reason and affections of men, yet it ouercommeth them vnto it selfe.

Ninthly, it is full of maiestie in the simplenes of the words. Lastly, the holy penmen set downe their owne corruptions: and *Moses* commends himselfe, saying, that hee was the meekest of all men; which argueth that they were led by the holy Ghost. And Christ, who is described in the Gospell, affirmeth very plainly, that he is the Sonne of God, and that he is one with God the Father, and challengeth all Gods glory vnto himselfe. Which if it had not bin right and true, he should haue felt the wrath of God with *Adam* and with *Herod*, who would needs be like vnto God. But on the contrary, God hath reuenged his death both vpon *Herod*, and vpon the Iewes, and vpon *Pilate*, and vpon those Emperours that persecuted the Church.

And thus wee haue seene the * tokens of the Scripture. Whereby it appeareth, that the booke of *Tobit*, the prayer of *Manasses*, the booke of *Iudith*, the booke of *Baruch*, the Epistle of *Ieremie*, the additions to *Daniel*, the third and fourth bookes of *Ezra*, the additions to the book of *Hester*, the two bookes of Macchabees, the booke of Wisedome, and Ecclesiasticus, are not to bee reckoned in the Canon. Reason 1. They are not written by the Prophets. 2. They are not written in Hebrew. 3. Christ and his Apostles alleadged in the new Testament, no testimonies out of those bookes. 4. They containe some feigned things, and contrary to the Scriptures.

* *tmplegia.*

CHAP. IV.

Of the interpretation of the Scriptures.

HItherto hath beene spoken of the *obiect* of preaching. The *parts* thereof are two. *Preparation* for the sermon, and the Promulgation or *vttering* of it. Mat. 13. 52. *Then said hee vnto them, therefore euery Scribe, which is taught vnto the kingdome of heauen, is like vnto an householder, which bringeth forth out of his treasure things both new and olde.*

In preparation, priuate study is with diligence to be vsed. 1. Tim. 4. 13. *Till I come giue attendance to reading, to exhortation, and to doctrine.* 1. Pet. 1. 10. *Of the which saluation the Prophets haue inquired and searched, which prophecied of the grace that should come vnto you.* Dan. 9. 2. *In the first yeare of his reigne, I Daniel vnderstood by bookes the number of the yeare.*

Concerning the study of Diuinity, take this aduice. First, diligently imprint both in thy minde and memory the substance of Diuinity described, with definitions, diuisions, and explications of the properties. Secondly, proceede to the reading of the Scriptures in this order: Vsing a grammaticall, rhetoricall, and logicall[a] analysis, and the helpe of the rest of the arts: reade first the Epistle of *Paul* to the Romanes; after that, the Gospel of *John*,

[a] Opening of the text.

(as

(as beeing indeede the keyes of the new Testament) and then the other bookes of the new Testament will be more easie when they are read. When all this is done, learne first the dogmaticall bookes of the olde Testament, especially the Psalmes: then the Prophetical, especially *Esay*: Lastly, the historicall, but chiefly Genesis. For it is likely that the Apostles and Euangelists read *Esay* and the Psalmes very much. For there are no bookes of the olde Testament, out of which wee can reade more testimonies to bee cited then out of these. There are about threescore places alleadged out of *Esay*: and threescore and foure out of the Psalmes. Thirdly, out of [a] orthodoxall writings, we must get and not onely from the latter, but also from the more ancient Church. Because Sathan hath raised vp from the dead the olde Heretikes, that he might hinder the restauration of the Church, which is begunne to be made in our time. For the Antitrinitaries haue newly varnished that opinion of *Arius* and *Sabellius*. The Anabaptists renew the doctrines or sects of the Essees, Catharists, Enthusiasts, and Donatists. The Swenkfeldians reuiue the opinions of the Eutychians, Enthusiasts, &c. *Mezon* followeth *Ebion*, and the Papists resemble the Pharisies, Encratites, Tatians, Pelagians. The Libertines renew the opinions of the Gnosticks and Carpocratians. *Seruetus* hath reuiued the heresies of *Samosatenus*, *Arrius*, *Eutyches*, *Marcion*, and *Apollinaris*. Lastly, the Schismatickes, that separate themselues from Euangelicall Churches, reuiue the opinions, facts, and fashions of *Pupianus* in *Cyprian*, of the Audians, and Donatists. Therefore in like manner, wee must not so much seeke for new repealing and confutations of these heresies, as wee are for our vse to fetch those auncient ones out of Councels and Fathers, and to accompt them as approoued and firme. Fourthly, those things, which in studying thou meetest with, that are necessary and worthy to be obserued, thou must put in thy tables or common place bookes, that thou maiest alwaies haue in a readinesse both olde and new. Fiftly, before all these things God must earnestly bee sued vnto by prayer, that hee would bleese these meanes, and that he would open the meaning of the Scriptures to vs that are blinde. Psal. 119. 18. *Open mine eyes, that I may see the wonderfull things of thy Law.* Reuel. 3. 18. *I aduise thee to buy golde for thee,—and to annoint thine eyes with eye-salue, that thou maiest see.*

[a] Of sound iudgement: or sound, & iudicious, & cōsonant to Gods word.

Hitherto pertaineth the framing of common-place bookes. Concerning which, obserue this slender counsell. 1. Haue in readinesse common-place heads of euery point of diuinity. 2. Distinguish the formost pages of thy paper booke, into columnes, or equall parts lengthwise. In euery one of these pages set in the top, the title of one head or chiefe point, the contrary side remaining in the meane while empty, that fresh paper may bee put to. 3. All things, which thou readest, are not to bee written in thy booke, but those things that are worthy to be remēbred, and are seldome met with. Neither must thou put the words of the Author in thy common places, but briefly note downe the principall points of stories, & of things, that thou maiest see from what author to fetch thē, when thou shalt haue vse: and make a point in the author himselfe, that thou maist know that the thing is there handled, which thou wrotest in thy cōmon-place booke. 4. Because some things do very often offer themselues with a doubtfull signification, so as that thou canst not tell, if thou write them in thy common places, from whence to fetch them, therefore to thy common places, thou must ioyne an alphabeticall table. 5. Alwaies prouided that thou trust not too much to thy places. For it is not sufficient to haue a thing written in thy book, vnlesse it be alwaies diligently laid and locked vp in thy memory.

Preparation hath two parts; Interpretation, and *right diuision or* * *cutting.*

* *Orthotomie.*

Interpretation is the * *Opening* of the words and sentences of the Scripture, that one entire and naturall sense may appeare.

* *Explication.*

The Church of Rome maketh foure senses of the Scriptures, the literall, allegoricall, tropologicall, and anagogicall, as in this her example. *Melchizedek offered bread and wine.* The literall sense is, that the King of Salem with meate which he brought, refreshed the souldiers of *Abraham*, beeing tyred with trauell. The allegoricall is, that the Priest doth offer vp Christ in the Masse. The tropologicall is, therefore something is to be giuen to the poore. The anagogicall is, that Christ in like manner beeing in heauen, shall bee the bread of life to the faithfull. But this fier deuice of the foure-folde meaning of the Scripture must be exploded and reiected.

There is one onely sense, and the same is the literall. An allegorie is onely a certaine manner of vttering the same sense. The Anagogie and Tropologie are waies, whereby the sense may be applied.

The principall Interpreter of the Scripture, is the holy Ghost. 2. Per. 1. 20. *So that ye first know this, that no prophecie in the Scripture is of any priuate* * *interpretation.* Moreouer, hee that makes the law, is the best and the highest interpreter of the law.

* *Enidiosis.*

The supreame and absolute meane of interpretation, is the Scripture it selfe. Nehem. 8. 8. *And they read in the booke of the Law of God distinctly, and gaue the sense, and caused them to vnderstand by the Scripture it selfe, per Scripturam ipsam.*

The meanes subordinated to the Scripture, are three; the analogie of faith, the circumstances of the place propounded, and the comparing of places together.

The *analogie* of faith, is a certaine *abridge-*

ment or *summe* of the Scriptures, collected out of most manifest & familiar places. The parts thereof are two. The first concerneth faith, which is handled in the Apostles Creede. The second concerneth charity or loue, which is explicated in the tenne Commaundements. 2. Timothie 1. 13. *Keepe the true * patterne of the wholesome words, which thou hast heard of me, with faith and loue which is in Christ Iesus.*

* ὑποτύπωσιν.

The circumstances of the place propounded are these: *Who? to whome? upon what occasion? at what time? in what place? for what ende? what goeth before? what followeth?*

The collation or comparing of places together, is that, whereby places are set like parallels one beside another, that the meaning of them may more euidently appeare. Act. 9. 22. *But Saul increased the more in strength, and confounded the Iewes, which dwelt at Damascus, confirming* (συμβιβάζων.) that is, (conferring or conioyning of places of Scriptures, as Artificers, being about to compact or ioyne a thing together, are wont to fit all the parts amongst themselues, that each one of them may perfectly agree with other,) *that this was that Christ.*

Collation of places is two-folde. The first is the comparing of the place propounded with it selfe, cited and repeated elsewhere in holy writ. Esay 6. 10. *Make the heart of this people fat make their eares heauie, and shut their eyes, lest they see with their eyes, and heare with their eares, and vnderstand with their hearts, and conuert; and he heale them.* This place is fixe times repeated in the new Testament, Math. 13.14. Mar. 4.12 Luk. 8.10. Ioh. 12.40. Act. 28.27. Rom. 11 8.

Places repeated haue often alterations for sundry causes. These causes are, first exegeticall, that is, for exposition sake: as,

Psal. 78.2. compared with Mat. 13.35.

*I will open my mouth in a parable: I will declare * things hidden from of olde.*	*I will open my mouth in parables, and will vtter the things which haue beene kept secret from the foundation of the world.*

* occulta.

Psal. 78.24. *He gaue them of the wheate of heauen.*	Ioh. 6.31. *He gaue them bread from heauen to eate.*
Isa. 28. 16. *Beholde, I will lay in Sion a stone, a tryed stone, a precious corner stone, a sure foundation. Hee that beleeueth, shall not make haste.*	Rom. 9. 33. *Beholde, I lay in Sion a stumbling blocke, and a rocke to make men fall, and euery one that beleeueth in him, shall not be ashamed.*
Psal. 110. 1. *Sit thou at my right hand vntill I make thine enemies thy foot-stoole.*	1. Cor. 15. 25. *Hee must raigne till hee haue put all his enemies vnder his feete.*

Psal. 116. 10. *I beleeue, [a] because I did speake.*	2. Cor. 4. 13. *I beleeued, and therefore haue I spoken.*

[a] quia.

Gen. 13. 15. *All the land which thou seest, will I giue vnto thee, and to thy seede for euer.*	Gal. 3. 16. *Now to Abraham & to his seede were the promises made. Hee saith not vnto the seedes, as speaking of many: but, and to thy seed, as of one, which is Christ.*

A second cause is diacriticall, or for discerning sake, that places, and times, and persons might be mutually distinguished.

Mich. 5. 2. *And thou Bethlehem Ephrathah art little to be among the Princes of Iudah: out of thee shall he come forth to me, that shall bee the ruler in Israel.*	Matth. 2. 6. *And thou Bethlehem in the land of Iudah, art not the least among the Princes of Iudah: for out of thee shall come the gouernour, that shall feede my people Israel.*

Thirdly, these causes are circumscriptiue: or for limitation sake, that the sense and sentence of the place might bee truely restrained, according as the minde and meaning of the holy Ghost was.

Deut. 6. 13. *Thou shalt worship the Lord thy God, and shalt serue him.*	Mat. 4. 10. *Thou shalt worship the Lord thy God, and him onely shalt thou serue.*
Isa. 29. 13. *This people draweth neere with their mouth, & honour me with their lips: but their heart they remoone farre from me: and their reuerence towards me is by the commandement of men.*	Matth. 15. 8. *Wherefore this people draweth neere vnto mee, they honour mee with their mouth, and with their lippes, but they remoone their heart farre from me. 9. In vaine doe they worship me, teaching for doctrines the commandements of men.*
Gen. 2. 24. *Wherefore a man shall leaue his father and his mother, and shall cleaue vnto his wife, and they shall be one flesh.*	Matth. 19. 5. *Wherefore a man shall leaue father & mother, and shall cleaue vnto his wife, & they which were two, shall be one flesh.*
Isa. 59. 20. *And the Redeemer shall come vnto Sion, and vnto them that turne from iniquity in Iacob, saith the Lord.*	Rom. 11. 26. *The deliuerer shall come out of Sion, and shall turne away the vngodlinesse from Iacob.*

A fourth cause is for application sake, that the type might be fitted vnto the truth: and the generall to a certaine speciall, and so contrariwise:

Ionas 1. 17. *Now the Lord had prepared a great fish to swallow vp Ionas. And Ionas was in the bellie of the fish three daies, and three nights.*	Matth. 12. 39. *A euill and adulterous generation seeketh a signe, but no signe shall be giuen vnto it, saue the signe of the Prophet Ionas. 40. For as Ionas was three daies and three nights in the whales belly: So shall the Sonne of man be, &c.*
Esay 61. 1. *The Spirit of the Lord God is vpon me: therfore hath the Lord annointed me: hee hath sent mee to preach good tidings vnto the poore, to binde vp the broke hearted, to preach liberty to the Captiues, and to them that are bound, the opening of the prison:*	Luk. 4. 18. *The Spirit of the Lord is vpon me, therefore he hath annointed mee that I should preach good tidings to the poore, he hath sent mee to heale the broken in heart, that I should preach deliuerance to the Captiues, &c.* 21. *This day is this Scripture fulfilled in your eares.*
2. To preach the acceptable yeare of the Lord, and the day of vengeance of our God.	
Psal. 69. 27. *They gaue mee gall for my meate, and in my thirst they gaue mee vineger to drinke.*	Ioh. 19. 28. *That the Scripture might bee fulfilled, hee said, I thirst.* 29. *Therefore there was set a vessell full of vineger: and they filled a sponge with vineger, and put it about an hyssope stalke, and put it to his mouth.*
Exod. 12. 46. *Neither shall yee breake a bone thereof.*	Ioh. 19. 36. *These things were done, that the Scripture might be fulfilled, which saith, there shall not a bone of him be broken.*
Psal. 69. 25. *Let their habitations bee void, and let none dwell in their tents.*	Act. 1. 20. *It is written in the booke of the Psalmes: Let his habitatiō be void, & let no man dwell therein.*

Fiftly, some things are omitted for breuitie sake: or because they doe not agree with the matter in hand.

Zach. 9. 9. *Reuoyce greatly O daughter Sion: shout for ioy O daughter Ierusalem, beholde thy King commeth vnto thee: He is iust, & hauing saluation: poore, and riding vpon an Asse, and vpon a colt, the foale of an Asse.*	Matth. 21. 5. *Tell ye the daughter of Sion, behold thy King comes vnto thee, meeke and sitting vpon an Asse, and a colt the foale of an Asse vsed to the yoke.*

The second collation is of the place propounded with other places: and those againe are either like or vnlike.

Places that are alike are such, as by certaine waies, or in some sort agree one with another. And places doe agree either in their phrase and manner of speech, or in sense.

Places that agree as concerning the phrase, are such as these:

Gen. 28. 12. *Then hee dreamed, and beheld there stood a ladder vpon the earth, and the top of it reached vp to heauen, and loe, the Angels of God went vp and downe by it.*	Ioh. 1. 51. *And he said vnto him, Verily, verily, I say vnto you, hereafter shall ye see the heauen open, and the Angels of God ascending and descending vpon the Sonne of man.*
Gen. 3. 15. *I will also put enmity between thee & the woman, and betweene thy seed & her seed. He shal breake thine head, and thou shalt bruise his heel*	Rom. 16. 20. *The God of peace shall breake* (συντρίψει) *Satan vnder your feete.*
Gen. 8. 20. *Then Noah built an altar to the Lord, and tooke of euery cleane beast, and of euery cleane fowle, and offered burnt offerings vpon the altar. 21. And the Lord smelled a sauour of rest, and said,*	Ephes. 5. 2. *Christ hath loued vs, and giuen himselfe for vs, an offering and a sacrifice of a sweete smelling sauour to God.*

For the finding out of these places, the Greeke and Hebrew concordances serue very fitly.

Places which agree in sense, are those that haue the same meaning. Here excelleth the comparing of a generall place with a speciall example in the same kinde: as,

Prou. 28. 13. *Hee that hideth his sinnes, shall not prosper, but he that confesseth & forsaketh them, shall finde mercy.*	Psal. 32. 3, 4. *When I held my tongue my bones consumed, &c. 5. I acknowledged my sinne vnto thee, neither hidde I mine iniquitie. I said, I will confesse against my selfe my wickednesse vnto the Lord, and thou forgauest the punishment of my sinne.*

2.Sam. 15.25.
The King charged Zadok, saying, carry the Arke of God againe into the city: if I shall finde fauour in the sight of the Lord, he will bring me againe, and shew me both it, and the tabernacle thereof.

2.Pet. 5.6.
Humble your selues therefore vnder the mighty hand of God, that he may exalt you in due time.

26. *But if hee thus say, I haue no delight in thee, Beholde, here am I, let him doe to mee, as seemeth good in his eies.*

Thou shalt haue ready very many places of this kinde in the common places of *Marlorate* gathered together with diligence. And thus much for places that are alike.

Places that are vnlike, are those, which in shew doe not agree, either in respect of the phrase, or in regard of the meaning. As,

Rom. 3.28.
Therefore wee conclude, that a man is iustified by faith without the workes of the Law.

Iam. 2.24.
Ye see therefore how that of workes a man is iustified, and not of faith only.

1.Kin. 9.28.
And they came to Ophir, and they fetched from thence foure hundred and twenty talents of golde, and brought it to King Salomon.

2.Chron. 8.18.
And they went with the seruants of Salomon to Ophir, and brought from thence, foure hundred and fiftie talents of golde, and brought them to King Salomon.

Act. 7.14.
Then sent Ioseph, and caused his father to bee brought, and all his kindred, euen threescore and fifteene soules.

Gen. 46.27.
All the soules of the house of Iacob, which came into Egypt, are threescore and ten.

Act. 7.16.
And were remoued into Sychem, and were put into the Sepulchre, that Abraham had bought for money of the sonnes of Emor, (sonne of Sychem.

Gen. 48.22.
I (that is, Iacob,) haue giuen vnto thee one portion aboue thy brethren, which I gat out of the hand of the Ammorite by my sword, and by my bow.

Zach. 11.13.
And I tooke the thirtie peeces of siluer, and cast them to the potter in the house of the Lord.

Matth. 27.9.
Then was fulfilled that which was spoken by Ieremie the Prophet, saying, and they tooke thirtie siluer peeces, &c.

CHAP. V.

Of the waies of expounding.

THe manner or waies of interpreting, are according to the places of Scripture, which are to be handled.

Places are either Analogicall and plaine, or Crypticall and darke.

Analogicall places are such as haue an apparent meaning agreeable to the analogie of faith, and plaine at the first view. Concerning these places, receiue this rule:

If the naturall signification of the words of the place propounded, doe agree with the circumstances of the same place, it is the proper meaning of the place. As for example:

Act. 10.43. *To him also giue all the Prophets witnesse, that through his name, all that beleeue in him, shall receiue remission of sinnes.* The signification of the words of this place, is very manifest, to wit, that *Iesus Christ doth giue righteousnesse and euerlasting life to those that doe beleeue in him.* And this sense we doe presently admit without any delay, because wee see that it doth agree with the analogie of faith, and with the holy Scriptures.

We must further know, that euery article and doctrine concerning faith and manners, which is necessarie vnto saluation, is very plainely deliuered in the Scriptures.

Crypticall or hidden places are those, which are difficult and darke for the expounding of them, let this be thy rule and leader.

If the natiue (or naturall) signification of the words doe manifestly disagree with, either the analogie of faith, or very perspicuous places of the Scripture: then the other meaning, which is giuen of the place propounded, is naturall and proper, if it agree with contrary and like places, with the circumstances and words of the place, and with the nature of that thing which is intreated of. As for example 1.Cor. 11.24. *This is my body, which is broken for you.*

The sense that is giuen by some:

This bread is indeed and properly the body of Christ, namely by conuersion. Or, the body of Christ is in, vnder, or with the bread.

The vnfitnesse of this sense.

The * letter or words vsed in this place, beeing retained (or expounded accordingly without any alteration) doth disagree with an article of the faith, *He ascended into heauen*, and with the nature of a Sacrament, which ought to be a * Memoriall of the body of Christ absent. Therefore a new exposition is to bee sought for.

* to wit.

* remembrance.

A new or second sense.

In this place the bread is a signe of my body: by a Metonymy of the subiect for the adiunct.

The fitnesse of this exposition.

First, it agrees with the analogie of faith:

1. *He*

1. *He ascended* truly *into heauen*, that is, he was taken vp out of the earth into heauen locally and visibly. Therefore his bodie is not to be receiued with the mouth at the Communion, but by faith apprehending it in the heauen. 2. *Borne of the Virgin Marie, &c.* Therefore he had a true and naturall bodie, beeing long, broad, thicke, feated and circumscribed in some place. Whereby it appeareth that the bread in the Supper cannot bee properly his very bodie, but onely a signe or pledge thereof.

Secondly, this sense consenteth with the circumstances of the place propounded.

1 *He tooke, he brake.* Here it is not likely that Christ sitting amongst his disciples did take and breake his owne bodie with his hands. Therefore the bread is no more then a signe and seale.

2 *Deliuered (or giuen) for you.* The bread can in no wise be said to be giuen for vs, but the body of Christ: therefore the bread is not properly the bodie, but symbolically or by way of signification.

3 *The Cup is the new Testament* not properly, but by a Metonymie: therefore nothing hindereth, but that a Metonymie may bee as well in these words, *This is my bodie.*

4 Christ himselfe did eate of the bread, but he did not eate himselfe.

5 *Doe yee this in remembrance of mee:* therefore Christ is not corporally present to the mouth, but spiritually to the faith of the heart.

6 *Vntill he come:* therefore Christ is absent in his bodie.

7 Christ said not, *Vnder the forme of bread, or in the bread:* but he said, *This*, that is, *This bread is my bodie.*

Thirdly, this sense accords with the nature of a sacrament: in which we must make a proportion and resemblance betweene the signe and the thing signified: which here can be none, if the bread be properly the bodie.

Fourthly, it agrees with the like places.

Gen. 17.10. *This is my couenant, which ye shall keepe betwixt you and me——*11. *Ye shall circumcise the fore-skin of your flesh, and it shall be a signe of the couenant betweene me and you.*

1. Cor. 10.4. *They dranke of the spirituall Rocke, that followed them: and the Rocke was Christ.*

Rom. 4.11. *He receiued the signe of Circumcision, which might seale the righteousnes of faith.*

Exod. 12.11. *The Lambe is the Lords Passeouer.* Verse 13. *It is a signe of his passing ouer.*

Act. 22.16. *Be baptised and wash away thy sinnes.*

Ioh. 6.35. *And Iesus said vnto them, I am the bread of life: hee that commeth vnto me shall not hunger, and hee that beleeueth in me shall neuer thirst.*

1. Cor. 10.16. *The cup of blessing which wee blesse, is it not the Communion of the blood of Christ? The bread which we breake, is it not the communion of the bodie of Christ?* That is, a signe of the communion.

Fiftly, it agreeth with the lawes of Logicke. For one disparate is not spoken or predicated of another but by a borrowed speech.

Sixtly, it is agreeable to the common custome of speaking. So wee put the *Fasces*, or bundle of rods (vsed to be carried before magistrates) for *gouernment it selfe*: the *sceptre* for the *kingdome*: the *gowne* we put for *peace*: and the *laurell garland* for a *triumph*: as in *Tully*.

Cedant arma togæ, concedat laurea linguæ.

Therefore this other sense is proper.

Now from this fruitfull *Rule* doe arise many consectaries or conclusions necessarie for the vnderstanding of the Scriptures.

Consectarie 1. *The supply of euery word which is wanting, is fitting for the place propounded, if it agree with the analogie (or quire) of faith, and with the circumstances and words of the same place.* As for example.

Eph. 3.1. *For which cause, I Paul the prisoner of Iesus Christ for you Gentiles:* The sentence is defectiue there a supply must be made. And let this be the supply [*I will be an Embassadour*] *for you Gentiles.* This is not fit, because *Paul* was not an Embassadour for the Gentiles, but for Christ. Let another be giuen [*haue bolsted*] *for you Gentiles.* But this seemeth to be something too bold, neither is any such like speech to bee mette with in any part of the Scripture. Therefore the sentence may bee fitly supplied after this manner; *For which cause I Paul am the prisoner of Iesus Christ for you Gentiles.*

The same may be said of the rest.

Defective Speeches.	*Their Supply.*
Esay. 1.13. *I cannot iniquitie.*	*I cannot (beare) iniquitie.*
Luk. 13.9. *And if it beare fruit: if not, then after thou shalt cut it downe.*	*And if it beare fruit (thou shalt let it stand) if not, then after thou shalt cut it downe.*
Exod 4.25. *Then Zippora tooke a sharpe, and cut away the fore-skin of her sonne.*	*Then Zippora tooke a sharpe (knife) and cut, &c.*
2.Sam. 21.16. *Ishi Benob, which of the sonnes of a certain Giant, the weight of whose sword the weight of three hundred sicles of steele: and he girded with a new.*	*Ishi Benob, who (was) of the sonnes of a certaine Giant, the weight of whose sword (or speares head, mucronis) [was the weight of three hundred sickles of steele, and he was girded with a new sword.*
1.Cor. 9.25. *And euery man, that prouoketh masteries, is continent in all things: and they to obtaine a corruptible crowne, but wee for an vncorruptible.*	*And they (are continent) to obtaine a corruptible crowne, &c.*

Exod. 19.4. *You haue seene how I haue carried you vpon Eagles wings.* | *as it were] vpon Eagles wings.*

Confect. 2. *If that other exposition giuen of the place propounded doe change one nowne (or name) for another, then the words of the place contains in them a trope, or borrowed speech.*

Hence arise many cautions concerning sacred tropes.

1 An *Anthropo-pathia* is a sacred Metaphor, whereby those things, that are properly spoken of man, are by a similitude attributed vnto God. Hence it is, that the soule of God is put for his life or essence, Ier. 5.29. *Or shall not my soule be auenged of such a nation as this?* Head is vsed for Prince, or aboue. 1. Cor. 11. 3. *God is the head of Christ.* His face is put for fauour or anger. Psal. 30.7. *Thou didst hide thy face, and I was troubled,* Psal. 34. 16. *The face of the Lord is* *angrie at those that doe euill.* His eyes are vsed for grace and prouidence. Psal. 34. 15. *The eyes of the Lord are vpon the iust.* The apple of his eye signifieth a thing very deare. Zach. 2.8. *He that toucheth you, toucheth the apple of mine eye.* His eares are put for his accepting of mens prayers. His nostrils for indignation. His hands for power and protection. His arme for strength & fortitude. His right hand for authoritie and power. His finger for vertue. His foote for gouernment and might. Psal. 119.3. His smelling for his acceptation of something. Gen. 8.21. *He smelled the sauour of rest.* Repentance is vsed for the alteration of things and actions made by God.

2 A sacramentall Metonymie is that, whereby the name of the adiunct, as also of the helping cause is put for the thing represented in the Sacrament: or, whereby the signe is put for the thing signified, or contrarily. Gen. 2.9. *The tree of life, the tree of the knowledge of good and euill,* that is, the tree which is a signe of these. Gen. 17. 10. 11. *Circumcision is called both the couenant, & the signe of the couenant.* Gen. 22. 14. *Abraham* calleth the name of that place, *The Lord will see or prouide,* that is, it is a signe that the Lord will doe so. Gen. 28. 22. The stone is called *Gods house.* Exod. 12. The Paschall Lambe is the passing ouer. Exod. 17.15. The altar is called, *The Lord is my standard or banner.* Ezek. 48.35. Ierusalem is named, *The Lord is there.* Leuit. 16. The Priest is termed a satisfier. Ioh. 1. Christ is called a Lamb: *Behold the Lamb of God which taketh away the sinnes of the world.* The paschall Lamb is called Christ. 1. Cor. 5.7. *Our Passeouer Christ is sacrificed for vs.* And in the same place Christians are said to bee *vnleauened.* Rom. 3.25. Christ is termed the propitiatorie (ἱλαστήριον) for the couer of the Arke of the couenant. 1. Cor. 10. Christians are said to be *one* bread. And the Rocke is called Christ. Tit. 3.5. Baptisme is named the *washing of the new birth.* 1 Cor. 11. The Cup is called *the new Testament:* and the bread is said to be the body of Christ.

3 The *communication of the properties is a *Synecdoche,* by the which by reason of the personall vnion, that is spoken of the whole person of Christ, which doth properly belong to one of his two natures. Act. 20.28. *To feed the Church of God, which he hath purchased with his owne blood.* Ioh. 3.13. *For no man ascendeth vp to heauen, but hee that hath descended from heauen, the Sonne of man which is in heauen.* 1. Cor. 2.8. *For had they knowne it, they would not haue crucified the Lord of glory.* Ioh. 8. 58. *Iesus said vnto them, Verily, verily I say vnto you, before Abraham was, I am.* Luk. 2.52. *And Iesus increased in wisedome, and in stature, and in fauour with God and man.*

*Communicatio idiomatum.

This communication of the properties hath place onely in the *concrete,* and not in the *abstract. Concrete* is the name of the *whole person, as God, Man, Christ,* &c. *Abstract* is a name of *either* of the *two natures* considered apart, as the *Godhead, Manhood.*

4 Things spoken of God, which carrie with them the shew of euill, must bee vnderstood in regard of his operatiue or working permission. Neh. 9. 37. *And it yeeldeth much fruit vnto the Kings, whome thou hast set ouer vs because of our sinnes: and they haue dominion ouer our bodies, and ouer our cattell at their pleasure, and wee are in great affliction.* Isa. 19. 14. *The Lord hath mingled among them the spirit of errour: and they haue caused Aegypt to erre in euery worke thereof.* Exod. 4.9. and 11. 14. *God doth harden the heart of Pharaoh.* Deut. 2.38. *The Lord thy God hath hardened his spirit, and made his heart obstinate, because he would deliuer him into thine hand, as appeareth this day.* Iosh. 11.20. *It came of the Lord, that their hearts was hardened, that they might come against Israel in battell, to the end that they should destroy them vtterly, and shew them no mercie, but bring them to nought.* 1. Sa. 2.25. *They hearkned not to the voice of their father, because the Lord meant to destroy them.* 2. Chro. 22.7. *The destruction of Ahaziah came from God.* Psal. 105.25. *He turned their heart to hate his people, and to worke craftily against his seruants.* Rom. 1. 28. *God deliuered them vp to a reprobate minde.* 2. Thess. 2. 11. *God will send them strong delusions, that they may beleeue lies.* Ezek. 14. 9. *And when that Prophet shall be inticed to speake a prophecy, I the Lord will intice that prophet, and stretching out mine hand against him, I will destroy him out of the middest of my people.*

5 Things spoken (*completiue*) as if they were alreadie finished, if they be not as yet finished, they are to be vnderstood (*inchoatiue*) as being begun, and in the way to be fulfilled. Gen. 5.32. *And when Noah was fiue hundred yeeres old, he begat Shem, Ham, and Iapheth,* that is, he began to beget them. Gen. 11.26. *Terah liued seuentie yeares, when hee begat Abram, Nahor, and Haran.* 1. King. 6.2.37. Psal. 119.8. *I will obserue thy statutes, doe not forsake me.* It is to

to be vnderstood of his endeauour to doe so, as in Phil. 3. 12. *Not as though I had alreadie attained to it, or were alreadie perfect: but I follow on, if that I may comprehend that for whose sake also I am comprehended of Iesus Christ.* Vers. 15. *Let vs therefore as many as be perfect, be thus minded.* Luk. 1.6. *And they were both iust in the sight of God, walking in all his commandements and ordinances without blame.*

6 Morall commaundements or lawes vnder one sinne by name expressed, doe signifie and meane all the sinnes of that kinde, their causes, occasions, and allurements to them, and command the contrarie vertues. For so Christ expounded morall lawes, Matth. 5.2. to the end of the chapter. 1. Ioh. 3.15. *He that hateth his brother is a manslayer.*

7 Threats and promises are to bee vnderstood with their conditions. Those are to bee conceiued with the condition of faith and repentance: and these, specially if they be corporall, with the exception of chastisement and the crosse. Ezech. 33.14. *When I shall say vnto the wicked, Thou shalt die the death: if hee turne from his sinne, and doe that which is lawfull and right,* — 15. *he shall surely liue, and not die.* Reuel. 21.18. *But the fearefull and vnbeleeuers, &c. shall haue their portion in the lake, which burneth with fire and brimstone, which is the second death.* But in the sixt verse he annexeth a promise, saying, *I will giue vnto him that is athirst of the well of the water of life freely.* Ion. 3.4. *Yet 40. daies, and Ninive shall bee subuerted.* By those things which follow it appeareth that a condition is to be vnderstood. Ier. 18.9. 10.

Like to these there are particular examples. Esa. 38.1. of *Hezechiah: Giue commandements to thy family, for thou shalt shortly die, and shalt not liue:* The condition of Gods will is to be vnderstood. Gen. 20.3. The Lord saith to *Abimelech,* because hee had taken *Abrahams* wife to himselfe: *Behold, thou shalt die for the woman which thou hast taken,* except, *vnlesse* thou *restore her.* Hence arose the distinction in the schooles of the *Signifying will, and the will of Gods good-pleasure. The will of good-pleasure is that, whereby God doth will something absolutely and simply without any condition, as the creation and regiment of the world, and the sending of his Sonne. The signifying will is that, wherby he willeth some things for some other thing and with condition, and so we say, because that the condition annexed is a signe of the will, that God doth so will.

*Signi. Beneplacii.

8 A superlatiue or exclusiue speech vsed of one person, doth not exclude the other persons of the Deitie, but only creatures and fained gods: to which the true God, whether in one person or in moe, is opposed. Ioh. 17.3. *This is life eternall to know thee to bee the only true God, and Iesus Christ whom thou hast sent.* He calleth the Father the onely true God, that he might oppose him to all false gods. Rom. 16. 27. *To the onely wise God be glorie by Iesus Christ,* 1. Tim. 1.17. Ioh. 10.29. *The Father is greater then all:* not then the rest of the persons, but than the creatures. Mark. 13.32. *The Father alon: knoweth the day of iudgement.* All the outward workes of the Trinitie, and all attributes are to bee vnderstood inclusiuely, that is, without exception of any of the persons.

9 When God is considered absolutely, or by himselfe, the three persons are comprehended: when the word (God) is conferred or set with a person of the Trinitie, it signifieth the Father. 2. Cor. 13.13. *The grace of our Lord Iesus Christ, and the loue of God, and the fellowship of the holy Ghost be with you all.*

10 A generall word is taken specially, and so on the contrarie; as *All* (saith *August. l. 6. cont. Iulian. ca. 12.*) for *Many,* and *Many* for *All,* are oftētimes vsed in the Scriptures. Gen. 33. 11. *God hath had mercie on mee, therefore I haue all things,* Ier. 8.6. *All are turned to their owne race,* that is, *the greater part.* Matth. 21.26 *All men counted Iohn as a Prophet,* that is, the most. Phil. 2. 21. *All seeke their owne things, and not the things of Christ.* Deut. 28.64. *And God shall scatter thee among all people,* that is, many. 1. King. 22, 18. *And all the Israelites stoned him,* that is, all that were present. Exod. 9.6 *All the liuing creatures of AEgypt died.* Ierem. 26.9. *Then was gathered together all the people, against Ieremie in the house of the Lord,* that is, *all wicked people.* Math. 4.23. *Healing euery disease,* to wit, that was offered to him. Ioh. 14.13. *Whatsoeuer ye shall aske the Father in my name,* that is, whatsoeuer ye shall aske according to his word. 1. Cor. 6.12. *All things are lawfull for me,* that is, all (*adiaphora*) things that are indifferent and not simply euill.

Nothing is put for *little* or *small,* Ioh. 18.20. *I haue spoken nothing in secret,* that is *little,* Act. 27. 33.

None is vsed for *few,* Ier. 8.6. *There is none that repenteth of his wickednesse,* that is, but a *few.* 1. Cor. 2.8. *Which wisedome none of the rulers of this world knew,* that is, *very few.*

Alwaies is taken for *often* or *long.* Prou. 13. 10. *Amongst the proud there is alwaies contention,* that is, *often* Luk. 18.1. *He spake vnto them a parable that they ought to pray alway.* Luk. 24. 53. *And they were alwaies in the Temple lauding and praising of God.* Ioh. 18.29. *I alway taught in the Synagogue, and in the Temple.*

Eternall is vsed for a *long time* agreeing with the matter in hand. Gen. 17.8. *All the land of Canaan is giuen vnto Abraham for an euerlasting possession.* Leuit. 25.46. *Ye shall vse their labours for euer.* Deut. 15.17. *If thy seruant be thy brother an Hebrew, and will not goe from thee, then shalt thou take an aule, and pierce his eare through against the doore, and he shall be thy seruant for euer, in aeternum.* 1. Chron. 15. 2. *God hath chosen the Leuites, that they might minister for euer vnto him.* Esa. 34.6. *And beasts shall possesse Idumea and Bozra eternally.* Dan. 2.4. *O King liue for euer.* Ier. 25.9. *I will make Iudea*

and

* irata.

* Ioase.

and the regions bordering vpon it an amazement, a hissing, and a perpetuall desolation.

[a] *Euery where* is vsed for *here and there, without respect of place*, Mark. 16. 20. *And they went out and preached euery where, the Lord co-working.* Act. 17. 30. *The Lord admonisheth all men euery where to repent.*

[a] Vbiq; passiue.

[b] *Not* is restrained to some speciall matter. Psal. 7. 4. *Iniquitie is not in mine hands*, that is, *in my cause* against the complices of *Saul*. Ioh. 9. 3. *Neither haue his parents sinned*, that is, that this man should be borne blind for their sinnes: *I will haue mercie, not sacrifice. Not* is put for *seldome, scarsely, or hardly*. 1. King. 15. 5. *Dauid declined not from any of the things which the Lord had commanded vnto him, sauing in the matter of Vriah*, that is, *seldome*. Luk. 2. 37. *She was a widow, and went not out of the Temple.*

[b] Non. Math. 9. 13.

Math. 9. 13.

Consect. 3. *Grammaticall and Rhetoricall proprieties of words signifie diuersly with those words: As,*

[c] *Ellipsis* signifieth either breuitie, or the swiftnesse of the affections. Gen. 11. 4. *Let vs build vs a citie and a tower, whose top* [may reach] *vnto heauen, that wee may get vs a name.* Act. 5. 39. *But if it be of God, ye cannot destroy it,* [ac nescio, *and I know not*] *whether ye shalbe found fighters also with God.* Psal. 6. *And thou O Lord how long?* Exod. 22. 20. *He that sacrificeth to strange gods, let him be destroyed as a thing execrable: sauing him* [who sacrificeth] *to Iehouah.* Gen. 3. 22. *Now therfore* [we must looke] *lest that stretching out his hand, he take of the tree of life.* 1. Chro. 4. 10. *If thou wilt blesse me effectually* [I will doe this or that] *If thou vexe the fatherlesse child* [I will vexe thee.] Exod. 22. 23.

[c] That is, when one or more words are wanting.

The *Enallage* of the preterperfect tense, whereby the time past is put for the time to come, signifieth in the oracles of the Prophets the certentie of the thing that is to come. Gen. 20. 3. *Thou art dead because of the woman*, that is, *thou shalt die*. Isai. 9. 6. *Vnto vs a child is borne, vnto vs a sonne is giuen.* Isa. 21. 9. *It is fallen, it is fallen, Babylon, &c.*

[d] When some words abound

A [d] *Pleonasme*, which is manifold, when it is of the substantiue repeated in the same case, it doth signifie, 1. A force and [e] emphasis. Psal. 133. 2. *As the ointment which descended vnto the beard, The beard of Aaron.* Luk. 6. 46. *Why call ye me Lord, Lord?* 2. A multitude. Gen. 32. 16. *Hee gaue into the hands of his seruants droues, droues*, that is, many droues. Ioel. 3. 14. *Troupes, troupes in the valley of concision*, that is, many troupes or multitudes. 3. Distribution, *At the gate and gate*, 1. Chron. 26. 13. that is, in euery gate. Leuit. 17. 3. *A man and a man*, that is, euery man. 2. Chron. 19. 5. *Thou shalt appoint Iudges in a citie and in a citie*, that is, in euery citie. 4. Diuersitie and varietie. Psal. 12. *They speake with an heart, and an heart*, that is, with diuers or a double heart. Prou. 20. 10. *A weight and a weight are abominable vnto the Lord.*

[e] It is when words signifie more then they shew for or seeme.

There is a Pleonasme of the Substantiue when one is gouerned of another. 1. In the singular number it is very significant and argues certentie. Exod. 31. 15. *On the seuenth day is the Sabbath of Sabbath.* Mich. 2. 4. *And they shall lament the lamentation of lamentation.* 2. In the plurall number it signifieth *Excellencie*. Psal. 136. 2. *The God of Gods*, that is, *the most high God.* Dan. 3. *The King of Kings.* Eccles. 1. 2. *Vanitie of vanities. A Song of Songs. A Seruant of Seruants.*

B The Pleonasme of the Adiectiue, & sometimes also of the Substantiue repeated, signifieth exaggeration or increasing. Ier. 24. 3. *I see good figges, good.* Esa. 6. 3. *Holy, holy, holy the Lord God of hosts.* Exod. 34. 6. *The Lord passing before his face cried, Iehouah, Iehouah, the strong God.* Ier. 7. 4. *Trust not in lying words, saying, the temple of the Lord, the temple of the Lord, &c.* Ier. 22. 29. *O earth, earth, earth, heare the word of the Lord.* Ezek. 21. 28. *Say thou, the Sword, the sword is drawne, and furbished for the slaughter.* Prou. 6. 10.

The Pleonasme of the Verbe doth either make the speech more emphaticall and significant, or els signifieth and sheweth vehemencie, or certenty, or speedinesse. Gen. 2. 17. *In dying thou shalt die.* Esa. 50. 2. *Is mine hand shortened in shortening?* Esa. 56. 3. *By separating God hath separated me from his people.* Psal. 50. 21. *Thou thinkest me by beeing to be like thee.* Psal. 109. 10. *Let his children in wandering bee wanderers* (or vagabonds) *and let them begge:* C Ier. 12. 16. *And it shall come to passe if in learning they shal learne the waies of my people, &c.* 2 Kin. 8. 10. Prou. 27. 23. Exod. 13. 17. Isa. 6. 9. Isa. 55. 2. 2. King. 5 11. Gen. 46. 4. 2. Sam. 15. 30. Ier. 23. 39.

The Pleonasme of the Coniunction sometimes argueth earnestnesse. Ezc. 13. 10. *Therefore, therefore because they haue made my people to erre.*

Wherefore a [f] Coniunction doubled (otherwise then it is in Latine) increaseth the deniall. Exod. 14. 11. *Hast thou brought vs to die in the wilderneſſe, is it because there were No No graues in AEgypt?* that is, *None at all*: Math. 13. 14. *By seeing ye shall see, and shall Not Not* (οὐ μὴ) *perceiue.* D

[f] Coniunction.

The Pleonasme of the sentence signifieth first, distribution. Ezec. 46. 21. *A court was in the corner of the court: a court was in the corner of the court: a court was in the corner of the court*; that is, *in euery corner of the court there was one court.* Secondly, it makes an emphasis. Exod. 12. 50. *The Israelites did as Moses and Aaron commanded, so did they.* Psal. 145. 18. *The Lord is neere vnto all that call vpon him: to all that call vpon him in truth.* Psal. 124. 1. *Vnlesse the Lord had beene on our side may Israel now say: vnlesse the Lord had beene on our side.* Thirdly, the repetition of the sentence, which is done in other words, is for exposition sake. 2. King 20. 3. *I beseech thee, O Lord, remember now how I haue walked before thee in truth and with a perfect heart,*

heart, and haue done that which is good in thy sight. Psal. 6. 9. 10. *The Lord hath heard the voice of my weeping, the Lord hath heard my prayer: the Lord hath receiued my supplication.* Esa. 3. 9. *They haue declared their sinne, and haue not hidden it:* Ioh. 1. 3. *All things were made by him, and without him nothing was made.*

[g] They inlarge the sense.

All tropes are [g] emphaticall, and besides delight and ornament they doe alsso afford matter for the nourishment of faith: as when *Christ* is put for a *Christian man*, or for the *Church* of God. Math. 25. 35. 1. Cor. 12. *As the bodie is one, and hath many members: and all the members of one bodie, though they be many, are yet but one bodie: so also Christ*, that is, *The Church.* Act. 9. 4. This trope doth comfort a faithfull soule, and nourish faith.

[h] It is when the contrarie to that which is spoken is meant, it is vsed in flouting sometimes.

An [h] Ironie signifieth a iust reprehension of sinne. Iudg. 10. 14. *And the Lord said to the children of Israel: Goe ye, and crie out to your gods, whom ye haue chosē, let the same you in the time of trouble.* Mark. 7. 9. *And he said vnto them, surely: Well, ye abrogate the commandement of God, and obserue your owne traditions.* 1. King. 22. 15. *The King said vnto him, Michaiah, shall we goe against Ramoth Gilead to battell? or shall we not? gainst Ramoth Gilead to battell? or shall we not? and he answered, Goe vp and prosper: doubtlesse the Lord shall deliuer it into the hand of the King.* 1. King. 18. 27. *And at noone Eliah mocked them, and said, Crie aloud, for he is a God: either he talketh, or purſueth his enemies, or is in his iourney: or it may be he ſlepeth, and muſt be awaked.* 1. Cor. 4. 8. *Now are ye full, now are ye enriched, without vs ye haue gotten a kingdome.*

Figures of a word in the repetition of a word or sound, haue for the most part an emphasis in them. Psal. 66. 7. *Let God, euen our God blesse vs.* Isa. 48. 11. *For mine owne sake for mine owne sake will I do it.* Ioh. 1. 51. *Verily, verily I say vnto you.* Psal. 67. 6. *Too people shall praise thee, O God, all the people shall praise thee.* In the 136. Psalm, there is a repetition made in euery verse for this cause.

An Interrogation signifieth, 1. an earnest affirmation, or asseueration. Gen. 4. 7. *Is there not remission, if thou shalt doe well?* Ioh. 10. 13. *Is not this written in the booke of the iust?* Ioh. 4. 35. *Doe ye not say that it is yet foure moneths to harueſt?* Ioh. 1. 9. Gen. 37. 13. 1. King. 20. 27. Mark. 12. 24. Ioh. 6. 7. Secondly, it signifieth a denial: Gen. 18. 4. *Shall any word be hard vnto God?* Rom. 3. 3. *Shall their incredulity make the faith of God of none effect?* Matth. 12. 26. *If Satan shall vanquiſh Satan, how shall his kingdome continue?* 3. It signifies a forbidding. Psal. 79. 10. *Helpe vs, O God, why shall the Gentiles say, where is their God?* 2. Sam. 2. 22. *And Abner said to Asahel, depart from mee: wherefore should I smite thee to the ground?* 4. It argueth sundry affections, as admiration, compassion, complaining, & finding of fault. Psal. 8. 10. *O Lord, how admirable is thy name in all the earth!* Isa. 1. 21. *How is the faithfull citie become an Harlot!* Psal. 22. *My God, my God, why haſt thou forsaken me?*

A Concession (or yeelding) signifieth a deniall and reprehension. 2. Cor. 12. 16. *But be it, that I charged you not, but because I was craftie, I tooke you with guile.* 17. *Did I pill you by any of them whom I sent?*

Consect. 4. *If the Opposition of vnlike places shall be taught to be, either not of the same matter, but of name onely, or not according to the same part, or not in the same respect, or not in the same manner, or not at the same time, a reconciliation or agreement is made.*

Examples.

Psal. 7. 8.	Esa. 64 6.
B *Iudge me, O Lord, according to my righteousnesse.*	*We haue all beene as an vncleane thing, and all our righteousnesse is as filthie clouts.*

The Reconciliation.

It appeareth by the scope and circumstances of both the places, that this contradiction is not in the same respect. Distinguish therefore. There is one righteousnesse of the cause or action; and an other of the person: the first place speaketh of the former: and the second of the latter.

Matth. 10. 10.	Mark. 6. 8. 9.
C *Nor a scrip for the iourney, neither two coates, neither shooes, nor a staffe.*	*And commanded them, to take nothing for their iourney, saue a staffe onely, neither scrip, nor bread, nor money in their girdles, but that they should be shod with sandals.*

The Reconciliation.

D Distinguish the respects. *Matthew* meaneth such a staffe, as may be a burthen to the bearers thereof. *Marke* vnderstandeth such a one, as may sustaine and ease those that trauell; such a one as *Iacob* vsed, Gen. 32. 10. Moreouer, the shooes that *Matthew* mentioneth are new, such as are with care and diligence prepared for to trauell in. The sandals in *Marke* are not new, but such as are daily worne on the feete.

From this fourth Consectarie many Prouisoes or Cautions arise meete to be obserued in thereconciling of places.

1 The holy Writers speaking of things and persons, that are past, doe anticipate, that is, they speake of them according to the custome of that place and time, in which they wrote Gen. 12. 8. *Afterward removing thence vnto a mountaine East-ward from Bethel.* The place was so called in the daies of *Moses*: but in *Abrahams* time it was not called *Bethel* but *Luz*. Gen. 28. 19. Gen. 12. 1. *Abraham went vp out of AEgypt — towards the South*, not in respect of AEgypt, but of that place wherin *Moses* was. 1. Pet. 3. 19. *Christ in his spirit preached*

preached to them that are in prison. They are said to be in prison in regard of the time, in which *Peter* wrote this Epistle, & not of that wherein *Noah* liued. Psal. 105. 15. *Touch not mine annointed. Abraham, Isaac,* and *Iacob* are said to be annointed in respect of the manner and fashion of the time wherein *Dauid* liued. For they had no externall annointing.

2 Allegories are to bee expounded according to the scope or intent of the place. So *Chrysostome* saith vpon the 8. of Matth. *Parables must not bee expounded according to the letter, least many absurdities doe follow. August.* vpon the 8 Psalme speaketh on this sort: *In euery allegorie this rule is to be retained, that that be considered according to the purpose of the present place, which is there spoken of vnder a similitude.*

3 Places and persons in the Scriptures haue very often two names: *Gideon* was called *Ierubbaal,* Iudg 6. 32. and also *Ierubbesheth,* 2. Sam. 11. 21. *Abimelech,* 1. Sam. 21. 3. and *Ahiathar,* Mark. 2. 26. *Salomon,* 1. Sam. 12. 24. and *Iedidiah,* 25. *Zimri,* 1. Chro. 2. 6. and *Zabdi,* Ios. 7. 1. *Hazariah,* 2. Chro. 22. 6. and *Ahaziah,* 1. Chro. 3. 11. and *Iehoachaz,* 2. Chro. 21. 17. *Iehoiakin,* 1. Chro. 3. 15. and *Iehoachaz,* 2. King. 23. 30. and also *Shallum,* Ier. 22. 11. *Iehoiachin,* 2. King. 24. 6. and *Iechoniah,* 1. Chro. 3. 16. and *Coniah,* Ier. 22. 24. *Mephibosheth,* 2. Sam. 4 and *Merribbaal,* 1. Chro. 8. 34. *Ahumadab,* 1. Chro. 10. 2. and *Ishui,* 1. Sam. 14. 49. *Elnathan* and *Iachim.* 2. King 23. 24. *Ozias* and *Azarias,* 2. King. 15. 1. 2. Chro. 26. 1. *Hester, Edissa,* Hest. 2. 7. *Simon, Peter,* Iob. 1. 42. and *Cephas,* and *Bariona: Ioses,* and *Barnabas,* Act. 4 36. *Saul* and *Paul,* Act. 13. 6. 8. *Matthew* and *Leui, Hierusalem* is called *Iebus* and *Salem.*

Moreouer, the name, which is indeed one, receiueth many times changes and differences. As *Salmon;* Ruth. 4 21. is called *Salma,* 1. Chro. 2. 11. *Abigal.* 2. Sam. 17. 25. is named *Abigail,* 1. Chro. 2. 16. *Tiglath-pilezer,* 2. King. 15. 29. is tearmed *Tilgath-pilnezer,* 1. Chro. 5. 6. *Aram,* Matth. 1. 3. is the same with *Ram,* 1. Chro. 2. 9.

Againe, on the contrarie, distinct persons, and diuers places haue one name: Mat. 1. 11. *Iosiah begat Iechoniah and his brethren about the time they were carried away into Babylon.* 12. *And after they were carried away into Babylon Iechoniah begat Salathiel.* Here now, because *Iechoniah,* doth both finish the * second *tesseradecade,* and begin the third, one of them wil be wanting to one of those tesseradecads, vnlesse wee say that there were two *Iechoniases* both father and sonne. *Succoth* is a name of three places. The first in AEgypt, Exod. 12, 37. The second in the tribe of *Gad,* Ios. 13. 27. The third in the tribe of *Manasses,* 1. King. 7. 46.

4 In sacred accounts, by reason of the wickednesse of the Prince, either his name, or the number of yeares, in which hee reigned wickedly, are omitted and left out. 1. Sam. 13. 1. *Saul* reigned *two yeares ouer Israel;* that is, lawfully, or as *Lyra* speaketh, * rightly; but otherwaies he reigned longer. Matth. 1. 8. *Ioram begat Ozias.* Here three are left out for their wickednesse; to wit, *Ahaziah, Ioas,* and *Amaziah.*

5 The time spoken of is taken either * compleatly, or vncompleatly: and the parts thereof are vnderstood either inclusiuely or exclusiuely: As, 1. King. 15. 9. *And in the twentieth yeare of Ieroboam Asa raigned ouer Iudah.*

1. King. 15. 25. *Nadab the sonne of Ieroboam [began to reigne ouer Israel the second yeare] of Asa King of Iudah: and reigned ouer Israel [two yeares.]*

1. King. 15. 28. *Euen in the third yeare of Asa king of Iudah] did Baasha slay Nadab, and reigned in his stead.*

The Reconcilement.

Nadab, who began to reigne in the second yeare of *Asa* might reigne 2. yeares, although *Baasha* succeeded him in the third yeare of *Asa;* because the last yeares of the Kings of Israel and Iudah are not fully expired, but some of them (as in this place) doe scarcely containe moneths in them: the rest of the yeares beeing put compleatly.

Math. 17. 1. *And the first day after Iesus tooke Peter, and Iames, and Iohn his brother, and brought them vp vnto an high mount aside.*

Luk. 9. 28. *And it came to passe about an eight daies after, that hauing taken to him Peter, & Iames, and Iohn, he went vp into a mount aside.*

The Reconcilement.

Matthew puts exclusiuely onely the daies that were betweene, which were altogether accomplished, *Luke* puts in the reckening the two outermost daies also.

The parts of some are put sometimes inclusiuely, and sometimes exclusiuely. 1. That the number may bee more perfect. *August.* saith, qu. 47 on Exod. *In a perfect number oftentimes that, which is either wanting or abounding, is not counted.* Iud. 12. 26. *Israel dwelt in Hesebon and Aroer and their townes three hundred yeares.* These yeares are to bee reckoned from the departure of the Israelites out of AEgypt, after this manner. The time of their abode in the wildernesse was 40. yeares. The time of the gouernment of *Iosua* was 17. yeares of *Othoniel,* 40. yeares. Iudg. 3. 11. Of *Ehud* and *Samgar,* 80. yeares. Iudg. 3. 30. of *Barak,* 40. yeares. Iudg. 5. 31. of *Gideon,* 40. yeares. Iudg. 8. 28. of *Abimelech,* 3. yeares. Iudg. 9. 22. of *Tolah,* 23. yeares, Iudg. 10. 2. of *Iair,* 22. yeares. Iudg. 10. 3. The whole in all is, 305. yeares. Here therefore the fiue odde yeares are not named; it may bee because this euen number of three hundred is fitter both for the computation and the speech. 2. For breuity sake, Iudg. 20. 46. *There were slaine of the Beniamites twenty fiue thousand.* Here an hundred are not counted, as appeareth, vers. 35. *The Israelites slew that day of the tribe of Beniamin, fiue and twenty thousand and a hundred men.*

5. The King beeing hindred either with forraine warre, or with olde age, or by reason of some disease, doth whiles he yet liueth appoint his sonne to bee King in his stead: and therefore with the computation of the yeares of father and sonne raigning at one time, the yeares of the raigne are reckoned sometimes ioynly, and sometimes apart.

2. King. 1. 17. *Ahaziah died, and Iehoram raigned in his stead [in the second yeare of Iehoram the sonne of Iehosaphat] King of Iudah.*

2. King. 3. 1. *Iehoram the sonne of Ahab raigned ouer [eighteenth yeare of Iehosaphat King. 3. 1. 6. In the [first yeare of Iehoram the sonne of Ahab] Iehoram the sonne of Iehosaphat, began to raigne, & raigned eight yeares.*

The Reconciliation.

Iehosaphat determining in the 17. yeare of his raigne, to helo King *Ahab* against the Syrians, appointeth his sonne *Ioram* to be Viceroy. In the eighteenth yere of his own reigne, & in the second of his sonne, *Ioram* the sonne of *Ahab* raigned. Afterwards in the fift yeare of this *Ioram* the sonne of *Ahab, Iehosaphat* beeing stricken in age, confirmeth his kingdome to his sonne *Ioram,* who is said to haue reigned eight yeares, foure whilest his father was aliue, and foure alone by himselfe, after the death of his father.

2. King. 15. 30. *And Hoshea the sonne of Elah wrought treason against Pekah the sonne of Remaliah, and smote him, and slew him, and reigned in his roome [in the 20. yeare of Iotham] the sonne of Vzziah.*

2. King. 15. 33. 30. *Iotham the sonne of Vzziah was 25. yeares olde when he began to raigne [and he raigned sixteen yeares] in Ierusalem.*

The Reconciliation.

Hee raigned 16. yeares alone after his fathers death: he raigned also 20. with his father: for hee gouerned the kingdome for his father, who was diseased with leprosie.

6. The East-countrey men do diuerly distinguish their artificiall day, both into 12. equall houres (commonly called planetary houres) and into quadrants, hauing their name of the houre going next before. *Beroald. Chronol.*

The Easterne mens accounting:

1 2 3 6 9

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.

The minutes of our accounting: 7. 8. 9. 10. 11. 12. 1. 2. 3. 4. 5. 6.

Dan. 9. 25. *And it was [the 9. houre] when they cryed.*

Ioh. 19. 14. *And it was the preparation of the Passeouer, [and about the 6. houre,] and hee said vnto the Iewes, Behold your King.*

The Reconciliation.

The opposition is not in the same respect, therefore distinguish the manner of accompting the houres of the day, and then it will appeare that Christ might bee crucified at the third houre, and about the sixt.

7. The letter number is to be counted vnder the greater and the more compleate. Iud. 3. 11. *The land had rest forty yeares when Othoniel died.* Vnder this number are all the yeares comprehended from the death of *Iosua,* to the death of *Othoniel,* as also the 8. yeares of seruitude vnder the Syrians. Iudg. 3. 30. *The land had rest 80. yeares.* Here from the death of *Othoniel* are numbred also the yeares of *Ehud* & *Samgar.* For *Ehud* could not be Iudge 80. yeares: for when 18. yeares are expired, he with the time of warre run out. The like we meete with, Iod. 5. 31. and 13. 28. and 9. 22. and 10. 2. 3. and 12. 26. Where, in the three hundred yeares are included the forty yeares of their wandring in the desert.

8. Education or *Nurture,* is either naturall, or legall. Naturall is by generation: legall is by adoption, testified by education and bringing vp, and by succession in the kingdome, & in * *Leuiration* by the law of redemption.

2. Sam. 21. 8. *And the King tooke the two sonnes of Michal the daughter of Saul, whome shee bare to Adriel the sonne of Barzillai the Mehalobite.*

1. Sam. 18. 19. *When Merab Saul's daughter should haue beene giuen to Dauid, shee was giuen vnto Adriel a Mahalobite to wife.*

The Reconciliation.

They are the naturall sonnes of *Merab,* and the legall sonnes of *Michal;* and therefore (*to beare*) doth onely signifie to bring vp, to feede and to nourish. For thus the sonnes of *Machir,* Gen. 50. 23. are said to be *borne* (*nati*) *on Ioseph's knees,* that is, brought vp.

Mat. 1. 12. *Iechonias begat Salathiel.*

Luk. 3. 27. *Salathiel the sonne of Neri.*

That is, the second fourteenth generation, mentioned in Mat. 1. 17. in which place three fourteene generations are set downe.

* Deiure, according to law or equitie.

* That is, as fully finished, or as but in the finishing.

* To vnderstand this, reade Deu. 25. 5.

The Reconciliation.

Salathiel was the sonne of *Neri* by nature: and the sonne of *Iechonias* legally in regard of succession in the same kingdome. After this manner *Zedekias* is the brother of *Iecnias* or *Iehoiakin*. 2. Chron. 36. 10. and vncle, 2. King. 24. 17. and sonne, 1. Chron. 3. 16. His brother by generation, and his sonne by the right of succession. On this manner *Matthew* & *Luke* are reconciled in the genealogie of Christ. For the one followes the naturall order, as *Luke*, and the other the legall.

Confect. 5. *When the naturall sense of the place (propounded) is giuen by the fore-said helpes, a figuratiue sense is word signifying diuers things (ὁμώνυμον) shall be giuen, which is fitting to the place.*

Thus the significations of *Vau* the preface or copulatiue are (as *Reuerius* hath obserued in his Hebrew Grammer) distinguished according to the diuersity of the places. It signifieth, I. *Et*, Ila. 9. 10. Gen. 42. 10. II. *Quia*, Ila. 53. 11. III. *Quia*, Ila. 9. 11. Psalm. 73. 16. IV. 1. 16. Ila. 9. 19. 1. Sam. 7. 10. V. *Idcirco*, Prou. 1. 18. VI. *Vel*, Psal. 18. 39. Ila. 24. 20. VII. *Sicuti*, Ila. 10. 18. & 30. 32. VIII. *Etiamsi*, & *Quod*, Neh. 9. 19. IX. *Atque*, Psal. 73. 26. & 89. 6. X. *Postea quam*, Ila. 16. 12. Gen. 3. 3. XI. *Autem*, Ila. 1. 22. Neh. 2. 9. XII. *Etiam*, 2. Reg. 8. XIII. *Nam*, Ila. 37. 12. XIV. *Hinc*, Psal. 23. 3. Dan. 7. 1. XV. 1. *Quia, quod, siquidem*. 3. XVI. *Quia*, *Quum*. Psal. 27. XVII. *Nisi*, Ila. 49. 6. XVIII. *Quamvis*, Ier. 51. 58. XIX. *Inquam*, Ila. 55. 1. XX. *Vtpote*, Psal. 105. 22. XXI. *Atqui*, &c. Prou. 3. 4. XXII. *Et vel*, Ila. 58. 7. & XXIII. *Etenim*, & *Vel*, Psal. 119. 92. XXIV. *Imo*, Psal. 119. 28. XXV. *Nunquam*, Psal. 72. 16. XXVI. *Verum*, Psal. 73. 2. XXVII. *Etsi enim*, Iob 19. 26. XXVIII. *Autem*, Psal. 139. 7. XXIX. *Quid, obq*, Psalm. 139. 14. XXX. *Et vero*, Psal. 139. 17. XXXI. *Tum*, Neh. 12. 27. XXXII. *Similiter*, Ier. 50. 43. XXXIII. *Si sic*, 2. Reg. 5. 19. XXXIV. *Nec*, Ila. 41. 28. XXXV. *Interim*, Prou. 17. 23. XXXVI. *Vel cum*, Prou. 3. 28. XXXVII. *Quod*, Gen. 47. 6.

Thus it appeareth that (*Berach*) signifieth contrary things, as *to bless* and *to curse*, Iud. 5. 1. King. 21. 10. and 11. 2. 9.

To conclude, hence it is euident, that (*Hubal*) Gen. 4. 26. doth not signifie *Prophaned*, but *Began*. Reason 1. When *Chalal* Signifieth so prophane, it ought to bee ioyned with a nowne, and to gouerne it; but here it doth immediately follow *Kara*, a verb infinitiue. Reason 2. Amongst many causes of the *Deluge*, *Moses* reckoneth not the prophanation of Gods worship, which notwithstanding should haue beene chiefly noted, if so be the same had raigned among the people of God.

Confect. 6. *If a word giuen in the Bible, whether it be an Hebrew word or a Greeke, if first it doe agree with Grammaticall construction, and with other approued copies: if also it doe agree verily vnto the sense with the circumstances and skope of the place: & with the analogie of faith, it is proper and natural.*

I lay downe this rule, not because I thinke that the Hebrew and Greeke text is in all places corrupted, through the malice of the Iewes, as *Cardinal* doth wickedly calumniate, and after him all Papists, but that the diuers readings, which in some places haue crept in, either by reason of the vnskilfulnesse of negligence and ouer-light of the Notaries, might bee cleared and determined. As, Psal. 22. 16. In ordinary copies the words run thus, *Caari*, that is, *As a Lion my hands and my feete*, in other copies the reading is diuers, after this manner: *Caarv*, (*They haue digged or pierced*) *my hands and my feete*. Now the rule propounded, doth teach that this latter reading is to be followed. For it agreeth, 1. with Grammaticall construction: 2. with the circumstances of the Psalmes: 3. with some ancient copies: yea euē by the testimony of the Iewes.

CHAP. VI.

Of the right building of the word.

1. HItherto we haue spoken of Interpreting of the word. We are now to addise to speake of the right framing or diuine building of it.

Right cutting of the word is that, whereby the word is made fit to edifie the people of God. 2. Tim. 2. 15. *Studie to shew thy selfe approued vnto God, a workeman that need not to be ashamed, diuiding (or* * *cutting) the word of truth aright.* It is a metaphor taken from the *Iewes*, who might not cut the members of the sacrifices without due consideration. Isa. 30. 4. *The Lord hath giuen vnto me the tongue of the learned, that I might know to minister a word in due season to him that is weary.* The parts thereof are two: Resolution or partition, and Application.

* *Resolution* is that, whereby the place propounded is, as a weauers web, resolued (or vnwouen and vnfolded) into seuerall doctrines. Act. 18. 28. *Mightily hee confuted the Iewes, shewing vnto them by the Scriptures, that Iesus was that Christ.*

Resolution is either Notation, or Collection.

Notation is, when as the doctrine is expressed in the place propounded. Rom. 3. 9. *We haue already proued that all, both Iewes and Gentiles, are vnder sinne.* 10. *As it is written, There is none righteous, no not one.* 11. *There is none that vnderstandeth, none that seeketh God.* 12. *All are gone out of the way: they haue beene made altogether vnprofitable: there is none that doth good, no not one.* Act. 2. 24. *Whome God hath raised vp, and loosed the sorrowes of death, because it was impossible that he should be holden of it.* 25. *For Dauid saith concerning him, I beheld the Lord alwaies before me: for he is at my right hand, that I should not be shaken.* 26. *Therefore did mine heart reioyce, and my tongue was glad, and moreouer also my flesh shall rest in hope.* 27. *Because thou wilt not leaue my soule with the dead, neither wilt suffer thine holy one to see corruption.*

Collection is, when the doctrine not expressed is soundly gathered out of the text. This is done by the helpe of the nine arguments, that is, of the causes, effects, subiects, adiuncts, dissentanies, comparatiues, names, distribution, and definition. For example:

A place.	The collection.
Iohn 10. 34. *Iesus answered them, Is it not written in your Law, I said ye are Gods?*	From the comparison of the lesser. 35. *If he called them Gods, vnto whome the word of God was giuen, and the Scripture cannot be broken:* 36. *Say yee of mee, whome the Father hath sanctified and sent into the world, thou blasphemest, because I said I am the Sonne of God?*
A place.	The collection from the lesser.
1. Cor. 9. 9. *For it is written in the law of Moses, thou shalt not muzzle the mouth of the oxe, that treadeth out the corne. What hath God care of oxen?*	Vers. 4. *Haue we not power to eate, and to drinke?*
A place.	The collection from the contrary.
Gal. 3. 10. *For so many as are of the workes of the law, are vnder a curse: for it is written, Cursed is every one that continueth not in all things which are in the book of the law to do them.*	Vers. 9. *Therefore those which are of faith are blessed with faithfull Abraham.*
Vers. 11. *For the iust shall liue by faith.*	Vers. 12. *And that no man is iustified by the law before God, it is euident.*
A place.	A collection from the Adiunct.
Heb. 8. 8. *For in rebuking them he saith, Behold, the daies will come saith the Lord, when I shall make with the house of Israel, & the house of Iudah, a new testament.*	Heb. 8. 13. *In that he saith a new testament, hee hath disannulled the olde: now that which is disannulled and waxed olde, is ready to vanish away.*

In gathering of doctrines wee must specially remember that an example in his owne kinde, that is, an Ethique, Oeconomique, Politique; Ordinary, and Extraordinary example, hath the vertue of a generall rule in Ethique, Oeconomique, Politique, Ordinary, and Extraordinary matters. The examples of the Fathers are patterns for vs. 1. Cor. 10. 11. *And whatsoeuer is written, it is written for our learning.* And it is a Principle in Logicke, that the [a] *Genus* is actually in all the *species: and a rule in the Optikes, that the generall species of things, are perceiued before the particular.

[a] Or generals.

Or specials and particulars of that kinde or generall.

A place.	The collection from the Species.
Rom. 9. 7. *Neither are they all children, because they are the seede of Abraham: but in Isaac shall thy seede bee called.* 10. *Neither hee onely felt this, but also Rebecca, when shee had conceiued by one, euen by our father Isaac.*	Vers. 8. *That is, they which are the children of the flesh, are not the children of God: but the children of the promise are counted for the seed.*
Rom. 4. 18. *Which Abraham against hope, &c.* 21. *Being fully assured, that he which had promised, was also able to do it.* 22. *And therefore it was imputed to him for righteousnesse.*	Rom. 4. 23. *Now it is not written for him onely, that it was imputed to him for righteousnesse.* 24. *But for vs also, to whom it shall be imputed for righteousnesse, which beleeue in him, that raised vp Iesus our Lord from the dead.*

That also I adde, that collections ought to bee right and sound, that is to say, deriued from the genuine and proper meaning of the Scripture. If otherwise, wee shall draw [b] any doctrine fro any place. Prou. 8. 22. the Greek translation of the Seuenty Interpreters is (ἔκτισε μοι ἀρχὴν ὁδῶν), *The Lord hath created me*, it is the speech of *Wisedome*, that is, of Christ speaking of himselfe. Whence the Arrians collect very wickedly, that the Sonne was created. But in the Hebrew it is (*Iehoua kaneni.*) *The Lord hath possessed me.* Now the Father possesseth the Sonne, because hee begat him from eternity, and because the Father is in the Sonne, & the Sonne in the Father. And so, Gen. 4. 1. When a Sonne was borne vnto *Adam*, hee saith, *I haue possessed a man from the Lord.* The error perhaps came of this, that * *Elisse* was either through ignorance, or malice, put for * *Ecce*. *Augustine* also vpon the tenth verse of the 139. Psalme, readeth on this wise: *I held my peace because thou hast made mee, fecisti me.* From whence he doth wittily gather, that it is a marueile that hee should holde his tongue, that hath receiued a mouth to speake: whereas (*me*) is neither in the Hebrew, nor in the Greeke.

[b] Ad verbo any thing out of any thing, quid libet è quolibet.

* *Iemin*, he hath created.
* *Iemin*, he hath possessed.

And vpon the 72. Psalme, and 14. verse, hee disputeth much about vsuries, and prooueth that vsuries are sins: whereas there is no such matter in that text. For the words are, *He shall deliuer their soule from deceit and violence, so precious is their blood in his eyes.*

It shall be lawful also to gather Allegories: for they are arguments taken from things that are like, and *Paul* in his teaching vseth them often, 1. Cor. 9. 9. But they are to be vsed with these cautions: 1. Let them be vsed sparingly and soberly. 2. Let them not bee far fetcht, but fitting to the matter in hand. 3. They must be quickly dispatcht. 4 They are to be vsed for instruction of the life, and not to prooue any point of faith.

Any point of doctrine collected by iust consequence is * simply of it selfe to bee beleeued, and doth * demonstrate. Act. 18. 24. *And a certaine Iew, named Apollos, borne at Alexandria, came to Ephesus, an eloquent man & mighty (δυνατὸς) in the Scriptures.* 28. *For mightily hee confuted the Iewes publikely with great vehemencie, demonstrating (ἐπιδεικνύων) by the Scriptures that Iesus was the Christ.* From hence it followeth:

First, that humane testimonies, whether of the Philosophers, or of the Fathers, are not to be alleadged. *Augustine* vpon the 66. Psalm. saith thus: *If I speake, let no man heare: if Christ speake, woe bee to him that doth not heare.* So againe hee saith, (*De vnit. at. Eccles. Let vs not heare, These things I say. These things he saith: but let vs heare, These things the Lord saith.* Yet with this exception, *Vnlesse they conuince the conscience of the hearer.* Thus *Paul* alleadged the testimony of *Aratus*, Act. 17. 28. *For by him we liue, and moue and haue our being, as one of your owne Poets hath said, For wee are all his progeny (γένος).* 29. *For as much then, as we are the progeny of God, &c.* As also a saying of *Menander*, 1. Cor. 15. 33. *Be not deceiued, euill* conuersations corrupt good manners.* And of *Epimenides*, Tit. 1. 12. *As one of their Prophets hath said, the Cretians are alwaies liers, euill beasts, and slowbellies.* And then also it must be done sparingly, and with leauing out the name of the prophane Writer.

Secondly, that a few testimonies of Scripture are to bee vsed for the proofe of the doctrine: and that sometimes there is neede of none.

Lastly, hence it followes, that the Prophets deliuering their doctrine thus, are not to be reproued of other Prophets. 1. Cor. 14. 32. *And the spirits of the Prophets are subiect vnto the Prophets.* Yet afterwards he addeth, verse. 37. *If any one seeme to be a Prophet, or spirituall, let him acknowledge, that those things which I write vnto you, are the commandments of God.*

CHAP. VII.

Of the waies how to vse and apply doctrines.

APplication is that, whereby the doctrine rightly collected, is diuerslie fitted according as place, time, and person doe require. Ezech. 34. 15. *I will feede my sheepe, and bring them to their rest, saith the Lord.* 16. *I will seeke that which is lost, and bring againe that which was driuen away, and will binde vp that which was broken, and will strengthen the sicke.* Iud. 22. *And hauing compassion of some in putting difference.* 23. *And some others with terror, pulling them out of the flame.*

The foundation of application is, to know whether the place propounded be a sentence of the Law, or of the Gospel. For when the word is preached, there is one operation of the Law, and another of the Gospel. For the Law is thus farre forth effectuall, as to declare vnto vs the disease of sinne, and by accident to exasperate and stirre it vp: but it affoards no remedy. Now the Gospell, as it teacheth what is to be done: so it hath affo the efficacy of the holy Ghost adioyned with it, by whom beeing regenerated, we haue strength both to beleeue the Gospell, and to perform those things which it commandeth. The Law therfore is the first in the order of teaching: and the Gospel second.

It is a sentence of the Law, which speaketh of Perfect inherent righteousnes, of eternall life giuen through the workes of the Law, of the contrary sinnes, and of the curse that is due vnto them. Galat. 3. 10. *So many as are of the workes of the Law, are vnder the curse: for it is written, cursed is he whosoeuer abideth not in all things, which are written in the booke of the Law to doe them.* Matth. 3. 7. *O generation of Vipers, who hath fore-warned you to flee from the anger to come?* 10. *And now also is the axe put to the roote of the trees: therefore euery tree which bringeth not forth good fruit, is cut off (ἐκκόπτεται) and cast into the fire.*

A sentence of the Gospell is that, which speaketh of Christ & his benefits, and of faith beeing fruitfull in good workes. Ioh. 3. 16. *So God loued the world, that he gaue his onely begotten Sonne, that whosoeuer beleeueth in him, should not perish, but haue euerlasting life.*

Hence it is, that many sentences, which seeme to belong to the Law, are by reason of Christ, to bee vnderstood not legally (νομικῶς) but with the * qualification of the Gospell. Luk. 11. 28. *Blessed are they which heare the word of God, and keepe it.* Deut. 30. 11. 14. *This commandement which I command thee this day, is not hidden, nor [et afarre off, but it is by thee in thy mouth, and in thy heart.* This sentence which is legall in *Moses*, is euangelicall in *Paul*: Rom. 10. 8. Psalme 119. 1. *Blessed are they of that are perfect in the way, who walke in the Law of Iehouah.* 2. *Blessed are they that keepe his testimonies, and seeke him with their whole heart.* Ioh. 14. 21. *He that hath my commandements, and keepeth them, is he that loues me: he that loues me, shall be loued of my Father.* 23. *If any man do loue me, he will keep my word: and my Father doth loue him, and we will come vnto him, and wee will dwell with him.* Gen. 6. 9. *Noah was a iust and vpright man* [in his times: *Noah walked with God:* continually. Gen. 17. 1. *I am the Almighty God, walke before me, and be vpright.*

The vses of Application, are chiefly seuen, according to the diuers condition of men and people, which is fiue-fold.

1. *Vnbeleeuers, who are both ignorant and vnteachable.*

The first men in the first place are to bee prepared to receiue the doctrine of the word. 2. Chron. 17. *Iehoshaphat sent Leuites throughout the cities of Iudah, to teach the people, and to bring them from idols.*

This preparation is to be made partly by disputing or reasoning with them, that thou maist throughly discerne their manners and disposition, and partly by reproouing in them (some notorious sinne, that beeing pricked in heart and terrified, they may become teachable. Act. 17. 17. *He disputed in the Synagogue with the Iewes, and with them that were religious, and in the market-place with whomsoeuer he met.* Act. 9. 3. *Now as he iourneyed, it came to passe, that as he was come neere to Damascus, suddenly there shined round about him a light from heauen.* 4. *And hee fell to the earth, and heard a voice saying to him, Saul, Saul, why persecutest thou me?* 5. *And hee said, Who art thou Lord? And the Lord answered, I am Iesus of Nazareth, whome thou doest persecute: it is hard for thee, to kicke against the pricke.* Act. 16. vers. 27. *Then the keeper of the prison awoke out of his sleepe: and when he saw the prison dores open, he drew out his sword, and would haue killed himselfe, supposing the prisoners had beene fled.* 28. *Then Paul cried with a loud voice, saying, Do thy selfe no harme: for we are all here.* 29. *Then hee called for a light, and leaped in, and came trembling, and fell downe before Paul and Silas.* 30. *And brought them out, and said, Sirs, what must I doe to be saued?* 31. *And they said, Beleeue in the Lord Iesus, and thou shalt be saued, and thine houshold.* Act. 17. 22. *And Paul stood in the midst of Mars-hill, and said, Ye men of Athens I see that in all things ye are * too superstitious.* 23. *For as I passed by and beheld your deuotions, I found an altar, wherein was written, To the vnknowne God: whome ye then ignorantly worship, him shew I vnto you.* 24. *God, that made the world, and all things in it, seeing that he is the Lord of heauen & earth, dwelleth not in temples made with hands.*

When now there is hope that they are become teachable and prepared, the doctrine of Gods word is to be declared to them generally in some common tearmes, or ordinary points. Act. 17. 30. *And the time of this ignorance God regarded not, but now he commandeth (παραγγέλλει) all men euery where to repent.* 31. *Because he hath appointed a day in which he will iudge the world in righteousnesse by that man whom he hath appointed, whereof he hath assured all men, in that he hath raised him from the dead.*

If they shall approoue this doctrine, then it is to bee opened to them distinctly, and in euery particular; but if they shall remaine vnteachable, without hope of winning them, they are to be left. Matth. 7. 6. *Giue not that which is holy vnto dogges, neither cast your pearles before swine, lest they tread them vnder their feet, and turning againe, all to rend you.* Prou. 9. 8. *Reproone not a scorner, lest he hate thee,* Act. 19. 9. *But when certaine were hardened, and would not obey, speaking euill of the way of the Lord before the multitude, he departed from them, and separated the Disciples from them.*

2. *Some are teachable, but yet ignorant.*

To these men the *Catechisme*, must be deliuered. Act. 18. 25. *Apollos was catechized (κατηχημένος) in the way of the Lord. And he spake feruently in the spirit, and taught diligently the things of the Lord, knowing onely the baptisme of* Ioh. 26. *And hee began to speake boldly in the Synagogue. Whome when Aquila and Priscilla had heard, they tooke him vnto them, and expounded vnto him the way of God more perfectly.* Luk. 1. 4. *That thou maiest know the the truth of those things, whereof thou hast beene catechized (κατηχήθης) or instructed.*

The *Catechisme* is the doctrine of the foundation of Christian religion, briefly propounded for the helpe of the vnderstanding and memory, in questions and answers made by the liuely voice.

The *matter* therefore of the Catechisme, is the *foundation* of religion.

The *foundation* is a certaine summe of the principles of Christianity. Heb. 5. 12. *For when as concerning the time ye ought to be teachers, yee haue* [ye need again, that wee teach you the first principles of the words of God.

A *principle* is that which doth directly and immediately serue, both for the saluation of men, and for the glory of God, which being also denied and ouer-turned, no saluation can be hoped for.

There are especially fiue principles: Repentance, Faith, Baptisme, that is, the Sacrament, Imposition of hands, that is, the ministery of the word by a Synecdoche, *the resurrection, and the last iudgement,* Heb. 6. 1, 2, 3.

The *forme* of the Catechisme is, to handle the elements or grounds plainely, by asking and answering. 1. Pet. 3. 21. *To the which also the figure that now saueth vs, euen baptisme agreeth (not the putting away of the filthines of the flesh, but the stipulation or * interrogation of a good conscience.)* Act. 8. 37. *What doth let me to be baptized? And Philip said vnto him, If thou beleeuest with all thine heart, thou maist. Then he answered, saying, I beleeue that Iesus Christ is the Sonne of God.* Tertul. de resur. car. saith: *The soule is not purged with walking, but with answering.*

And here wee must holde a difference betweene *milke* and *strong meate*, which are the same indeed, but do differ in the manner and fashion of deliuering.

Milke is a certaine briefe, plaine and generall explication of the principles of the faith: as when a man doth teach that wee must beleeue one God, and three persons, Father, Sonne,

Sonne, and holy Ghost; and that we must rely onely vpon the grace of God in Christ, and that wee ought to beleeue the remission of sinnes; and when wee are taught that, wee ought to repent, to abstaine from euill, and to doe that which is good.

Strong meate is a speciall, copious, luculent and cleare handling of the doctrine of faith: as when the condition of man before the fall, his fall, originall and actuall sinne, mans guiltinesse, free-will, the mysteries of the Trinity, the two natures of Christ, the personall vnion, the office of Christ, the imputation of righteousnesse, faith, grace, and the vse of the law, are deliuered out of the word of God distinctly and exactly.

Moreouer, *milke* must be set before babes, that is, those that are rude or weake in knowledge: *strong meate* must be giuen to such as are of ripe yeares, that is, to them that are better instructed. 1. Cor. 3. 1. *Moreouer, brethren, I could not speake vnto you as to spirituall: but I haue spoken vnto you as to carnall, that is, to infants in Christ.* 2. *I haue fed you with milke, and not with meate,* Heb. 5. 13.

III. *Some haue knowledge, but are not as yet humbled.*

In such the foundation of repentance ought to bee stirred vp, that is to say, a certaine sorrow which is according to God. 1. Cor. 7. 8. *For though I made you sory with a letter, I repent not, though I did repent: for I perceiue that the same Epistle made you sory, though it were but for a season.* 9. *I now reioyce, not that ye were sory, but that ye sorrowed to repentance: for ye sorrowed according to God (κατὰ θεὸν,) so that in nothing ye were hurt by vs.* 10. *For sorrow which is according to God (or godly) causeth repentance vnto saluation not to be repented of: but worldly sorrow causeth death.*

Sorrow according to God, is a griefe for sinne, euen because it is sinne.

To the stirring vp of this affection, in the first place a man must vse the ministery of the Law which may beget contrition of heart, or the horrors of conscience, which though it be not a thing wholesome and profitable of it owne nature, yet is it a remedy necessarie for the subduing of a sinners stubbornnesse, and for the preparing of his mind to become teachable.

Now, that this legall sorrow may bee wrought, it is fit to vse some choice parcell of the Law, which may reproue some one notable sinne in men that are not as yet humbled. For sorrow for, and repentance[a] euen of one sinne, is for substance (κατ' ἔπος) sorrow for and repentance of all. Act. 8. 22. *Repent therefore of this thy wickednes, and pray God, that if it be possible, the thought of thine heart may bee forgiuen thee.* Act. 2. 23. *Him haue ye taken by the hands of the wicked, being deliuered by the determinate counsell and foreknowledge of God, and haue crucified and slaine,* Psal. 32. 5.

[a] Or, though but.

Yea further, if any man beeing afflicted with the crosse, and with outward calamities haue onely a worldly sorrow, that is, if hee mourne not for sinne as it is sinne, but for the punishment of sinne, hee is not by and by to bee comforted, but first this sorrow is to bee turned into that other sorrow, which is according to God: as is the counsell of Physitians in the like case. For if a mans life be in danger, by reason of blood gushing out at his nose: they commaund also that blood bee let out in his armes, or in some other place as the case requireth, that they might stay the course of the blood which rusheth out at the nostrils, that so they might saue his life, who was readie to yeeld vp the ghost.

[b] Godly.

Then let the Gospell be preached, in the preaching whereof, the holy Spirit worketh effectually vnto saluation. For whilest he reneweth men, that they may begin to will and to worke those things that are pleasing to God, he doth truly and properly bring forth in them that sorrow which is according to God, and repentance vnto saluation.

To the hard-hearted the Law must bee vrged, and the curse of the law must bee denounced with threatning, together with the difficulty of obtaining deliuerance vntil they be pricked in their heart. Mat. 3. 7. *And when he saw many of the Pharises, and of the Sadduces come to his baptisme, he said vnto them, O generation of Vipers, who hath forewarned you to flee from the wrath to come?* Mat. 19. 16. *Good Master, what shall I doe that I may haue eternall life?* 17. *And he said vnto him, — If thou wilt enter into life, keepe the commaundements.* Mat. 23. 13. *Woe vnto you Scribes and Pharises, hypocrites, because ye shut vp the kingdome of heauen before men: for ye your selues goe not in, neither suffer ye those that are entring in (εἰσερχομένους) to goe in, &c.* v. 33. *O Serpents, and progeny of Vipers, how shall ye escape the damnation of hell?*

But when the beginning of compunction doth appeare, they are presently to bee comforted with the Gospell.

IV. *Some are humbled.*

Here wee must very diligently consider whether their humiliation be compleate and sound, or but begun and but light or slight: least that bee or they, receiuing comfort sooner then is meet, should afterwards wax more hard, like yron, which being cast into the furnace, becomes exceeding hard, after that it is once colde.

Let thy proceeding bee after this manner with those, that are humbled in part. Let the Law bee propounded, yet so discreetly tempered with the Gospell, that being terrified with their sinnes, and with the meditation of Gods iudgement, they may together also at the same instant receiue solace by the Gospel. Act. 8. 20. *Then Peter said vnto him, thy money perish with thee, because thou thinkest that the gift of God may be obtained by money.* 21. *Thou hast neither part, nor fellowship in this businesse, for thine heart is not right in the sight of God.* 22. *Repent therefore of this thy wickednesse, and pray God, that if it be possible, the cogitation of thine heart may be remitted.* 23. *For I see, that thou art in the gall of bitternesse, and in the bond of iniquity.* Gen. 3. 9. *And the Lord God cried vnto Adam, and said vnto him, where art thou? And God said, who hath shewed thee that thou art naked? What, hast thou eaten of the fruit of that tree, of which I forbad thee to eate?* 13. *And the Lord God said to the woman, what is this which thou hast done? And the woman said, the Serpent hath seduced me, and I haue eaten.* 15. *Moreouer, I will put enmitie betwixt thee and this woman, and likewise betweene thy seede and her seede: this shall breake thine head, and thou shalt bruise his heele.* 2. Sam. 12. *Nathan* beeing sent from God, by a parable which he doth propound, hee recalleth *Dauid* to the conscience of his fact, and pronounceth pardon to him beeing penitent.

The doctrine of faith and repentance, and the comforts of the Gospell ought to be promulged and tendred to those that are fully humbled. Luk. 4 18. *The spirit of the Lord is vpon me, therefore he hath anointed me to preach glad tidings to the poore: he hath sent me to heale the contrite heart, to preach deliuerance to the captiues, and to the blind the recouerie of their sight, and to set at libertie those that were broken.* Act. 2. 37. *When they heard these things, they were pricked in heart, and said vnto Peter, and to the rest of the Apostles, Men and brethren, what shall we doe?* 38. *And Peter said vnto them: Repent, and be baptized euery one of you in the name of Iesus Christ for the remission of sinnes.* Matth. 9. 13. *I came not to call the iust, but sinners vnto repentance.*

V. *Some doe beleeue.*

To these must bee propounded. 1. The Gospel touching iustification, sanctification, and perseuerance. 2. The law without the curse, whereby they may be taught to bring forth fruits of new obedience beseeming repentance. Rom. 8. 1. *There is no condemnation to those that are in Christ Iesus.* 1. Tim. 1. 9. *The law is not appointed for the righteous.* Let the Epistle of *Paul* to the Romans bee the example. 3. How soeuer the curse of the law is not to be vrged against the person that is righteous and holy in the sight of God, yet it is to be vrged against the sinnes of the person, which are remaining. And as a father doth oftentimes set his yron rods that are appointed for the seruants before the eyes of his sonns, that they may be frayed: so the meditation of the curse is to bee stirred vp very often in the faithful themselues, least they should abuse the mercie of God to licentious liuing, and that they may bee more fully humbled. For sanctification is but in part: therefore that the *remainders* of sinne may be abolished, wee must alwaies beginne with the meditation of the law, and with the feeling of sinne, & make an end in the Gospell.

VI. *Some are fallen.*

Those that are fallen are they, which doe in part fall from the state of grace.

Falling is either in faith or in manners.

Falling in *faith* is either in the knowledge of the doctrine of the Gospell, or in the apprehending of Christ.

Falling in *knowledge* is a declining into error, whether lighter or fundamentall.

Now vnto those that fall thus, that doctrine which doth crosse their error, is to bee demonstrated and inculcated (or beaten vpon them) together with the doctrine of repentance, and that with a brotherly affection. Take for an example the Epistle of *Paul* to the Galatians. 2. Tim. 2. 25. *Instructing them with meeknesse (that are (τοὺς ἀντιδιατιθεμένους) contrarily affected) if God at any time will giue them repentance that they may know the truth.*

The fall which is in *apprehending* Christ, is desperation.

For the restoring of those that doe despaire, there are to be vsed a *triall*, and the *remedie*.

The *triall* or *search* is either of the cause of the temptation, or of their estate.

The triall of the *cause* is made fitly by priuate confession. Iam. 5. 17. *Confesse your sinnes one to another, and pray for one another, that ye may be healed.* But least that confession should bee made a kind of racke or torture, it must be limited with these prouisoes. 1. It ought to bee free, and not compelled: because saluation depends not vpon it. 2. It must not bee of all sinnes, but of those onely which wring the conscience, which vnlesse they doe reueale, greater danger may hang ouer their heads. 3. Let it chiefly be made to Pastours, yet so, as that wee must know that it may bee safely made to other faithfull men in the Church.

The triall of their *estate* is, whereby wee make diligent inquirie whether they bee vnder the law, or vnder grace.

That this may manifestly appeare, we must by asking of questions first draw out of them, whether they be displeased with themselues, because they haue displeased God, that is to say, whether they hate sinne as it is sinne: which is the foundation of repentance vnto saluation. Secondly, wee must demand of them, whether they haue or doe feele in their heart a desire to bee reconciled with God, which is the ground of a liuely faith.

When Triall is made, the *Remedie* must bee applied vnto them out of the Gospell, which is double. First, some Euangelicall meditations are to be often inculcated and pressed vpon them: as 1. That their sinne is pardonable. 2. That the promises are generall in respect of beleeuers, and that they are indefinite in respect of particular men, and doe exclude no man. 3. That the will to beleeue is faith, Psal. 145. 19. Reu. 21 6 4. That sinne doth not abolish grace, but rather (God turning all things vnto the good of those that are his) doth illustrate it. 5. That all the works

of God are done by contrarie meanes. Secondly, they must be intreated to stirre vp in them in the very bitternesse of the temptation, their faith which hath lien in a swoune, and bin *couered (as it were) with ashes) and that they would certainely set downe with themselues, that their sins are forgiuen them, & that it would pleasethem to struggle manfully in prayer either alone or with others against carnall sense and humane hope. And that they may performe these things, they must be very earnestly beaten vpon, & those that are vnwilling must in a manner bee constrained. Psal. 130. 1. *Out of the depths haue I called to thee, O Lord, 2. Lord listen vnto my voice: let thine eares attend to the voice of my prayers.* Psal. 77. 1. *My voice came to God when I prayed, my voice went to God, that he would turn his eare (vt aduertat aurem) vnto me. 2. In the day of my distresse I besought the Lord.* Rom. 4. 18 *Who (Abraham) against (παρ) hope beleeued vnder hope, that he should be the father of many nations.*

* Sopitam fidem.

Now that these medicines may be of force, that ministeriall power of binding and loosing is to be vsed according to their true prescribed in the word. 2. Sam. 12. 13. *Then Dauid said to Nathan, I haue sinned against the Lord. Whereto Nathan said to Dauid, God hath also forgiuen thy sinne, thou shalt not die.* 2. Cor. 5. 20. *Therefore we are Embassadors for the name of Christ, God as it were beseeching you by vs: We pray you in the name of Christ, that ye would bee reconciled to God.* And if perhaps Melancholy trouble the minde, the helpe of the meditine must be in priuate sought for.

Faith in a man is, when any sinfull man falleth to the dominion of some actuall sinne in life, As Noahs drunkennesse, Dauids adulterie, Peters denyall &c.

To those that are falsen thus, forsomuch as grace remaining in the seed of her vertue and habit may bee *lost* for a time *in respect of sense and working*; the law must be propounded being mixed with the Gospell: because a new act of sinne requires a new act (or worke) of faith and repentance. Isa. 1. 4. *Ah, sinfull nation, a people laden with iniquitie, a seede of the wicked, corrupt children: they haue forsaken the Lord: they haue prouoked the holy one of Israel to anger, they are gone backward.* 16. *Wash you, make you cleane, take away the euill of your workes from before mine eyes, &c.* 18. *Come now, and let vs reason together, saith the Lord, though your sinnes were as crimson, they shall bee made white as snow: though they were red like scarlet, they shall bee as wooll.*

Isa. 1. 1, 2, 3, 4.

VII. *There is a mingled people.*

A mixt people are the assemblies of our Churches. To these any doctrine may bee propounded, whether of the law or of the Gospel: if the [a] limitation and circumscription of the doctrine be made to those persons, for whome it is conuenient. Ioh. 7. 37. *Now in the last and great day of the Feast, Iesus stood and cried, saying: If any man thirst, let him come vnto me and drinke.* And this was the manner of the Prophets in their Sermons, to denounce iudgements and destruction to the wicked: and to promise deliuerance in the Messias to those that doe repent. A doubt: if any man shall despaire in the publike congregation, when the rest are hardened, what ought to be done? *Answ.* Let those that are hardened, heare the Law circumscribed within the limits of the persons, and of the vices: and let the afflicted conscience heare the voice of the Gospell applied in speciall manner vnto it.

[a] 1. If it be limited and inclined vnto them.

CHAP. VIII.

Of the kinds of Application.

Application is either *Mentall*, or *Practicall.

Mentall is that, which respecteth the minde: and it is either doctrine or *Redargution. 2. Tim. 3. 16. *The whole Scripture is giuen by God's inspiration, and is profitable for doctrine (προς διδασκαλιαν) for Redargution or improouing, (προς ελεγχον) for correction (προς επανορθωσιν) and for instruction (παιδειαν) in righteousnesse. 17. That the man of God may be perfect, being perfectly instructed vnto euery good worke.*

Doctrine is that, whereby doctrine (or teaching) is vsed for the information of the mind to a right iudgement concerning things to be beleeued.

Redargution is that, whereby teaching is vsed for the reformation of the minde from error.

In confutations, which are made publikely before the assembly, these cautions must be vsed. 1. The thing that is determined (τὸ κείμενον) or the state of the question that is to be discussed must bee throughly vnderstood. 2. Let those errors onely be reproued, which trouble the Church; in which we liue: all other being altogether let alone, which doe either lie dead, or are externall: vnlesse some danger be readie to ensue of them. Mat. 16. *Beware of the leauen of the Pharises and Sadduces.* Mark. 9. *Take heede, and beware of the leauen of Herod.* Reuel. 2. The men of Pergamus are warned to beware of the Nicolaitans, to whom some of them did assent. 3. If the error bee out of the foundation of faith, the confutation must not onely be Christian-like, as it should be euer: but also a friendly, a gentle and brotherly dissention.

Practicall application is that which respecteth the life and behauiour. And it is instruction (παιδεια) and correction, ἐπανορθωσις.

Instruction is that, whereby doctrine is applied to frame a man to liue well in the [b] family, common-wealth, and Church. To this place belong consolation and exhortation, Rom. 15. 4.

Correction is that, whereby the doctrine is applied to reforme the life from vngodlinesse and vnrighteous dealing. Hitherto belongs admonition. This must be done, first generally, the circumstances of the persons beeing omitted. 2. Sam. 12. *Nathan* brings *Dauid* to the knowledge of his sinne by the helpe of a generall parable. Act. 19. 26. *Ye see and heare that not onely at Ephesus, but almost throughout all Asia, this Paul hath perswaded and turned away much people (because he saith that those are not Gods which are made with hands.)* 35. *Then the Towne Clerke, when he had stayed the people, said, Ye men of Ephesus, &c.* 37. *Ye haue brought hither these men, which haue neither committed sacriledge, neither [doe blaspheme] your goddesse.* Afterwards, if the former reproofe preuaile not, it must bee vrged after a more speciall manner. 1. Tim. 5. 20. *Them that sinne, rebuke openly, that the rest may also feare.* But alwaies, in the very hatred of sinne, let the loue of the person appeare in the speeches: and let the Minister include himselfe (if he may) in his reprehension, that it may be more milde and gentle. Dan. 4. 16. *Then Daniel—said, My Lord, the dreame bee to them that hate thee, and the interpretation thereof to thine enemies.* 17. *The tree, which thou sawest—it is thou,* 19. Gal. 2. 15. *We that are Iewes by nature, and not sinners of the Gentiles.* 1. Cor. 4. 6. *These things, Brethren, I haue by a kinde of figure transiated to my selfe, and to Apollos for you, that yee might learne by vs not to bee wise aboue that which is written.*

[b] Or gouernment of the family, oeconomia.

Now these foure kinds of application doe offer themselues in euery sentence of the Scripture. I will also set downe that example, which *Illyricus* hath propounded.

Illyricus in his booke of the way to vnderstand the Scriptures. Tract. 1.

Matth. 10. 28. *Feare yee not them which kill the bodie, but are not able to kill the soule: but rather feare him, which is able to destroy both soule and bodie in hell.* 29. *Are not two sparrowes sold for a farthing, and one of them shall not fall on the ground without your Father?* 30. *Yea, and all the haires of your head are numbred.* 31. *Feare ye not therefore, ye are of more value then many sparrower.*

It were easie to draw from hence many doctrines: partly of the confession of the faith: and partly concerning (Gods) prouidence.

Doctrine 1. That it is needfull for vs publikely to professe the doctrine which wee know, so often as there is need. 2. That wee must make confession also with the hazzard of goods and life. 3. That our life should be contemned in comparison of Christ and his truth. 4. That eternall punishments to be suffered both in soule and bodie are prepared for those that are not affraid to denie Christ, and his truth. 5. That God is intent and readie to gouerne vs, that wee might make our confession aright. 6. That the prouidence of God is not onely generall, but also speciall, which is diligently occupied about all our smallest matters, yea euen the haires of our head.

* Sopitam fidem.

* Inuocation.

* Mentall. Practicall.

* Improouing, confuting.

* Traditio.

* Redargution. 1. Those doe erre, who thinke it to be sufficient, if in heart they do embrace the faith and a right opinion concerning religion: and that it is at a mans choise in the meane season to graunt or affirme any thing before men, as the condition of the place, time, and persons requireth; especially when the life seemeth to be in imminent danger to be lost. 2. The Epicures erre, in that they deny the diuine prouidence: because they think it too base for the Maiestie of God to take care of humane affaires. 3. The Stoickes doe erre, who imagine that all things are gouerned by the fate, (or an vnresistable and violent necessitie.) 4. They doe erre who make chance and fortune, without any wise ordination of the diuine prouidence. 5. The Pelagians doe erre in giuing more then is due to mans strength, as if it were put in mens power to embrace the faith at their pleasure, to continue constant in the same, and to confesse it to the end without feare. 6. They doe erre, who doe leane more vpon outwards things and inconstant riches, then vpon the power and goodnesse of God.

* Errours Stoici.

* Instruction. 1. Thou must to the vtmost of thy power labour to haue the true feare of God before thine eyes: because thou now heares that one God is to bee feared aboue all men.

* Traditio.

2 Thou must learne such a contempt of humane things, as that thou mayest alwaies desire, hauing forsaken thē, to depart hence, and to be ioyned together with Christ in the heauens. 3. The consideration of (Gods) speciall prouidence doth cause thee to thinke of the presence of God that Beholder, to craue his helpe, and also to beleeue that thou art helped in all things, and finally that there is no danger so terrible, but he both can and will deliuer thee from, when it is fit.

* Errours Stoici.

* Correction. 1. These words of Christ correct their negligence, who in their prayers doe not craue of God sincere loue, that beeing inflamed with it they may not refuse to lay downe their life for his name. 2. The negligence of those men is also taxed, which doe not acknowledge and behold the prouidence of God shewing it selfe in all things. 3. Those are reproued, who giue not God thankes for vouchsafing to gouerne and defend vs in all things that belong vnto vs by his prouidence. 4. Those are reproued, that abuse the good creatures of God, seeing that it is manifest that God hath care of all things.

Thus any place of Scripture ought to bee handled: yet so as that all the doctrines bee not propounded to the people, but those onely, which may bee fitly applied to our times and to the present condition of the Church. And they must not onely be choice ones, but also few, lest the hearers bee ouercharged with their multitude.

CHAP. IX.

Of Memorie in Preaching.

[a] Memoriter.

BEcause it is the receiued custome for preachers to speake [a] *by heart* before the people, some thing must be here annexed concerning memorie.

Artificiall memorie, which standeth vpon places and images, will very easily without labour teach how to commit sermons to the memorie: but it is not to bee approoued. 1. The animation of the image, which is the key of memorie, is impious; because it requireth absurd, insolent and prodigious cogitations, and those especially, which set an edge vpon and kindle the most corrupt affections of the flesh. 2. It dulleth the wit and memorie, because it requireth a threefold memorie for one: the first of the places: the second of the images: the third of the thing that is to bee declared.

It is not therefore an vnprofitable aduice, if he that is to preach doe diligently imprint in his minde by the helpe of disposition either axiomatically, or syllogistically, or methodically, the seuerall proofes and applications of the doctrines, the illustrations of the applications, and the order of them all: in the meane time nothing carefull for the words, *Which* (as Horace speaketh) *will not vnwillingly follow the matter that is premeditated. Verbaq; præuisam rem non inuita sequentur.*

Their studie hath many discommodities, who doe con their written sermons word for word. 1. It asketh great labour. 2. He which through feare doth stumble at one word, doth both trouble the congregation, and confound his memorie. 3. Pronunciation, action, and the holy motions of affections are hindred; because the mind is wholly bent on this, to wit, that the memorie fainting now vnder her burthen may not faile.

CHAP. X.

HItherto hath beene spoken of the preparation or prouision of the sermon: the *Promulgation or vttering* of it followeth.

In the *Promulgation* two things are requisite: the hiding of humane wisedome, and the demonstration (or shewing) of the spirit.

Humane wisedome must be concealed, whether it be in the matter of the sermon, or in the setting forth of the words: because the preaching of the word is the *Testimony of God, and the profession of the knowledge of Christ*, and not of humane skill: and againe, because the hearers ought not to ascribe their faith to the gifts of men, but to the power of Gods word. 1. Cor. 2. 1. *When I came vnto you brethren, I came not with the eminency of eloquence or of wisedome, declaring vnto you the testimonie of God.* 2. *For I did not decree to know any thing among you* A *but Iesus Christ, and him crucified.* 5. *That your faith should not consist in the wisedome of men, but in the power of God.*

If any man thinke that by this means barbarisme should be brought into pulpits; hee must vnderstand that the Minister may, yea and must priuately vse at his libertie the arts, Philosophy, and variety of reading, whilest he is in framing his sermon: but he ought in publike to conceale all these from the people, and not to make the least ostentation. *Artis etiam est celare artem; it is also a point of Art to conceale Art.*

B The *Demonstration* of the spirit is, when as the Minister of the word doth in the time of preaching so behaue himselfe that all, euen ignorant persons & vnbeleeuers may iudge, that it is not so much he that speaketh, as the Spirit of God in him and by him. 1. Cor. 2. 4. *Neither was my speech and my preaching in the perswasiue words of mans wisedome, but in the demonstration of the spirit and of power.* And 14. 24. *If all prophesie, and there enter in an vnbeleeuer, or one that is ignorant, he is reproued of all, he is iudged of all.* 25. *And so the secrets of his heart are disclosed, & so falling vpō his face, he wil worship God, returning word that God indeed is amōg you.* And 4. 19. *I will come vnto you shortly—— and I will know not their* *words *that are puffed vp, but their power.* 20. *For the kingdome of God is not in words but in power.* Mich. 3. 8. *I am filled with power by the spirit of the Lord, and with iudgment and might to shew to Iacob his desection, and to Israel his sinne.* This makes the ministerie to be liuely and powerfull. Luk. 11. 27. *And it came to passe, when he had spoken these things, that a certaine woman of the multitude lifting vp her voyce said vnto him, Blessed is the wombe that bare thee, and the breasts that gaue thee sucke.*

* Non verba sed virtutem.

C This demonstration is either in *speech* or in *gesture.*

The *speech* must be *spirituall* and *gracious.*

That speech is *spirituall*, which the holy Spirit doth teach. 1. Cor. 2. 13. *Which things also we speake, not in the words, which mans wisedome teacheth, but which the holy Ghost teacheth, comparing spirituall things with spirituall things.* And it is a speech both simple and perspicuous, fit both for the peoples vnderstanding, and to expresse the Maiestie of the Spirit. Act. 17. 2. *Paul disputed with them three sabbath dayes out of the Scripture.* 3. *Opening* (διανοίγων) *and shewing that Christ must suffer and rise againe.* Gal. 3. 1. *O yee foolish Galatians: ——to whome Iesus Christ before was described in your sight, and among you crucified.* 2. Cor. 4. 2. *But we haue cast from vs the cloakes of shame, and walke not in craftinesse, neither handle wee the word of God deceitfully: but in declaration of the truth we approoued our selues to euery mans conscience in the sight of God.* 3. *If our Gospell be then hid, it is hid to them that perish.* 4. *In whome the God of this world hath blinded the mindes, that is, of the infidels, &c.*

D Wherefore neither the words of arts, nor

Greeke

Greeke and Latine phrases and quirkes must be intermingled in the sermon. 1. They disturbe the mind of the auditours, that they cannot fit those things which went afore with those that follow. 2. A strange word hindreth the vnderstanding of those things that are spoken. 3. It drawes the minde away from the purpose to some other matter.

Here also the telling of tales, and all prophane and ridiculous speeches must bee omitted.

The speech is gracious, wherein the grace of the heart is expressed. Luk. 4. 22. *And all bare witnesse of him, and wondred at the gracious wordes which proceeded out of his mouth.* Ioh. 7. 46. *The Officers answered, neuer man spake like this man.*

Grace is either of the Person, or of the Ministerie.

Grace of the person is the holinesse of the heart, and an vnblameable life: Which howsoeuer it makes not a Minister, yet is it very necessarie. 1. Because the doctrine of the word is hard both to be vnderstood and to be practised, therefore the Minister ought to expresse that by his example, which hee teacheth, as it were by a type. 1. Pet. 5. 3. *Not as though ye were Lords ouer Gods heritage; but that yee may bee examples* (τύποι types) *to the flocke.* 1. Tim. 4. 12. *Be an example to the faithfull, both in word and conuersation.* Phil. 4. 8. *Furthermore, brethren, whatsoeuer things are true, whatsoeuer things are honest——thinke on these things.* 9. *Which ye haue both learned, and receiued, and heard, and seene in me, those things doe, and the God of peace shall be with you.* 2. He that is not godly, howsoeuer hee may vnderstand the Scriptures, yet doth he not perceiue the inward sense and experience of the word in his heart. Psal. 25. 8. *The Lord is good and right, therefore bee teacheth sinners his way.* 9. *He maketh the meeke to walke in the Law, and teacheth the meeke his way.* Amos. 3. 7. *Surely the Lord God will doe nothing, but he reuealeth his secret to his seruants the Prophets.* Gen. 18. 17. *And the Lord said, Shall I hide from Abraham the thing which I am about to doe?* 18. *Seeing that Abraham shall bee indeede the Father of a great and mightie nation, &c.* 19. *For I know him that he will command his sonnes and his houshold after him, that they keepe the way of the Lord to doe righteousnesse and iudgement.* 3. It is a thing execrable in the sight of God, that godly speech should bee conioyned with an vngodly life. Psal. 50. 16. 17. *Vnto the wicked God saith, what hast thou to doe to declare mine ordinances: and to take my couenant into thy mouth, seeing thou hatest to be reformed?* It is a strange sight to see a blinde man, that is the guide of the way to others, to wander out of the way himselfe, and to see a Physitian of others to be ful of botches himselfe in the meane while, as Nazianzene speaketh. 4. It is an ecclesiasticall secret: *That the Minister ought to couer his infirmities, that they be not seene.* For the simple people behold not A the ministerie, but the person of the Minister. *Herod* heard *Iohn Baptist* willingly, not because he was a *good Minister*, but because he was a *good man.* Mark. 6. 20. Well saith *Nazianzene, He that teacheth sound doctrine, and liues wickedly, preacheth that with one hand, which hee cleeketh away with the other.* Chrysostome vpon the twentie of Matthew saith: *The doctor of the Church by teaching well and by liuing ill instructeth the people how they ought to liue well: but by liuing ill hee doth instruct God how to condemne him.* And in his 30. Hom. in Act. *It is an easie matter to shew wisedome in words, teach me to liue by thy life, this is the best teaching.* For words make not such an impression in the soule as workes doe. 5. A Minister, that is wicked either openly or secretly, is not worthy to

B stand before the face of the most holy, and the almightie God. Ier. 15. 19. *Therefore thus saith the Lord, If thou returne, then will I bring thee againe, and thou shalt stand before me.* Isa. 6. 6. *Then flew one of the Seraphims vnto me with an hot coale in his hand, which he had taken from the Altar with the tongues.* 7. *And he touched my mouth and said, Loe, this hath touched thy lips, and thine iniquitie shall be taken away, and thy sinne shall be purged.* 8. *Also I heard the voice of the Lord, saying, Whome shall I send? and who shall goe for vs? Then I said, Here am I, send me.* Leuit. 10. 3. *Then Moses said to Aaron, This is that which the Lord said, I will bee sanctified in them that come neere vnto me, and I will be glorified before the sight of all the people.* And hence it is, that the iudgements of God remaine for wicked Ministers to trembie at. 1. Sam. 2. 17. *Therefore the sinne of the young men was very great before the Lord: for men abhorred the offering of the Lord, &c.* vers. 25. *They obeyed not the voyce of their Father, because the Lord meant to slay them.*

The parts of sanctitie are especially, 1. A good conscience. 2. Cor. 1. 12. *For our reioycing is this, the testimonie of our conscience, that in simplicitie & godly sincerity, & not in fleshly wisdome, but by the grace of God, we haue had our conuersatiō in the world.* 1. Tim. 1. 19. *Keeping faith & a good conscience, which some hauing put away, as*

C *concerning the faith haue made Ship-wracke.* Act. 24. 16. *And herein I endeauour my selfe to haue al way a cleere conscience towards God & towards men.* If this be wanting, the mouth of the speaker is shut. Isa. 56. 10. *Their watchmen are all blind: they haue no knowledge, they are all dumbe dogges, they cannot barke, they lie and sleepe, and delight in sleeping.* 2. An inward feeling of the doctrine to be deliuered. Wood that is capable of fire, doth not burne, vnlesse fire be put to it: and he must first be godly affected himselfe, who would stirre vp godly affections in other men. Therefore what motions a sermon doth require, such the Preacher shall stirre vp priuately in his owne minde, that he may kindle vp the same in his hearers. 3. The feare of God, wheeby, being throughly

D strucken with a reuerent regard of Gods Ma-

iestie,

ieſſie, he ſpeaketh ſoberly and moderately. A
4. The loue of the people. 1. Theſſ. 27. *But were gentle among you, as a nurſe that cherisheth her children.* And that affection may appeare, the Miniſters duty is to pray ſeriouſly and feruently for the people of God. 1. Sam. 12. 23. *Godforbid, that I ſhould ſinne againſt the Lord, and ceaſe praying for you.* 5. The Minister muſt alſo be (σεμνὸς) venerable, that is, ſuch an one as is to be reuerenced for conſtancie, integritie, gratitie and truth-ſpeaking, who alſo knoweth how to performe reuerence to others either priuately or publikely, as is befitting the perſons of all his hearers. 6. He muſt be (σώφρων) temperate, who reſtraineth inwardly his ouer vehement affections, & hath B
his outward faſhions and geſtures moderate and plaine, by the which dignitie and authoritie may be procured and preſerued. Therefore he muſt be neither couetous (φιλάργυρος, a louer of ſiluer) nor (πάροινος, a follower of wine,) nor litigious, nor a ſtriker, nor wrathfull: And let the young men exerciſe themſelues to godlineſſe, and flie the luſts of youth. 1. Tim. 4. 7.

The grace of the Miniſterie is 1. to bee apt to teach (διδακτικὸς εἶναι) 1. Tim. 3. 2. Now *Pauls* meaning is, that it is not only decent and laudable if this gift be had, but alſo that it is ſo neceſſarie, as that it may not be wanting. For this conſideration *Nazianzene* refuſed a bi- C
ſhoprick: and *Theophylact* vpon this place ſaith, that *this duty of teaching is eſpecially of all other neceſſarie to be found in Biſhops.* In the Nicene and Miletian Councell, this was impoſed in ſtead of a puniſhment, to hold the name of a Miniſter, but not to preach the Goſpell. 2. Authoritie, whereby he ſpeaketh as the Embaſſadour of the great *Iehouah.* Tit. 2. 15. *Theſe things ſpeake and exhort, and rebuke with all authoritie.* 1. Pet. 4. 11. *If any man ſpeake, let him ſpeake as the oracles of God.* 3. Zeale, whereby being moſt deſirous of Gods glorie he doth endeauour to fulfill and execute the decree of election concerning the ſaluation of men by his miniſterie. Iob 32 18. *I am full of matter, and the ſpirit within me compelleth me.* 16. *Behold my belly is as the wine which hath no vent, and like the new bottles that braſt.* 2. Tim. 2. 25. *Inſtructing them——proouing if God at any time will giue them repentance, that they may know the truth.* Col. 1. 28. 29. *Admoniſhing euery man——that wee may preſent euery man perfect in Chriſt Ieſus.*

Geſture is either in the action of the voice or of the bodie.

The voice ought to be ſo high, that all may heare. Iſa. 58. 1. *Crie aloud, and ſpare not: lift vp thy voice like a trumpet.* Ioh. 7. 37. *In that laſt and great day of the Feaſt Ieſus ſtood vp and cryed.* Act. 2. 14. *And Peter ſtanding with the eleuen lift vp his voice and ſaid.*

In the doctrine hee ought to be more moderate, in the exhortation more feruent and vehement.

Let there be that grauitie in the geſture of the bodie, which may grace the Meſſenger of God. It is fit therefore, that the trunk or ſtalke of the bodie being erect and quiet, all the other parts, as the armes, the hand, the face and eyes haue ſuch motions, as may expreſſe and (as it were) vtter the godly affections of the heart. The lifting vp of the eye and the hand ſignifieth confidence. 2. Chron. 6. 13. *Salomon made a braſen ſcaffold, and ſet it in the middeſt of the court——and vpon it hee ſtood, and kneeled downe vpon his knees before all the congregation of Iſrael, and ſtretched out his hands towards heauen.* 14. *And ſaid, O Lord God of Iſrael, &c.* Act. 7. 55. *And Steuen beeing full of the holy Ghoſt, bending his eyes vp to heauen beheld the glorie of God.* The caſting downe of the eyes ſignifieth ſorrow and heauineſſe. Luk. 18. 13. *But the Publican ſtanding a farre off would not ſo much as lift vp his eyes to heauen, but ſmote his breaſt ſaying, God be mercifull to me a ſinner.*

Concerning the geſture, other precepts cannot be deliuered; onely, let the enſample of the graueſt Miniſters in this kinde bee in ſtead of a *Rule.*

CHAP. XI.

Of conceiuing of Prayer.

HItherto hath beene ſpoken concerning Preaching of the Word: it remaineth now to ſpeake of the conceiuing of prayers: which is the ſecond part of Prophecying, whereby the Miniſter is the voice of the people in calling vpon God. Luk. 11. 1. *One of his Diſciples ſaid vnto him, Lord, teach vs to pray, as Iohn alſo taught his Diſciples.* 1. Sam. 14. 24.

Here are to be conſidered:

1 The matter thereof, firſt the wants and ſinnes of the people: and then the graces of God and the bleſſings they ſtand in neede of. 1. Tim. 2. 1. *I exhort therefore aboue all things, that ſupplications——be made for all men.* 2. *For Kings and thoſe that are in authoritie.* Tertul. Apolog. ſaith, *We doe all pray for all Emperours, that they may obtaine a long life, a quiet raigne, a ſafe family, couragious armies, a faithfull Councell, lo all ſubiect, a peaceable world, and whatſoeuer things are deſired of a man and of* Cæſar. Againe, *We pray for Emperours for their miniſters and powers, for the ſtate of the time, for the quietneſſe of their affaires, and for the delaying of their death.* The Lord prayer reduceth this matter to ſixe heads, which are Gods glorie, kingdome, and obedience, the preſeruation of the life, the remiſſion of ſinnes, and the ſtrengthening of the ſpirit. D

2 The forme thereof. 1. Let there be one voice, and that the Miniſters alone, the people being in the meane while ſilent, and ſhewing their aſſent at the end, by ſaying, *Amen.* Act. 4. 24. *Who when they had heard theſe things, they*

they lift vp their voice with one accord vnto God, and ſaid, &c. Nehem. 8. 6. *And Ezra praiſed the Lord the great God, and all the people anſwered, Amen, Amen.* 1. Cor. 14. 16. *Elſe, when thou bleſſeſt with the ſpirit, how ſhall he that ſupplieth the place of the vnlearned, ſay Amen, at thy giuing of thankes?* Iuſtine in his 2. Apol. to *Antoninus*, ſaith: *When the* (προεστὼς) *Preſident hath finiſhed his prayers and thanks-giuings, all the people that are preſent, cry out with a ſauourable approbation, ſaying, Amen.* Athanaſius Apolog. ad Conſtant. Imp. Euſeb. libro 7. capite 8. Ierome Procem. 2. in Gal. A

2 Let the voice bee vnderſtood. 1. Cor. 14. 15. *I will pray with the ſpirit, I will pray alſo with the vnderſtanding: I will ſing with the ſpirit, I will ſing with the vnderſtanding alſo.* B

3 Let the voice be continued, not iagged and abrupt, that idle repetitions may be auoided, (ἀπερισπάστως) Mat. 6. 7.

4 The parts, which are three: Conſideration, Ordering, and Vttering of it.

Conſideration is that, whereby fit matter for the framing of prayers is diligently ſearched for.

Ordering is that, whereby the matter being found out, is diſpoſed in the minde in a certaine order.

Proſation or vttering of it is that, whereby it is orderly pronounced in publike to the edifying of the people.

Trin vni Deogloria.

THE ORDER AND SVMME of the ſacred and onely methode of *Preaching.*

1. *To reade the Text diſtinctly out of the Canonicall Scriptures.*
2. *To giue the ſenſe and vnderſtanding of it being read, by the Scripture it ſelfe.*
3. *To collect a few and profitable points of doctrine out of the matter all ſenſe.*
4. *To apply (if he haue the gift) the doctrines rightly collected, to the life and manners of men, in a ſimple and plaine ſpeech.*

The Summe of the Summe.

Preach one Chriſt by Chriſt to the praiſe of Chriſt.

The Writers which lent their helpe to the framing of this Art of Prophecying, are:

Auguſtine, Hemingius, Hyperius, Eraſmus, Illyricus, Wigandus, Iacobus Matthias, Theodorus Beza, Franciſcus Iunius.

Soli Deo gloria.

A

DIGEST OR HARMONIE OF the bookes of the old and new Testament.

Printed at London by IOHN LEGATT, Printer to the Vniuersitie of Cambridge.
1613.

TO THE VVORSHIPFVL SOCIETIE OF CHRISTS COLLEDGE IN CAMBRIDGE, CHIEFLY TO THE Reuerend Master, D. EDMVND BARVELL, and the thirteene fellowes of the same.

IT was a custome among the *Gentiles* euery yeare to send new-yeares gifts one to another, which thing *Suetonius* doth declare, [a] where hee saith, that *Tyberius* did by an edict forbid the entercourse of new-yeres gifts. This custome the Church hath condemned of impietie, and for that cause hath thought good to abolish it. *Tertullian* [b] saith, it is a wicked thing among brethren, that the feasts of *Saturne*, of *Ianus*, of *Bacchus*, and *Gossipings* should be frequented, that *presents* should runne, that *new-yeares gifts* should goe and come, and *bankets* should ring of sporting. After him *Alcuinus* [c] called them *diuelish new-yeares gifts*. To both these agreeth a Canon of a certaine olde [d] Councell, which saith, that it is not lawfull to obserue the carrying about of *diuelish new-yeares gifts* vpon the first day of Ianuarie: but let all gifts be giuen on that day so, as they are on other daies. No marueil if these new-yeares gifts bee condemned, syth they were consecrated in the names of *Ianus* and *Saturne*, after a cursed maner.

Therefore (excellent Syrs) I doe not send vnto you a new-yeares gift after the olde custome; yet I send. For that very day, which ended the last yeare, hatched this my young brood: which now I dedicate to you to bee cherished and nourished, and I pawne it to you as a pledge of my thankfull minde, for your manifolde benefits.

It remaines then, that ye also vouchsafe me your new-yeares gifts: what may they be, will ye say? truly that ye rub ouer this my little worke with the file of a criticke iudgement, that yee frame it anew where needle is, that ye defend it with a Christian content so farre as it is meete, and that yee accept of this small testimony of my good will. These things if yee shall performe, I will make account that I haue receiued backe againe not a single new-yeares gift, but a double one, yea a [e] *Tyberian*, that is, one foure-folde; nay an hundred-folde. Fare ye well, most reuerend President, and yee thirteene worthy fellowes, fare ye well. God grant that ye may alwaies haue your Colledge well knitte together. This last of December, the 97. of the olde style.

[a] In Tiberio cap. 34.

[b] lib. de idolat. cap. 14.

[c] lib. de offic. diuin. cap. 4.

[d] Concil. Antisiod. cap. 1.

[e] Sueton. in Tyberio, cap. 34.

Your Worships most deuoted,
William Perkins.

An

An admonition to the Reader.

Lib de Baptis. cap. 1.

CHRISTIAN Reader, I set before thee a Tablet or little Briefe of the holy and heauenly History. I call it a Digest following Tertullian, *and the example of the Romane law, because in the vnfolding it rehearseth the orders of times and deedes done. In it I haue endeauoured according to my small power, to set these fiue things before thine eyes.*

1. *An harmony or Chronicle of the times.*
2. *An harmony of the anncient History, and of the Prophets.*
3. *An harmony of the Gospell.*
4. *An abridgement of the whole sacred Historie.*
5. *The notable* *hysteroses *of euery chapter.*

I would that thou shouldest see and iudge what I haue performed.

This also I warne thee of, that some of these things which I write are called into doubtfull question, because I am destitute of testimonies out of holy Scripture, on which I might relie. As for example: I assigne the History of Iob, *to the times of* Ioseph *and* Iacob, *only vpon probable coniecture; because there bee ready reasons to proone that he liued before the law was giuen, and after* Abraham. *The like iudgement there is for the rest.*

If any where thou seest me diuert from the receiued and common opinion of Chronicles, know that there is great controuersie and disagreeing about that place: know that there are some of the most learned, which are on my side: and know that it is not my minde to limit, to detract, or to accuse any man. In all things as neere as I can, I ayme at the truth, at least at that which is next to the truth. There is strife too much already, and these are not times for striuing, but for praying.

If this my Digest doe (ere before thee any thing vndigested, pardon it: for I send it forth into the light for this cause onely, that I may trie the iudgement of those that both can and will gently and truly censure, and that I my selfe might be directed, warned, corrected.

*See the proem, Col. 1, c.

The Proem, or Introduction.

A Digeſt or ſacred Harmony is the order and tenour of the bookes of the olde and new Teſtament, plainly deſcribed and laid forth. This order muſt needes be moſt excellent, and of all men moſt worthy to be known, which the Author of all order himſelfe hath obſerued in his writings.

A Digeſt doth afford two things: the order of deedes done, and the order of the times.

The order of deedes is threefolde, of Nature, of Dignity, of Wiſdome.

The order of Nature is, when that which is formoſt in nature and exiſtence, is propounded in the firſt place: as for example. In the booke of Geneſis, firſt the Creation is tolde, then the fall, afterward the promiſe of the *Meſſias* is reuealed.

The order of Dignity is when that which is moſt worthy obtaineth the 1. place, although in Nature it be latter: So Gen. 5. 2. 32. *Noah* begat *Sem*, *Ham*, and *Iapheth*. Here *Sem* is the firſt in worth, though not the eldeſt by birth: For *Noah* began to get children when he was 500. yeares olde. But *Sem* was borne 2. yeares after, for he was an hundred yeares old in the 600. & ſecond yere of his fathers age, *Gen.* 11.

The order of Wiſedome is, when things are placed in that tenour and dependance which ſerueth beſt for the compoſing of a ſhort, plaine, and continued narration.

This order doth often admit his *hyſteroſes*. *Hyſteroſis* is an inuerſion or (as I may ſay) a miſplacing of the order of nature for ſome iuſt cauſes: and it is twofolde; Anticipation, and Recapitulation.

Anticipation is that, by which ſomething is tolde as if it were done, which notwithſtanding was not done in that time and order as it is tolde, but afterward: or, it is a narration of a later thing in a former place.

The Anticipation of names is, when thoſe names are vſed in former hiſtories, which were giuen to things or places afterwards. Gen. 14. 7. *Thence they returning, came vnto the fountaine Miſpah (which is Cadet.) Iterome* vpon this place ſaith, that it is ſpoken by Anticipation, being not then, but a good while after ſo called: For the place at the rocke in the wildernes is named the [a] fountaine of iudgement, becauſe there God iudged the people, *Queſt. Hebr. in Gen.* So *Agar* is ſaid to haue wandred about *Beerſheba*, that is, the Well of the oth, which name notwithſtanding was giuen to the Well afterwards. Gen. 21. 14.

[a] Hen-miſpa.

Anteipation of things is, when things done later are mingled with former hiſtories, as Iſa. 38. 22. *What is the ſigne that I ſhall goe vp into the Lord?* This ſaying ought to be ſet before the ſeuenth verſe. *This ſigne ſhalt thou haue*—— and ſo it is ſet. 2. King. 20. verſe 8.

Recapitulation is that by which ſome things which belong to former times, are recounted ſo as if they followed in order of time. By this meanes the ſtory of *Michah*, and the warre of the *Benjamites*, which happened when *Phineas* was Prieſt, are annexed to the hiſtories of *Eli* and *Sampſon*. *Phineas* being dead long afore, vnleſſe wee will haue him to haue liued 300. yeares, Iud. 18. 19. 20. *c.*

And thus far of the order of things in the holy Bible; now followeth the order of times which the Chronologie doth declare.

Chronologie is a doctrine of the time of ages. This the holy Ghoſt hath reuealed in the Scriptures ſo farre forth as it belongeth to the Church of God to knew it: But the full knowledge thereof, God hath reſerued vnto himſelfe. *Act.* 1. 6.

The parts of Chronologie are two: Notation, and compoſition.

Notation is that which determineth the quantity and meaſure of the parts of ſecular time, ſo farre forth as they are conſidered by themſelues.

The parts of time are fiue; houre, day, week, moneth, yeare.

An houre is a certen part of the day deuided: and it is either ſimple or compound.

A ſimple houre is either naturall or temporary.

A naturall houre is the foure and twentieth part of a naturall day.

A temporary houre is the twelfth part of an artificiall day. *Iohan. c.* 11. *Are there not twelue* houres of the day? And *Mat.* 20. in the Parable of the houſholder, there is mention made of the *morning*, the *third*, the *ſixt*, the *ninth*, and the *eleauenth houre*.

A compound houre is a quarter, or the fourth part of an artificiall day.

There are foure quarters therefore of euery artificiall day, euery one of which quarters conſiſteth of three houres, and taketh his name from the laſt. The firſt quarter from the morning to the third houre, is called the third houre. The ſecond from the third houre, to the ſixt houre, is called the ſixt houre. The third, from the ſixt houre, vnto the ninth, is called the ninth houre. The fourth, from the ninth houre, to the Sunne ſetting, is called the euening. Of theſe kinds of houres thoſe places ſeeme to bee vnderſtood. Mark. 15. 25. *And it was the third houre* when they crucified him. Ioh. 19. 14. *It was the preparation of the Paſſouer, and about the ſixt houre.*——*Then deliuered he him to be crucified.* Luk. 23. 44. *And it was about the ſixt houre, and there was a darkneſſe ouer all the land.* The ſum is, that Chriſt was crucified at the third and the ſixt houre: the third houre beeing ended and gone: the ſixt houre going, but not ended.

If any one ſhall ſay that this partition of the day is fained and nouell, let him heare *Cenſorine lib. de die Natal. c.* 10. Some, ſaith he, doe deuide the day and likewiſe the night into foure parts. Let him know alſo that among the Iewes the night was parted into foure watches. Matth. 14. 25. *And in the fourth watch of the night, Ieſus went vnto them walking on the ſea.*

An *Hebrew* day is either *Naturall* or *Artificiall*.

A *naturall day*, is the ſpace of foure and twenty houres, containing alſo both the morning and the euening.

The *morning* and the *euening* are the bounds of euery day; and the euening is of two ſorts. The firſt, is from the ninth houre to the ſetting of the Sunne. The ſecond, is from the Sunne ſetting vnto the ſhutting in of the night. Leu. 23. 5. *In the firſt moneth and the fourteenth day of the moneth betweene the two euenings ſhall be the Paſſouer of the Lord.*

A *naturall day* according to the diuerſe vſes thereof, is either a [*] *workie-day*, or a *holy-day*.

[*] Ciuilis aut Sacer.

A *workie-day* is that which is appointed for our ciuill buſineſſes, and (as it ſeemes to me) this day among the Iewes laſted from Sunne riſing to the Sunne riſing, that is, it began at the morning. Exod. 18. 14. why ſitteſt thou thy ſelfe alone, and all the people ſtand about thee from morning to euen? Matth. 28. 1. *In the end of the Sabbath when the firſt day of the weeke began to dawne.* It is not likely that *Matthew* ſpake theſe things after the manner of the Romanes, ſeeing that hee wrote his Goſpell eſpecially for the *Hebrewes*.

An *holy-day* is that which is appointed for holy vſes. An holy day is onely made by God to whome onely it belongeth to bleſſe and hallow the times.

An *holy day* beginneth at the euening, and endeth at the euening. Leuit. 23. verſ. 32. *From euen to euen ſhall ye celebrate your Sabbath.*

The *holy day* common to all ages is the Sabbath, which according to the morall law is a certaine ſeauenth day ſet apart for diuine worſhip. Here is to be noted that ſometime the word Sabbath is put for the whole weeke. *I faſt twice a Sabbath*, Mark. 16. *and the firſt of the Sabbath*, 1. Cor. 16. 1.

An *Artificiall day* is the ſpace of time from the riſing of the Sunne, to the ſetting. Ioh. 11. wherefore it is longer in ſommer and ſhorter in winter.

A *weeke* is the ſpace of ſeauen daies, ſometime alſo of ſeauen yeares. Dan. 9. 24. *Seauentie weekes are determined vpon thy people.*

An *Hebrew moneth* is of two kindes: of the *Sunne*, or of the *Moone*.

A *Sun-moneth* was in vſe about the time of the flood, and it contained 30. daies. For (as *Moſes* witneſſeth Gen. 8.) from the ſeauenteenth day of the ſecond moneth vnto the ſeauenteenth day of the ſeuenth moneth, there are an hundred and fiftie daies, which is fiue whole monethes of thirtie daies apeece.

Moone-moneths were chiefly in vſe after the departure out of AEgypt. Some whereof were full monethes of thirtie daies; ſome other were ſcant monethes of 29. daies and a halfe. Hereupon euery yeare for the complement of the courſe of the Sunne, the Epact was of eleauen daies, and euery third yeare, yea and ſometime the ſecond was *Embliſmeus*, hauing the thirteenth moneth called *Veadar*.

The *Hebrew yeare* is the time of the ſunnes courſe through both *Tropikes*, and it containeth 365. daies, 5. houres, and 59. minutes. This *Moſes* doth plainly declare in the hiſtorie of the flood. Geneſ.

In *Noah* his 600. yeare the 2. moneth, and 17. day began the flood——7. 11.
The raine was 40. daies & 40. nights——7. 27.
The water preuailed 150. daies——7. 24.
The 150. daies being paſt, the Arke reſted the 17. day of the 7. moneth——8. 4.
The waters were a decreaſing to the firſt day of the 10. moneth——8. 9.
After the 40. daies the window was opened——8. 6.
Noah waited 7. daies——8.
He waited other 7. daies——8.
In the yeare 601. the 1. day of the firſt moneth the earth was dry——8. 13.

All theſe beeing conſidered and laid together it will appeare that the yeare did comprehend 12. moneths, & that euery moneth did conteine 30. daies, whereby alſo it is gathered, that before *Moſes* the Epact did not conſiſt of eleuen daies, but onely of fiue.

The naturall beginning of the yeare is in the moneth *Abid* or *Niſan*. For the world doth ſeeme to haue bin created in the ſpring time, not in Autumne. For *Noah* entred into the Arke, in the firſt moneth, and the yeare being ſpent he came out at the end of the ſecond moneth. But this firſt & ſecond moneth cannot accord with Autumne, becauſe after the 2. moneth *Noah* could not prouide victuall enough to ſerue himſelfe and the creatures for the whole yeare following, the ſecond harueſt beeing now paſt, and the winter comming on. To this opinion do agree *Theodoret*,

queſt.72.vpon Exod. *Ambroſe lib.1.Hexam. c.4. Leo Serm. 9. de Paſſion. Bede de ratione Temporum.* But it is wont to be obiected, that hearbs and trees were brought foorth with ripe fruit, and therefore the creation was in Autumne. But I anſwer that God gaue euery tree power to bring foorth his fruite in his time: but that the fruits (I doe not deny but ſome, for that is moſt certaine,) but that all, were ripe in the creation it is not certaine, whether you ſay the world beganne in the ſpring or in Autumne. For euen the ſpring doth ſeeme to bring forth ſome ripe fruits as wel as Autumne, eſpecially among the Iewes and them of the Eaſt, which haue their harueſt not much off from Eaſter. Exo. 9.31.32. Luk.6.1.

The common beginning of the yeare was at the ſeuenth moneth, *Thiſri.* Exod.23.16. *The feaſt of gathering fruits ſhalbe in the end of the yeare, when thou haſt gathered in thy labours out of the field.* Here beganne the date of their bargaines, buyings, ſellings, bondages, releaſe of land, the yeare of reſt, and Iubilies.

There was alſo beſide the naturall yeare a propheticall yeare which by the like is to bee vnderſtood to bee of the ſpace of 360. yeares, and the Propheticall moneth in like manner conſiſteth of thirtie yeares. Reuel. 11.

Thus farre we haue declared the Notation of times, the computation followes.

Compoſition is the ſecond part of Chronologie concerning the ioyning of time with time, to which there belongeth foure things.

1 *Duplication of time*, by which the Scripture doth mingle the laſt part of the time ſpent with the firſt part of the time to come. Hence it is that the yeares of the kings of Iuda and Iſrael doe often fall one within the compaſſe of the other, which cannot iuſtly bee reckoned, but by a certaine doubling. Chriſt was in his ſepulcher ſixe and thirtie houres or there aboue; but the Euangeliſts ſay that *he roſe againe after three dayes, and on the third day.* How comes this to paſſe? why, double the middle part of the time, and you haue your wiſh.

2 *Rotundation of time*, by which either through adding vnto, or taking away ſomething from the ſet number giuen, the account thereof is made more eaſie in ſpeaking or writing. Very well ſaith *Auguſtine, queſt.47.* vpon Exod. *The Scripture is wont ſo to call the times, as that which is ſomewhat ouer or vnder the iuſt number, is not reckened.* Let that bee an example. Numb.14. verſ.34. You ſhall beare your iniquitie for fourtie yeares. Theſe words were ſpoken to the Iſraelites in the ſecond yeare after their departure; and therefore they ſuffered puniſhment full 38. yeares, and about 40.

3. The third is, that *time* is taken in accounts either for the time alreadie ſpent, or for the time now in ſpending, and not yet paſt. Matth.27. *After three daies I will riſe againe.* 1. King. 15. *In the eighteenth yeare of Ieroboam raigned Abia three yeares:* and yet afterward it is ſaid, that his ſonne began to raigne in the twentie yeare of *Ieroboam.*

4 The fourth is, that the beginning of the time in computation is put ſometime excluſiuely, ſometime incluſiuely.

A compound time is that which is made of ages, yeares, dayes, or moneths, ioyntly together: and it is either of the old world, or of the new.

The time of the old world is the continuance of the yeares from the beginning of the world to Chriſt crucified, which is about 4000. yeares.

The Sabbath of the old world is the ſeuenth day from the creation, which was conſecrated for diuine ſeruice in Paradiſe before the fall.

The preparation of the ſabbath, is part of the day going before, wherein chiefly after the law was giuen, proviſion of victuals was made for the approching ſabbath. Therefore whereas it is ſaid, Ioh.19. verſ.14. *It was the preparation of the Paſſeouer*, it is not for the Paſſeouer it ſelfe, but for the ſabbath in the Paſſeouer, or Eaſter. Mark. 15. *It was the preparation which is before the ſabbath.* And Luk. 23. *And that day was the preparation, and the ſabbath drew on.* Againe the whole day of the Paſſeouer was not holy, but the euening only, in which the Lambe was ſlaine, for it ſeemes the reſt was worke day. Mark. 14. verſ. 12, 13, 14. Hence it appeares that the Paſſeouer had not his Eue properly.

The time of the old world hath 2. parts, the 1. without the law, the 2. with the law.

The time without the law is from the beginning vnto the time when the law was giuen, and it hath three particles.

The firſt is from the creation to the flood, and it conſiſts of 1656. yeares.

The ſecond is from the flood to the promiſe made vnto *Abraham* 367. yeares and no more. For I thinke (ſauing a better iudgement) that *Abraham* was borne the 70. yeare of *Terah*, and not in the 130. yeare. Reaſon 1. The Teſtimonie of *Moſes*, Gen. 11. 26. *Terah* liued 70. yeares and begat *Abraham, Nahor* and *Haran.* Now the ſcope of the chapter is to declare the genealogie of Chriſt from *Adam* vnto *Abraham.* Therefore hee pointeth at *Abrahams* yeares not at *Nahors* or *Harans*, eſpecially having done ſo in all the precedent generations vnto *Abraham.* Reaſon 2. Vnleſſe it be taken for graunted that *Abraham* was borne the 70. yeare of *Terah*, it will be altogether vncertaine when hee was borne. For if any one ſhall ſay *Abraham* was borne the 130. yeare of his father, & that it is plaine

plaine out of the Scriptures; I anſwer, that it cannot be ſhowne throughout the Scriptures that *Abraham* was borne the 130. yeare rather then the 131. or the 132. yeare of *Terah.* For *Moſes* ſaith not any where, that *Abraham* departed into Canaan preſently the ſelfe ſame yeare wherein *Terah* died. All things which are ioyned together in the order of hiſtorie, are not like waies coniopned in time. 3. *Abraham* did account it for a miracle that himſelfe beeing 100. yeare old ſhould haue a ſonne: how then could he bee borne in the 130. yeare of his father? and it is not likely that *Abraham* was borne 60. yeares after *Terah* had got *Nahor*, and *Haran.* 4. *Abraham* beeing commaunded to goe into Canaan did not delay his obedience, but went preſently without delay ſo ſoone as hee had receiued the command, not tarrying for his fathers death, becauſe by faith hee made that iourney. Heb. 11. But the charge & promiſe he receiued in Vr of the Chaldes before hee went to *Haran.* 5. The iudgement of the primitiue Church aſſenteth to me, and I thinke it worthie to be followed, vnleſſe it be manifeſt that it hath declined out of the way. *Aug. de ciuit. Dei. l.16.c. 15.* To him agreeth venerable *Bede*, alſo *Ioſephus*, and *Iſidorus, Hiſpal. orig. lib. 5.* If any obiect that *Moſes* doth tell the ſtorie of *Abrahams* going into the land of Canaan after the death of *Terah.* I anſwer, that it is done by Recapitulation, that he might finiſh the hiſtorie of *Terah* in a continued narration. If any vrge the words of *Stephen*, Act. 7. *After that his father was dead God brought him into this land.* I anſwer, that there was two goings of *Abraham* into Canaan. The firſt was before the death of his father, which going was rather on progreſſe, then for to dwell, and of this ſpeaketh *Moſes.* The ſecond was to place and ſettle his habitation in the land of Canaan of which ſpeaketh *Stephen*, for the Greeke word which he vſeth μετῳκισεν, ſignifieth that God brought him to dwell in the land of Canaan. And that it was ſo this may be an argument, that *Abraham* did not buy one plot of ground vntill a yeare or two after his fathers death. Thus S. *Auguſtine* in the forenamed place hath taught to anſwer, neither doe I ſee what can be ſaid againſt it.

The third particle is from the promiſe to the Law, and is 430. yeares, Exod. 12.40. *The dwelling of the children of Iſrael in Ægypt was 430. yeares.* Gal. 3.17.

The abode of the children of Iſrael in AEgypt was onely 210. yeares. For from the departure out of Vr to the birth of *Iſaac* was 30. yeares, from thence to *Iacob* was 60. from thence to the going downe into AEgypt 130. now if you take theſe numbers from 430. there will remaine 210. yeares in which the Iſraelites dwelt in AEgypt. If any ſay that 600000. armed men within the ſpace of two hundred yeares could not bee propagated out of the family of *Iacob*: I anſwer that they might, becauſe then polygamie was in vſe, and then they did beget children from twentie yeares of age vntill they were foureſcore and more, and then was the multiplication of ſeede promiſed. If any one vrge me that *Abraham* was not the ſonne of *Iſrael*, and therefore the 430. yeares of bondage is not to bee ſtretched vnto *Abrahams* time: I ſay the ſonne of *Iſrael* doth comprehend not onely the ſeed of *Iacob*, but all the poſteritie of *Abraham.* Gen. 48. *Iacob* ſaith of the ſonnes of *Ioſeph, Let my name bee named vpon them, and the name of my fathers Abraham and Iſaac.* Therefore the ſonnes of Iſrael are the whole nation and familie of *Abraham*, no not excluding the head.

The time of the Law is from the promulgation thereof vnto Chriſt crucified, and it hath fiue particles.

The firſt is from the law to the Temple 480. yeares. 1. King. 6. 1. At the beginning of this particle the Iewes neglected the true firſt entrance of the yeare, and ſo it was renued by God. Exod. 12. 2. Then were feaſtiual daies appointed, the Paſſeouer, Pentecoſt, the feaſt of Trumpets: of Expiation, and the feaſt of Tabernacles, &c.

Of the Paſſeouer there are two parts, firſt the killing of the Lambe, which was done the 14. day of the firſt moneth, at the euen which ſhutteth in the day. Exod. 12. verſ. 6. The other part is the feaſt or the ſolemnitie wherein the Paſchall ſacrifice was offered. Deut. 16. *Thou ſhalt offer the Paſſeouer vnto the Lord thy God, of ſheepe and bullocks in the place which the Lord ſhall chuſe.* See an example 2. Chron. 35. This feaſt laſted ſeauen daies, which were called the dayes of vnleauened or ſweet bread. The firſt day of ſweet bread began at the euen which ſhutte in the 14. day, for which cauſe this fourteenth day was called of his latter part the firſt day of ſweete bread. Mark. 14. 12. yet the ſacrifices were not killed before the 15. day. The laſt day of the feaſt was the ſabbath which was as ſolemne as any of the reſt, and for order ſake it was called the ſecond ſabbath after the firſt. Luk. 6. 1.

The feaſt of Pentecoſt was excluſiuely the 50. day from the end of Eaſter, becauſe the Iſraelites departed out the 15. day, and the beginning of the 50. dayes muſt be reckoned from the 16. day. Leuit. 23. 16.

There was alſo two holy yeares appointed: a Sabbatarie and a Iubilie.

The Sabbatarie was euery ſeuenth yeare, wherein reſt was giuen to the earth.

The Iubilie was 49. yeare excluſiuely from the former Iubilie, that is, if you exclude the former Iubilie yeare: but it is the 50. yeare from the former incluſiuely, Leu. 24. 11. This is the common ſaying, but perhaps the Iubily yeare is euery fifty yeare diſtinctly numbred.

More-

Moreouer in this particle was the gouernement of Iudges for 357. yeares, which by computation will easily appeare. And therefore whereas, Act. 13. vers. 20. it is said that God gaue them Iudges for the space of 450. yeares, it seemeth thus to bee taken: From the diuision of the land, vnto *Samuel* there are (as I said) but 357. yeares, and this number Saint *Luke* seemes to haue set downe reiecting the latter seuen, that the number might bee rounder: But afterward some body reading ouer the booke of Iudges for *quarantino* substituted *cinquanta* of meere ignorance: For indeede out of the yeares of the Iudges, and the yeares of the oppressours distinctly and separatly numbered, there doe arise iust 450. yeares. But those yeares must not bee separately numbred, but it is to be held for a sure rule of composition, *that the yeares of the oppressours bee reckned in the yeares of the Iudges.*

The second particle is from the founding of the Temple vnto the destroying of the same. 427. yeares. In this particle there are these rules of composition; 1. It often fals out that the yeares of the kings of Iuda and Israel are incomplete. 2. The sonne beeing *Vice-roy* did raigne with his father which was busied in forraine warres. 3. Sometimes the yeares wherein they gouerned wickedly are left vncounted as if they neuer were. 2. Sam. 13. 1. 4. The yeares wherein the sonne raigned the father being aliue, but spent with age or diseases, are reckned also to the gouernment of the same father.

The third particle is the time of the captiuitie in Babylon, of 70. yeares, Ierem. 25. vers. 11. The beginning of this particle seemes to bee at the burning of the Temple in the yeare of *Nabuchad.* 19. For this captiuitie was not only the desolation of the people, but also of the land, which also must keepe her sabbaths, 2. Chron. 36. vers. 22. But the land could not rest all the time before, hauing in her a king, priests, citizens, and husbandmen.

The fourth is from the returne out of Babylon to the beginning of *Daniels* weekes; and is about fourescore yeares. Reason. 1. Dan. 9. 25. he speaketh of such a going forth of a commandement as by which not only the reedifying of the Temple, but the inhabiting likewise and repairing of their citie was allowed: Now we reade of no such Edict in all the Bible, before the 7. yeare of *Artaxerxes Longimanus.* For the edict of *Cyrus*, and the edict of *Darius Histaspis*, both of these speake onely of building the Temple, but not of the citie. 2. The conuersions of the heauens, & the distances of the Eclipses doe make the like space. The Eclipse in the fift yeare of *Nabupolasar*, or *Nabuchadnezar*, is distant from that which happened the nineteenth yeare of *Tiberius*, 653. *Iulian* yeares: and lest any one should thinke that this *Nabupolasar in Ptolemie* was not the same with *Nabuchadnezar*, I adde this one thing, that the Eclipse of the Moone in the 7. yeare of *Cambises* doth differ from that which happened eleuen daies before the monarchie of *Alexander*, 192. *Iulian* yeares, and 64. daies, and that this is distant from that which happened in the nineteenth yeare of *Tiberius*, 363. *Iulian* yeares. Moreouer, from that Eclipse in the 3. yeare of *Darius Histaspis*, to the Eclipse in the last yeare of *Darius Codomanus* there are 151. *Iulian* yeares. These things to be so as I say, *Ptolemeus* his account doth plainly declare, who reckoneth 126. Egyptian yeares from *Nabonassar* to the Eclipse in the fift yeare of *Nabupolasar*, and are 424. yeares to the Eclipse in the seauenth yeare of *Cambises*, and 424. yeares to the death of *Alexander*, and 718. to the raigne of *Augustus*. *Almegisti lib.* 3. *c.* 8. and 5. 14. With this agrees the calculation of *Prussia*, whose accounts for beginnings and ends of times are most certen, which runne thus.

From *Nabonassar* to the beginning of the yeares *Iul.* yeares.—daies.
Of the death of *Alexander*——423.—269.
Of *Iulius Cæsar*——701.—309.
Of our Sauiour Christ——746.—310.
From the death of *Alexander* to the beginning of the yeares.
Of *Iulius Cæsar*——278.—50.
Of our Sauiour Christ——323.—51.
From *Iulius Cæsar* to the beginning of Christ——45!——1.

He which will thinke these things to bee fained, he must vtterly ouerthrow all logisticall Astronomie. And truly this seemeth to me to be a notable argument to prooue the truth of the holy Scriptures, because the sacred historie in the order of her narrations doth most exactly agree with the conuersions of the heauens. And on the other side this is vnto me a proofe, that the beginning of the weekes is not to be fitted to the yeares of *Cyrus* or *Darius Histaspis*, because then almost all humane histories, and all astronomicall obseruations are to bee denyed as counterfeit.

All the kings, of whome there is mention made in *Ezra, Nehemia, Hester*, and *Daniel*, for the most part did raigne in this time, whome I (following the iudgement of *M. Gualter*, and *Temporarius*) doe distinguish after this sort.

They were either Medes, or Persians.

The Medes were two. The first, *Assuerus* the father of *Darius Medus*. Dan. 9. 1. This is that *Astiages* the Emperour of the Medes & Persians extending his gouernment from India to Aethiopia in Arabia: neuer was this deprined of his kingdome by *Cyrus* King of the Persians as some historians doe falsly say. It is probable that hee was the husband of *Hester*, and not *Darius Histaspis* nor *Xerxes*. Reason 1. In *Darius Histaspis*, there was gra-

uitie and prudence ioyned with a certaine pietie, but in *Assuerus* lust and leuitie. 2. *Mardocheus* in the first yeare of *Cyrus*, the captiuitie being ended, came againe into Iewrie. *Ezr.* 2. Therefore he did not liue in Persia vnder *Cambises*, *Darius Histaspis*, or *Xerxes*: and it is not credible that hee who was most carefull of the true worship of God, would returne againe into the East, when hee might vse the benefit of his libertie. 3. *Xerxes* in the 7. yeare of his raigne was out of Persia in Sardis or in Greece, not returning home vntill the eight yeare. *Amestris* also his wife was a most wicked woman. The obiection of the Palace of Shushan, is of small force; for say that it was the Palace of the Kings of Persia while *Cyrus* reigned, (as *Strabo* saith, *libr.* 15.) yet the Palace of the Medes might be in the same place before *Cyrus* his time. For *Strabo* saith in the aforesaid booke, that the Pallace of the Persians was not there before the Medes were ouercome. If any one thinke otherwise, he shall vse his owne iudgement by my good leaue. In these and such like things I will not contend.

The second is *Darius Medus*, hee was the chiefe in the sacking of Babylon, Isa. 13. 17. Ier. 51. 11. and the Babylonian Empire was in his hand for the space of 1 yeare, Dan. 6. 1. This same is *Assuerus*, Ezr. 4. 6.

The Kings of the Persians are these.

1. *Cyrus*, yeares 30. but after the conquest of Babylon 7. and from hence the Scripture beginneth the yeares of *Cyrus*: he (as *Xenoph.* witnesseth) acknowledged *Darius* to be Emperour of the Medes and Persians, when hee led the armie against the Babylonians, ouer which kingdome he ruled together with *Darius Medus*, Dan. 5. 28.

2. *Cambyses* 7. he is *Artaxerxes*, Ezra. 4. vers. 5.

3. *Darius Histaspis* 36. By this mans edict the Temple was builded, and not by the Edict of *Darius Nothus*, vnlesse we will say that there were some surueiuing in the second yeare of *Darius Nothus*, which were almost 200. yeares old. For* *Agge in this very yeare of Darius* doth take for graunted, that there were some of the people yet left who had seene and knew the beauty of Salomons Temple.

4. *Xerxes*, 21. Dan. 11. 2.

5. *Artaxerxes Longimanus* 40. Ezra. 7. 1. and 6. 14.

6. *Darius Nothus* or *Ochus*, 19. } Of these vntill *Alexander*, the holy Scriptures speake nothing, nor *Iosephus.*

7. *Artaxerxes Mnemon* 43.
8. *Darius Ochus*. 23.
9. *Darius Arses*. 3.
10. *Darius Arsamis*. 6.

The fift particle containeth the weekes of *Daniell*, and therefore it is of 490. yeares.

Cap. 2. 3.

These weekes seeme to me for to end at the death of Christ, and not at the finall destruction both of the Temple and citie by *Titus.* Reason. 1. The couenant with many was plainly confirmed, partly by the preaching of Christ, and partly by his passion. But if the last weeke bee extended further to the destruction of the citie, then in that time also some foule some league should haue beene confirmed: but no league was confirmed in the last weeke in more then was in the last but one. 2. *Daniell* doth plainly say, Seauentie weekes are determined vpon the people, and vpon the holy citie, to finish the wickednesse, and to seale vp the sinnes, and to reconcile the iniquitie, and to bring in euerlasting righteousnesse, and to seale vp the vision & prophesie, and to annoint the most holy, which is the *Messias.* Now if the destruction of the citie did end those weekes, then not 70. but 65. weekes and a halfe were determined for the finishing of these things; for in the 65. weeke was made the satisfaction for sinne, and the Messias annointed. 3. If you beginne the weekes from the 2. yeare of *Darius Nothus*, then *Nehemias* shall haue continued vnto the 32. yeare of *Darius Mnemon* and somewhat longer, and hee shall bee an 100. and 90. yeares old, and then also fitte for long iourneyes: and *Ezra* also shall be farre elder.

In the middle of the last weeke began the ministry of Christ or the time of his going vp and downe. Act. 1. 21. The beginning of his ministrie was when hee was baptized of *Iohn*, and beeing annointed with the holy Ghost, was sent to preach, and it endured vnto the day of his assumption, and consists of three yeares and an halfe almost.

The first yeare was from the first passeouer, Ioh. 2. 13. vntill the feast, Ioh. 5. 1. The second yeare is from that feast vnto the passeouer mentioned, Ioh 6. 4. The third yeare is from this passeouer vnto that whereat Christ was crucified, Ioh. 13. 1. This passeouer was celebrated the 14. day at euen, both by Christ and the Iewes themselues, Mark. 14. 12. *Now the first day of vnleauened bread when they sacrificed the Passeouer, and his Disciples said vnto him, where wilt thou that we goe and prepare that thou maiest eate the Passeouer?* Luk. 22. 7. *Then came the day of vnleauened bread when the Passeouer must be offered.* The eating of the Passeouer was either the eating of the Lambe, or of other cheere made of part of the sacrifice according to the law. The eating of the Lambe was alwaies on the 14. day, and it is not likely that the Iewes durst violate so plaine a law. The eating of the other cheere was on the 15. 16. and 17. daies, and yet not by any that was polluted; and of this latter is to bee vnderstood that place of Ioh. 18. vers. 28. *They went not into the common hall lest they should be defiled, but that they might eate the Passeouer.*

The

The time from the Baptisme of Christ vnto the first Passouer is almost halfe a yeare.

And this is the time of the old world: the time of the new followeth, which is from the ascension of Christ vnto the last iudgement.

The Sabbath of the new world is the day of Christs resurrection, which is the eight from the creation: and me thinkes the Scripture seemeth to assigne the Sabbath to the Lords day. 1. Cor. 16. 2. To make gathering on the first day of the weeke is an Apostolicall institution; therefore the hallowing of this day for the Sabbath is likewise an Apostolicall institution, because gatherings were not made but when the worship of God was A solemnely performed. Secondly, *Iohn* the Apostle doth acknowledge this day to bee the Lords. Reu. 1. 10. that is, a day consecrated to the honour of Christ. And the rest of the Apostles haue obserued this same day in stead of the Iewes Sabbath. Act. 20. 7. yea Christ himselfe doth seeme to haue done the same. Ioh. 20. 19. 26. Thirdly, it is the opinion of *Cyprian*, that circumcision was a Sacrament of the Sabbath to bee kept on the 8. day in the new Testament. *d. 3. epi. 19. ad Fidum. Augustin. de ciu. dei. l. 22. c. 3. The Lords day was hallowed by Christs resurrection.* And *Ser. 251. The Apostles did ordaine the Lords day to be kept with religious worship.* B

d.		
		IN the beginning of time was created the vtmost heauen, and the matter of things visible. — 1
1		The spirit cherisheth that matter mouing vpon it. 1
2		Light riseth out of darknesse. — 1
3		The firmament is made, and separateth the waters. 1
		The water being gathered together, the drie land is fruitfull. 1
		Two trees are created in the garden of Eden. 2
4		Lights are created in the Firmament. 1
5		Birds and Fishes are made out of the waters. — — 1
6		Beasts and all cattell are framed out of the earth. 1
		Hitherto onely a mist did water the earth. 1 & 2
		The body of Adam was made of the dust. 2
		God breatheth into his nosthrils the breath of life. 1
		And man was fashioned after the likenesse of God. 2
		All creatures are brought vnto man to see how he would call them. 2
		Euery hearbe and fruit are appointed for meate. 1
		Eua is made out of the rib of Adam sleeping. — — 2
		God giueth her to Adam for to be his wife. 2
		Marriage is ordained. 2
		The wedded are brought into the Garden. 2
		The prohibition of trees is enioyned. 2
7		The institution and sanctification of the Sabbath. — — 2
		The first sinne of our first parents. 3
		Beeing arraigned and conuicted, they are punished. 3
		Christ promised of the seede of the woman. 3
		Ischa is now called *Henah*. — — 3
		The first garment made by God. 3
		The casting of Adam and Eua out of Paradise. 3
		Cain is the first that was borne of woman. — — 4
1		Abel borne. 4
		Cain and Abel offer sacrifice to God. 4
		Cain mooued with enuie killeth his brother. 4
		He despaireth and is throwne from the presence of God. 4
		The first city built in the world. 4 *Chron. 1.*
130		Seth borne in the 130. yeare of Adam. 5 1
135		Enosh borne the 105. yeare of Seth. 5
		Then men began to call on the name of God. 4
325		Kenan borne the 90 yeare of Enosh. 5
395		Mahalaleel borne the 70. yeare of Kenan. 5
460		Iared borne the 65. yeare of Mahalaleel. — — 5
622		Enoch borne the 62. yeare of Iared. 5
687		Methusalah borne the 65. yeare of Enoch. — 5
874		Lamech borne the 187. yeare of Methusalah. 5
930		Adam died being 930. yeares olde. 4
938		Lamech the first author of Bigamie. — 5
987		Enoch is taken vp aliue to heauen, yeare 365. 5
1042		Seth died beeing 912. yeares olde. 5
1056		Noah borne the 182. yeare of Lamech. 4
1087		The inuention of Musicke and the Smiths craft. 5
1140		Enos dieth the 905. yeare of his age. — — 5
1235		Kenan dieth the 910. yeare of his age. 5
1290		Mahalaleel dieth the 895. yeare of his age. 5
1422		Iared dieth the 962. yeare of his age. 6
1	1536	The sonnes of God marry the daughters of men. 6
		Of these were borne Gyants. 6
		Now all flesh had corrupted his way. 6
		Gods purpose concerning the flood, reuealed. 6
		The commandement to build the Arke. — — 6
		Noah preacheth repentance. 6
20	1556	Iaphet is borne the fiue hundreth yeare of Noah. 11
23	1559	Sem is borne the 503. of Noah. — — 6
25	1561	Ham is borne. 5
114	1650	Lamech dieth in yeare of his age 777.

The yeares of Noahs preaching 120

Prom.	m	World. d		Genesis.	Chron.
120		6 4	Methusalah dieth the 969. yeare of his age.	5	
	2	10	The commandement to enter into the Arke.	7	
		17	The entrance into the Arke.	7	
			It raineth forty daies.	7	
	3	27	The last day of the raine.		
	7	17	The Arke resteth on the mountaines of Ararat.	8	
			Here end an hundred and fifty daies.		
	10	1	The tops of the mountaines appeare.	8	
	11	12	The Crow and the Doue are sent forth, with returne.	8	
		19	The Doue is sent out the second time.	8	
			Shee returneth with an Olive leafe.	8	
		26	The third time being sent shee returnes no more.	8	
	7				
1	1		The waters are dried from off the earth.	8	
			Noah remooueth the couering from off the Arke.	8	
2	27		God commaunding, Noah goeth out of the Arke.	8	
			He offereth sacrifice vnto God.	8	
			The course of nature is restored.	8	
			The Rainbow is the signe of Gods couenant with the earth.	9	
			Marriage is confirmed.	9	
			Mans dominion is restored.	9	
			The eating of flesh, except the blood, is permitted.	9	
			The office of a Magistrate is established.	9	
			The law for murther.	9	
			The dressing of vines and Noahs drunkennesse.	9	
			Ham is punished for mocking his father.	9	
			The piety of Sem and Iaphet is rewarded.	9	
			The dwelling of Iaphet in the tents of Sem is foretolde.	9	
	8		Arphaxad is borne 100. yeare of Sem.	11	
1693			Selah is borne the 35. yeare of Arphaxad.	11	
1723			Heber is borne in the 30. yeare of the age of Selah.	11	
1757			Peleg is borne the 34. yeare of the age of Heber.	11	
			The parting of the earth, or the beginning of nations.	10	
			Iapher the first king of Europe.	10	
			Sem of Asia.	10	
			Ham of Africa.	10	
1787			Reu is borne the 30. yeare of the age of Peleg.	11	
			Nimrod buildeth Babel, Erech, Acchad and Calneth.	11	
			He was the first founder of the Monarchy of Assyria.	11	
			The tower of Babel is builded.	11	
1819			Serug is borne the 32. yeare of Reu.	11	
1849			Nahor is borne the 30. yeare of Serug.	11	
1878			Terah is borne the 39. yeare of Nahor.	11	
1948			Abram is borne the 70. yeare of Terah.	11	
1957			Sarai is borne.	17	
1996			Peleg dieth the 239. yeare of his age.	11	
2005			Noah dieth in the 950. yeare of his age.	11	
2023			The promise of land, and of succession is made to Abram.	12	
			Terah with Abram goe from Vr of the Chaldes.	11	
			They come to Haran and dwell there.	11	
			Abrams departure into Canaan.	12	
			From thence because of the dearth he goeth into Egypt.	12	
			Sarai being taken from him is restored inuiolate.	12	
			They depart from Egypt safe and sound.	12	
	6		Reu dieth the yeare of his age 239.	11	
	9		Abram and Lot being come backe into Canaan, are separated.	13	
2030			The promise of land and succession is renued.	13	
	1		Lot is taken prisoner in the ouerthrow of Sodome.	14	
			Abram deliuereth him from the hands of the 4. Kings.	14	
			The other Kings honour him with the title of Victory.	14	
			He offereth Sacrifice vnto God.	14	
			He keepeth nothing of the prey to himselfe.	15	
			Abram deploreth the want of children.	15	
10			The promise of the land and succession is renued.	16	
	3		Sarai giueth her maid vnto Abram.	16	

Hagar

Prom.	World.		Genesis.	Chron. 1.
	4	Hagar hauing runne away, returneth to her mistris.	16	
	2040	Ismael is borne.	16	
20	7	Circumcision is instituted the 99. yeare of Abrahams age.	17	
		The names of Sarai and Abram are changed.	17	
		Abraham and his family are circumcised.	17	
		Abraham receiueth three Angels into his house.	18	
		Isaac is promised againe.	18	
		The destruction of Sodome is declared vnto Abraham.	18	
		Abraham prayeth for the Sodomites.	18	
		Lot receiueth two Angels into his house.	19	
		The wickednes of the Sodomites.	19	
		The sauing of Lot and his daughters.	19	
		The burning of Sodome.	19	
		The incest of Lot with his daughters.	19	
		Abraham goeth from Mamra to Beersheba.	20	
		Abimelech is punished for taking away Sarah.	20	
		Abraham prayeth for him, and he recouereth.	20	
	8	Isaac is borne in the 100. yeare of Abrahams age.	21	1
	2050	Serug dieth in the 230. yeare of his age.	11	
30	2	Isaac is weaned.	21	
		Hagar is cast out with her sonne Ismael.	21	
		The couenant betweene Abimelech and Abraham.	21	
40	2060	Abraham is prooued in offering his sonne Isaac.	22	
50	1	A Ramme is offered in stead of his sonne.	22	
60	2070	The promise of the blessing is confirmed.	22	
	2080	Terah dieth in the yeare of his age 205.	11	
	3	Abraham goeth to dwell in Canaan. Act. 7.		
	5	Sarah dieth in the yeare of her age 127.	23	
		Abraham bewaileth her.	23	
		He buyeth a field to bury her in.	23	
		The burying of Sarah.	23	
	8	Abraham casteth to get Isaac a wife.	24	
		Rebecca is gotten to be his wife.	24	
		Isaac being 40. yeares olde, taketh Rebecca for his wife.	24	
		Abraham hauing married Keturah, getteth children.	25	
	2090	He giueth them gifts and sendeth them from Isaac.	25	
70	6	Arphaxad dieth the yeare of his age 483.	11	
	2100			
80	8	Iacob and Esau are borne in the 60. yeare of Isaac.	25	
	2110			
		Abraham dieth in the yeare of his age 375.	25	
90	3	He is buried by Isaac and Ismael.	25	
		Esau selleth his birth-right for a messe of pottage.	25	
	6	Isaac going into Egypt hayeth at Gerar.	26	
		For feare he faineth Rebecca to be his sister.	26	
		He goeth to Beersheba.	26	
		The promise is againe confirmed to Isaac.	26	
	2120	Esau taketh wiues of the heathen when he was 40. yeares olde.	26	
100	8			
	2130	Shem dieth in the yeare of his age 600.	11	
110	8			
120	2140	Ismael dieth in the yeare of his age 137.	25	
	1			
		Isaac intendeth his blessing to Esau.	27	
150	2170	Iacob by the craft of his mother getteth it from him.	27	
160	2180	Iacob by the counsell of his mother, fleeth to Haran.	27	
		In a dreame by the way he seeth a ladder.	28	
		The promise is made againe vnto Iacob.	28	
		Iacob is receiued into Labans house.	29	
	5	He serueth seauen yeares for Rahel.	29	
		Leah is brought to his bed in stead of Rahel, and is accepted.	29	
		He couenanteth to serue seauen yeares more for Rahel.	29	
		Rahel is married to Iacob with Leah.	29	
	6	Heber dieth in 464. yeares of his age.	11	

Prom.	World		Genesis	Chron. 1.
	7	Ruben. }		
	8	Simeon. } are borne of Leah.	29	2
	9	Leui. }		
	2190	Iudah. }		
	2	Dan. } are borne of Rilhah Bahels maide.	30	
170	3	Nepthali. }		
	4	Gad. }		
	5	Asser. } are borne of Zilpha Leahs maid.	30	
	6			
	7	Iilachar. } are borne of Leah.		
	8	Zebulon. }	30	
	9	Dinah is also borne of Leah.	30	
		Ioseph is borne of Rahel in the yeare of Iacobs age 91.	30	
		Iacob bargaineth to serue sixe yeares for cattell.	30	
		He getteth double wages by his arte and cunning	30	
	2200			
	1	God commandeth Iacob to returne into Mesopotamia.	31	
180	5	He departeth from Laban secretly with all his family.	31	
		He being accused of theft, defendeth himselfe.	31	
		The couenant of peace betweene Laban and Iacob.	31	
		God comforteth Iacob by his Angels.	32	
		Fearing his brother he craueth aid of God.	32	
		He wrestleth with an Angell.	32	
		who nameth him Israel.	32	
		Esau receiueth Iacob friendly.	33	
		Esau by much intreaty receiueth Iacobs gifts.	33	
		He offereth himselfe and his followers to beare him company.	33	
	6	Iacob dwelleth in Succoth.	33	
	7	He commeth to Sechem where he dwelleth 8. yeares.	33	
		There he buyeth a possession and buildeth an Altar.	33	
	9	Iudah hauing turned from his brethren, marrieth Shuah.	38	
	2210	Er is borne.	38	
	1	Onan is borne.	38	
	2	Selah is borne.	38	
190	3	Dinah is rauished by the sonne of the King of Sechem.	34	
		The Sechemites therefore are slaine by Dinahs brethren.	34	
		Iacobs iourney into Bethel.	35	
		There he payeth his vow.	35	
		Deborah Rebeccahs nurse dieth.	35	
		God confirmeth the blessing vnto Iacob.	35	
	4	Rahel dieth in labour of Beniamin.	35	
		Ruben committeth incest with Bilhah.	35	
		The finding of Mules.	36	
	5	Ioseph telleth his brethrens faults to their father.	37	
		His dreames of his authority in his fathers family.	37	*Iob*
	6	He is solde into Egypt at the yeares of 17.	37	1
		Iob by Satans meanes loseth his wealth and his children.		1
		He is grieuously afflicted in his body.		2
		His friends visit him.		2
		He curseth the day of his birth.		3
		He maintaineth his owne iustice against his friends accusations.		3,31
		Elihu exhorteth him to acknowledge his sinne.		32
		Iob being reprehended by God, he repenteth.		40
		He offereth Sacrifice for himselfe and his friends.		42
		He is made whole, and his wealth is restored double to him.		42
	9	Thamar is giuen in marriage to Er, who dieth.	38	
		Onan hauing married her, perisheth for the same wickednes.	38	4
	2220			
208	2	Iudah committeth incest with Thamar.	38	
	7	Ioseph made ruler of Potiphars house.	39	
		The chastity of Ioseph.	39	
		He is cast into prison three yeares.	39	
		The keeper of the prison committeth all to Ioseph.	39	
		He expoundeth the dreames of the Kings seruants.	40	
	8	Isaac dieth in the yeare of his age 180.	35	
	9	Pharaohs dreames.	41	

Prom.	World		Genesis	Chron. 1.
		Ioseph expoundeth them.	41	
		He giueth counsell to prouide for the famine to come.	41	
		Hereupon himselfe is made ruler ouer the land of Egypt, beeing 30. yeares of age.	41	
		The marriage of Ioseph.	41	
	2230	The 7. yeates of plenty beginne.	41	
	1	Manasses is borne.	41	
210	2	Ephraim is borne.	41	
	4	Ezron is borne.		2
	6	The beginning of the yeares of famine.	41	
	8	Iacob sendeth his sonnes into Egypt.	42	
		Here Ioseph entreateth them as if they were spies:	42	
		They promise to bring Beniamin with them.	42	
		They beare home their corne and the price in their sacks.	42	
		Beniamin is sent with the rest.	43	
		The cuppe is found in Beniamins sacke.	44	
		Iudah offereth himselfe to be a seruant for Beniamin.	44	
		Ioseph maketh himselfe knowne to his brethren.	45	
	9	Iacob goeth downe into Egypt, being 130. yeares olde.	46	
		Accompanied with his family of 70. soules.	46	
		Ioseph meeteth his father.	46	
		He teacheth his brethren what to answer to Pharaoh.	46	
		Iacob commeth before Pharaoh and teileth him his age.	47	
		The land of Gothen is giuen him.	47	
		Where Ioseph sustaineth them with food quietly.	47	
	2240	The Egyptians for hunger sell both lands and liuings.	47	
220	1	Ioseph buyeth all the land of Egypt for Pharaoh.	47	
	2	He giueth Seede corne to the Egyptians.	47	
230	2.50	Iacob appointeth his sepulchre in Canaan.	47	
	5	Iacob adopteth the sonnes of Ioseph.	48	
	2280	By diuine instinct he preferreth the yonger before the elder.	48	
		The right of the first borne is giuen from Ruben to Ioseph.	48	5
260		He blesseth his sonnes, and telleth them what shall come.	49	
	2300	He telleth them that Christ shall come out of Iudah.	49	
280		He willeth them to bury him with his fathers.	49	
		Iacob dieth in the faith the 147. yeare of his age.	49	
	9	Ioseph dieth the yeare of his age 110.	50	
		They keepe his body embalmed.	50	*Exod.*
	2310			
290	3	The Israelites are increased in number and power.	1	
		The new Pharaoh grieuously oppresseth them.	1	
		The Kings commandement to destroy the male children priuily.	1	
	2320	Leui dieth the 137. yeare of his age.	6	
300	5	So dieth all that generation.	1	
320	2330	Ram is borne.		
	2360	The edict of drowning the male-children	1	
340	2370	Aaron is borne.	7	
350	3	Cahat dieth.	6	
		Moses is borne of Amram and Iocabed.	2	
	2380	He is cast into the flagges, and taken vp of Pharaohs daughter.	2	6
360	2400	He is brought vp in the learning of the Egyptians. Act. 7.		
380	2410	Iosuah is borne. Iosh. 14.		
390	3	Moses killeth an Egyptian.	2	
		For feare of Pharaoh, he fleeth to Madian.	2	
		He is married to Zipporah.	2	
	4	Caleb is borne, Iosh. 14.		
	2420	The men of Gath beat the Ephraites for robberies.		7
400			6	
420	2440	Amram dieth in the yeare of his age 137.		
	2450			
	1			
	2		2	
430	3	God heareth the mone of the Children of Israel.		
		God calleth Moses to bee the deliuerer of his people at the age of 80. yeares.	3	

Their departure out of Egypt.

		He is taught how to behaue himselfe.	3	
		Moses drawing backe is confirmed.	4	
		Aaron is giuen to helpe Moses, and he vndertaketh his calling.	4	
		He bringeth his wife and children to Iethro his father in law.	4	
		God confirmeth his calling vnto him againe.	4	
		He asketh leaue of his father, and goeth toward Egypt with his family.	4	
		The circumcision of his sonne, being neglected, is punished.	4	
		He being circumcised by Zipporah, God is appeased.	4	
		Moses sendeth Zipporah backe to her father.	18	
		Moses and Aaron doe their message to Pharaoh.	5	
		They are sent away as the heads of sedition.	5	
		The labours of the Israelites are increased.	5	
		The officers of the Israelites complaine vnto Pharaoh.	5	
		They chide with Moses and Aaron.	5	
		God heareth Moses, and renueth his promise.	6	
		Moses speaketh to the Israelites, but they beleeue not.	6	
		Being bidden to goe againe vnto Pharaoh, he refuseth through feare.	6	
		Moses and Aaron are emboldened against Pharaoh.	7	
		The rod is turned into a Serpent.	7	
		Pharaoh is hardened by his Sorcerers iuglings.	7	
		The waters are turned into blood.	7	
		The King is blinded by the Wizemens sorceries.	7	
		The plagues of Frogges, Lice, and Flies.	8	
		Pharaoh faineth to yeeld, but his heart is hardened.	8	
		The plagues of Murraine, Botches, and Haile.	9	
		Pharaoh confesseth his sinne.	9	
		But afterward he hardeneth his heart.	9	
		God telleth Moses of the hardnesse of Pharaohs heart.	10	
		The plague of Grashoppers is sent.	10	
m. d.		Abib is made the first moneth.	12	
1. 10		The Lord instituteth the Passeouer, and feast of Sweet bread.	12	
		A choice lambe is to be slaine after foure daies.	12	
		The plague of darknesse for three daies space.	10	
		The threatnings of Pharaoh against Moses.	10	
		The death of the first borne is signified to Pharaoh.	11	
		Moses departeth away very angry.	11	
		God passeth by the houses that are marked with blood.	12	
14		The first celebration of the Passeouer.	12	
		The first borne of the Egyptians are slaine.	12	
1. 15		The Israelites are sent out with great spoiles.	12	
		Moses leadeth them vnto their second standing place.	12	33
		They are commanded yearely to keepe the passeouer.	13	
		Moses taketh with him the bones of the Patriarches.	13	
		Pharaoh pursueth the Israelites.	14	
		Moses deuideth the sea with his rod.	14	
		The Israelites goe forth through the midst of the sea dri-shod.	14	
		The Egyptians with their King are drowned.	14	
		God the Author of their victory is praised in a song.	15	
		They wander three daies in drie places without water.	15	
		They pitch their tents in Mara.	15	
		The people murmure by reason of the bitter waters.	15	
		Moses by casting in wood maketh the bitter water sweet.	15	
		God teacheth his people obedience.	15	
		They come to Elim, where are twelue fountaines.	15	
		They come into the desart of Sin.	16	
		For want of meate they mutter against God.	16	
		They vpbraid Moses and Aaron with their plenty in Egypt.	16	
		The Lord sendeth Quailes and Manna.	16	
		Manna is kept for a remembrance vnto their posterity.	16	
		The Manna kept till next day putrifieth.	16	
		The Sabbath day Manna could not be found.	16	
		They murmure for lacke of water.	17	
		Moses striketh the rocke, and the waters flow.	17	
		Iosuah ouercommeth Amaleck.	17	
		They are charged to roote out this nation.	17	

		Moses buildeth an altar vnto the Lord.	17	
		Iethro commeth to see Moses.	18	
		He bringeth Zipporah and her children.	18	
		Iethro reioyceth and offereth sacrifice to God.	18	
		By his counsell 70. Elders are chosen.	18	
		They pitch their tents ouer against Sina.	19	
		God signifieth that he will renew the couenant.	19	
		They are bidden to sanctifie themselues three daies.	19	
		The people are forbidden to touch the hill.	19	
		God appeareth on the Mount in thunder and lightening.	19	
	3 5	The 10. commandements are giuen with the voice of God.	20	
		A great prophet to be sent. *Deut.* 18.		
		The people being afraid desire that Moses may speake to them.	20	
	7	Moses goeth to the toppe of Sinai.	20	
		He stayed with God fasting 40. daies.	20	
		God giueth him the lawes which the people should obserue. ca. 21. 22. 23.		
		God telleth him the forme of the tabernacle, cap. 24. to 31.		
	4 16	Moses is angrie for the golden calfe.	32	
		He breaketh the two tables.	32	
		The Leuites slay 3000. of the children of Israel.	32	
	19	Moses goeth vp into the mountaine to pray for the people.	32	
		There he stayeth fasting 40. daies. Deut. 9. 18.		
		Moses returning reprehendeth the people.	32	
		The people repent changing their garments.	33	
		The Tabernacle of the congregation is erected.	33	
		There God promiseth to dwell with his people.	33	
		Moses desireth to see the face of God.	33	
		The tables are renued.	34	
		Moses commeth from the Mount and his face shineth.	34	
		Beeing come to the congregation he couereth his face.	34	
		The obseruation of the Sabbath is againe commanded.	35	
		The readinesse of the people to offer for the worke.	35	
		God chuseth and nameth forth his workmen.	35	
		The making of the Tabernacle with all the furniture.	36	
2	2454		&c.	
	1 1	The Tabernacle with the appurtenances is reared vp.	40	
		The glorie of the Lord descendeth vpon the Tabernacle.	40	
		They iourney not, vnlesse the cloud ascend from the Tabernacle.	40	
			Leuit.	
		God giueth charge out of the Tabernacle for the burnt offerings.	1	
		Concerning meate offerings.	2	
		The Sacrifices of thanksgiuing, or peace offerings.	3	
		The offering for sinne done of ignorance.	4	
		A larger declaration of the Sacrifices.	6	
		A declaration of the Sacrifice of thanksgiuing.	7	
		The consecration of Aaron and his sonnes.	8	
		They must abide 7. daies at the dore of the Tabernacle.	8	
	8	Aaron sacrificeth for himselfe and the people.	9	
		Nadab and Abihu are burnt.	10	
		The priests mourning for them is forbidden.	10	
		The Priests are forbidden wine and strong drinke.	10	
		A law for the eating of holy things.	10	
		Of the cleane and vncleane beasts, birds, and fishes.	11	
		How women should be purged after their deliuerance.	12	
		Obseruations to know the leprosie.	13	
		The cleansing of euery leprosie.	14	
		The purging of vncleane issues.	15	
		The ordinance of yearely cleansing of sinnes.	16	
		A law concerning the circumstances of Sacrifices.	17	
		A law concerning matrimonie.	18	
		A law for iustice in weights and measures.	19	
		The dutie of the Magistrate in punishing.	20	
		Of the puritie and honour of the Priests.	21	
		Ordinances for the priests and offerings.	22	
		Lawes for keeping their feasts.	23	

		The blasphemer is stoned.	24
		Lawes for keeping the feasts of yeares.	25
		The reward of obedience.	26
		Lawes concerning vowes and tithes.	27
			Numb.
	14	The 2. passeouer kept at Sinai.	9
		They which were vncleane must keepe it the 2. moneth.	9
		The reason why they wandred so long in the desert.	9
2	1	The number of the Israelites able to goe to warre 603 550.	1
		The office of Leuites in the seruice of the Tabernacle.	1
		The placing of their Tents, and the order of their iournying.	2
		The number, place, and office of the Leuites.	3
		The Leuites are consecrated in the place of the first borne.	3
		Offices are distributed to the Leuites.	4
		The polluted must be catt forth of the host.	5
		A law concerning iealousie.	5
		A law of the consecration of the Nazarites.	6
	2	The heads of the tribes offer in their order.	7
		The dedication of the Altar of burnt offerings.	7
		The manner of asking counsell of God is prescribed.	7
		The office of the high Priest about the Lampes.	8
		The Leuites are consecrated for the first borne.	8
		The time of the Leuites ministration.	8
		The vse of the siluer trumpets.	10
2	20	The cloud ascending giueth a token to goe forward.	10
		Their three daies iourney from Sinai to Paran.	10
		Hobab is their guide and companion in their iourneies.	10
	24	The people murmure and are punished with fire from the Lord.	11
		At the prayer of Moses they are deliuered.	11
		They loth Manna.	11
		Their lust after flesh is satisfied and punished.	11
		Moses desireth to be freed from his office.	11
		The 70. elders are chosen.	11
		Aaron and Miriam grudge against Moses.	12
		God preferreth Moses.	12
		Miriam is sticken with Leprosie, and is healed at the prayer of Moses.	12
		They goe from Hazaroth to Rithmah.	33
		From Rithmah to Rimmon-parez.	33
		From Rimmon-parez to Libnah.	33
		From Libnah to Rissah.	33
		From Rissah to Kehelathah.	33
		From Kehelathah to mount Sapher.	33
		From Sapher to Haradah.	33
		From Haradah to Makheloth.	33
		From Makheloth to Tahat.	33
		From Tahat to Tarah, thence to Mithkah.	33
		From Mithkah to Hasmunah.	33
		Spies are sent before into Canaan.	13
		After 40. daies beeing returned they tell the strength of the Cananites.	13
	1	The people are amazed and angrie with the spies.	13
		The people conspire to returne into AEgypt.	14
		They are barred from entring into the land of promise.	14
		They are commanded to goe backe into the wildernesse.	14
2460		They that would goe forward are slaine by the enemie.	14
		The lawes are renewed to them beeing about to enter Canaan.	15
	5	The punishment of him that brake the Sabbath.	15
10		The conspiracie of Corah against Moses and Aaron.	16
	7	Dathan, Abiram, and the company of Corah are swallowed by the earth.	16
		Corah going about to get the priesthood is burnt with fire.	16
		They are commanded to couer the Altar with the censers of the conspira-tours.	16
2470		The people murmure the next day for them.	16
20		The plague begun is stayed by Aaron.	16
		Aarons rod budded and so he is confirmed in his office.	17
2480		The office of the Priests, and their wages.	18

		The cleansing water is described.	19
		Miriam dieth.	20
30	2490	The people murmure for lacke of water, chiding with Moses.	20
		Moses is commaunded to speake vnto the rocke.	20
		He striketh with distrust.	20
		Hereupon Moses and Aaron are barred from entring into the land.	20
		Edom denieth the Israelites passage.	20
		Aaron dieth in mount Hor at the age of 123. yeares.	20
		Eleazar his sonne succeedeth in his roome.	20
		King Arad fighteth with the Israelites.	21
		Israel hauing vowed a vow vnto the Lord, vanquisheth Arad.	21
		They come to Zalmonah.	33
		They depart from Zalmonah and pitch in Punon.	33
		The fierie serpents are sent for the murmuring of the people.	21
		They are cured by prayers and looking on the brazen serpent.	21
		They goe from Punon to Oboth.	33
		From Oboth to the mountaines of Abarim.	33
		Afterwards to Sared and Dibon Gad.	33
		From thence to Almon-Diblathaim.	33
		From thence they pitch their tents before Nebo.	33
		There they praise God for a fountaine of water.	21
		The kings of the Amorites are destroyed, and their kingdomes taken.	21
		Og king of Basan is ouercome.	21
		Moab sendeth for Balaam to curse Israel.	22
		By the way he is rebuked of an Angell.	22
		Twice he assayeth to curse them.	23
		Beeing changed by instinct he blesseth them.	23
		Balaam prophesieth of the comming of Christ, and the destruction of the Nations thereabout.	24
		The people commit fornication with the daughters of Moab.	25
		There perish for lusting 24000.	25
		The zeale of Phineas stayeth the anger of God.	25
		God establisheth the Priest hood to Phineas and his posteritie.	25
		God commaundeth to kill the Midianites.	25
		The people are numbred the second time.	26
		Moses is commaunded to diuide the promised land.	26
		The heritage of the daughters of Zelophahad.	27
		Moses is forewarned of his death.	27
		Ioshua is chosen to be his successour.	27
		The law of sacrifices.	28
		Sacrifices for the latter Feasts of the yeare.	29
		The law of vowes.	30
		Reuenge is taken on the Midianites.	31
		The Rubenites and Gadites possesse the land on this side Iordan.	32
		The halfe tribe of Manasses gets Gilead.	32
		The land of Canaan is diuided to the 9. tribes.	34
		Cities are assigned to the Leuites.	35
		The inheritance must not be giuen from one Tribe to another.	36
			Deut.
		Moses about to die readeth ouer the law to the people, *a primo capit. ad*	28
		God renueth his couenant.	29
		Moses rehearseth his song to the people.	32
		Moses dieth in the yeare of his age 120. and is buried by God.	34
		The Israelites mourne for him 30. daies.	34
40	3	The Lord encourageth Ioshua to inuade the land.	1
		Ioshua sendeth men to spie Iericho.	2
		Rahab hideth them and saueth them.	2
		They promise to saue her and her family.	2
		Ioshua commandeth the people to prepare themselues.	1
		They come to Iordane.	3
		The people is sanctified.	3
		The priests are sent before with the Arke.	3
		Iordane parteth asunder while the people passe.	3
		They set vp a monument in remembrance of their passage.	4
		Circumcision commanded in Gilgal.	5

			They offer and eate of the first fruits.	5	Chron. 1.
			Being circumcised they keepe the passeouer.	5	
			Manna ceaseth.	5	
			Iosh̄ua is confirmed by a vision.	5	
			The wals of Iericho fall at the sound of the trumpets.	6	
			Iosh̄ua curseth him that shall build them againe.	6	
			They of Ai put the Israelites to flight.	7	
			The punishment of Achan for sacrilledge.	7	
			The siege and winning of Ai.	8	
			An altar is set vp in Geball.	8	
			The law is written vpon stones.	8	
			The blessings and cursings are rehearsed.	8	
			The craft and league of the Gibeonites.	9	
			Their deceit is punished with seruitude.	9	
			God haileth, and the Sunne and Moone stand both still.	10	
			The fiue kings are slaine at Gibeon.	10	
			Their bodies are hanged vpon trees.	10	
			Iosh̄ua subdueth that whole countrie.	10	
			Caleb asketh Hebron.	14	
			Iosh̄ua returneth to Gilgal.	14	
	2500		And now the Land had rest.	14	
			The commandement for deuiding the land.	13	
50			The diuision of the land on this side Iordane.	14	
			Hebron is established vnto Caleb.	14	
			The lot of the children of Iudah.	15	
			Sichem, &c. is giuen to the posteritie of Ioseph.	16	
			Iosh̄ua fighteth against the Northerne Canaanites.	11	
			The phrase of Iosh̄ua, and a catalogue of his acts.	12	
	2510		The tabernacle is remooued from Gilgal to Shiloh.	18	
			The rest of the land is distributed to 7. tribes.	18	
			The cities of refuge are appointed.	20	
			Cities are giuen to the Leuites by lot.	21	
			Ruben, Gad, and the halfe tribe of Manasses are dismissed.	22	
			There is great adoe for the altar which they built at Iordan.	22	
			Iosh̄ua hauing called the Elders together giueth them counsaile.	23	
			And hauing called the people he renueth the league.	24	
			They set vp a pillar for a witnesse.	24	
			Iosh̄ua bid deth the people farewell.	24	
			The Israelites are reproued for not expelling the Canaanites. Iud. 1. 2.		
			Iosh̄ua dieth and is buried in Timnah.	24	
			Iosephs bones are buried in Sechem.	24	
			Eleazer dieth, Phineas succeedeth him.	24	
				Iudges.	
			The yeares of.		
			Iudg. Oppr.		
		1	The Israelites aske the Lord who shall be their captaine.	1	
			Adonibezeck is vanquished by Iuda and Ioseph.	1	
		2 2	Othoniel yeares 40. the first Iudge of Israel.	3	
60		3 3			
		4 4			
		5 5			
		6 6			
		7 7			
		8 8			
		9 9			
	2520	10			
		1 11			
		2 12			
70		3 13			
		4 14			
		5 15			
		6 16			
		7 17			
		8 18			

		9 19	1 The Israelites doe wickedly in their marriages and Idols.		
	2530	20	Their bondage vnder Cushan eight yeares.	3	Chron. 2.
		1 21	2 Boaz is borne of Rahab, Matth, 1. 5.	3	
		2 22	3 Michah restoreth his theft to his mother.		
			His mother dedicateth it to Idolatrie.	17	
			An Image is made of it.	17	
			He hireth a Leuite to be his Priest.	17	
			The children of Dan send men to search the land.	17	
			They take the Gods and Priest of Michah away.	18	
			They destroy Laish.	18	
			They build it againe.	18	
80			They set vp the Idoll which they tooke from Michah.	18	
			A certaine Leuite fetcheth his wife from Bethleem.	18	
			Being at Gibeah he is beset by the citizens.	19	
			He is compelled to expose his concubine.	19	
			She is most villanously abused to the death.	19	
			The Leuite cutteth her in peeces.	19	
			And sendeth her to the twelue tribes.	19	
			The Israelites cite the Beniamites.	19	
			They send for them that did the villanie.	20	
			The Israelites are twice ouercome.	20	
			At length they get the victorie.	20	
			They aske counsell of God for the restoring of the tribe.	20	
			They slay the men of Iabesh-Gilead.	21	
			And giue of their virgins 500. to the Beniamites.	21	
			The Beniamites take the daughters of Shiloh.	21	
			The reconciliation of the Tribes.	21	
		3 23	4		
		4 24	5		
		5 25	6		
		6 26	7		
		7 27	8 Cusham the King of Syria is ouercome.	3	
		8 28	The Israelites are deliuered.	3	
		9 29			
		2540 30			
		1 31			
		2 32			
90		3 33			
		4 34			
		5 35			
		6 36			
		7 37			
		8 38			
		9 39			
		2550 40			
		1 1	Ehud the second Iudge of Israel 80. yeares.	3	
		2 2	He was left handed.	3	
100		3 3			
		4 4			
		5 5			
		6 6			
		7 7			
		8 8			
		9 9			
		2560 10	1 The Israelites sinne againe.	3	
		1 11	2 Eglon, Amaleck, and Moab oppresse them.	3	
		2 12	3 The Israelites are ouercome and Iericho is taken.	3	
100		3 13	4		
		4 14	5		
		5 15	6		
		6 16	7		
		7 17	8 The Embassadour of the Israelites to Eglon.	3	
		8 18	Eglon is slaine in his parlour.	3	
		9 19	The escaping of Ehud.	3	
	2570	20	The suppression of the Moabites.	3	

Depart.	World.	Iud.	Opp.		Iudg.
	1	21			
	2	22			
120	3	23			
	4	24			
	5	25			
	6	26			
	7	27			
	8	28			
	9	29			
	2580	30		The Israelites are oppressed of the Philistims.	3
	1	31		Samgar ouercommeth the Philistims with an oxes goad.	3
	2	32			
130	3	33			
	4	34			
	5	35			
	6	36			
	7	37			
	8	38			
	9	39			
	2590	40			
	1	41			
	2	42			
140	3	43			
	4	44			
	5	45			
	6	46			
	7	47			
	8	48			
	9	49			
	2600	50			
	1	51			
	2	52			
150	3	53			
	4	54			
	5	55			
	6	56			
	7	57			
	8	58			
	9	59			
	2610	60			
	1	61			
	2	62			
160	3	63			
	4	64			
	5	65			
	6	66			
	7	67			
	8	68			
	9	69			
	2620	70			
	1	71			
	2	72			
170	3	73			
	4	74			
	5	75			
	6	76			
	7	77			
	8	78			
	9	79			
	2630	80			
	1	1	1	The Israelites againe sinne against God.	4
	2	2	2	They are oppressed by Iabin King of Canaan.	4
180	3	3	3	Deborah Iudg. 3. yeares 40. and a Prophetesse.	4
	4	4	4		
	5	5	5		

Depart.	World.	Iud.	Opp.		Iudg.	Chr. 1.	Ruth.
	6	6	6				
	7	7	7				
	8	8	8				
	9	9	9				
	2640	10	10				
	1	11	11				
	2	12	12				
190	3	13	13				
	4	14	14				
	5	15	15				
	6	16	16				
	7	17	17				
	8	18	18				
	9	19	19				
	2650	20	20	Barac is chosen captaine against Iabin.		4	
	1	21		The battell at the brooke Kison.		4	
	2	22		Iahel killeth Sisera.		4	
200	3	23		Deborah singeth a song of thanksgiuing for the victory.		5	
	4	24		God is acknowledged the author of the victory.		5	
	5	25		Shee blesseth the Conquerours.		5	
	6	26		A propheticall prayer.		5	
	7	27					
	8	28					
	9	29					
	2660	30					
	1	31		Elimelech by reason of the famine, goeth into Moab.			1
	2	32		He dieth there togither with his two sonnes.			1
210	3	33					
	4	34					
	5	35					
	6	36					
	7	37					
	8	38					
	9	39					
	2670	40		Naomi of Bethlehem returneth with Ruth her daughter in law.			1
				Ruth gleaneth corne in the field of Boaz.			2
				The gentlenes of Boaz toward her.			2
				Shee goeth secretly and sleepeth at Boaz feete.			3
				Shee telleth him of his neere kindred vnto her.			3
				He speaketh of her marriage to her next kinsman.			4
				He refusing, Boaz marrieth her.			4
				Obed the grandfather of Dauid is borne.			4
	1	1		The Israelites turne from God.		6	
	2	2	1	They are oppressed of the Madianites 7. yeares.		6	
220	3	3	2	A Prophet reproueth them.		6	
	4	4	3	Gedeon Iudge 4. yeares 40.			
	5	5	4				
	6	6	5				
	7	7	6	Gedeon called by an Angel is assured by signes.		6	
	8	8	7			6	
	9	9		Gedeon destroyeth Baal by night.		6	
	2680	10		Beeing accused of sacriledge, he is defended.		7	
	1	11		He sendeth backe part of his souldiers.		7	
	2	12		The 300. that lapped the water are retained.		7	
230	3	13		Gedeon is confirmed by a dreame.		7	
	4	14		The enemies are put to flight with the trumpets, pitchers, and torches.		8	
	5	15		Gedeon doth appease the Ephraimites.			
	6	16					
	7	17					
	8	18					
	9	19		The citizens of Sucoth deny him victuals.		8	
	2690	20				8	
	1	21		Gedeon is reuenged vpon them.			

	2	22		Zebah and Salmunah are slaine.	8
240	3	23		He refuseth to be King.	8
	4	24		Of the spoiles he maketh an Ephod, which is the destruction of his fa-	
	5	25		milie.	8
	6	26			
	7	27			
	8	28			
	9	29			
	2700	30			
	1	31			
	2	32			
250	3	33			
	4	34			
	5	35			
	6	36			
	7	37			
	8	38			
	9	39			
	2710	40		Abimelech Iudge 5. yeares 3.	9
	1	1		He vsurpeth the rule ouer the Sichemites.	9
	2	2		He putteth all his brethren to death except one.	9
260	3	3		Who denounceth his ouerthrow and the Sichemites.	9
	4	1		Hatred betweene Abimelech and the Sichemites.	9
	5	2		Abimelech is wounded to death by a woman.	9
	6	3		His armour-bearer thrusts him through.	9
	7	4		Tholah Iudge 6. yeares 23.	10
	8	5			
	9	6			
	2720	7			
	1	8			
	2	9			
270	3	10			
	4	11			
	5	12			
	6	13			
	7	14			
	8	15			
	9	16			
	2730	17			
	1	18			
	2	19			
280	3	20			
	4	21			
	5	22			
	6	23			
	7	1		Iair [illegible] yeares 22.	10
	8	2			
	9	3			
	2740	4			
	1	5	1	The Israelites fall into idolatry.	10
	2	6	2	God giueth them into the hands of their enemies.	10
290	3	7	3		
	4	8	4		
	5	9	5		
	6	10	6		
	7	11	7		
	8	12	8		
	9	13	9		
	2750	14	10		
	1	15	11	Eli is borne.	
	2	16	12		
300	3	17	13		
	4	18	14		
	5	19	15		
	6	20	16	Iesse is borne of Obed. Matth. 1.	

	7	21	17		
	8	22	18	They are grieuously oppressed by the Philistims.	10
				They crie vnto God and are rebuked.	10
				They repent and obtaine mercy.	10
	9	1		Iephte Iudge 8. yeares 6.	11
	2760	2		He is made captaine of the warre against the Ammonites.	11
	1	3		He voweth a vow.	11
	2	4		Embassadours are sent to the Ammonites.	11
	3	5		The victory of Iephte.	11
310	4	6		His daughter is sacrificed.	11
				The warre of Iephte against the Ephraimites.	12
	5	1		Ibsan Iudge 9 yeares 7.	12
	6	2		The Ephraimites knowne by their tongue are slaine.	12
	7	3		Sampson a Nazarite is promised.	13
	8	4		The promise is confirmed by signes.	13
	9	5		The same promise is performed Sampson being borne.	13
	2770	6	1	The Philistims oppresse the Israelites 40. yeares.	13
	1	7	2		
	2	1	3	Elon Iudge 10. yeares 10.	12
	3	2	4		
320	4	3	5		
	5	4	6		
	6	5	7		
	7	6	8		
	8	7	9		
	9	8	10		
	2780	9	11		
	1	10	12		
	2	1	13	Abdon Iudge 11. yeares 8.	12
	3	2	14		
330	4	3	15		
	5	4	16		
	6	5	17		
	7	6	18		
	8	7	19		
	9	8	20		
	2790	1	21	Sampson Iudge 12. yeares 20.	13
	1	2	22	He loueth a Philistim.	14
	2	3	23	On the day of his marriage he killeth a Lyon without weapon.	14
	3	4	24	Returning from his nuptials, he taketh hony from the body of the Lyon.	14
340	4	5	25	He propoundeth a riddle.	14
	5	6	26	His minde is detected by his wife.	14
	6	7	27	He goeth home without his wife.	14
	7	8	28	He killeth the Philistims.	14
	8	9	29	The wife of Sampson is married to his companion.	14
	9	10	30	His wife thus gone, he burneth the Philistims corne.	15
	2800	11	31	The Philistims reuenging themselues, againe he slayeth them.	15
	1	12	32	He is bound and brought vnto them.	15
	2	13	33	With the iaw-bone of an Asse he killeth a thousand Philistims.	15
	3	14	34	Being thirstie, God giueth him water.	15
350	4	15	35	He goeth to an Harlot at Azzah.	16
	5	16	36	He carrieth away the gates of the city.	16
	6	17	37	Dalilah deceiueth him, and bereaueth him of his strength.	16
	7	18	38	They put out his eyes, and put him in the mill.	16
	8	19	39	He pulleth downe the house on the Philistims.	16
	9	20	40	And there dieth with them.	Sam. 1.
	2810	1		Eli Iudge 13. yeares 40.	4
	1	2			
	2	3			
360	3	4		Hannah enuieth Peninnah.	1
	4	5		Shee is derided for beeing barren.	1
	5	6		Shee prayeth to the Lord for a sonne.	1
	6	7		Shee voweth her sonne vnto the Lord.	1
	7	8		Her answer to Eli reproouing her.	1
	8	9		Samuel is borne.	1

	9	10		Hannah singeth a song vnto the Lord.	2
	2820	11		The wickednes of the sonnes of Eli.	2
	1	12		The Israelites abhorre their offering.	2
	2	13		Eli his indulgence toward his sonnes.	2
370	3	14			
	4	15			
	5	16			
	6	17			
	7	18		God foretelleth Samuel of the destruction of Eli.	3
	8	19		Samuel denounceth destruction to Eli and his posterity.	3
	9	20		Samuel his authority in all Israel.	3
	2830	21			
	1	22			
	2	23			
380	3	24			
	4	25			
	5	26			
	6	27			
	7	28			
	8	29			
	9	30			
	2840	31			
	1	32			
	2	33			
				The Israelites are put to flight by the Philistims.	4
390	3	34		The Arke of the Lord is brought into the campe.	4
	4	35		The Israelites are beaten the second time.	4
	5	36		The Arke of the Lord is taken by the Philistims.	4
	6	37		At this newes Eli and his daughter in law in childbed die.	4
	7	38		At the presence of the Arke, Dagon falleth downe, and is broken.	5
	8	39		The men of Ashdod are plagued with Emerods.	5
	9	40		Samuel Iudge 14. yeares 40.	7
	2850	1		The Arke is sent backe in a waine after sixe moneths.	6
	1	2		The men of Bethshemesh are stricken for looking in the Arke.	6
	2	3		The Arke is brought into the house of Abinadab.	6
400	3	4		The manner of the gouernment vnder Samuel.	7
	4	5			
	5	6			
	6	7			
	7	8			
	8	9			
	9	10		Dauid is borne.	3
	2860	11			
	1	12			
	2	13			
410	3	14			
	4	15			
	5	16			
	6	17			
	7	18			
	8	19			
	9	20		The Israelites by Samuels meanes repent.	7
	2870	21		They are saued from the inuasion of the Philistims.	7
	1	22		They recouer the cities which they had lost.	7
	2	23			
420	3	24			
	4	25			
	5	26		Samuel maketh his sonnes Iudges ouer Israel.	8
	6	27		Who follow not his steps.	8
	7	28		The Israelites aske a King.	8
	8	29		Samuel dissuadeth them from their petition.	8
	9	30		Yet at length he yeeldeth vnto them.	8
	2880	31	1	Saul seeking his fathers asses, commeth to Samuel.	9
				He is forewarned of the kingdome.	9
				He is bidden to the feast.	9
				Sauls seruant is sent away.	9

				He is annointed King priuately.	10
				Saul is among the Prophets.	10
				Saul is chosen King by Lot.	10
				The people receiue him with acclamations.	10
				The Amonites warre against Iabesh Gilead.	11
				They take truce for seauen daies.	11
				Saul deliuereth them.	11
	1	32	2	Saul his calling to the kingdome is renewed.	11
				Samuel teacheth him his duty.	12
				He reproue the ingratitude of the people.	12
				God by miracle causeth them to confesse their sinne.	12
				Samuel exhorteth the people to follow the Lord.	12
				Ionathan vanquisheth the Philistims.	13
				The Philistims pitch their tents ouer against Gilgal.	13
				Saul mustereth the Israelites.	13
				Saul Sacrificeth without Samuel.	13
				God reiecteth Saul.	13
				The great slauery wherein the Philistims kept the Israelites.	13
				Ionathan putteth the Philistims to flight.	14
				Saul would put Ionathan to death.	14
				The people deliuer him.	14
	2	33		Saul destroyeth the Amalakites.	15
				Sauls sinne in too much lenity.	15
				God pronounceth his reiection againe.	15
				Samuel heweth Agag in peeces.	15
				Samuel is sent to annoint Dauid.	16
				The Spirit of the Lord commeth vpon Dauid.	16
				Saul sendeth for Dauid.	16
				The Rubenites warre.	17
				Goliah challengeth a single combate.	17
				He is slaine of Dauid.	17
				The Philistims flee.	18
				The Amity of Ionathan and Dauid.	18
				Dauid is made captaine of Sauls guard.	18
430	3	34		The women in their song preferre him before Saul.	18
	4	35		Saul therefore hateth Dauid.	18
				He conspireth his death.	18
				God by his prouidence deliuereth Dauid.	18
				Sauls euill intent is detected by Ionathan.	19
				Dauid is reconciled to Saul by Ionathan.	19
				He warreth against the Philistims.	19
				Saul seeketh his death.	19
				He is deliuered by his wife Michal.	19
				The spirit of prophesie commeth vpon Saul and his Embassadours.	19
				Dauid fleeth to Naioth in Ramah.	20
				He complaineth to Ionathan of his fathers iniury.	20
				Their counsell for the searching out of Sauls minde.	20
	5	36		They renew their league of friendship.	20
	6	37		Ionathan deliuereth Dauid.	20
	7	38		Dauid commeth to Ahimelech.	21
				He getteth the shewbread and the sword of Goliah.	21
				Being fled to Gath, the Philistims acknowledge him.	21
				He escapeth by faining himselfe madde.	21
				Dauid fleeth to the Moabites.	22
				Beeing warned by a Prophet, he goeth backe to Iudea.	22
				Which beeing heard, Saul feareth treason.	22
				Saul slayeth Ahimelech and his family.	22
				He raseth the whole citie.	22
				Abiathar escaping, commeth vnto Dauid.	22
				Dauid chaseth the Philistims from Keilah.	23
				He receiueth Abiathar.	23
				Dauid asking counsell of God, learneth all the counsels of Saul.	23
				He hideth himselfe in the wildernesse of Ziph.	23
				There he reneweth friendship with Ionathan.	23
				The men of Ziph betray him to Saul.	23

	9	10		Hannah singeth a song vnto the Lord.	2
	2820	11		The wickednes of the sonnes of Eli.	2
	1	12		The Israelites abhorre their offering.	2
	2	13		Eli his indulgence toward his sonnes.	2
370	3	14			
	4	15			
	5	16			
	6	17			
	7	18		God foretelleth Samuel of the destruction of Eli.	3
	8	19		Samuel denounceth destruction to Eli and his posterity.	3
	9	20		Samuel his authority in all Israel.	3
	2830	21			
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380	3	24			
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	5	26			
	6	27			
	7	28			
	8	29			
	9	30			
	2840	31			
	1	32			
	2	33			
	3	34		The Israelites are put to flight by the Philistims.	4
390	4	35		The Arke of the Lord is brought into the campe.	4
	5	36		The Israelites are beaten the second time.	4
	6	37		The Arke of the Lord is taken by the Philistims.	4
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	8	39		At the presence of the Arke, Dagon falleth downe, and is broken.	5
	9	40		The men of Ashdod are plagued with Emerods.	5
	2850	1		Samuel iudge 14. yeares 40.	7
	1	2		The Arke is sent backe in a waine after sixe moneths.	6
	2	3		The men of Bethshemesh are stricken for looking in the Arke.	6
400	3	4		The Arke is brought into the house of Abinadab.	6
	4	5		The manner of the gouernment vnder Samuel.	7
	5	6			
	6	7			
	7	8			
	8	9			
	9	10		Dauid is borne.	3
	2860	11			
	1	12			
	2	13			
410	3	14			
	4	15			
	5	16			
	6	17			
	7	18			
	8	19			
	9	20		The Israelites by Samuels meanes repent.	7
	2870	21		They are saued from the inuasion of the Philistims.	7
	1	22		They recouer the cities which they had lost.	7
	2	23			
420	3	24			
	4	25			
	5	26		Samuel maketh his sonnes Iudges ouer Israel.	8
	6	27		Who follow not his steps.	8
	7	28		The Israelites aske a King.	8
	8	29		Samuel dissuadeth them from their petition.	8
	9	30		Yet at lenghth he yeeldeth vnto them.	8
	2880	31	1	Saul seeking his fathers asses, commeth to Samuel.	9
				He is forewarned of the kingdome.	9
				He is bidden to the feast.	9
				Sauls seruant is sent away.	9

He

				He is annointed King priuately.	10
				Saul is among the Prophets.	10
				Saul is chosen King by Lot.	10
				The people receiue him with acclamations.	10
				The Amonites warre against Iabesh Gilead.	11
				They take truce for seauen daies.	11
				Saul deliuereth them.	11
	1	32	2	Saul his calling to the kingdome is renewed.	11
				Samuel teacheth him his duty.	12
				He reproue the ingratitude of the people.	12
				God by miracle causeth them to confesse their sinne.	12
				Samuel exhorteth the people to follow the Lord.	12
				Ionathan vanquisheth the Philistims.	13
				The Philistims pitch their tents ouer against Gilgal.	13
				Saul musstereth the Israelites.	13
				Saul Sacrificeth without Samuel.	13
				God reiecteth Saul.	13
				The great slauery wherein the Philistims kept the Israelites.	13
				Ionathan putteth the Philistims to flight.	14
				Saul would put Ionathan to death.	14
				The people deliuer him.	14
	2	33		Saul destroyeth the Amalakites.	15
				Sauls sinne in too much lenity.	15
				God pronounceth his reiection againe.	15
				Samuel heweth Agag in peeces.	15
				Samuel is sent to annoint Dauid.	16
				The Spirit of the Lord commeth vpon Dauid.	16
				Saul sendeth for Dauid.	16
				The Rubenites warre.	17
				Goliah challengeth a single combate.	17
				He is slaine of Dauid.	17
				The Philistims flee.	18
				The Amity of Ionathan and Dauid.	18
				Dauid is made captaine of Sauls guard.	18
430	3	34		The women in their song preferre him before Saul.	18
	4	35		Saul therefore hateth Dauid.	18
				He conspireth his death.	18
				God by his prouidence deliuereth Dauid.	18
				Sauls euill intent is detected by Ionathan.	19
				Dauid is reconciled to Saul by Ionathan.	19
				He warreth against the Philistims.	19
				Saul seeketh his death.	19
				He is deliuered by his wife Michal.	19
				The spirit of prophesie commeth vpon Saul and his Embassadours.	19
				Dauid fleeth to Naioth in Ramah.	20
				He complaineth to Ionathan of his fathers iniury.	20
				Their counsell for the searching out of Sauls minde.	20
				They renew their league of friendship.	20
	5	36		Ionathan deliuereth Dauid.	20
	6	37			
	7	38		Dauid commeth to Ahimelech.	21
				He getteth the shewbread and the sword of Goliah.	21
				Being fled to Gath, the Philistims acknowledge him.	21
				He escapeth by faining himselfe madde.	21
				Dauid fleeth to the Moabites.	22
				Beeing warned by a Prophet, he goeth backe to Iudea.	22
				Which beeing heard, Saul feareth treason.	22
				Saul slayeth Ahimelech and his family.	22
				He raseth the whole citie.	22
				Abiathar escaping, commeth vnto Dauid.	22
				Dauid chaseth the Philistims from Keilah.	23
				He receiueth Abiathar.	23
				Dauid asking counsell of God, learneth all the counsels of Saul.	23
				He hideth himselfe in the wildernesse of Ziph.	23
				There he reneweth friendship with Ionathan.	23
				The men of Ziph betray him to Saul.	23

				Sauls enterprise is broken in pursuing Dauid.	23	Chron. 1.
				Saul pursueth Dauid in the wildernesse of Engedi.	24	
				Dauid hid in a caue spareth Saul.	24	
				He cutteth off the lap of his garment.	24	
				Saul acknowledgeth his owne iniustice.	24	
				He maketh Dauid to sweare vnto him to fauour his posterity.	24	
	8	39		Samuel dieth.	25	
				Dauid goeth downe into the wildernes of Paran.	25	
				He helpeth Nabals heardmen.	25	
				Nabal euill-intreateth his messengers.	25	
				The Lord killeth Nabal.	25	
				Dauid taketh Abigal to his wife.	25	
				The Ziphims againe discouer Dauid to Saul.	26	
				Saul bringeth an armie against him.	26	
				Dauid taketh away Sauls speare.	26	
				And a pot of water from his head.	26	
				Saul confesseth his sinne.	26	
	9	40		Dauid fleeth to Achish king of Gath.	27	
				Who giueth him Ziglag.	27	
				Dauid destroieth certaine of the Philistims.	27	
				He maketh Achish beleeue they are the spoiles of Israel.	27	
				The Philistims set vpon Saul.	28	
				Dauid promiseth to Achish his assistance in the battell.	28	
				Dauid hath the chiefe charge about Achish.	28	
				The Philistims prepare warre with the Israelites.	28	
				Saul consulteth with a witch.	28	
				A ghost appeareth and declareth his ruine.	28	
				With feare and faintnes he falleth downe.	28	
				The Philistims cause Dauid to be sent backe.	29	
				Achish is compelled to let him goe.	29	
				The Amalekites burne Ziglag.	30	
				Dauid pursueth them and recouereth the prey.	30	
				Which he deuideth and sendeth part to his friends.	30	
				Saul fighting with the Philistims, is put to flight.	31	
				His sonnes being slaine in the battell, he killeth himselfe.	31	
				The bodies of Saul and his sonnes are hanged on the wals.	31	
				The men of Iabesh take down their bodies, burn them, & bury their bones	31	
					Sam. 2.	
				He that tolde Dauid of Sauls death, is punished.	1	
				Dauid mourneth for the death of Saul.	1	
442	2890	1	1	Dauid is annointed King in Hebron.	2	
				Abner maketh Ishbosheth king ouer Israel.	2	
				The same raigneth two yeares.	2	
				The warre betweene Dauid and Ishbosheth.	2	
				Abner and his men are put to flight.	2	
	1	2	2	The children of Dauid in Hebron.	3	
				Michal is restored to Dauid.	3	
				Abner and the Israelites returne vnto Dauid.	3	
				Abner by treacherie is slaine and buried.	3	
				The king declareth that it was done vnknowne to him.	3	
	2	3		Baanah and Rechab slay Ishbosheth.	4	
	3	4		Dauid commandeth them to be slaine.	4	
	4	5		The head of Ishbosheth is honourably buried.	4	
	5	6		Dauid is made King ouer all Israel.	5	
	6	7		He taketh the fort of Zion.	5	
	7	8		He maketh amity with the King of Tyre.	5	
	8	9		He ouercommeth the Philistims twice.	5	
	9	10		The Arke is brought from the house of Abinadab.	6	13
	2900	11		Vzzah for rashly touching the Arke, is stricken dead.	6	
	1	12		It is put into the house of Obed Edom.	6	
	2	13		It is brought to Ierusalem.	6	
450	3	14		Dauid danceth before it, and is despised of Michal.	6	
	4	15		Shee therefore is punished with barrennes.	6	
	5	16				
	6	17		Nathan perswadeth the building of the Temple, and dissuadeth it.	7	17

				God promiseth to Dauid continuance in his kingdome.	7	Chron. 1.
		7	18	Dauid ouercommeth the Moabites and Syrians, &c.	8	18
				His friendship with the king of Camath.	8	
				He dedicateth the spoiles vnto God.	8	
				Dauid maketh officers in church and commonwealth.	8	
				The kindnesse of Dauid to Mephibosheth.	9	
		8	19	Hanun King of Ammon villanously handleth Dauids messengers.	10	19
				The Ammonites are twise ouercome.	10	
				The Syrians require peace and become tributaries.	10	
		9	20	The time of the warre with the Ammonites Dauid is at home.	11	20
				Dauid committeth adulterie.	11	
				Vriah is slaine.	11	
				Dauid marrieth Bathsheba.	11	
				Dauid reproued by Nathan confesseth his sinne.	12	
				The child conceiued in adulterie dieth.	12	
				Dauid hauing before fasted and prayed for it then ceaseth.	12	
		2910	21			
		1	22	Salomon is borne of Bathsheba.	12	
				Rabbah is taken.	12	
				The citizens are grieuously punished.	12	
		2	23	Tamar is sent in to Ammon by her father.	13	
460		3	24 1	Ammon defileth her.	13	
				Tamar is comforted by her brother Absolom.	13	
		4	25 2	Absolom dissembleth his hatred two yeares.	13	
		5	26	He prouideth that Ammon is slaine at a banquet.	13	
		6	27 1	Absolom is banished 3. yeares.	13	
		7	28 2			
		8	29 3	Dauids heart is toward Absolom.	14	
		9	30 1	He is called home by Ioabs meanes.	14	
		2920	31 2	And at last he is reconciled.	14	
		1	32			
		2	33	The practise of Absolom to aspire to the kingdome.	15	
				The people conspire with him against Dauid.	15	
				Dauid fleeth out of the citie.	15	
				The counsell to hinder Absolom.	15	
				The goods of Mephibosheth are giuen to Ziba.	16	
				Shemei curseth Dauid.	16	
				Dauid abstaineth from reuenge.	16	
				Hushais counsell to Absolom.	16	
				The counsell of Ahitophel.	16	
				Dauids concubines are defiled.	16	
				Ahitophels counsell against Dauid.	17	
				Hushais counsell is preferred.	17	
				Dauid goeth ouer Iordane.	17	
				Ahitophel hangeth himselfe.	17	
				Dauid deuideth his armie.	18	
				Absolom is hanged, slaine, and cast into a pit.	18	
				Dauid lamenteth the death of Absolom.	18	
				Ioab reproueth him.	19	
				The tribe of Iudah bring him ouer Iordane.	19	
				Dauid is restored.	19	
				Shemei confesseth his fault, and is pardoned.	19	
				Mephibosheth is restored.	19	
				The Israelites contend with Iudah.	19	
				The hospitalitie of Barsillai to Dauid.	19	
					20	
470		3	34 1	The Israelites follow the rebell Shebah.	20	
		4	35 2	Only the tribe of Iudah bringeth the King to Hierusalem.	20	
		5	36 3	The concubines which were defiled are committed to ward.	20	
		6	37	Amasa followeth after Sheba.	20	
				Ioab killeth Amasa traiterously.	20	
				Ioab and his brother vanquish Sheba.	21	
				The famine of three yeares beginneth.	21	
				Which was sent for the slaughter of the Gibeonites.	21	
				The seauen Nephewes of Saul are hanged.	21	

				Dauids bartels against the Philistims.	21	Chron. 1.
				The issue of Goliah are slaine.	21	
	7	38		Dauid causeth the people to be numbred.	24	
	8	39		Dauid hath his choise of three plagues.	24	
				He chuseth to fall into Gods hands.	24	
				The repentance of Dauid and the people.	24	
	9	40		Dauids song in the praise of God.	23	
				The last words of Dauid.	23	
				A Catalogue of the captaines ouer Dauids armies.	23	11
				The water fetch from the fountaine of Bethleem is powred out.	23	
					King. 1.	
				Roboam is borne.	1	
				Dauid beeing stricken in yeares, Abishag is appointed to cherish him.	1	
				The conspiracie of Adoniah to get the Kingdome.	1	
				Salomon is annointed by the commandement of Dauid.	1	29
				Adoniah fleeth to the Altar.	1	
				He is pardoned and let to come home.	1	
				Dauid about to die, instructeth Salomon.	2	
				He commanderh him to cherish the posteritie of Barsillai.	2	
				And to kill Ioab and Shemei.	2	Chron.
	2930	1		Ioab and Adoniah are slaine.	2	
				Abiathar is deposed.	2	
				Salomon marrieth the King of AEgypts daughter.	3	
				Salomon prayeth for wisedome.	3	1
				His iudgement concerning the two Harlots.	3	
				The peace of the kingdome beeing well ordered.	4	9
	1	2		The fame of Salomons wisedome.	4	
	2	3		Hiram greeteth him.	5	2
480	3	4	1	He sendeth him wood to build the Temple.	5	
2	4	5	2	Salomon beginning to build the Temple.	6	
3	5	6	3			
4	6	7	4			
	7	8	5			
6	8	9	6			
7	9	10	7			
				A congregation of the Priests and Princes of the people.	8	
				The Arke is brought from Sion into the Sanctum Sanctorum.	8	7
				God giueth a signe of his presence.	8	
				Salomon blesseth the people.	8	7
				He maketh prayers and Sacrifices.	8	
				He consecrateth the house of God.	8	
				He celebrateth the feast of Tabernacles.	8	
				God confirmeth his promises to Salomon.	9	
8	2940	11	1	Now he began to build his owne house.	7	
9	1	12	2			
10	2	13	3			
11	3	14	4			
12	4	15	5			
13	5	16	6			
14	6	17	7			
15	7	18	8			
16	8	19	9			
17	9	20	10			
18	2950	21	11			
19	1	22	12			
20	2	23	13			
21	3	24		Salomons pallace was finished.	7	9
22	4	25		Hiram refuseth the cities which Salomon offereth him.	9	8
23	5	26		The Canaanites become tributaries.	9	
24	6	27		God will be worshipped after the prescript of his law.	9	9
25	7	28		Salomon sendeth ships to Ophir.	9	9
26	8	29		The Queene of Saba visiteth Salomon.	10	
27	9	30		Shee heareth and admireth his wisedome.	10	
28	2960	31		Shee giueth and receiueth gifts, and returneth.	10	
29	1	32		Salomon is corrupted by his outlandish wiues.	11	

He

				He falleth into Idolatrie.	11	Chron. 2.
	30	2	33	Ahia foretelleth the diuision of his kingdome.	11	
	31	3	34	And that Ieroboam shalbe King of tenne tribes.	11	13
	32	4	35	Salomon seeketh Ieroboams life.	11	
	33	5	36	Ieroboam abideth in AEgypt till the death of Salomon.	11	
				Salomons writings. Prouerbs. Ecclesiastes.		
	34	6	37			
	35	7	38			
	36	8	39			
	37	9	40	Salomon dieth.	11	9
	2970	1	1	Roboam by his answer alienateth tenne tribes.	12	10
				Whereupon Ieroboam is the first King of Israel.	12	
				Roboam the first King of Iuda.	12	
				He stayeth his preparation for warre by Gods commandement.	12	
				Ieroboam fortifieth himselfe.	12	
				He setteth vp Idols in Dan and Bethel.	12	
				He exileth the Prophets.	12	11
		2	2	A man of God threatneth the Altar in Bethel.		
	1	3	3	Ieroboams hand withereth and the Altar cleaueth.	13	
	2			The Prophet departing thence, by deceit returneth.	13	
				Afterwards departing a Lion deuoureth him.	13	
				Ieroboams wife asketh counsell of Ahiah.	14	
				He declareth the destruction of Ieroboams house.	14	
		4	4	The Idolatrie of Roboam.	14	
	3	5	5	Sisak spoileth the Temple and Iudah.	14	11
	4	6	6	Semeia doth prophesie.		
	5	7	7			
	6	8	8			
	7	9	9			
	8	10	10			
	9	11	11			
10	2980	12	12			
	1	13	13			
	2	14	14			
	3	15	15			
	4	16	16		14	
	5	17	17	Roboam dieth.	15	11
	6		18	Abiam the second King of Iudah yeares 3.		13
	7	1	1	The warre of Abiam with Ieroboam.	15	
			19	Abiam dieth.		
	9		20	Asa 3. King, yeares 41. in Iudah.	14	
				Ierbooam dieth.		
			20	Nadab the 2. King of Israel, yeares 12.	15	
20	2990	2	21	1 He is wicked after the example of his father.	15	
	1	3	22	Nadab is slaine by Baasa.	15	
	2	4	2	2 Baasa the third King of Israel, yeares 24.		
	3	5	3			15
	4	6	4	The Prophets flowrish.		
	5	7	5			
	6	8	6			
	7	9	7	Iosaphat is borne.		22
	8	10	8			
	9	11	9	Asa ouercommeth the king of AEthiopia.		14
30	3000	12	10	Asa restoreth true worship.		15
	1	13	11	Azarias flowrisheth.		15
	2	14	12			
	3	15	13			
	4	16	14		16	
	5	17	15	Baasa sinneth like Ieroboam.	16	10
	6	18	16	Alike death is denounced against him.	15	
	7	19	17	He oppugneth Iudah for restoring religion.		16
	8	20	18	Hanon is put in prison.		16
	9	21	19	The league of Asa with the Syrians.		
40	3010	22	20			
	1	23	21			

The

	2	24	22			The death of Baaſa.	16	Chron. 2.
	3	25	23			Ella the fourth king of Iſrael, yeares 2.	16	
	4	26	24			He is ſlaine by Zimri.	16	
	5	27	1	1		Zimri, Omri, Tibni, Kings of Iſrael, yeares 12.	16	
	6	28	2	2		Zimri after ſeauen daies burneth himſelfe.	16	
	7	29	3					
	8	30	4					
	9	31	5					
50	3020	32	6			Omri is King alone.		
	1	33	7			He buildeth Samariah.	16	
	2	34	8					
	3	35	9					
	4	36	10					
	5	37	11					
	6	38	12	1		Ahab the 5. King of Iſrael, yeares 22.	16	
	7	39		2		In his daies Hiel buildeth Ierico againe.	16	
	8	40		3		He is puniſhed.	16	
	9	41	1	4		Aſa ſicke of his feete dieth.		16
60	3030		2	5		Ioſaphat the fourth King of Iudah, yeares 25.	22	
	1		3	6		Eliah beginneth to propheſie.	17	
	2		4	7		Ioſaphat reformeth Iudah.		17
	3		5	8				
	4		6	9				
	5		7	10		Eliah forewarneth of the famine to come.	17	
	6		8	11		The heauens are ſhut by the prayer of Elias. Iames 5.		
	7		9	12		The Rauens feede Eliah a whole yeare.	17	
	8		10	13		God ſendeth him to Sarepti.	17	
						A widdow nouriſheth him two yeares.	17	
						Obediah bountifull to the Prophets.	18	
	9		11	14		Eliah raiſeth the widdowes child.	18	
70	3040		12	15		He goeth to Ahab.	18	
						He reproueth him.	18	
						The Prophets meete in Carmel.	18	
						Eliah killeth all Baals Prophets.	18	
						He fleeth from Ieſebel.	18	
	1		13	16		And abideth in a deſert.	18	
						And there is nouriſhed by an Angel.	18	
						The faſting of Eliah in Horeb.	19	
						God appeareth to him before the caue.	19	
						He is charged to annoint Elizeus, Hazael, and Iehu.	19	
						Elizeus is called to ſucceed Elias.	19	
	2		14	17		The King of Syria inuadeth Iſrael.	20	
	3		15	18		Ahab vanquiſheth him in two battels.	20	
						Ahab honoureth him yeelding.	20	
	4	16	19			Ahab his wicked league with the Syrian.	20	
	5	17	1 20	1		Ahab beeing denied Naboth his vineyard is ſicke.	21	
						Ieſebel giueth him hope to get it.	21	
						Naboth is ſtoned.	21	
						Deſtruction is denounced to Ahab and his poſteritie.	21	
						Ahab repenteth.	21	
						Thereupon the puniſhment is deferred.	21	
	6	18	2 21	2		Ioſaphat maketh peace with Ahab.	22	
						They aske counſell of the Prophets.	22	
						Michaiah is caſt into priſon.	22	
						Ioram is left his fathers deputie.	22	
						Ahaſiah the 8. King of Iſrael, yeares 2.		
	7	19	3 22	2		Ahab changing his apparell is ſlaine.	22	
	8	20	4	3		The ſhipwracke of Ioſaphat in Aſion-gaber.	22	20
						Ioſaphat doth aſſociate himſelfe with Ahaſiah.		20
						Hereupon he is reproued by the Prophet.		King. 2.
						The Moabites rebell.	1	
						It raineth fire.	1	
						The wickedneſſe of Ahaſiah.	1	
						His death is foretold by Eliah.	1	
						He dieth of a fall.	1	

						Ioram is the 9. King of Iſrael, yeares 12.	1	Chron. 2.
	9	21		4		Eliah deuideth Iordane with his cloake.	2	21
						The taking vp of Eliah.	2	
						Elizeus likewiſe deuideth Iordane.	2	
						He healeth the waters of Iericho.	2	
						He curſed the children which mocked him.	2	
80	3050	22	1	5		The Moabites rebell againſt Ahab.	3	
						The ſecond election of Ioram at Iudah.	3	20
						Elizeus giueth their hoaſt water.	3	
						Victorie is promiſed to Ahab.	3	
						A curſe is decreed againſt Moab.	3	
	1	23	2	6		The Prophet encreaſeth the widdowes oyle.	4	
						The Sunamitiſh woman is Elizeus hoſteſſe.	4	
						Of barren ſhee is made fruitefull.	4	
						Her child beeing dead is raiſed againe.	4	
						The bitter pottage is made ſweete.	4	
						He feedeth a 100. with 20. loaues.	4	
						Naaman is cleanſed from his leproſie.	5	
						Gehezi taketh gifts vnknowne to Elizeus.	5	
						He and his poſteritie are puniſhed with leproſie.	5	
						The head of the hatchet ſwimmeth.	6	
	2	24	3	7		The treaſons of the Syrians are detected.	6	
						The fierie charets defend Elizeus.	6	
	3	25	4	8		Elizeus deceiueth, taketh, and ſuppreſſeth the Enemie.	6	
						A great famine in Samaria beeing beſieged.	6	
						A ſuddaine abundance is foretold.	7	
						The Syrians hearing a noyſe flee.	7	
						The Lepers declare this to the Iſraelites.	7	
						The famine is helped by the tents of the Syrians.	7	
						A famine of ſeauen yeares is foretold.	8	
						Ioſaphat dieth.		21
	4		5	9		Ioram killeth his brethren.		21
	5		6	10		The Edomites rebell.	8	
	6		7	11				
	7	1	8	12		Ahaſiah King of Iudah one yeare.	8	
						Hazael is called to be King.	8	
						Elizeus propheſieth againſt Ioram.		21
						Iudeah is ſpoiled.		21
						Ioram dieth of a diſeaſe in his bowels.	8	21
						Ahaziah viſiteth Elizeus beeing ſicke.	8	
						Iehu King of Iſrael yeares 28.	10	
	8		1	1		He conſpireth againſt Ioram.	9	
	9		2	2		He killeth Ahaziah, Iezebel, and Ioram.	9	
90	3060		3	3		He killeth the poſteritie of Ahab.	10	
	1		4	4		His deede is commended by Eliah.	10	
	2		5	5		He ſlayeth the kinred of Ahaſiah.	10	
	3		6	6		He taketh away Baal and his Prieſts.	10	
						Athaliah getteth the kingdome, and holdeth it ſixe yeares.	11	22
						Shee deſtroyeth the Kings ſtocke.	11	
						Ioas is preſerued.	11	
	4	1	7			Ioas King of Iudah 40. yeares.	11	
	5	2	8			Ioiada killeth Athaliah.	11	23
	6	3	9			He reſtoreth the true worſhip of God.	11	
	7	4	10					
	8	5	11			Iehu continueth in the ſinnes of Ieroboam.	11	
	9	6	12			Therefore God puniſheth him.	11	
100	3070	7	13					
	1	8	14					
	2	9	15					
	3	10	16					
	4	11	17					
	5	12	18					
	6	13	19					

Chron. 2. Ionas.

	7	14	20				
	8	15	21				
	9	16	22	Amasias is borne.		14	
110	3080	17	23				
	1	18	24				
	2	19	25				
	3	20	26				
	4	21	27				
	5	22	28	Ioas repaireth the Temple.		12	
	6	23		Ioachas King of Israel, yeares 17.	1	13	
	7	24		The Syrians vexe his kingdome.	2	13	
	8	25			3		
	9	26			4		
120	3090	27			5		
	1	28			6		
	2	29		Iehoida high Priest, died beeing yeares 130.	7		
	3	30			8		24
	4	31		Ioas falling away suffereth the worship of Idols.	9		
	5	32			10		24
	6	33			11		
	7	34			12		
	8	35			13		
	9	36			14		
130	3100	37		Ioas King of Israel. yeares 16.	15	13	
	1	38		He visiteth Elizeus beeing sicke.	16	13	
	2	39		His seruants kill him.	17		24
	3		2	Zacharias is slaine in the Temple.	2		24
	4	40	2	Amasiah King of Iudah, yeares 29.	3	14	
	5		3	He embraceth the worship of God.	4	14	
	6		4	Elizeus dieth.	5	13	
	7		5	A dead souldier touching the bones of Elizeus reuiueth.	6	13	
	8		6		7		
	9		7		8		
140	3110		8		9		
	1		9		10		
	2		10		11		
	3		11		12		
	4		12		13		
	5		13		14		
	6		14	Ieroboam the 13. King of Israel, yeares 41.	15	14	
	7		15	Amasiah is proud hauing conquered the Edomites.	16	14	
	8		16	He is ouercome by the Israelites, and fined.	2	14	
	9		17		3		
150	3120		18	Ionas fleeth from God to Tarshish.	4		1
	1		19	A Whale deuoureth him.	5		1
	2		20	There he prayeth to God.	6		1
	3		21	The Whale casteth him vp.	7		2
	4		22	Ionas then beeing sent, preacheth to the Niniuites.	8		2
	5		23	The Niniuites beleeue and repent.	9		3
	6		24	Ionas is angrie because the Niniuites are spared.	10		3
	7		25	And againe, for the gourd that withered.	11		3
	8		26		12		
	9		27	Vzzias is borne.	13		
160	3130		28	Amaziah is slaine by his subiects in Lachish.	14	14	
	1		29		15		
	2	1		The kingdome of Iudah is a Democratie, yeares. 11.	16	14	
	3	2			17		
	4	3			18		
	5	4			19		
	6	5			20		
	7	6			21		
	8	7			22		
	9	8			23		
170	3140	9			24		

Vzzias

	1	10			25			
	2	11			26			
	3		1	Vzzias is King of Iudah yeares 52.	27		15	
	4		2	Zachariah is Vzzias counseller.	28		26	
	5		3		29			
	6		4		30			Amos
	7		5	Amos doth foretell the famine and earthquake.	31			1.7
	8		6	The destruction of other countries.	32			1
	9		7	The destruction and captiuity of both nations.	33			2.3
180	3150		8		34			
	1		9	To the stubborne destruction is denounced.	35			4.7
	2		10	The abolishing of Ieroboams family.	36			5.6
	3		11	Amos is accused of conspiracie.	37			7
	4		12	Amaziah prouideth for his departure.	38			7
	5		13	The destruction of Amaziahs house is foretolde.	39			7
	6		14	Types of Israels subuertion.	40			8.9
	7		15		41			
	8		16	1 The Israelites haue Kings not chosen by God, yeares 22.				
	9		17	2				
190	3160		18	3				
	1		19	4				
	2		20	5				Oseas.
	3		21	6				
	4		22	7				1.2
	5		23	8 Oseas sheweth Israel of their idolatry.				3
	6		24	9 The subuertion of the Israelites is foretolde.				4
	7		25	10 Iudah is taught that thee be not like Israel.				6.7
	8		26	11 Their destruction is menaced for their wickednes.				11
	9		27	12 The elect being conuerted, shall embrace Christ.				12
200	3170		28	13 The Israelites are recalled from their sinnes.				13
	1		29	14 A remnant shall be saued.				Isaias.
	2		30	15				1
	3		31	16 Isaias reproueth the back-sliding of Israel.				1
	4		32	17 An exhortation to repentance.				2
	5		33	18 The kingdome of Christ, and the idolatry of the people.				3
	6		34	19 The pride of women.				
	7		35	20				
	8		36	21				
	9		37	22				
210	3180		38	1 Zacharias King of Israel 6. moneths, and dieth.			15	
				Shallum King of Israel 1. moneth, and dieth.	1		15	
	1		39	Manahen King of Israel yeares 10.			15	
	2		40	2				
	3		41	3				
	4		42	4				
	5		43	5				
	6		44	6 Vzziah getteth the priesthood.			15	26
	7		45	7 The Priests resist him.			15	26
*	8		45	8 He is excluded the company of men for a leper.			15	26
	9		47	9				5
220	3190		48	10 The Parable of the Vine.				5 Joel
	1		49	The famine in Iewrie.				1
	2		50	The drouth and famine.				2
	3		51	1 A publike fast is commanded.				2.3
				Blessing through Christ is promised.				
				Pekaiah King of Israel 2. yeares.			15	
	4		52	2 1 Pekah King of Israel 20. yeares.			15	
	5	1		2 Iothan King of Iudah 16. yeares.			27	
	6	2		3				
				4 Isaias is confirmed in a vision.				6
	7	3		5 The stubbornes of the people is foretolde.				6 Micha.
	8	4		6 Michah denounceth the destruction of both kingdomes.				1.2.3.4.
	9	5		7 The wickednesse of the people is reprooued.				5.6.7.
230	2200	6		8 The comfort of the Church.				
	1	7		9				
	2	8						

Ooo Achas

		5	9			10					
		4	10			11					
		5	11			12					
		6	12			13					
		7	13			14					
		8	14			15					
		9	15			16	Achas King of Iudah, yeares 16.		16		
The	240	3210	16	1		17	The expedition of Syria, and Israel against Iudeah.		16		7
yeares of		1		2		18	Achas and his people faint.				7
Esaias 65		2		3		19	They heare a promise of deliuerance.				7
cap. 7.							Achas is bidden to aske a signe.				7
1							Christ is promised.				7
							The destruction of Syriah and Samariah is fore-tolde.				7
							Ayd is asked of the Assyrians.		16		
							Syria is inuaded, and the King is slaine.		16		
							A patterne of the Altar of Damascus.		16		
							The destruction of Iudeah is fore-tolde.				7
							Likewise of Samariah, Syriah, and Iudeah.				8,9
							The consolation of the godly.				11
							The destruction of Babylon.				13
		3		4	1	20	Pekah is slaine by Oseah.		16		
		4		5	2		Oseah is King of Israel.				
5		5		6	3						
		6		7	4						
		7		8	5						
		8		9	6						
		9		10	7						
10	250	3220		11	8						
		1		12	9						
		2		13	1		Hosheah becommeth tributary to the Assyrians.		17		
		3		14	2		He denieth to pay the tribute, looking for aid from Egypt.		17		
		4		15	3						
		5	1	16	4		Hezechiah King of Iudah, yeares 29.		18	29	
		6	2		5		He restoreth the true worship of God.		18		
		7	3		6		The brasen Serpent is broken.		18		
							The destruction of Babylon is fore-tolde.				13
							And likewise of many other nations.				20
							The captiuity into Babylon is fore-tolde.				21
							Iudeah shalbe wasted by the Assyrians.				22
							The destruction of Tyre within 70. yeares.				23
							The conseruation of a remnant.				24
							The vastation of Israel.				28
							Safety is promised to the Iewes.				28
							Destruction by the Babylonians denounced.				29
		8	4		7		Salmaneser besiegeth Samariah.		17		
		9	5		8						
20	260	3230	6		9		Hoshea is slaine, and Samariah taken.		17		
		1	7		*Assyr.*		He and all the people are brought to Assyria.		17		
		2	8				New inhabitants are sent from Assyria.		17		
		3	9				Lyons destroy them.				
		4	10				Their new religions in Samaria.		17		
		5	11				Sargon, that is, Senacherib, doth besiege Asotus.				20
		6	12				Senacharib commeth vp into the cities of Iudah.		18		
		7	13				Hezekiah appeaseth him with a present.		18		
		8	14				Senacharib doth not stand to promise.		18		
							His Embassadours inuade Iudah.		18		
							Their blasphemie.		18		
							They exhort the people to rebellion.		18		37
							Isaias comforteth Hezekiah.		19		
							In the tents of the Assyrians are slaine 185000.		19		
							Aserhaddon succeedeth Senacherib.		19		
							Hezekiah is sicke.		20		38
							His life is prolonged for 15 yeares.		20		
							His recouery is ratified by a signe.		20		
		9	15				He receiueth rewards of Berodach.		20		

He

30	270	3240	16				He sheweth his treasures to the Embassadours.		20		39
		1	17				And is reprehended by Isaiah.		20		
		2	18				He dieth, and Manasses his sonne reigneth.		20		
		3	19				The Simeonites take fields from the sonnes of Chamus.				
		4	20								5
		5	21								
		6	22								
		7	23								
		8	24								
		9	25								
40	280	3250	26								
		1	27				Deliuerance of the captiuity is promised by the meanes of Cyrus.				45
		2	28								
		3	29		1		Deliuerance by the Messias.				49
		4			2						
		5			3		Manasses King of Iudah, yeares 55.				
		6			4		Destruction of his house and kingdome.		21		33
		7			5		He is carried away into Babylon.		21		33
		8			6		Repenting, he is restored to his throne.				33
		9			7		He restoreth the true worship of God in part.				33
50	290	3260			8						
		1			9						
		2			10						
		3			11						
		4			12						
		5			13						
		6			14						
		7			15						
		8			16						
		9			17						
60	300	3720			18						
		1			19						
		2			20						
		3			21						
		4			22						
65		5			23						
		6			24						
		7			25						
		8			26						
		9			27						
	310	3280			28						
		1			29						
		2			30						
		3			31						
		4			32						
		5			33						
		6			34						
		7			35						
		8			36						
		9			37						
	320	3290			38						
		1			39						
		2			40						
		3			41						
		4			42						
		5			43						
		6			44						
		7			45						
		8			46						
		9			47						
	330	3300			48						
		1			49						
		2			50						
		3			51						
		4			52						

Apost.	World.	Iuda.	Assyr.			Kin.2.	Chr.2.	Ier.	Zeph.
		5		53					1,2,3.
		6		54					
		7	1	55	Ammon a wicked King succeedeth y eares 2.	22	33		
		8							
		9	2	1	Iosias is King yeares 31.	22			
	3403	33	10	2	Nebuchadnezzars first beginning.				
		1		3					
		2		4					
		3		5					
		4		6					
		5		7					
		6		8	Iosias seeketh after God.		34		
		7		9					
		8		10					
		9		11					
Ezechiel	3503	33	20	12	The reformation of Iudah.		34		
yeare 40.		1		13	The calling of Ieremiah.			1	
		2		14	He is confirmed with signes and promises.			x	
1		3		15	A recitall of Gods benefits.			2	
		4		16	Mercy is offered vnto the Iewes.			2	
				17	For their stubbornnes they are punished.			2	
					The wickednesse of all degrees is deciphered in the similitude of the sisters.			3	
					Iudgement for their sinnes is fore-tolde.			4	
					Ieremie lamenteth for his people.			9	
					He warneth all men to lament.			9	
					The idolatry of the people is reproued.			10	
					The Law of God is to be expounded to the people.			11	
					The destruction of the Iewes is denounced.			12	
					The expostulation of the Prophet.			15	
					The iustice of God against the Iewes.			18	
					The destruction of the Iewes is prophecied.				
					The promise of the kingdome of Christ.				
		5		18	The instauration of the Temple is commanded.	22	34		
		6		19	Hilkiah findeth the booke of the law.	22			
		7		20	Iosias is astonished at the reading thereof.	22			
		8		21	He receiueth the sentence of the destruction of Iudea.	22			
		9		22	Idols and slewes are abolished,	23			
10	3603	33	30	23	The altar of Ieroboam is throwne downe.	23			
		1		24	The destruction of the Idumeans is denounced.				Obed.1.
		2		25	Ieremie fore-telleth the ouerthrow of Iudea.			19	
		3		26	Passur putteth him into prison.			20	
		4		27	The captiuity of Passur and his house is denounced.				
		5		28					
		6		29	Iosias warre rashly vndertaken against the Egyptians.	23	35		
		7		30	He is slaine in Megiddo.	25			
		8		31	The lamentations of Ieremie.		35		
					Ioachas is King 3. moneths.	23	36		
		9		1	He is led away into Egypt, and there dieth.	23			
					Ioachim is made King by Neco, yeares 11.	23			
					An exhortation to repentance.			26	
					Iudgement against those which refuse.			26	
					Hereupon Ieremie is taken.			26	
					Ahikam defendeth him from danger.			26	
					Ioachim killeth Vriah.			26	
					Ieremie is put to silence.			26	
				2	The rule of Nebuchadnezzar ouer the nations is foretold.			27	
					{Ieremie perswadeth to yeeld.			27	
					{The destruction of the King is fore-tolde.			27	
20	2703	34	0						
		1		3	Ieremie is commanded to write his prophesies in a booke.			36	
		2		4 1	He fore-telleth the 70. yeares of captiuity.			25	
					The anger of God against the nations is declared.			46	
					He inditeth his prophesies to Baruc.			36	
					Baruc being afraid, is comforted.			45	

The

Apost.	World.	Iuda.	Assyr.			Kin.2.	Chr.2.	Ier.	Ezec.
					The booke is read before the King and the people.		36		
					The King cutteth the booke and burneth it.		36		
					Ieremie being sought for is hidden.		36		
					He is bidden againe to write the prophesie.		36		
					Ioachim is made tributary to Nebuchadnezzar, and dieth.	24	36		
					The example of the Recabites.		35		Dan.
		3	5	2	Daniel with his fellowes are brought into Babilon.			1	
		4	6	3	They are taught the learning of the Chaldeans 3. yeares.			1	
		5	7	4	They will not eate the kings meate.			1	
		6	8	5	Daniel and his fellowes are brought before the King.			1	
		7	9	6	Nebuchadnezzar forgetteth his dreame.			2	
		8	10	7	The Chaldeans are commanded to expound it.			2	
					They not being able to expound it, are slaine.			2	
					Daniel telleth it and expoundeth it.			2	
					He is honoured by the King.			2	
		9	11	8	Ioakim is taken by Nebuchadnezzar.		22		
					He is bound and carried away to Babilon.		36		
					He dieth in his iourney, and is left vnburied.		22		
					Ioachim was King one moneth.				
					They consent to Ieremie who perswadeth to yeeld.	24			
					He, Ezechiel, and Mordecai are carried away captiue.				
30	3803	35	0	1 9	Zidkias king of Iudah, yeares 11.	24			
		1	2	10	Ieremy comforteth the captiues.		29		
		2	3	11	The fauour of God is promised to Ioachim being banished.		24		
					The destruction of Zidkias is denounced.		24		
		3	4	12	Hananiah resisteth Ieremy.		28		
					He dieth the same yeare.		28		
					Zidkias is constrained to goe to Babylon.		36		
					The booke of the destruction of Babylon is sent thither by Seraiah.		51		
		4	5	13	The vision of Ezechiel.				1
					He is commaunded to eate the booke.				3
					He is confirmed by another vision.				3
					The siege of Ierusalem is pourtrayed in a brick.				4
					The destruction of it is signed by haires.				5
					The desolation of the Land is fore-tolde.				6
					He foresheweth the griefe of the godly.				6
					The sudden destruction of Israel.				7
		5	6	14	The idolatry of Israel is declared in a vision.				8
					They that shall be saued are marked with the letter Tau.				9
					The captiuity of Zidkias and his followers is denounced.				12
					A Sermon against false Prophets.				13
					The parable of the vine.				15
					The promise of Christ.				17
					The wicked prouerb is confuted.				18
					A serious exhortation to repentance.				18
					A lamentation is prescribed for the Iewes.				19
		6	7	15	A punishment for their sinnes is fore-tolde.				20
					Comfort for the penitent.				20
					The destruction of Zidkias is fore-shewen.				21
					The kingdome is to be restored by Christ.				23
					The destruction of the Ammonites by the Chaldes.				21
					Iudgement is giuen against Hierusalem.				22
					The sisters Ahala, and Aholiba.				23
		7	8	16	The parable of a seething potte.				24
		8	9	17	Ezechiels wife dying, is not to be lamented.				24
					The word of the Lord against Ammon.				25
					Zidkiah denying the tribute, the city is besieged.		29		
					He asketh counsell of the Prophet.		21		
					Pestilence, famine, and ruine is threatned.		21		
					Ieremiah perswadeth to yeeld.		21		
					He is bidden to pray for the safetie of the people.		37		
		9	10	18	Zidkias ioyneth himselfe to the Egyptians.		37		
					The siege is raised for a time.		37		

									32	Dan.	
							Ieremiah buyeth a field in Anathoth.		32	Eze.	
							The restitution of the commonwealth is promised.		37		Hell.
							Ieremiah fleeing, is taken and cast into prison.				
							The plague and famine inuade the city.				
							The word of the Lord against Pharaoh.			29	
							Ebdemolec deliuereth Ieremiah.		38		
							The iudgement against Iudeah is repeated.		38		
40							Zidkiah prepareth to flee.		39		
							In his flight he falleth into his enemies hands.		39		
The	390	3360	11	19			Hierusalem is taken.	25	36		
yeares of	1	1		20			Zidkiahs sonnes are slaine before his eyes.		39		
captui-	2	2		21			His owne eyes are put out, and he is brought to Babel.		39		
ty. 70.	3	3		22			He dieth in prison.		39		
							Nabuzardan returning, burneth the city, 4.d.	25	36	52	
							The Temple is burnt.			39	
							Nabuzardan carrieth away 832. Iewes.			39	
							Ieremiah is suffered to tarry in his countrey.			39	
							Godoliah is slaine by Ismael.			41	
							Iochanan putteth Ismael to flight.			41	
							The Israelites passe into Egypt.			42	
							Ieremiah dissuading them, is taken away.				
							A lamentation for Pharaoh.				32
							Of the duty of Pastours.				33
							Against Pastours that feed themselues.				34
							A promise of deliuerance by the Messias.				34
							The word of the Lord against mount Seir.				35
							Comfort on the mountaines of Israel.				36
							The drie bones are made aliue.				37
							Two sticks are vnited in the hand of the Prophet.				37
							The word of the Lord against Gog, and Magog.				39
							The men of Tyre reioyce for the desolation of Ierusalem.				26
							Their destruction is therefore threatned.				26
							Ieremiah foretelleth the ouerthrow of diuers nations.			51	
	4	4		23			Nabuzardan carrieth 745. Iewes to Babylon.			52	
							Nabuchadnezar commands his Image to be worshipped.				3
							Daniel his fellowes obey not.				3
							They are cast into the hot furnace.				3
							They being not hurt, are called out by the King.				3
		5		24							
		6		25							
		7		26							
		8		27							
		9		28							
	10	3370		29							
		1		30							
		2		31							
		3		32			A vision of the restauration of the city and temple.				40
		4		33	1		Astiages King of the Medes yeares 35.				
		5		34			The destruction of the Egyptians by the Babylonians.				29
		6		35	2		Assuerus deposeth Vasti.				1
		7		36	3		Nabuchadnezzar groweth proud.			4	
		8		37	4		He is astonished with the dreame of cutting down the tree.			4	
					5		The Chaldeans cannot expound it, but Daniel doth.			4	
		9		38	6		Nebuchadnezzar is to be thrust out among beasts.			4	
	20	3380		39	7		Hester is Queene of Persia.				2
		2		41							
		3		42			Nebuchadnezzar acknowledging God, is restored.			4	
		4		43			He proclaimeth the benefits of God.			4	
		5		1			Euilmerodach is King of Babylon yeares 29.				
		6		2			Ieconias is freed after 37. yeares.	25		52	
		7		3			Hamans tyranie against the Iewes.				3
		8		4			The fast of Hester.				4
		9		5			Mordocheus is brought forth and honoured.				5
	30	3390		6	17		Haman is hanged.				7
		1		7			The feast of Purim.				9
		2		8							

		3	9								Ezra.
		4	10								
		5	11								
		6	12								
		7	13								
		8	14								
		9	15								
	40	3400	16		27						
		1	17								
		2	18								
		3	19								
		4	20								
		5	21								
		6	22								
		7	23								
		8	24		35						
		9	25			1	Darius Medus. 24.				Chron. 2
	50	3410	26								
		1	27			2	The vision of the foure beasts.				7
		2	28				The foure kingdomes that should rule ouer Iudea.				7
		3	29				Antiochus Epiph. will ouerthrow all the other.				7
		4	1				Beltashar King of Babylon, yeares 17.				
		5	2				The vision of the Ram and the Goat.				8
		6	3				The estates of Media, Persia, and Grecia.				8
		7	4				The miserie that Antiochus would bring on the Iewes.				8
		8	5				A time is appointed for their comfort.				8
		9	6								
	60	3420	7		12						
		1	8								
		2	9								
		3	10								
		4	11								
		5	12				Beltashar inuiteth his nobles to a banquet.				5
		6	13				He drinkes in the vessels of Gods house.				5
		7	14				He reprocheth God.				5
		8	15				A hand is seene writing on the wall.				5
		9	16				Daniel expoundeth the writing.				5
From	70	3430	17		22		The next night he is slaine.				5
their re-				Per-							
turne to				sians.							
the full		1	1	24	23		Cyrus King of Persia is King of Babel, yeares 7.				
restoring							Darius Medus raigneth with Cyrus yeares 2.				
of the							Daniel prayeth for propheticall reuelation.				9
commō-							His prayer and confession.				9
wealth, is							The reuelation of the comming of Christ.				9
about							The returne from Babylon is granted by Cyrus.				36
yeares 80.							Zorobabel is the first captaine of the voyage.				1
							Iosua the high Priest goeth with him.				3
							Beeing returned they offer Sacrifice.				3
							The feast of Tabernacles is celebrated.				3
							The foundation of the Temple is laid.				3
							The building thereof is hindred.				4
							The kingdome of the Medes is translated to the Persians.				4
		2	2	25	24		Daniel is aduanced by Darius Medus.				5
							The nobles goe about to murder him.				6
							For 30. daies none must pray but to the King.				6
							Daniel doth not obey the edict.				6
							He is cast into the Lyons denne.				6
							He is saued, and his accusers are deuoured.				6
							An edict for the worship of God.				6
							Daniel bewaileth the calamitie of the Iewes.				10
		3	3	26			Their estate vnder the Persians, Grecians, and Seleucians.				10
							The wickednesse of Antiochus is foreshewne.				11
							The times of the presages are set downe.				12
							The death of Daniel.				12

Haggeus.

Cambises 2. King of the Persians, yeares 7. moneths 5.

Rhesa is borne. Luk. 3.
Darius Histaspis 3. King of Persia, yeares 36.
Their negligence in building the Temple.
Hagge exhorteth them to plie the worke.
The glorie of the second house is promised.
The promise of good successe.
A promise of Peace, and of the Kingdome of Christ.
Darius renueth the commandement of Cyrus.

Zacharias.

Zacharias exhorteth the people to repentance.
A vision concerning the providence of God ouer his Church.
The destruction of Babylon is foretold.
The vniuersall kingdome of Christ in his Church.
The fasting of the Iewes is reproued.
A prophesie of the kingdome of Christ.
Destruction is threatned against the impenitent.

The building of the Temple is hindred.
Dedication thereof.
The keeping of the feast of vnleauened bread.

Ianna is borne. Luk. 3.
Xerxes is the fourth king of the Persians, yeares 21.

Weekes.

Artaxerxes Longimanus 5. King of Persia, yeares 40.
Iuda is borne. Luk. 3.
Ezra intendeth a iourney to Ierusalem.
The fast of the people.
The vessels are put into the Temple.
The Edicts of the King are published.
The people are called together in Hierusalem.
They cleanse themselues from strangers.
The beginning of the 70. weekes.

Nehem.

The miserie of the Iewes is declared to Nehemiah.
He is sent to Ierusalem to reedifie the walles.
He buildeth walles and streetes.
Ezra readeth the booke of the law to the people.
The next day he expoundeth it to the Princes.
The couenant with God is renewed.
Ioseph is borne. Luk. 3.

Nehemiah departeth from Babylon.

He is chiefe ame among the Iewes.
He correcteth the Sabbath-breakers.
The wedding with outlandish women.

Darius Nothus yeares 16.

Semei is borne. Luk. 3.

Artaxerxes Mnemon 43.

Matthias is borne. Luk. 3.

Ochus 23

Maath is borne. Luk. 3.

Arses 3.

Darius Arsames 6.

The Monarchie of Alexander the great, yeares 6. Dan. 10. 20.

Nagge is borne. Luk. 3.

Cut of the Monarchie of Alexander arose 4. kingdomes: the Syrian, Egyptian, Asian, and Macedonian. Dan. 11. 4.

Esiis borne. Luk. 3.

	3	7			5	2	
	4	8			6	3	
	5	9		527.		4	
	6	3670			1	5	
23	7	1			2	6	
	1	2			3	7	
	2	3			4	8	
	3	4			5	9	
	4	5			6	3740	
	5	6		337	1	1	
	6	7			2	2	
24	7	8			3	3	
	1	9			4	4	Mattathias is borne. Luk. 3.
	2	3680			5	5	
	3	1			6	6	
	4	2			7	7	
	5	3		347		8	
	6	4			1	9	
25	7	5			2	3750	
	1	6			3	1	
	2	7			4	2	
	3	8			5	3	
	4	9			6	4	
	5	3690	Nahum is borne. Luk. 3.	357		5	
	6	1			1	6	
26	7	2			2	7	
	1	3			3	8	
	2	4			4	9	
	3	5			5	3760	
	4	6			6	1	
	5	7		367		2	
	6	8			1	3	
27	7	9			2	4	
	1	3700			3	5	
	2	1			4	6	
	3	2			5	7	
	4	3			6	8	
	5	4		377		9	
	6	5			1	3770	Iosephis borne Luk. 3.
28	7	6			2	1	
	1	7			3	2	
	2	8			4	3	
	3	9			5	4	
	4	3710			6	5	
	5	1		387		6	
	6	2			1	7	
29	7	3			2	8	
	1	4			3	9	
	2	5			4	3780	
	3	6			5	1	
	4	7			6	2	
	5	8		397		3	
	6	9			1	4	
30	7	3720	Amos is borne. Luk. 3.		2	5	
	1	1			3	6	
	2	2			4	7	
	3	3			5	8	
	4	4			6	9	
	5	5		407		3790	
	6	6			1	1	
31	7	7			2	2	
	1	8			3	3	
	2	9			4	4	
	3	3730			5	5	
	4	1			6	6	

41	7	7			2	2	
	1	8			3	3	
	2	9			4	4	
	3	3800	Ianna is borne. Luk. 3.		5	5	
	4	1			6	6	
	5	2		517		7	
	6	3			1	8	
42	7	4			2	9	
	1	5			3	3870	
	2	6			4	1	
	3	7			5	2	
	4	8			6	3	
	5	9		527		4	
	6	3810			1	5	
43	7	1			2	6	
	1	2			3	7	
	2	3			4	8	
	3	4			5	9	
	4	5			6	3880	
	5	6		537		1	Matthat is borne, Luk. 3.
	6	7			1	2	
44	7	8			2	3	
	1	9			3	4	
	2	3820			4	5	
	3	1			5	6	
	4	2			6	7	
	5	3	Melchi is borne. Luk. 3.	547		8	
	6	4			1	9	
45	7	5			2	3890	
	1	6			3	1	
	2	7			4	2	
	3	8			5	3	
	4	9			6	4	
	5	3830		557		5	
	6	1			1	6	
46	7	2			2	7	
	1	3			3	8	
	2	4			4	9	
	3	5			5	3900	
	4	6			6	1	
	5	7		567		2	
	6	8			1	3	
47	7	9			2	4	
	1	3840			3	5	
	2	1			4	6	
	3	2			5	7	
	4	3			6	8	
	5	4		577		9	
	6	5			1	3910	
48	7	6			2	1	
	1	7			3	2	
	2	8			4	3	
	3	9			5	4	
	4	3850	Leui is borne Luk. 3.		6	5	
	5	1		587		6	
	6	2			1	7	
49	7	3			2	8	Eli is born, Luk. 3.
	1	4			3	9	
	2	5			4	3920	
	3	6			5	1	1 Iulius Cæsar is by the Senate constituted Emperour of Rome. yeares
	4	7			6	2	2
	5	8		597		3	35.
	6	9			1	4	4
50	7	3860			2	5	5
	1	1			3	6	

				The second Passeouer.	6			5
				The lame is healed at the Poole Bethesda.				5
				The Iewes contend with him about the Sabbath.				5
				Christ preacheth in Ierusalem.				5
				His Disciples pull the eares of corne on the 2. Sabbath.	6	12	2	
				His doctrine of the Sabbath.	6	12	2	
				The healing of the withered hand.	6	12	3	
				The counsell of Herod for the killing of Christ.	6	12	3	
				He goeth aside to the sea of Galile.	6	12	3	
				He goeth vp into a mountaine.	6		3	
				He chuseth twelue Disciples.	6		3	
				He commeth downe from the mountaine to the people.	6			
				Being pressed with them againe he goeth vp to the mount.		5		
				He preacheth from the mount to the people.	6	5		
				Being come downe he healeth a Leper.		3		
				The Centurions seruant is cured in Capernaum.	7	3		
				The widdowes sonne is raised at the gate of Naim.	7			
				Iohn sendeth to Christ.	7			
				Christs sermon, and his testimony of Iohn.	7	11		
				A harlot being conuerted, annointeth Christ.	7	11		
				The women minister to Christ while he preacheth.	8			
				Christ returneth to Capernaum.		12	3	
				By his word he casteth out diuels.		12	3	
				They blaspheme Christ for casting out diuels.		12		
				The signe of Ionas is promised.		12		
				The mother and brethren of Christ.		12		
				Going forth to the sea, he vttereth eight Parables.	8	13	4	
				He passeth ouer to the Gadarens.	8		4	
				He rebuketh the sea and the windes.	8		4	
				He healeth two possessed with diuels.	8		5	
				The hogges of the Gadarens perish.	8	8	5	
				The people receiue him at Gennesareth.	8		5	
				He teacheth the multitude by the sea side.			2	
				Matthew maketh Christ a feast.	8	9	2	
				A woman is healed of her bloody issue.	8	9	2	
				The daughter of Iairus is raised from death.	8	9	2	
				Two blinde men are cured, and one possessed.		9		
				Christ is despised in Nazareth.		13	6	
		17		He sendeth his twelue Disciples to preach.	9	10	6	
				The beheading of Iohn Baptist.	9	14		
6	9		32	Christ goeth to the further side of Iordane.	9	14	6	
				Herod his opinion of Christ.	9	14		
				Christs Disciples returne vnto him.	9	14	6	
				He goeth to the further side of the sea of Galile.	9			
				His sermon in Capernaum concerning the bread of life.				6
				The third Passeouer.				
				They take counsell to kill Christ.				7
				His Sermon in Galile concerning traditions.		15	7	
				He goeth aside vnto the borders of Tyre and Sydon.		15	7	
				The womans daughter of Syrophenissa is cured.		15	7	
				In the way to Decapolis he cureth the dumb and deafe.			7	
				Many sicke are healed in the mountaine.				
				He feedeth 4000. with seauen loaues.		15	8	
				He goeth into the borders of Magdala.		15	8	
				The Pharises aske a signe.		15	8	
				In Bethsaida the blinde is cured.			8	
				The confession of Peter in Cesarea.	9	16	8	
				The transfiguration of Christ in mount Tabor.	9	17	9	
				The healing of the Lunatike.	9	17	9	
				Christ teacheth and healeth in Galile.	9	17	9	
				The doctrine of his death.	9	17	9	
				He payeth tribute in Capernaum	9	17	9	
				He checketh the pride of his Disciples.	9	18	9	
				The Samaritanes receiue him not.	9			
				He goeth backe into Galile.	9			

Some

				Some offer themselues to be Christs Disciples.	9			
				Christ secretly goeth vp to the feast.				7
				He teacheth openly in the middle of the feast.				7
				On the 8. day he preacheth of the water of life.				7
				He deliuereth the Adulteresse.				8
				The Iewes would stone Christ.				8
				The blinde is healed.				9
				His Sermon of the Shepheard.				10
				Iesus confesseth himselfe to be the Messias.				10
				The sending forth of 70. Disciples.	10			
				Christ teacheth the multitude in Bethabara.				10
				Beeing come thence, hee propoundeth the Parable of the man which fell among theeues.	10			
				Christ goeth aside to pray.	11			
				He teacheth a forme of prayer.	11	6		
				He driueth out a diuell.	11			
				He eateth with a Pharise.	11			
				He refuseth the office of a Iudge.	12			
				The murther of the Galileans is tolde him.	13			
				He healeth the crooked woman.	13			
				Herod would kill Christ.	13			
				One sicke of the dropsie in a Pharises house is healed.	14			
				The Parable of the great Supper.	14			
				The Parable of the towar and warre.	14			
				Sinners come vnto Christ.	15			
				Three Parables are spoken to the Pharises.	15			
				The Parable of the vniust steward.	16			
				The example of Diues and Lazarus.	16			
				To auoid occasions of offence.	17			
				Ten Lepers are cured.	17			
				He vttereth two Parables.	18			
			18	He returneth into the borders of Iudea.		19		
				The reformation of diuorcement.	18	19	10	
				The blessing of little children.	18	19	10	
				Lazarus falleth sicke.				11
		4000	33	Christ beeing sent for, doth not presently come.				11
				A Prince of the Iewes is reprehended.	18	19	10	
				The workemen in the vineyard.		20	10	
				Christ foretelleth his passion.		20	10	
				The sonnes of Zebede are rebuked.	18	20	10	
				The blinde man by the way is healed.	18			
				Christ inuiteth himselfe to Zacheus.	19	20	10	
				As he went from Iericho he healeth two blinde.		20	10	
				Lazarus is raised from the graue.				11
				Christ goeth into Ephraim.				11
				Returning, he stayeth in Bethania.				11
				Lazarus his sisters prouide a supper.				12
				Marie annointeth Christs feete.				12
				Whereupon Iudas findeth fault.				12
				They come about Christ to see him.				12
				Christs entrance into Hierusalem.	19	21		
				The money-changers are cast out of the Temple.	19	21		
				He tarrieth all night in Bethania.		21		
				Returning to Hierusalem, he curseth the fig-tree.			11	
				Againe, he casteth out the money-changers.			11	
				At euen againe he goeth out of the city.			11	
				As they returne, they see the fig-tree dried vp.			11	
				He answereth the Pharises in the Temple.	20	21		
				The question concerning the paying tribute.	20	22		
				The Sadduces are put downe.	20	22		
				The summe of the Law.		22		
				Christ whose Sonne he is.		22		
				He inueieth against the Scribes and Pharises.		23		
				The widdow offers, Christ looking on.	21		12	
				The ouerthrow of the Temple and city is foreshewen.	21	24		

			The Parable of the 10. Virgins.			25		
			The Sermon of the day of Iudgement.			25		
			Iudas bargaineth with the Phariſes.			26		
			Chriſt is annointed in the houſe of Simeon.			26		
			The Apoſtles grudge at it.			26	14	
		1/31	The Diſciples are ſent to prepare the Paſſeouer.		22	26	14	
70	7							
		3/4	The Paſſeouer eaten at euen.		22	26	14	
		5/6	The inſtitution of the Lords day.		22	26	14	
		7	Chriſt waſheth his Diſciples feet.					13
		8	The traytour is deſigned.		22	26	14	13
			The Apoſtles contend for ſuperiority.		22			13
		1	Chriſt comforteth his ſorrowfull Diſciples.					13
			He exhorteth them to loue.					13
			Peters deniall is foretolde him.					13
			Chriſt comforteth his Diſciples in the dining chamber.					14
			He exhorteth them to conſtancie vnder the croſſe.					15
			To loue: & he ſhewes the hatred of the world to the Church					16
			The profit of Chriſts departure.					16
			Chriſt his prayer for the Church.					17
		9	Hauing ſung a *Pſalme*, they goe out into mount Oliuet.		22	26	14	18
			He foreſheweth how the Apoſtles ſhould be offended.		22	26	14	18
		10	Chriſt prayeth in the garden.		22	26	14	
			He ſweateth blood.		22	26		
		11	Chriſt is taken, his Diſciples flee.		22	26	14	18
		12	He is brought to Annas, and then to Caiphas.		22	26	14	18
		1	*Peter* denieth him.		22	26	14	18
			They enquire of his Diſciples and his doctrine.					
		2	Peters deniall and his repentance.		22	26	14	18
		3	Falſe witneſſes are brought forth.					
			Chriſt is condemned by Caiphas of hereſie.			26	14	
		4	Chriſt is ſpitted on, buffered, and mocked.		22	26	14	
		6	Chriſt is condemned by the aſſembly.		23	27	15	
			After this he is brought to *Pilate*.					
			The deſperate death of Iudas.			27		
		7	Chriſt is accuſed of ſedition before *Pilate*.		23	27	15	18
		8	Herod mocketh him.		23			
		9	Barrabas is preferred before Chriſt.		23	27	15	18
			He is ſcourged and condemned to the croſſe.			27	15	19
		10	He is brought to the place of execution.		23	27	15	19
6		11	Chriſt is crucified.		23	27	15	19
			He prayeth for his enemies.		23	27	15	19
			His garments are deuided.		23	27	15	19
		12	He commendeth his mother to a Diſciple.					19
			The people blaſpheme Chriſt.		23	27	15	
		1	The conuerſion of the theefe vpon the croſſe.		23			
		2	Darkneſſe is ouer all Iudea.		23	27	15	19
		3	He crieth out being about to yeeld vp the ghoſt.		23	27	15	
			The vaile of the Temple is rent.		23	27	15	
			The dead ariſing appeare to many.		23	27	15	
			Chriſts ſide is pierced with a ſpeare.					19
		4	He is buried without enbalming.		23	27	15	19
			Keepers are ſet about the ſepulchre.			27		
			The women come to annoint Chriſt the 1. day of the week.			28	16	
			Magdalen ſeeth the ſtone rolled away.		24	28	16	20
			The Angel at the ſepulcher telleth of Chriſts reſurrection.		24	28	16	20
			Peter and Iohn ſee the ſepulchre empty.					20
			Magdalen ſeeth Chriſt in the garden.			28	16	20
			He appeareth to 2. Diſciples as they were going to Emaus.		24			
			He commeth in to his Diſciples the dores being ſhut.		24	28	16	20
			He appeareth to his Diſciples being on fiſhing.					21
			He foretelleth Saint Peters death.					21
			The apoſtolicall commiſſion is graunted.			28	16	
			He aſcendeth locally into heauen.		24		16	1
			The election of Matthias into the place of Iudas.					1

The

			The ſending of the Holy Ghoſt.					2
			The iudgement of the miracles of the Holy Ghoſt.					2
			The Sermon of Peter whereby 3000. were conuerted.					3
			Peter healeth the lame man.					
			The ſecond Sermon of Peter whereby 5000 were conuerted.					3
			The perſecution of the Apoſtles begun in Hieruſalem.					4
			The Apoſtles are forbidden to preach Chriſt.					4
			They reioyce for their perſecution.					4
			The puniſhment of Ananias and Saphira.					5
		19	The ſecond perſecution of the Apoſtles.					5
			Peter preacheth before the aſſemblie of the Prieſts.					5
1		34	The election of Deacons.					6
			Stephen his contention with the Iewes.					6
			His defence and Martyrdome.					7
			Saul perſecuteth the Church at Hieruſalem.					8
			Hence all was ſcattered except the Apoſtles.					8
			Saul in the way to Damaſcus is made Paul.					9
			Ananias Baptizeth him at Damaſcus.					9
		20	At Damaſcus he preacheth the Goſpel.					9
2		35 1	Thence he goeth into Arabia.					1
			There he preacheth the ſpace of three yeares.					1
			Philip conuerteth Samaria.					8
			The wickednes of Simon Magus.					8
			The conuerſion of the Ethiopian Eunuch.					8
3		21 36 2	Paul returneth from Arabia to Damaſcus.					9 1
4		22 37 3	He is let downe through the wall in a basket.					9
			He abideth with Peter at Ieruſalem fifteene dayes.					9 1
			Thence through Ceſarea he commeth to Tarſus.					9
			Caligula is Emperour yeares 4.					
5	1	2 3 38 4	Peter healeth A Eneas of the paſſie.					9
			At Ioppa he raiſeth Tabitha which was dead.					9
6	2	39 5	The vision and conuerſion of Cornelius.					10
			Peter Baptiſeth him and his familie.					10
7	3	40 6	Peter returneth to Ieruſalem.					11
			He excuſeth himſelfe for Cornelius.					11
			At Antiochia they are firſt called Chriſtians.					11
			Barnabas is ſent to confirme them.					11
			The Goſpel of Saint Matthew is written.					11
			Paul preacheth at Antiochia.					11
8	4	41 7	Agabus foretelleth the famine.					11
			Claudius Emperour yeares 14.					
9		1 42 8	Almes ſent to Ieruſalem by the hands of *Paul* and Barnabas.					11
			Herod killeth Iames the Apoſtle.					12
40 10		2 43 9	*Peter* is caſt into priſon.					12
			He is let out by an Angel.					12
			Paul and Barnabas returne to Antiochia.					12
			Paul is ſet apart to teach the Gentiles.					13
			Sergius Paulus is conuerted.					13
			Elymas the ſorcerer is ſtroken blind.					13
			Pauls Sermon concerning the Adoption of the Gentiles.					13
1	2	44 10	Paul and Barnabas tarrie at Iconium.					14
2	3	45 11	Being driuen from Iconium they come to Lyſtra.					14
			At Lyſtra *Paul* healeth the lame.					14
			He is ſtoned out and goeth to Derbe.					14
3	4	45 12	Being returned he ſtrengtheneth the Diſciples.					14 2
4	5	47 13	They preach in *Perga*.					15
5	6	48 14	A Councel of the Apoſtles in Ieruſalem.					15
			There was *Paul* and Barnabas.					15
			Who were ſent with Letters to the Synode of Antiochia.					2
			Paul reſiſteth *Peter* to his face.					
6	7	49 15	*Paul* and *Silas* goe through Syria.					15
			He circumciſeth Timothie at Lyſtra.					16
7	8	50 16	At *Philippos* Paul was beaten with rods.					16
			The viſion of the man of Macedonia.					16
			The conuerſion of Lidia, and driuing out of deuils.					16

The

World.	Rom.	Christ.	Paul.			Act.	Gal.
				The Thessalonians persecute Paul.	17		
				Areopagita is conuerted at Athens.	17		
				Paul goeth to Corinth, where he was a yeare and 6. moneths.	18		*Thess.* 1.
				The praise of the Thessalonians.		1	
				Timotheus is sent vnto them.		3	
				The resurrection is plainly described.		4	
				Curious inquisition of Christs comming.		5	
							II.
				Apostasie will bee before the last day.		2	
				The mysterie of iniquitie begunne in Pauls time.		2	
				Which should bee reuealed when the Empire should bee put downe.		2	
8		9	51	17 Paul goeth from Corinth to Syria with Aquila and Priscilla.	18		
				At the Passeouer he saluteth the Church of Ierusalem.	18		
				The diligence of Apollo in teaching.	18		
				From Antiochia Paul goeth to Laodicea.	18		*Timoth.* 1.
				Paul writeth to Timothie from Phrigia.		1	
				He prescribeth a gouernement for the Church.		2	
						3	
9		10	52	18 Paul teacheth two yeares at Ephesus.	19		*Cor.* 1.
4020		11	53	19 His fight with the beasts there.		15	
1		12	54	20 There the Corinthians are warned of contentions, Incest, whoring strife.		2 5.	
				The institution of the Lords Supper is repeated.		11	
				The confirmation of the resurrection.		15	
2		13	55	21 Paul goeth from Ephesus to Macedonia.	19		
				The 2 to the Corinthians is written from Philippos.			
				The Epistle to the Romanes is written.			
				The 1. of Peter.			
				Nero is Emperour 14. yeares.			
3		1	56	22 Eutichus is reuiued by Paul.	20		
				Paul preacheth to the Elders of Ephesus.	20		
				His iourney to Ierusalem.	21		
				Agabus prophecieth.	21		
				Paul is held captiue in Ierusalem.	21		
				He is brought before Felix.	23		
				His answere for himselfe.	22		
				The high Priest commandeth him to be smitten.	23		
				His comfort in Christ.	23		
				The conspiracie of the Iewes against him.	23		
4		2	57	23 Paul is 2. yeares prisoner in Cesarea.	24		
				He appealeth to Cesar.	25		
5		3	58	24 The Epicurisme of Festus.	26		
				Paul saileth to Rome.	27		
				He shaketh the viper from his hand.	28		
				He healeth the father of Publius.	28		
6		4	59	25 Paul teacheth two yeares at Rome.	28		
				He writeth to the Galathians, Ephesians, Philippians, Colossians, and to Philemon.			*Tim.* 2.
7		5	60	26 All forsake Paul at Rome.		4	
8		6	1	27 He is deliuered from the mouth of the Lyon.		4	
4030				He writeth to Titus.			
9		8	6	Paul is againe brought afore Nero.		4	
4040		14	70	36 He writeth his 2. Epistle to Timothie.			
				37 He is beheaded.			
		Christ.	*Nations.*	*Satan*			*Reuela.*
				A woman about to be brought to bed.			12
				A male childe is borne.			12
				The Dragon practiseth against him.			12
				Michael ouerthroweth the Dragon.			12
4062		95	1	1 Iohn is in the Ile of Pathmos.			1
				The woman fleeth into the desert.			12
4162		195	100	100 The Churches of Asia are instructed.			2
4262		295	200	200 Satan is bound 1000 yeares.			20

World.	Christ.	Nations.	Satan.		Reuela.
4362	395	300	300	Two Prophets preach cloathed in sackecloth.	11
4462	495	400	400	The beast with seuen heads persecuteth the Church and the Prophets.	13
4562	595	500	500		13
4662	695	600	600	Another beast helpeth the first beast.	13
4762	795	700	700	The seales are opened, slaughter, famine, plague, &c.	6.7
4862	895	800	800	The horsemen that destroy mankind.	9
4962	995	900	900	Christ defendeth his Church in deede and word.	14
5062	1095	1000		Iudgement against his enemies.	15
5162	1195	1100	1000	Satan is loosed.	20
5262	1295	1200		The 2. Prophet are slaine.	11
5322	1355	1260		The beast and the whore are ouercome.	17
				The conquest ouer the Dragon and death.	20
				The first resurrection.	20
				The last iudgement.	20
				The glorie of the Saints.	21
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FINIS.

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