

A
GOLDEN CHAINE:
OR,
THE DESCRIPTION
OF THEOLOGIE.

Containing the order of the causes of Salvation and
Damnation, according to Gods word. A view whereof is to
be seene in the Table annexed.

Hereunto is adioyned the order which *M. Theodore Beza* vsed
in comforting afflicted consciences.



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To the Christian Reader.



CHRISTIAN Reader, there are at this day foure feuerall opinions of the order of Gods Predestination. The first is, of the olde and new Pelagians; who place the causes of Gods Predestination in man; in that they holde, that God did ordaine men either to life or death, according as hee did fore-see, that they would by their naturall Free-will, eyther reiect or receiue grace offered. The second of them, who (of some) are tearmed Lutherans; which teach, that God fore-seeing, how all mankinde being shut vp vnder beliefe, would therefore reiect grace offered, did hereupon purpose to choose some to saluation of his meere mercie, without any respect of their faith or good workes, and the rest to reiect, beeing moued to doe this, because hee did eternally fore-see that they would reiect his grace offered them in the Gospell. The third Semi-Pelagian Papists, which ascribe Gods predestination, partly to mercy, and partly to mens fore-seene preparations and meritorious workes. The fourth, of such as teach, that the cause of the execution of Gods predestination, is his mercy in Christ, in them which are saued; and in them which perish, the fall and corruption of man: yet so, as that the decree and eternall counsell of God, concerning them both, hath not any cause besides his will and pleasure. Of these foure opinions, the three former I labour to oppugne, as erroneous, and to maintaine the last, as being truth, which will beare weight in the ballance of the Sanctuary.

4 opinions
of prede-
stination.

1.

2.

3.

4.

A further discourse whereof, here I make bold to offer to thy godly consideration: in reading whereof, regard not so much the thing it selfe penned very slenderly, as mine intent and affliction: who desire among the rest, to cast my mite into the treasure of the Church of England, and, for want of gold, pearle, and pretious stone, to bring a Rammes skinn or twaine, and a little Goates haire, to the building of the Lords tabernacle, *Exod. 35.23.*

The Father of our Lord Iesus Christ grant, that according to the riches of his glory, thou maist be strengthened by his spirit in the inner man, that Christ may dwell in thy heart by faith; to the end that thou being rooted and grounded in loue, maist be able to comprehend with all Saints, what is the breadth, and length, and height thereof; and to know the loue of Christ which passeth knowledge, that thou maist be filled with all fulnesse of God. *Amen.* Farewell, *July 23.* the yeare of the last patience of Saints. 1592.

Thine in Christ Iesus,

William Perkins.

One is principall. Theologic is a science of living well and blessedly for ever.

*The bodie of holy Scripture
is distinguished into sa-
cred sciences, whereof*

*Others attendants or hand-
maides,*

*I. Ethiques, a doctrine of living
honestly and civilly.*

*II. Oeconomickes, a doctrine of
governing a family.*

*III. Politikes, a doctrine of the
right administration of a Com-
mon-weale.*

*IV. Ecclesiasticall discipline, a do-
ctrine of wel ordering the Church.*

*V. The Iewes Common-weale, in
as much as it differeth from
Church-governments.*

*VI. Prophecie, the doctrine of
preaching well.*

*VII. Academic, the doctrine of go-
verning Schooles well: especially
those of the Prophets.*

Table declaring the order of Salvation and Damnation, according to what may be in stead of an ocular Catechisme to be read: for by the pointing of the finger sensibly perceiue the chiefe points of Religion, and the order of them.

God's Decrees and Initial Actions:

- The Father** (top) connects to **GOD**.
- GOD** connects to **The Sonne** and **The Holy Ghost**.
- GOD** connects to **1. Gods foreknowledge. 2. His decree.**
- 1. Gods foreknowledge. 2. His decree.** connects to **Predetermination**.
- Predetermination** branches into **The decree of Election** and **The decree of Reprobation**.

Salvation Path (Left Side):

- The decree of Election** leads to **Doublet of Election**.
- Doublet of Election** leads to **1. Unprofitable hearing. 2. Despair. 3. Doubting of faith**.
- 1. Unprofitable hearing. 2. Despair. 3. Doubting of faith** leads to **Doublet of justification**.
- Doublet of justification** leads to **Conscience of the flesh**.
- Conscience of the flesh** leads to **Sanctification**.
- Sanctification** leads to **Repentance**.
- Repentance** leads to **Justification**.
- Justification** leads to **Effectual calling**.
- Effectual calling** leads to **The love of God to the Elect in Christ**.
- The love of God to the Elect in Christ** leads to **Effectual preaching & hearing**.
- Effectual preaching & hearing** leads to **The mollifying of the heart**.
- The mollifying of the heart** leads to **FAITH**.
- FAITH** leads to **Remission of sinne**.
- Remission of sinne** leads to **Imputation of righteousness**.
- Imputation of righteousness** leads to **Mortification**.
- Mortification** leads to **Vivification**.
- Vivification** leads to **Sanctification**.

Damnation Path (Right Side):

- The decree of Reprobation** leads to **Gods hating of the Reprobate**.
- Gods hating of the Reprobate** leads to **A calling not effectually**.
- A calling not effectually** leads to **No calling**.
- No calling** leads to **Ignorance & vanities of minde**.
- Ignorance & vanities of minde** leads to **The hardening of the heart**.
- The hardening of the heart** leads to **A reprobate sense**.
- A reprobate sense** leads to **Greedines in sinne**.
- Greedines in sinne** leads to **Relapse**.
- Relapse** leads to **Perdition of sinne**.

Central Events and Christ's Role:

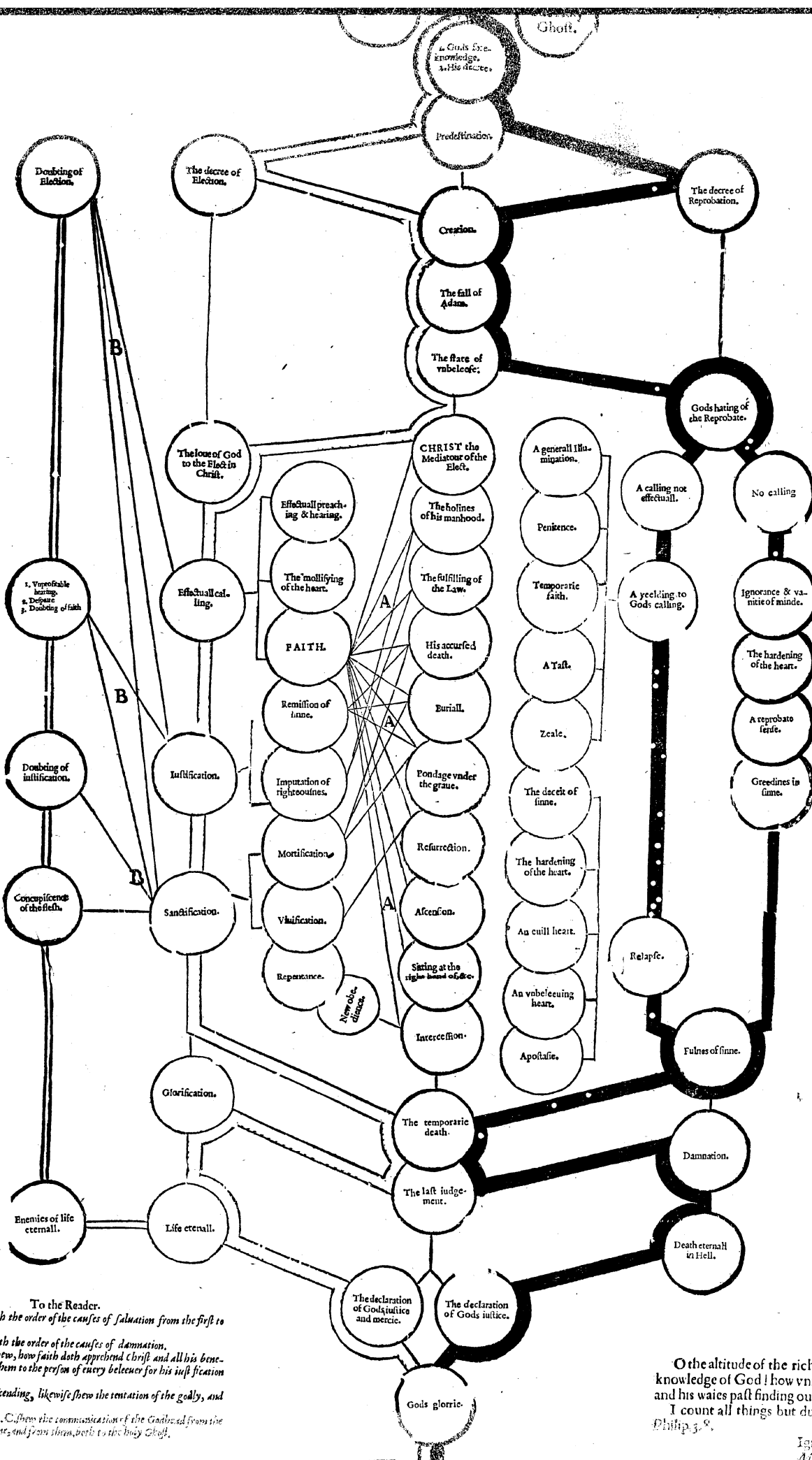
- Predetermination** leads to **Creation**.
- Creation** leads to **The fall of Adam**.
- The fall of Adam** leads to **The state of vndeceit**.
- The state of vndeceit** leads to **CHRIST the Mediatour of the Elect**.
- CHRIST the Mediatour of the Elect** leads to **The holines of his manhood**.
- The holines of his manhood** leads to **The fulfilling of the Law**.
- The fulfilling of the Law** leads to **His accursed death**.
- His accursed death** leads to **Buriall**.
- Buriall** leads to **Pondage vnder the graue**.
- Pondage vnder the graue** leads to **Resurrection**.
- Resurrection** leads to **Ascension**.
- Ascension** leads to **Sitting at the right hand of God**.
- Sitting at the right hand of God** leads to **Auersion from**.

Human Responses and Outcomes:

- CHRIST the Mediatour of the Elect** leads to **A generall illumination**.
- A generall illumination** leads to **Penitence**.
- Penitence** leads to **Temporarie faith**.
- Temporarie faith** leads to **A Taft**.
- A Taft** leads to **Zeale**.
- Zeale** leads to **The deceit of sinne**.
- The deceit of sinne** leads to **The hardening of the heart**.
- The hardening of the heart** leads to **An euill heart**.
- An euill heart** leads to **An vndeceitfull heart**.
- An vndeceitfull heart** leads to **A coldie**.

Connections and Labels:

- Doublet of Election** connects to **Doublet of justification** via **B**.
- Doublet of justification** connects to **Conscience of the flesh** via **B**.
- Conscience of the flesh** connects to **Sanctification** via **B**.
- Effectual preaching & hearing** connects to **FAITH** via **A**.
- The fulfilling of the Law** connects to **His accursed death** via **A**.
- His accursed death** connects to **Buriall** via **A**.
- Buriall** connects to **Pondage vnder the graue** via **A**.
- Pondage vnder the graue** connects to **Resurrection** via **A**.
- Resurrection** connects to **Ascension** via **A**.
- Ascension** connects to **Sitting at the right hand of God** via **A**.
- Sitting at the right hand of God** connects to **Auersion from** via **A**.
- Auersion from** connects to **Relapse** via **A**.
- Relapse** connects to **Perdition of sinne** via **A**.



O the altitude of the riches, both of the wisdom and knowledge of God! how vnsearchable are his iudgements, and his waies past finding out? Rom. 11. 33.
I count all things but dung, that I may winne Christ.
Philip 3. 8.

Ignatius saying,
Nobis in crucifixis.

CHAP. I.

Of the body of Scripture,
and Theologie.



HE Bodie of Scripture is a doctrine sufficient to liue well.

It comprehendeth many holy sciences, whereof one is principal, others are hand-maids or retainers.

The principall science is Theologie.

Theologie, is the science of liuing blessedly for euer. Blessed life ariseth from the knowledge of God, Ioh. 17. 3. *This is life eternal, that they know thee to be the only very God, and whom thou hast sent Christ Iesus.* Isa. 53. 11. *By his knowledge shal my righteous seruant (viz. Christ) iustifie many.* And therefore it ariseth likewise from the knowledge of our selues, because we know God by looking into our selues.

Theologie hath two parts: the first of God, the second of his workes.

CHAP. II.

Of God, and the nature of God.

THat there is a God, it is euident, 1. by the course of nature: 2. by the nature of the soule of man: 3. by the distinction of things honest and dishonest: 4. by the terror of conscience: 5. by the regiment of ciuill societies: 6. the order of all causes hauing euer recourse to some former beginning: 7. the determination of all things to their feuerall ends: 8. the consent of all men well in their wits.

God is Iehouah Elohim, Exod. 6. 2, 3. *And Elohim spake vnto Moses, and said vnto him, I am Iehouah: and I appeared vnto Abraham, to Isaac, and to Iacob by the name of God Almighty, but by my name Iehouah, was I not knowne vnto them.* Exod. 3. 13. *If they say vnto me, What is his name? What shall I say vnto them? And God answered Moses, I am that I am: Also he said, thou shalt thou say vnto the children of Israel, I am hath sent me vnto you. And God spake further to Moses, Thus shalt thou say vnto the children of Israel, Iehouah Elohim, &c. hath sent me vnto you.* In these words, the first title of God, declareth his Nature, the second his Persons.

The nature of God, is his most liuely and most perfect essence.

The perfection of the nature of God, is the absolute constitution thereof, whereby it is wholly complete within it selfe, Exod. 3. 13. *I am that I am,* Act. 17. 24. *God that made the world, and all things that are therein, seeing that he is the Lord of heauen and earth, dwelleth not in*

A temples made with hands, neyther is worshipped with mens hands, as though hee needed any thing, seeing he giueth to all life and breath, and all things.

The perfection of his Nature, is either Sim-
pleness, or the Infiniteness thereof.

The Simpleness of his nature, is that by which hee is voide of all Logically relation in arguments. He hath not in him subiect or adiunct. Ioh. 5. 26. *As the Father hath life in himselfe, so hath he giuen to the Sonne to haue life in himselfe:* conferred with Ioh. 14. 6. *I am the way, the truth, and the life.* 1. Ioh. 1. 7. *But if we walke in the light, as he is light: conferred with v. 5. God is light, and in him is no darknes.* Hence it is manifest that to haue Life, and to be Life: to be in Light, and to be Light, in God are all one. Neither is God subiect to generality, or specialty: whole, or parts: matter or that which is made of matter: for so there should bee in God diuers things, and one more perfect then another. Therefore, whatsoeuer is in God, is his essence, and all that he is, he is by essence. The saying of *Augustine* in his 6 book and 4 chap. of the Trinity, is fit to proue this; *In God (saith he) to be, and to be iust or mightie, are all one: but in the mind of man, it is not all one to be, and to be mightie, or iust: for the mind may be destitute of these vertues, and yet a minde.*

Hence it is manifest that the nature of God is immutable and spirituall.

C Gods immutability of nature, is that by which he is voide of all composition, diuision, and change, Iam. 1. 17. *With God there is no variableness nor shadow of changing.* Mal. 3. 6. *I am the Lord, and am not changed.* Where it is said that God repenteth, &c. Gen. 6. 6. the meaning is, that God changeth the action, as men doe that repent: therefore repentance signifieth not any mutation in God, but in his actions, and such things as are made and changed by him.

Gods nature is spirituall, in that it is incorporeal, and therefore inuisible, Ioh. 4. 24. *God is a Spirit,* 2. Cor. 3. 17. *The Lord is the spirit.* 1. Tim. 1. 17. *To the King eternal, immortal, inuisible only wise God, be glory & honor for euer & euer.* Col. 1. 15. *who is the image of the inuisible God*

D The infiniteness of God is two-fold: his Eternitie, and exceeding greatnesse.

Gods eternitie, is that by which he is without beginning and ending. Psal. 90. 2. *Before the mountaines were made, and before thou hadst formed the earth and the round world, euen from euertlasting to euertlasting, thou art our God.* Reu. 1. 8. *I am Alpha and Omega, that is, the beginning and ending, saith the Lord: Which is, Which was, and Which is to come,*

Gods exceeding greatnes, is that by which his incomprehensible nature is euery where present, both within & without the world. Pl. 145. 3. *Great is the Lord & worthy to be praised and his greatnesse is incomprehensible,* 1. King. 8 27. *Is it true indeede that God will dwell on the earth? Behold the heauens, and the heauens*

of heauens are not able to containe thee: how much lesse is this house that I haue built? Ier. 23. 24. Doe not I fill the heauen and earth, saith the Lord? Hence it is plaine.

First, that he is onely one, and that indiuisible, nor many. Eph. 4. 5. *One Lord, one faith, one baptisme, one God and Father of all.* Deut. 4. 35. *Vnto thee it was shewed, that thou mightest know that the Lord he is God, and that there is none but he alone.* 1. Cor. 8. 4. *We know that an idol is nothing in the world, and that there is none other God but one: and there can be but one thing infinite in nature.*

Secondly, that God is the knower of the heart. For nothing is hidden from that nature, which is within all things, and without all things, which is included in nothing, nor excluded from any thing. Because. 1. King. 8. 39. *The Lord searcheth all hearts, and understandeth euery worke of the minde.* Psal. 139. 1. 2. *Thou knowest my sitting downe, and my rising vp, thou understandest my cogitation as farre off.*

CHAP. III.

Of the life of God.

Hitherto we haue spoken of the perfection of Gods nature: Now followeth the life of GOD, by which the Diuine Nature is in perpetuall action, liuing, and moouing in it selfe. Psal. 42. 2. *My soule thirsteth for God, euen for the lining God, when shall I come and appeare before the presence of God?* Heb. 3. 12. *See there be not at any time in any of you an euill heart to depart from the lining God.*

The diuine Nature, is especially in perpetuall operation by three attributes, the which doe manifest the operation of God towards his creatures. These are his Wisedome, Will, and Omnipotencie.

The wisdome or knowledge of God, is that by the which God doth, not by certaine notions abstracted from the things themselves, but by his owne essence: nor successiue-ly and by discourse of reason, but by one eternall and immutable act of vnderstanding, distinctly and perfectly know himselfe, and all other things, though infinite, whether they haue bin or not. Math. 11. 27. *No man knoweth the Sonne but the Father, nor the Father but the Sonne, and he to whom the Sonne will reueale him.* Heb. 4. 13. *There is nothing created, which is not manifest in his sight: but all things are naked and open to his eyes, with whom we haue to doe.* Psal. 147. 5. *His wisdome is infinite.*

Gods wisdome hath these parts: his foreknowledge, and his counsell.

The foreknowledge of God, is that by which he most assuredly foreseeeth all things that are to come. 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.* Rom. 8. 29. *Those which he knew before, he also predestinated to be made like to the image of his Sonne.* This is not properly spoken of God, but by reason of

A men to whom things are past or to come.

The counsell of God, is that by the which he doth most rightly perceiue the best reason of all things that are done. Prou. 8. 14. *I haue counsell and wisdome, I am vnderstanding, and I haue strength.*

The will of God, is that by the which he both most freely, and iustly with one act wil- leth all things. Rom. 9. 18. *He hath mercie on whom he will, and whom he will he hardeneth.* Eph. 1. 5. *Who hath predestinate vs to be adopted through Iesu Christ vnto himselfe, according to the good pleasure of his will.* Iam. 4. 15. *For that which you should say, If the Lord will, and we know we will doe this or that.*

B God willett that which is good, by appro- uing it: that which is euill, in as much as it is euill, by disallowing and forsaking it. And yet he voluntarily doth permit euill; because it is good that there should be euill. Act. 14. 16. *Who in time past suffered all the Gentiles to walke in their owne waies.* Psal. 81. 12. *So I gaue them vp to the hardnes of their heart, and they haue walked in their owne counsels.*

The will of God, by reason of diuers ob- iects, hath diuers Names, and is either called Loue and Harred, or Grace and Iustice.

The Loue of God is that, by the which God approoueth first himselfe, and then all his creatures as they are good, without their desert, and in them doth take delight. 1. Ioh. 4. 16. *God is loue, and who so remaineth in loue, remaineth in God, and God in him.* Ioh. 3. 16. *So God loued the world, that he gaue his onely begotten Sonne, &c.* Rom. 5. 8. *God setteth out his loue towards vs, seeing that while we were yet sinners, Christ died for vs.*

The Hatred of God, is that by the which he disliketh and detesteth his creature offend- ing, for his fault. 1. Cor. 10. 5. *But many of the Lord misliked, for they perished in the wilder- nes.* Pl. 5. 5. *Thou hatest al the workers of iniquity.* Pl. 45. 7. *Thou hast loved iustice & hated iniquity.*

C The grace of God, is that by which he free- ly declarcth his fauour to his creatures. Rom. 11. 6. *If it be of grace, it is no more of worke: o- therwise grace is not grace; but if it be of works it is no more grace.* Tit. 2. 11. *The fauouring grace of God shined to all men, teaching vs to deny impietie, &c.*

D The Grace of God, is either his goodnesse, or his mercie.

The Goodnesse of God, is that by which he being in himselfe absolutely good, doth freely exercise his liberalitie vpon his crea- tures. Matth. 19. 17. *Why callest thou mee good? there is none good but one, euen God.* Math. 5. 45. *He maketh Sonne to shine vpon the good and bad, and he raineth vpon the iust and vniust.*

Gods mercie, is that by which he freely af- fisteth all his creatures in their miseries. Esa. 30. 18. *Yet will the Lord waite, that he may haue mercy vpon you.* Lam. 3. 22. *It is the Lords mer- cy that we are not consumed, because his compassi- ons faile not.* Exod. 33. 19. *I take pittie on whom I*

take pittie, and am mercifull to whom I am mercifull.

Gods iustice, is that by which he in all things willeth that which is iust. Psal. 11. 7. *The iust Lord loneth iustice.* Psal. 5. 4. *For thou art not a God that loneth wickednesse.*

Gods iustice is in word or deede.

Iustice in word, is that truth by which he constantly, and indeede willeth that which he hath said. Rom. 3. 4. *Let God be true, and every man a liar.* Math. 24. 35. *Heaven and earth shall passe away, but my word shall not passe away.* Hence it is, that there is a certaine iustice of God in keeping his promise. 1. Ioh. 1. 9. *If we confesse our sinnes, God is faithfull and iust to forgive us our sinnes.* 2. Tim. 4. 8. *Henceforth is laid up for mee the crowne of righteousness, which the Lord the righteous iudge shal giue me at that day*

Iustice in deede, is that by which he either dispoleth or rewardeth.

Gods disposing Iustice, is that by which he, as a most free Lord, ordereth rightly all things in his actions. Psal. 145. 17. *The Lord is righteous in all his waies.*

Gods rewarding Iustice, is that by which he rendereth to his creature according to his worke. 2. Theff. 1. 6. *It is iustice with God, so render affliction to such as afflict you, but to you which are afflicted, releasing with vs.* 1. Pet. 1. 17. *Therefore if you call him Father, which without respect of person iudgeth according to euery mans worke, passe the time of your dwelling here in feare.* Jerem. 51. 56. *The Lord that recompenseth, shall surely recompence.*

The Iustice of God, is either his Gentlenes or Anger.

Gods Gentlenesse, is that by which he freely rewardeth the righteousness of his creature. 2. Theff. 1. 5. *Which is a token of the righteous iudgment of God, that ye may be counted worthy the kingdome of God, for the which ye also suffer.* Mat. 10. 41. 42. *He that receiueth a Prophet, in the name of a Prophet: shall haue a Prophets reward: and he that receiueth a righteous man, in the name of a righteous man, shall haue the reward of a righteous man. And whosoener shall giue vnto one of these little ones to drink a cup of cold water onely in the name of a Disciple, verily I say vnto you, he shall not lose his reward.*

Gods Anger is that by which he willeth the punishment of the creature offending, Rom. 1. 18. *For the wrath of God is revealed from heauen against all vngodlinesse, and vnrigh- teousnesse of men, which withhold the truth in vnrigh- teousnesse.* Ioh. 3. 36. *He that obeyeth not the Sonne, shall not see life, but the wrath of God abideth on him.*

Thus much concerning the will of GOD; Now followeth his Omnipotencie.

Gods Omnipotencie, is that by which hee is most able to performe euery worke. Math. 19. 26. *With men this is impossible, but with God all things are possible.*

Some things notwithstanding are heere to be excepted. First, those things whose action

argueth an impotencie, as to lie, to denie his word. Tit. 1. 2. *Which God, that cannot lie, hath promised.* 2. Tim. 2. 13. *He cannot denie himselfe.* Secondly, such things as are contrary to the nature of God, as to destroy himselfe, and not to beget his Sonne from eternity: Thirdly, such things as imply contradiction: For God cannot make a truth false; or that which is when it is not, to be.

Gods power may be distinguished into an absolute and actuall power.

Gods absolute power, is that by which he can doe more, then he either doth or will doe. Mat. 3. 9. *I say vnto you, God is able of these stones to raise up children to Abraham.* Phil. 3. 21. *According to the working, whereby he is able to subdue euen all things to himselfe.*

Gods actuall power, is that by which hee causeth all things to be, which he freely willeth. Psal. 135. 6. *All things which God wil, shal he doth in heauen, and in earth, and in all depths.*

CHAP. IV.

Of Gods glorie, and blessednesse.

Of the former attributes, by which the true Iehouah is distinguished from a fained God, and from Idols, arise the glorie of God, and his blessednesse.

Gods glorie or maiestie, is the infinite excellencie of his most simple and most holy diuine Nature. Heb. 1. 3. *Who being the brightness of his glorie, and the ingraued forme of his person, &c.* Nehem. 9. 5. *Let them praise thy glorious name, O God, which excellet above all thanksgiving and praise.*

By this wee see, that God onely can know himselfe perfectly. Ioh. 6. 46. *Not that any man hath seene the Father, saue he which is of God, he hath seene the Father.* 1. Tim. 6. 16. *Who only hath immortalitie, and dwelleth in the light that none can attaine vnto, whom neuer man saw, neither can see.* Exod. 33. 20. *Thou canst not see my face.*

Notwithstanding there is a certaine manifestation of Gods glory: partly more obfcure, partly more apparent.

The more obfcure manifestation, is the vision of Gods maiestie in this life, by the eyes of the minde through the helpe of things perceived by outward senses. Isa. 6. 1. *I saw the Lord sitting vpon an high throne, and lifted vp, and the lower parts thereof filled the Temple.* Exod. 33. 22. *And while my glory passed by, I will put thee in a cleft of the Rocke, and will couer thee with my hand whiles I passe by: after I will take away mine hand, and then shalt see my backe parts, but my face shall not be seene.* 1. Cor. 13. 12. *Now we see as through a glasse darkely.*

The more apparent manifestation of God, is the contemplation of him in heauen face to face. 1. Cor. 13. 12. *But then shall we see face to face.* Dan. 7. 9, 10. *I beheld till the thrones were set up, and the ancient of daies did sit, whose garment was white as snow, &c.*

Gods blessednes, is that by which God is in himselfe, and of himselfe all sufficient. Gen.

17.1. *I am God all-sufficient, walke before me, and be thou upright.* Col. 2.9. *For in him dwells all the fulnesse of the Godhead bodily.* 1. Tim. 6. 15. *Which in due time he shall shew, that is blessed and Prince only.*

CHAP. V.

Concerning the persons of the Godhead.

THe persons are they, which subsisting in one Godhead, are distinguished by incommunicable properties. 1. Ioh. 5. 7. *There are three that beare record in heauen, the Father, the Word, and the holy Ghost, and these three are one.* Gen. 19. 24. *Then Iehouah rained upon Sodom, and upon Gomorah, brimstone, & fire from Iehouah in heauen.* Ioh. 1. 1. *In the beginning was the Word, and the Word was with God, and that Word was God.*

They therefore are coequall, and are distinguished not by degree, but by order.

The Constitution of a person is, when as a personall propertie, or the proper manner of subsisting is adioined to the Deity, or the one diuine nature,

Distinction of persons, is that, by which albeit euery person is one and the same perfect God, yet the Father is not the Sonne or the holy Ghost, but the Father alone; and the Sonne is not the Father or the holy Ghost, but the Sonne alone; and the H. Ghost is not the Father or the Sonne, but the holy Ghost alone: neither can they be diuided, by reason of the infinite greatnesse of that most simple essence, which one and the same, is wholly in the Father, wholly in the Sonne, and wholly in the holy Ghost: so that in these there is diuersitie of persons, but vnitie in essence.

The communion of the persons, or rather vnion, is that by which each one is in the rest, and with the rest, by reason of the vnitie of the Godhead: and therefore euery each one doth possesse, loue, and glorifie another, and worke the same thing. Ioh. 14. 10. *Beleeuest thou not that I am in the Father, and the Father is in me? the word that I speake vnto you I speake not of my selfe, but the Father that dwelleth in me, he doth the workes.* Prou. 8. 22. *The Lord hath possessed me in the beginning of his way: I was before the workes of old.* And v. 30. *Then was I with him as a nourisher, and I was daily his delight, reioicing alway before him.* Ioh. 1. 1. *In the beginning was the Word, and the Word was with God, and that Word was God, and cap. 5. 19. The Sonne can doe nothing of himselfe, save that he seeth the Father doe: for what soeuer things he doth, the same doth the Sonne also.*

There be three persons: the Father, the Sonne, and the holy Ghost. Matth. 3. 16, 17. *And Iesus, when he was baptized, came straight out of the water, and loe, the heauens were opened vnto him, and Iohn saw the Spirit of God descending like a dove, and lighting vpon him: and loe, a voice came from heauen, saying, This is my beloved Sonne, in whom I am well pleased.*

A The Father, is a person without beginning, from all eternitie begetting the Sonne, Heb. 1. 3. *Who being the brightnesse of the glory, and the ingraued forme of his person.* Psal. 2. 7. *Thou art my Sonne, this day haue I begotten thee.*

In the generation of the Sonne, these properties must be noted: I. He that begetteth, and he that is begotten are together, and not one before another in time. II. He that begetteth, doth communicate with him that is begotten, not some one part, but his whole essence. III. The Father begot the Sonne, not out of himselfe, but within himselfe.

B The incommunicable property of the Father, is to be vnbegotten, to be a Father, and to beget. He is the beginning of actions, because he beginneth euery action of himselfe, effecting it by the Sonne and the holy Ghost. 1. Cor. 8. 6. *Yet vnto vs, there is but one God, which is the Father, of whom are all things, and we in him, & one Lord Iesus Christ, by whom are all things, and we by him.* Rom. 11:36. *For of him, and through him, and for him, are all things.*

The other two persons haue the Godhead, or the whole diuine essence, of the Father by communication, namely, the Sonne and the holy Ghost.

C The Sonne is the second person, begotten of the Father from all eternitie. Heb. 1. 5. *For vnto which of the Angels said hee at any time, Thou art my Sonne, this day begate I thee?* Col. 1. 15. *Who is the image of the invisible God, the first borne of euery creature.* Ioh. 1. 14. *And we saw the glory thereof, as the glory of the only begotten Sonne of the Father.* Rom. 8. 32. *He who spared not his owne Sonne.*

D Although the Sonne be begotten of his Father, yet neuertheless he is of and by himselfe very God: for he must be considered either according to his essence, or according to his filiation or Sonship. In regard of his essence, hee is ($\alpha\upsilon\tau\omicron\varsigma\theta\epsilon\omicron\varsigma$) that is, of and by himselfe very God: for the Deitie which is common to all the three persons, is not begotten. But as he is a person, and the Sonne of the Father, hee is not of himselfe, but from another: for he is the eternall Sonne of his Father. And thus he is truly said to be *very God of very God.*

For this cause he is said to be sent from the Father, Ioh. 8. 42. *I proceeded forth, and came from God, neither came I of my selfe, but he sent mee.* This sending taketh not away the equality of essence, and power, but declareth the order of the persons, Ioh. 5. 18. *Therefore the Iewes sought the more to kill him, not onely because he had broken the Sabbath: but said also that God was his Father, and made himselfe equall with God.* Phil. 2. 6. *Who being in the forme of God, thought it no robbery to be equall with God.*

For this cause also he is the **WORD** of the Father, not a vanishing, but essentiall word, because as a word is, as it were, begotten of the mind, so is the Sonne begotten of the Father; & also, because he bringeth glad tidings from the bosome of his Father. Nazian. in his

Oration of the Sonne. *Basill* in his preface before *Iohns* Gospell.

The property of the Sonne, is to bee begotten.

His proper manner of working, is to execute actions from the Father, by the holy Ghost. 1. Cor. 8. 6. *Our Lord Iesu Christ, by whom are all things, and we by him.* Ioh. 5. 19. *Whatsoever things he doth, the same doth the Son also.*

The holy Ghost, is the third person, proceeding from the Father and the Sonne. Ioh. 15. 26. *But when the Comforter shall come, whom I will send unto you from the Father, even the spirit of truth, which proceedeth of the Father, hee shall testify of me.* Rom. 8. 9. *But ye are not in the flesh but in the spirit, seeing the spirit of God dwelleth in you. But if there be any that hath not the spirit of Christ he is not his.* Ioh. 16. 13, 14. *But when the Spirit of truth shall come: hee shall conduct you into all truth: for he shall not speak of himselfe, but whatsoever he heareth, hee shall speak, and shall declare unto you such things as are to come. He shall glorify me, for he shall receive of mine, and shew it unto you.*

And albeit the Father, and the Sonne are two distinct persons, yet are they both but one beginning of the holy Ghost.

What may be the essentiall difference betwixt proceeding, and begetting, neither the Scriptures determine, nor the Church knoweth.

The incommunicable property of the holy Ghost, is to proceede.

His proper manner of working is, to finish an action, effecting it, as from the Father and the Sonne.

CHAP. VI.

Of Gods workes, and his decree.

THUS far concerning the first part of Theologie: the second followeth, of the workes of God.

The workes of God, are all those, which he doth out of himselfe, that is, out of his diuine essence.

These are common to the Trinitie, the peculiar manner of working alwaies referred to euery person.

The end of all these, is the manifestation of the glory of God. Rom. 11. 36. *For him are all things, to him be glory for ever.*

The worke, or action of God, is eyther his decree, or the execution of his decree.

The decree of God, is that by which God in himselfe, hath necessarily, and yet freely, from all eternity determined all things. Eph. 1. 11. *In whom also we are chosen, when we were predestinate, according to the purpose of him, which worketh all things after the counsell of his owne will, and v. 4. As he hath chosen vs in him before the foundation of the world.* Math. 10. 29. *Are not two sparrows sold for a farthing, and not one of them falleth on the ground without your Father?* Rom. 9. 31. *Hath not the potter power*

A *on the clay to make of the same lump one vessel to dishonour, and another to honour.*

Therefore the Lord, according to his good pleasure, hath most certainly decreed euery thing and action, whether past, present, or to come, together with their circumstances of place, time, meanes, and end.

Yea, he hath most iustly decreed the wicked workes of the wicked. For if he had nilled the, they should neuer haue been at all, And albeit they of their owne nature, are and remaine wicked; yet in respect of Gods decree, they are some waies good: for there is not any thing absolutely euill. 1. Pet. 3. 17. *For it is better (if the will of God be so) that ye suffer for well doing, then for euill doing.*

B The thing which in it owne nature is euill, in Gods eternall counsell is respectiue good, in that it is some occasion & way to manifest the glory of God in his iustice, and his mercy.

Gods foreknowledge, is conioyned with his decree, and indeed is in nature before it: yet not in regard of God, but vs: because knowledge goeth before the will and the effecting of a work. For we do nothing, but those things that we haue before willed, neither doe we will any thing which we know not before.

C Gods foreknowledge in it selfe, is not a cause why things are, but as it is conioyned with his decree. For things doe not therefore come to passe, because that God did foreknow them: but because hee decreede and willed them, therefore they come to passe.

The execution of Gods decree is that, by which all things in their time are accomplished which were foreknowne or decreed, and that enen as they were foreknown & decreed.

The same decree of GOD, is the first and principall working cause of all things, which also is in order, and time before all other causes. For with Gods decree is alwaies his will annexed, by the which he can will that which he hath decreed. And it were a signe of impotency, to decree any thing which he could not will. And with Gods will is conioyned an effectuall power, by which the Lord can bring to passe, whatsoever he hath freely decreed.

D The first and principall cause, howbeit in it selfe it be necessary, yet it doth not take away freedome of wil in election; or the nature and property of second causes; but onely brings them into a certain order; that is, it directeth them to the determinate end, whereupon the effects and euents of things are contingent or necessary, as the nature of the second cause is. So Christ according to his Fathers decree died necessarily. *Act. 17. 3.* but yet willingly. *Iob. 10. 18. Mat. 26. 53.* And if we respect the temperature of Christs body, he might haue prolonged his life; and therefore in this respect may be said to haue dyed contingently.

The execution of Gods decree, hath two branches; his operation, and his operative permission.

Gods operation, is his effectuall producing

of all good things, which either haue being, or moouing, or which are done.

Gods operative permission, is that by which he onely permitteth one and the same worke to be done of others, as it is euill; but as it is good, he effectually worketh the same. Gen. 50. 20. *You indeed had purposed euill against me, but God decreed that for good; but he might, as he hath done this day, perseue his people aloue.* And, Gen. 45. 7. *God hath sent me before you to perseue your posterity in this land.* Esa. 10. 5, 6, 7. *Woe vnto Ashtar, the rod of my wrath, and the staffe in their hands in mine indignation, I will giue him a charge against the people of my wrath to take the spoile, and to take the prey, and to tread them under feete like the myre in the streets. But he thinketh not so, neither doth his heart esteeme it so: but he imagineth to destroy, and to cut off not a few nations.*

God permitteth euill, by a certaine voluntary permission, in that he forsaketh the second cause in working euill. And he forsaketh his creature, either by detracting the grace it had, or not bestowing that which it wanteth. Rom. 1. 26. *For this cause God gaue them up vnto vile affections.* 2. Tim. 2. 25, 26. *Instruſting them with mekenesse that are contrary minded, prouoing if God at anytime will giue repentance, that they may know the truth; and that they may come to amendment out of the snare of the diuill, which are taken of him at his will.*

Neither must we thinke God herein vsuall, who is indebted to none. Rom. 9. 15. *I will haue mercy on him to whom I will shew mercy.* Yea it is in Gods pleasure to bestow how much grace, and vpon whom he will. Matth. 20. 15. *Is it not lawfull for me so doe as I will with mine owne?*

That which is euill, hath some respect of goodnesse with GOD: First, in that it is the punishment of sinne: and punishment is accounted a morall good, in that it is the part of a iust iudge to punish sinne. Secondly, as it is a meere actio or act. Thirdly, as it is a chastisement, a triall of ones faith, martyrdom, propitiation for sin, as the death and passion of Christ. Act. 2. 23. and 4. 24. And if we obserue these caueats, God is not onely a bare permissiue agent in an euill worke, but a powerfull effector of the same; yet so, as he neither instilleth an aberration in the action, nor yet supporteth, or intendeth the same, but that he most freely suffereth euill, and best disposeth of it to his owne glory. The like we may see in this similitude: Let a man spur forward a lame horse; in that he mooueth forward, the rider is the cause; but that he halteth, he himselfe is the cause. And againe, we see the sunne beames shining through a glasse; where the light is from the Sunne, the colour not from the Sunne but from the glasse.

CHAP. VII.

Of Predestination and Creation.

Gods decree, in as much as it concerneth man, is called Predestination: which is

A the decree of God, by the which he hath ordained all men to a certaine and euerlasting estate: that is, either to saluation or condemnation, for his owne glory. 1. Theſſ. 5. 9. *For God hath not appointed vs vnto wrath, but to obtaine saluation by the meanes of our Lord Iesus Christ.* Rom. 9. 13. *As it is written, I haue loued Iacob, and hated Esau: and vers. 22. What and if God would, to shew his wrath, and to make his power knowne, suffer with long patience the vessels of wrath prepared to destruction: and that he might declare the riches of his glory vpon the vessels of mercy, which hee hath prepared vnto glorie?*

B The meanes of accomplishing Gods Predestination are two fold.

The creation, and the fall.

The creation, is that by which GOD made all things very good, of nothing; that is, of no matter which was before the creation. Gen. 1. 1. *In the beginning God created the heauen, &c. to the end of the chapter.*

Gods manner of creating, as also of generating, is such, as that by his word alone, hee without any instruments, means, assistance, or motion, produced all sorts of things: For to will any thing with God, is both to be able and to performe it. Heb. 11. 3. *By faith we vnderstand, that the world was ordained by the word of God, so that the things which we see, are not made of things which did appeare.* Psal. 148. 5. *Let them praise the name of the Lord, for he commanded, and they were created.*

The goodnesse of the creature, is a kinde of excellencie, by which it was voide of all defect, whether punishment or fault.

The creation, is of the world, or inhabitants in the world.

The world, is a most beautifull pallace, framed out of a deformed substance, and fit to be inhabited.

The parts of the world, are the heauens and earth.

The heauens are three fold: the first is the ayre, the second the skie, the third an inuisible and incorporall essence, created to be the seat of all the blessed, both men, and angels. This third heauen is called Paradise. 2. Cor. 12. 4.

D The inhabitants of the world, are reasonable creatures, made according to Gods owne Image; they are either angels or men. Gen. 1. 16. *Furthermore, God said, Let vs make man in our owne image, according to our likenesse.* Job 1. 6. *When the children of God came and stood before the Lord, Satan came also among them.*

The Image of God, is the goodnesse of the reasonable creature, resembling God in holinesse. Eph. 4. 24. *And put on the new man, which after God is created in righteousness and true holinesse.*

CHAP. VIII.

Of Angels.

THe Angels each of them being created in the beginning, were settled in an yppright estate. In whome these things are to be

noted; First, their nature. Angels are spirituall and incorporall effences. Heb. 2.16. *For he in no sort tooke the Angels, but he tooke the seede of Abraham.* Heb. 1. 7. *And of the Angels, he saith, He maketh the spirits his messengers, and his Ministers a flame of fire.*

Secondly, their qualities. First, they are wise, 2.Sam. 14. 17. *My Lord the king is euen as an Angel of God in hearing good and bad.* 2. They are of great might. 2. Thess. 1. 7. *When the Lord Iesus shall shew himselfe from heauen with his mighty Angels,* 2. Sam. 24. 17. *Dauid saw the Angel that smote the people.* 2. King. 19. 35. *The same night the Angel of the Lord went out and smote in the campe of Ashur, an hundredth, fourscore, and nine thousand.* 3. They are swift and of great agilitie, Esa. 6. 6. *Then flew one of the Seraphims vnto mee with an hot cole in his hand.* Dan. 9. 21. *The man Gabriel whom I had seene before in a vision, came flying and touched mee.* This is the reason why the Cherubins in the Tabernacle were painted with wings.

Thirdly, they are innumerable. Gen. 32. 1. *Now Jacob went forth on his iourney; and the Angels of God met him.* Dan. 7. 10. *Thousand thousands ministered vnto him, and tenne thousand thousands stood before him.* Matth. 26. 53. *Thinke I thou I cannot pray to my Father, and he will giue me more then twelue legions of angels?* Heb. 12. 22. *To the companie of innumerable angels.*

Fourthly, they are in the highest heauen, where they euer attend vpon God, and haue societie with him. Math. 18. 10. *In heauen their Angels alwaies behold the face of my Father which is in heauen.* Psal. 68. 17 *The chariots of God are twentie thousand thousand Angels, and the Lord is among them.* Mark. 12. 25. *But are as Angels in heauen.*

Fiftly, their degree. That there are degrees of Angels, it is most plaine. Col. 1. 16. *By him were all things created, which are in heauen, and in earth things visible and inuisible: whether they be thrones, or dominions, or principalities, or powers.* Rom. 8. 38. *Neither angels, nor principalities, nor powers, &c.* 1. Thess. 4. 16. *The Lord shall descend with the voice of the Archangell, and with the trumpets of God.* But it is not for vs to search who, or how many be of each order; neither ought we curiously to inquire how they are distinguished, whether in essence, gifts, or offices, Col. 2. 18. *Let no man at his pleasure bear rule ouer you by humbleness of minde, and worshipping of Angels, aduancing himselfe in those things which he neuer saw.*

Sixtly, their office. Their office is partly to magnifie God, & partly to performe his commandements. Psal. 103. 20, 21. *Praise the Lord, ye his Angels that excell in strength, that doe his commandement in obeying the voice of his word. Praise the Lord, al ye his hostes, ye his seruants that doe his pleasure.*

Seauently: The establishing of some Angels in that integritie, in which they were created.

CHAP. IX.

Of man, and the estate of Innocencie.

MAN, after he was created of God, was set in an excellent estate of innocencie. In this estate foure things are chiefly to bee regarded.

I. The place. The garden of Heden, that most pleasant garden. Gen. 2. 15. *Then the Lord tooke the man, and put him into the garden of Heden.*

II. The integrity of mans nature. Which was, Eph. 4. 24. *created in righteousness and true holiness.* This integrity hath two parts.

The first is wisdome, which is a true and perfect knowledge of God, and of his will, in as much as it is to be performed of man; yea, and of the counsell of God in all his creatures. Col. 3. 10. *And haue put on the new man, which is renewed in knowledge, after the image of him that created him.* Gen. 2. 19. *When the Lord God had formed on the earth euery beast of the field, and euery foule of the heauen, he brought them vnto the man, to see how he would call them: for howsoeuer the man called the liuing creature, so was the name thereof.*

The second is iustice, which is a conformance of the will, affections, and powers of the body to doe the will of God.

III. Mans dignitie, consisting of foure parts. First, his communion with God. By which, as God reioyced in his owne image, so likewise man did feruently loue God: this is apparent by Gods familiar conference with Adam, Gen. 1. 29 *And God said, Behold, I haue giuen vnto you euery beast bearing seede, &c. that shall be to you for meat.* Secondly, his dominion ouer all the creatures of the earth, Gen. 2. 19. *Pl. 8. 6. Thou hast made him Lord ouer the works of thine hands, & hast set all things vnder his feet, &c.* Thirdly, the decency, and dignitie of the body, in which, though naked, as nothing was vnseemly, so was there in it imprinted a princely maiesty, Psal. 8. *Thou hast made him little lower then God, and crowned him with glory and worship.* Gen. 2. 25. *They were both naked, & neither ashamed.* 1. Cor. 12. 23. *Vpon those members of the body, which we thinke most dishonest, put wee more honesty on: and our vncomely parts haue more comelines on.* Fourthly, labour of the body without paine or griefe. Gen. 3. 17. 19. *Because thou hast obeyed the voice of thy wife, &c. cursed is the earth for thy sake, in sorrow shalt thou eat of it all the daies of thy life, &c.*

IV. Subiection to God, whereby man was bound to performe obedience to the commandement of God: which are two. The one was concerning the two trees: the other the obseruation of the Sabbath.

Gods commandement concerning the trees, was ordained to be a prooffe and tryall of mans obedience. It consisteth of 2. parts: the first is the giuing of the tree of life, that as

a signe, it might confirme to man his perpetual abode in the garden of Heden, if still hee persisted in his obedience, Reuel. 2. 7. *To him that ouercommeth, wil I giue to eate of the tree of life, which is in the midst of the Paradise of God,* Pro. 3. 18. *She is a tree of life to them which lay hold on her: and blessed is he that retaineth her.*

The second, is the prohibition to eate of the tree of the knowledge of good and euill, together with a commination of temporall and eternal death, if he transgressed this commandement. Gen. 2. 17. *Of the tree of the knowledge of good and euill, thou shalt not eate of it: for in the day that thou eatest thereof, thou shalt dye the death.* This was a signe of death, and had his name of the euent, because the obseruation thereof would haue brought perpetuall hap-pines, as the violation gaue experience of euill, that is, of all miserie, namely of punishment, and of guiltinesse of sinne.

Gods commandement concerning the obseruation of the Sabbath, is that, by which God ordained the sanctification of the Sabbath. Gen. 2. 3. *God blessed the seauenth day, and sanctified it.*

V. His calling, which is the seruice of God, in the obseruation of his commaundements, and the dressing of the garden of Heden. Prou. 16. 4. *God made all things for himselfe.* Gen. 2. 15. *He placed him in the garden of Eden to dress it and keepe it.*

VI. His diet was the hearbs of the earth, and fruit of euery tree, except the tree of the knowledge of good and euill. Gen. 1. 29. *And God said, behold, I haue giuen vnto you euery herbe bearing seede, which is vpon all the earth, and euery tree, wherein is the fruit of a tree bearing seed, that shall be to you for meate.* And chap. 2. 17. *But of the tree of knowledge of good and euill, thou shalt not eate.*

VII. His free choice, both to will and performe the commandement concerning the two trees, and also to neglect and violate the same. Whereby wee see that our first parents were indeed created perfect, but mutable: for so it pleased God to prepare a way to the execution of his decree.

CHAP. X.

Of Sinne, and the fall of Angels.

THe fall is a reuolting of the reasonable creature from obedience to sinne.

Sinne, is the corruption, or rather depriuation of the first integritie. More plainly, it is a falling or turning from God, binding the offendour by the course of Gods iustice, to vndergoe the punishment.

Heere a doubt may bee moued, whether sinne be a thing exsisting or nor. The answer is this: Of things which are, some are positieue, other priuatiue. Things positieue, are all substances, together with those their properties, powers, inclinations & affections, which the

A Lord hath created and imprinted in their natures. The thing is called priuatiue, which granteth or presupposeth the absence of some such thing, as ought to be in a thing. Such a thing is sinne, which properly, and of it selfe is not any thing created, and exsisting; but rather the absence of that good which ought to bee in the creature: and though it be inherent in things positieue as a priuation, yet it is alwaies to be distinguished from them.

Sinne hath two parts: A defect, or impotency: and disorder.

Impotencie is nothing else, but the very want or losse of that good, which God hath ingrafted in the nature of his creature.

B Disorder, is the confusion or disturbance of all the powers and actions of the creature.

The fall was effected on this manner. First, God created his reasonable creatures good indeede, but withall changeable, as we haue shewed before. For to be vnchangeably good, is proper to God alone. Secondly, God tryed their obedience in those things about which they were conseruant. Deut. 10. 3. *Thou shalt not hearken to the words of that Prophet, or vnto that dreamer of dreames: for the Lord your God proueth you, to know whether you loue the Lord your God, with all your heart, and with all your soule.* Thirdly in this triall God doth not assit them with new grace to stand, but for iust causes forsaketh them. Lastly, after God hath forsaken them, and left them to themselves, they fall quite from God: no otherwile, then when a man staying vpon a staffe on the ground, it standeth vpright; but if hee neuer so little withdraw his hand, it falleth of it selfe.

The fall, is of men, and Angels.

The fall of Angels, is that by which the vnderstanding, pointing out a more excellent estate, and of it owne accord approouing thereof, and the will choosung the same as pleasing vnto it (their nature in the meane while remaining fit to make choice either of the contrary, or of a diuers object) they are the sole authors of their fall from God. 2. Pet. 2. 4. *If God spared not the Angels which sinned, but cast them downe into hell, and deliuered them into chaines of darkenesse, to bee kept vnto damnation, &c. Iud. 6. The Angels which kept not their first estate, but left their owne habitation, he hath reserved in euermlasting chaines, &c. Ioh. 8. 44. He was a murderer from the beginning, and continued not in the truth: for there is no truth in him.*

In the fall of Angels, consider: First their corruption, arising from the fall; which is the depriuation of their nature, and is either that fearefull malice and hatred, by which they set themselves against God, or their insatiable desire to destroy mankind; to the effecting wherof, they neglect neither force nor fraud. 1. Ioh. 3. 8. *He that committeth sinne is of the diuell, because the diuell sinned from the beginning. For this cause was the Sonne of God reuealed, to dissolve the workes of the diuell.* 1. Pet. 5. 8. *Tow*

aduersary the diuell goeth about like a roaring lyon, seeking whom he may deuoure. Eph. 6. 12. *You strine not against flesh and blood but against principalities and powers, and worldly gouernors; the princes of darknes of this world, against spirituall wickedneses, which are in supercelestiall things.*

II. Their degreet, and diuersitie: for of these Angels, one is chiefe, and the rest attendants. The chiefe is Beelzebub, prince of the rest of the diuels, and the world, farre about them all in malice. Mat. 25. 41. *Away from me ye cursed into euerlasting fire, prepared for the diuell and his Angels.* 2. Cor. 4. 4. *Whose minds the god of this world hath blinded.* Reuel. 12. 7. *And there was war in heauen, Michael, and his Angels fought with the dragon, and the dragon and his Angels fought.*

Ministring Angels, are such as waite vpon the diuell, in accomplishing his wickednesse.

III. Their punishment. God, after their fall, gaue them ouer to perpetuall torment, without any hope of pardon. Iude, verse 6. 2. Pet. 2. 4. *God spared not the Angels that had sinned, but cast them downe into hel, and deliuered them into chaines of darknes, to be kept vnto damnation.* This he did: First, to admonish men, what great punishment they deserued. Secondly, to shew that grievous sins must more grievously be punished.

The fall of Angels was the more grievous, because both their nature was more able to resist, & the diuel was the first founder of sin.

Their punishment is easier, or more grievous.

Their easier punishment is double. The first, is their deiection from heauen, 2. Pet. 2. 4. *God cast the Angels that sinned into hell.* The second, is the abridging and limitation of their power. Job 1. 12. *The Lord said vnto Satan, Behold, all that he hath is in thine hand, onely vpon him lay not thine hand.*

The more grievous paine, is that torment in the deepe, which is endlesse and infinite, in time and measure. Luke 8. 31. *And they besought him, that he would not command them to goe downe into the deepe.*

CHAP. XI.

Of mans fall and disobedience.

Adams fall, was his willing reuolting to disobedience by eating the forbidden fruit. In Adams fall, wee may note the manner, greatnesse, and fruit of it.

I. The manner of Adams fall, was on this sort: First, the diuell, hauing immediately before fallen himselfe, insinuateth vnto our first parents, that both the punishment for eating the forbidden fruit was vncertaine, and that God was not true in his word vnto them. Secondly, by this legerdemaine, hee blinded the eyes of their vnderstanding. Thirdly, beeing thus blinded, they beganne to distrust GOD, and to doubt of Gods fauour. Fourthly, they

A thus doubting, are moued to behold the forbidden fruit. Fifthly, they no sooner see the beauty thereof, but they desire it. Sixthly, that they may satisfie their desire, they eate of the fruit, which by the hands of the woman, was taken from the tree: by which act they become vtterly disloyall to God. Gen. 3. 12, 33, 4, 5, 6, 7, 8.

Thus without constrain, they willingly fall from their integrity; God vpon iust causes leauing them to themselves, and freely suffering them to fall. For we must not think, that mans fall was either by chance, or God not knowing of it; or barely winking at it, or by his bare permission, or against his wil: but rather miraculously, not without the will of God, and yet without all approbation of it.

B II. The greatnes of this transgression must be esteemed, not by the external object, or the balenes of an apple, but by the offence it containeth against Gods maiesty. This offence appeareth by many trespasses committed in that action. The 1. is doubting of Gods word: 2. want of faith; for they beleue not Gods threatning. *(In that day ye eate thereof, you shall die the death.)* But being bewitched with the diuels promise, *(ye shall be like Gods)* they cease to feare Gods punishment, and are inflamed with a desire of greater dignity. 3. Their curiositie, in forsaking Gods word, and seeking other wisdom. 4. Their pride, in seeking to magnifie themselves; and to become like God. 5. Contempt of God, in transgressing his commandements against their owne conscience. 6. In that they preferre the diuell before God. 7. Ingratitude, that in as much as in them lyeth, they expell Gods spirit dwelling in them, and despise that euerlasting blessed vnion. 8. They murder both themselves and their progenie.

C III. The fruit or effects: Out of this corrupt estate of our first parents, arose the estate of infidelity or vnbeliefe, whereby God hath included all men vnder sinne, that hee might manifest his mercy in the saluation of some, and his iustice in the condemnation of others. Rom. 11. 32. *God hath shut up all men in vnbeliefe, that he might haue mercy on all.* Gal. 3. 22. *The Scripture hath concluded all vnder sin, that the promise by the faith of Iesus Christ should be giuen to them that beleue.*

In this estate, wee must consider sinne, and the punishment of sinne. Sinne is three-fold.

D The first, is the participation of Adams both transgression and guiltines, whereby in his sinne, all his posterity sinned, Rom. 5. 12. *As by one man sin entred into the world, & by sin death: so death entred vpon all men, in that all men haue sinned.* The reason of this is ready. Adam was not then a priuate man, but represented all mankind, and therefore looke what good he receiued from God, or euil elsewhere, both were common to others with him. 1. Cor. 15. 22. *As in Adam all men dye, so in Christ all men rise againe.*

Again, when *Adam* offended, his posterity was in his loynes, from whom they should by the course of nature issue: & therefore take part of the guiltinesse with him. Heb. 7. 9, 10. *And to say as the thing is, Levi, &c. payed tithes to Melchisedec: for he was yet in the loynes of his father Abraham, when Melchisedec met him.*

CHAP. XII.

Of Originall sinne.

OVt of the former transgression ariseth another, namely Originall sinne, which is corruption ingendred in our first conception, whereby every facultie of soule and body is prone and disposed to euill. Plal. 51. 5. *I was borne in iniquity, and in sin hath my mother conceived me.* Gen. 6. 5. Tit. 3. 3. *We our selues were in times past vnwise, disobedient, deccied, serving the lusts and diuers pleasures, liuing in maliciousnes and enuy, hatefull, and hating one another.* Heb. 12. 1. *Let vs cast away every thing that presseth down, and the sin that hangeth so fast on.*

By this we see, that sin is not a corruption of mans substance, but onely of faculties: otherwise neither could mens soules be immortall, nor Christ take vpon him mans nature.

All *Adams* posterity is equally partaker of this corruption: the reason why it sheweth not it selfe equally in all, is because some haue the spirit of sanctification, some the spirit onely to bridle corruption, some neither.

The propagation of sinne, from the parents to the children, is cyther because the soule is infected by the contagion of the body, as a good ointment by a fustie vessell; or because God, in the very moment of creation and infusion of soules into infants, doth vterly forsake them. For as *Adam* received the image of God, both for himselfe and others: so did he lose it for himselfe and others.

But whereas the propagation of sinne is as a common fire in a towne, men are not so much to search how it came, as to bee carefull how to extinguish it.

That wee may the better know Originall sinne in the severall faculties of mans nature, three circumstances must be considered.

1. How much of Gods image wee yet retaine. 2. How much sinne man received from *Adam*. 3. The increase thereof afterward.

I. In the minde. The remnant of Gods image, is certaine notions concerning good & euill: as, that there is a God, and that the same God punisheth transgressions: that there is an euermlasting life: that wee must reuerence our superiours, and not harme our neighbours. But euen these notions, they are both general and corrupt, and haue none other vse, but to bereaue man of all excuse before Gods iudgement seate. Rom. 1. 19, 20. *That which may be knowne concerning God, is manifest in them: for God hath shewed it vnto them. For the inuisible things of him, that is, his eternal power and*

A *Godhead, are seene by the creation of the world, being considered in his workes, to the intent they should be without excuse.*

Mens mindes receiued from *Adam*: 1. Ignorance, namely a want, or rather a deprivation of knowledge in the things of God, whether they concerne his sincere worship, or eternall happinesse. 1. Cor. 2. 14. *The natural man perceiueth not the things of the spirit of God, for they are foolishnesse vnto him, neither can hee know them, because they are spiritually discerned.* Rom. 8. 7. *The wisdom of the flesh is enmity to God, for it is not subiect to the law of God, neither indeede can be.*

B II. Impotency, whereby the minde of it selfe is vnable to vnderstand spirituall things, though they be taught. Luk. 24. 45. *I then opened he their vnderstanding, that they might vnderstand the Scriptures.* 2. Cor. 3. 3. *Not that we are sufficient of our selues, to thinke any thing as of our selues: but our sufficiency is of God.*

III. Vanity, in that the minde thinketh falsehood truth, and truth falsehood. Ephes. 4. 17. *Walke no more as other Gentiles, in the vanity of your vnderstanding.* 1. Cor. 1. 21. *It pleased God by the foolishnesse of preaching, to save those which beleeue.* 23. *We preach Christ crucified, to the Iewes a stumbling blocke, but to the Grecians foolishnesse.* Prou. 14. 12. *There is a way which seemeth good in the eyes of men, but the end thereof is death.*

C IV. A natural inclination onely to conceiue and deuise the thing which is euill. Gen. 6. 5. *The Lord saw that the wickednes of men was great vpon earth, and all the imaginations of the thoughts of the heart were onely euill continually.* Ierem. 4. 22. *They are wise to doe euill, but to doe well they haue no knowledge.*

Hence it is apparent, that the originall, and as I may say, the matter of all heresies, is naturally ingrafted in mans nature. This is worthy the obseruation of students in diuinity.

The increase of sinne in the vnderstanding, is 1. a reprobate sense, when GOD withdraweth the light of nature. Iohn 12. 40. *Hee hath blinded their eyes, and hardened their hearts, lest they should see with their eyes, and vnderstand with their hearts, and I should heale them, and they be converted.* Rom. 1. 28. *As they regarded not to know God, so God deliuered them vp vnto a reprobate minde, to doe those things which are not conuenient.* 2. The spirit of slumber. Rom. 11. 8. *God hath giuen them the spirit of slumber, &c.* 3. A spirituall drunkennes. Esa. 29. 9. *They are drunken, but not with wine, they stagger, but not with strong drinke.* 4. Strong illusions. 2. Thess. 2. 11. *God shall send them strong illusions, and they shall beleeue lies.*

The remnant of Gods image in the conscience, is an obseruing and watchfull power, like the eye of a keeper, referred in man partly to reprove, partly to repress the vnbridled course of his affections. Roman. 2. 15. *Which shew the effect of the law written in their hearts, their conscience also bearing witness,*

and their thoughts accusing one another, or excusing.

That which the conscience hath received of Adam, is the impurities thereof. *Tic. 1. 5. To them that are defiled and unblestening nothing is pure, but even their minds and consciences are defiled.* This impurity hath three effects: the first, is to excuse sinne; as if a man serve God outwardly, hee will excuse and cloake his inward impiety. *Mark. 10. 19, 20. Thou knowest the commandments, Thou shalt not, &c. Then he answered, and said, Master all these things have I observed from my youth. Again, it excuseth intents not warranted in Gods word. 1. Chr. 13. 9. When they came to the threshing floor of Chidon, Uzza put forth his hand to hold the Ark, for the oxen did shake it.*

The second, is to accuse and terrifie for doing good. This wee may see in superstitious idolaters, who are grieved when they omit to performe counterfeit and idolatrous worship to their gods. *Coloss. 2. 21, 22. Touch not, taste not, handle not, which all perish with using, and are after the commandements and doctrines of men. Elay 29. 13. And their feare toward mee was taught them by the precepts of men.*

The third, is to accuse and terrifie for sinne, *Gen. 50. 15. When Josephs brethren saw that their father was dead, they said, It may bee that Joseph will hate us, & will pay us againe all the euill which we did unto him. Ioh. 8. 9. And when they heard it, being accused by their own consciences, they went out one by one. 1. Ioh. 3. 20. If our heart condemns us, God is greater then our hearts.* Though the conscience shall accuse a man truly, yet that will not argue any holiness in it: which appeareth, in that Adam in his innocencie had a good, yet no accusing conscience.

Impurenesse increased in the conscience, is first such a senselesse nummes, as that it can hardly accuse man of sinne. *Eph. 4. 19. Who being past feeling haue given themselves to wantonnesse, to worke all uncleannesse, even with greedinesse. 1. Tim. 4. 2. Having their consciences burned with an hot yron.* This senselesse springeth from a custome in sinning. *1. Sam. 25. 37. Then in the morning when the wine was gone out of Nabal, his wife told him those words, and his heart died within him, and he was like a stone.*

II. Some grievous horror, and terror of the conscience. *Gen. 4. 14. Behold thou hast cast me this day from the earth, & from thy face shall I be hid. and ver. 13. My punishment is greater then I can beare.* The Symptomes of this disease, are blasphemies, trembling of body, fearefull dreames. *Ad. 24. 26. And as he disputed of righteousnes, and temperance, and the iudgment to come, Felix trembled, &c. Dan. 5. 6. Then the Kings countenance was changed, and his thoughts troubled him, so that the ioynts of his loynes were loosed, and his knees smote one against the other.*

In the will, the remnant of Gods image, is a free choise. First, in euery natural action, belonging to each living creature, as to nourish,

A to engender, to moue, to perceiue. Secondly, in euery humane action, that is, such as belong to all men; and therefore man hath free-will in outward actions, whether they concerne manners, a family, or the common-wealth, albeit, both in the choise and refusall of them, it bee very weake. *Rom. 2. 14. The Gentiles which haue not the law, by nature do those things which are of the law.*

The will receiued. I. An impotencie, whereby it cannot will, or so much as lust after that, which is indeede good; that is; which may please, and bee acceptable to God. *1. Cor. 2. 14. The naturall man perceiue not the things of the spirit of God, for they are foolishnesse unto him: neither can hee know them, because they are spiritually discerned, Rom. 5. 6. Christ, when we were yet of no strength, at his time died for the vngodly. 2. Tim. 2. 26. Phil. 2. 13. It is God which worketh in you both the will and the deede, euen of his good pleasure.*

II. An inward rebellion, whereby it vtterly abhorreth that which is good, desiring and willing that alone which is euill.

By this it appeareth, that the will is no agent, but a meere patient in the first acte of conuersion to God; and that by it selfe it can neither beginne that conuersion, or any other inward and sound obedience due to Gods law.

C That which the affections receiue, is a disorder, by which they therefore are not well affected, because they eschew that which is good, add pursue that which is euill. *Galat. 5. 24. They that are Christs, haue crucified the flesh with the affections and lusts thereof. Rom. 1. 26. Therefore God gave them one vnto filthy lusts. 1. Kin. 22. 8. The king of Israel said vnto Jehosaphat Yet is there one of whom thou maiest take counsel, but him I hate, &c. and 21. 4. Therefore Achab came home to his house discomented and angry for the word which Nabal spake vnto him, and he laid himselfe on his bed, turning away his face lest he should eate meate.*

D That which the body hath receiued, is I. fitnessse to beginne sinne. This doth the body in transporting all obiects and occasions of sinne to the soule. *Gen. 3. 6. The woman seeing that the tree was good for meate, and pleasant to the eyes, &c. tooke of the fruit thereof, and did eate.* II. A fitnessse to execute sinne, so soone as the heart hath begunne it. *Rom. 6. 13. Neither give your members as weapons of iniquity to sinne, and verse 19. As you haue given your members as seruants to uncleannesse and iniquity, so commit iniquity, &c.*

CHAP. XIII.

Of actuall sinne.

AFTER Original sinne in Adams posterity, actuall transgression taketh place. It is either inward or outward: Inward, is of the minde, will, and affections.

The actuall sinne of the minde is the euill thought or intent thereof, contrary to Gods law. Examples of euill thoughts, God (the only knower of the heart) hath in diuers places set downe in his word. I. That there is no God. Psal. 10. 4. *The wicked is so proud, that he seeketh not for God, he thinketh alwaies there is no God.* Psal. 14. 1. *The fool saith in his heart, there is no God.* II. That there is neither prouidence nor presence of God in this world. Psal. 10. 11 *He saith in his heart, God hath forgotten: see he hath away his face and will neuer see,* vers 13. *Wherefore doth the wicked contemne God? he saith in his heart, thou wilt not regard me.* III. It imagineth safegard to it selfe from all perils. Psal. 10. 6. *He saith in his heart, I shall neuer be moued nor be in danger.* Reu. 18. 7. *She saith in her heart, I sit being a Queene, and am no widow, and shall see no mourning.* IV. It esteemeth it selfe more excellent then other. Apoc. 18. 7. *I sit as a Queene.* Luk. 18. 11. *The Pharisee standing thus prayed to himselfe, I thank thee, O God, that I am not as other men, extortioners, vnjust, adulterers, not yet as this Publican.* v. 12. *I fast twice in the weeke, and giue tyths of all my possessions.* V. That the Gospell of Gods kingdome is meere foolishnes. 1. Cor. 2. 14. *The naturall man perceiueth not the things of the spirit of God, for they are foolishnes vnto him.* VI. To thinke vncharitably and maliciously of such as serue God sincerely. Mat. 12. 24. *When the Pharisees heard that, they said, he casteth not out diuels, but by the prince of diuels.* Pl. 74. 8. *They said in their hearts, Let vs destroy them altogether.* VII. To thinke the day of death farre off. Esa. 28. 15. *Te haue said, we haue made a covenant with death, and with hell wee are at agreement, though a scourge run ouer vs, and passe through, it shall not come at vs.* VIII. That the paines of hell may be eschewed: in the place before mentioned, they say, *With hell haue we made agreement.* IX. That God will deferre his both particular and last generall comming to iudgement. Luk. 12. 19. *I will say vnto my soule, Soule thou hast much goods laid vp for many yeares.* and v. 45. *If that seruant say in his heart, My master will deferre his comming, &c.*

Many carnall men pretend their good meaning: but when God openeth their eyes, they shall see these rebellious thoughts rising in their mindes, as sparkles out of a chimney:

The actuall sinne of both will and affection, is euery wicked motion, inclination, and desire. Galat. 5. 17. *The flesh lusteth against the spirit.*

An actuall outward sin, is that, to the committing whereof, the members of the body, doe, together with the faculties of the soule, concur. Such sins as these are infinite. Psal. 40. 12. *Innumerable troubles haue compassed me, my sinnes haue taken such hold on me, that I am not able to looke vp: yea, they are more in number then the haire of my head.*

Actuall sinne, is of omission or commission.

A. Again, both these are in words or deedes.

In the sinne of commission, obserue these two points: the degrees in committing a sin, and the difference of sinnes committed.

The degrees, are in number foure. 1. am. 1. 14. 15. *Euery man is tempted, when he is drawne away by his own concupiscence, & is enticed: when lust hath conceived, it bringeth forth sinne; and sin when it is finished, bringeth forth death.*

The first degree, is temptation, whereby man is allured to sinne. This doth Satan by offering to the mind that which is euill. Ioh. 13. 2. *He diuelt had now put into the heart of Iudas Iscariot, Simons son to betray him.* Act. 5. 3. *Peter said to Ananias, Why hath Satan filled thine heart that thou shouldst lye, &c.* 1. Chro. 21. 1. *And Satan stood vp against Israel, and prouoked Dauid to number Israel.* This is also effected vpon occasion of some externall object, which the senses perceiue. Ioh. 31. 1. *I haue made a covenant with mine eyes, why then should I looke vpon a maide?*

Tentation hath two parts: abstraction, and inelcation.

Abstraction, is the first cogitation of committing sin, whereby the mind is withdrawn from Gods seruice, to the which it should be alwaies ready prest. Luk. 10. 27. *Thou shalt loue the Lord thy God, with all thy heart, and all thy soule, with all thy thought.*

Inelcation, is that whereby an euil thought conceived, and for a time retained in the mind by delighting the will and affections, doth as it were, lay a baite for them to draw them to consent.

The second degree, is conception, which is nothing els but a consent and resolution to commit sinne. Psal. 7. 14. *He shall transitt with wickednesse, he hath conceived mischiefe, but hee shall bring forth a lye.*

The third degree, is the birth of sinne, namely, the committing of sinne, by the assistance both of the faculties of the soule, and the powers of the body.

The fourth degree, is perfection, when sin being by custome perfect, and as it were ripe, the sinner reapeth death, that is, damnation.

D. This appeareth in the example of Pharaoh: wherefore custome in any sinne is fearefull.

Sinne actually committed, hath five differences.

First, to consent with an offendour, and not actually to commit sinne. Eph. 5. 11. *Haue no fellowship with the unfruitfull works of darknes, but reprove them rather.* This is done three manner of waies.

I. When a man in iudgement somewhat alloweth the sinne of another. Numb. 20. 10. *Moses & Aaron gathered the congregation together before the rock, and Moses said vnto them, Heare now ye rebels: shall we bring you water out of the rock?* vers 12. *The Lord spake to Moses & Aaron, because ye beleued me not, to sanctifie me in the presence of the childing of Israel, therefore ye shall not bring the congregation*

into the land which I haue giuen them.

I I. When the heart approoueth in affection and consent. Hither may wee referre both the Ministers and the Magistrates concealing and winking at offences. 1. Sam. 2. 23. *Eli said, Why do ye such things? for of all this people I heare euill of you. Doe no more my sons, &c.* Now that Elies will agreeeth with his sonnes finnes, it is manifest, ver. 29. *Thou honourest thy children aboue me.*

II I. In deede by counsell, preference, inticement. Rom. 1. 31. *They do not only doe the same, but also fauour them that doe them.* Mar. 6. 25, 26. *Shee said vnto her mother, What shall I ake? and she said, Iohn Baptists head, &c.* Act. 22. 20. *When the blood of thy Martyr Srenen was shed, I also stood by, and consented vnto his death, and kept the clothes of them that slue him.*

The second difference, is to sinne ignorantly, as when a man doth not expressly and distinctly know whether that which hee doth, be a sinne or not, or if he know it, doe not acknowledge and mark it. 1. Tim. 1. 13. *I was before a blasphemer, and a persecutor, and an oppressor: but I was receiued to mercy, for I did it ignorantly through vnbeliefe.* Numb. 35. 22, 23, 24. *If he punished him vnadvisedly, & not of hatred, or cast vpon him any thing without laying of waite or any stone (whereby he might be slaine) and saw him not, or caused it to fall vpon him, and he dye, and was not his enemy, neither sought him any harme: then the congregation shall iudge betwene the slayer, and the auenger of blood, according to these lawes.* 1. Cor. 4. 4. *I know nothing by my selfe, yet am I not thereby iustificed.* Psal. 19. 13. *Cleanse me from my secret sinnes.*

The third difference is to sinne vpon knowledge, but yet of infirmity, as when a man fearing some imminent danger, or amazed at the horror of death, doth against his knowledge deny that truth, which otherwise hee would acknowledge and embrace. Such was Peters fall, arising from the ouer-much rashnesse of the minde, mingled with some feare.

Thus men offend, when the flesh, and inordinate desires fo ouer-rule the will and euery good endeavour, that they prouoke man to that, which he from his heart detesteth. Rom. 7. 19. *I doe not the good thing which I would, but the euill which I would not, that doe I.*

The fourth difference, is presumptuous sinning vpon knowledge. Psal. 19. 13. *Keep thee servant from presumptuous finnes: let them not raigne ouer mee.* Hitherto belongeth, I. euery sinne committed with an high hand, that is, in some contempt of God. Numb. 15. 30. *The person that doth presumptuously, &c. shall bee cut off from amongst his people: because he hath despised the word of the Lord, and hath broken his commandment.* II. Presumption of Gods mercy in doing euill. Eccles. 8. 11. *Because sentence against an euill worke is not executed speedily, therefore the heart of the children of men is fully set in them to doe euill.* Rom. 2. 4. *Despist thou the riches of his bountifullnesse, &c. not*

A *knowing that the bountifullnes of God leadeeth thee to repentance.*

The fifth difference, is to sinne vpon knowledge and set malice against God, and to this is the sinne against the holy Ghost referred.

CHAP. XIV.

Of the common punishment of sinne.

Hitherto wee haue intreated of sinne, wherewith all mankind is infected: in the next place succedeth the punishment of sinne, which is threefold. The first is in this life, and that diuers waies. The first concerneth the bodie, eyther in the prouision with trouble for the things of this life, Gen. 3. 17. or a pronenesse to diseases, Math. 9. 2. *Sonne, be of good comfort, thy sinnes be forgiven thee.* Iob. 5. 14. *Behold, thou art made whole, sin no more, lest a worse thing fall vpon thee.* Deut. 28. 21, 22. *The Lord shall make the pestilence cleaue vnto thee, until he hath consumed thee from the land, &c.* Or shame of nakednes. Gen. 3. 7. Or in womens paines in child-birth, Gen. 3. 16. *Vnto the woman he said, I will greatly increase thy sorrowes, and conceptions: in sorrow shalt thou bring forth children.*

C I I. The soule is punished with trembling of conscience, care, trouble, hardnes of heart, and madnes. Deut. 28. 28. *The Lord shall smite thee with madnesse, and with blindness, and with astonying of heart.*

III. The whole man is punished. 1. with fearefull subiection to the regiment of Satan. Coloss. 1. 13. *Which freed vs from the power of darkenesse, and translated vs into the kingdom of his beloued Sonne,* Hebrewes 2. 14. *Hee also himselfe tooke part with them, that he might destroy through death, him that had power of death, that is the diuell.* 2. A separation from the fellowship of God, and trembling at his presence. Eph. 4. 18. *Having their cogitation darkened, and being strangers from the life of God.* Gen. 3. 10. *I heard thy voice in the garden, and was afraid, because I was naked, therefore I hid my selfe.*

D IV. Vpon a mans goods, diuers calamities and dammages. Deut. 28. 29. *Thou shalt euer be oppressed with wrong, & be pouled, and no man shall succour thee, &c.* to the end of the chapter. To this place may be referred distinction of Lordships: and of this commeth a care to enlarge them, and bargaining with all manner of ciuill seruitudes.

V. The losse of that Lordly authority, which man had ouer all creatures; also their vanity, which is not onely a weakning, but also a corrupting of that excellency of the vertues and powers which God at the first put into them. Rom. 8. 20, 21. *The creature is subiect to vanity, not of it owne will, but by reason of him, which hath subdued it vnder hope, &c.*

V I. In a mans name, infamie and ignominie sometimes after his death. *Jer. 24. 6.*

The second, is at the last gaspe, namely, death, or a change like vnto death. *Rom. 6. 23. The wages of sinne is death.*

The third is, after this life, euen eternal destruction from Gods presence, and his exceeding glory. *2. Thess. 1. 9. Who shall bee punished with euermlasting perdition from the presence of God, and the glory of his power.*

CHAP. XV.

Of Election, and of Iesus Christ the foundation thereof.

PRedeſtination hath two parts: Election and Reprobation. *1. Thess. 5. 9. God hath not appointed vs to wrath, but to obtaine ſalvation by the meanes of our Lord Ieſus Chriſt.*

Election, is Gods decree, whereby on his owne free-will, he hath ordained certain men to ſaluation, to the praiſe of the glorie of his grace. *Eph. 1. 4, 5, 6. He hath choſen vs in him, before the foundation of the world, according to the good pleaſure of his Will, to the praiſe of the glory of his grace.*

This decree is that booke of liſe, wherein are written the names of the Elect. *Reu. 20. 12. Another booke was opened, which is the booke of liſe, and the dead were iudged of thoſe things, that were written in the bookes according to their workes.* *2. Tim. 2. 10. The foundation of God remaineth ſure, and hath this ſeale, the Lord knoweth who are his.*

The execution of this decree, is an action, by which God, euen as hee purpoſed with himſelfe, worketh all thoſe things effectually, which hee decreed for the ſaluation of the Elect. For they whom God elected to this end, that they ſhould inherite eternall liſe, were alſo elected to thoſe ſubordinate meanes, whereby, as by ſteppes, they might attain this ende: and without which, it were impoſſible to obtaine it. *Rom. 8. 29, 30. Thoſe which hee know before, he alſo predeſtinate to be made like to the image of his Sonne, that hee might be the firſt borne amongſt many brethren: Moreover, whom he predeſtinate, them he called, whom hee called, them he iuſtified, and whom he iuſtified, them alſo hee glorified.*

There appertaine three things to the execution of this decree. Firſt, the foundation. Secondly, the meanes. Thirdly, the degrees.

The foundation is Chriſt Ieſus, called of his Father from all eternitie, to perſorme the office of the Mediatour, that in him all thoſe which ſhould bee ſaued, might bee choſen. *Heb. 5. 5. Chriſt rooke not to himſelfe this honor, to bee made the high Priſt, but hee that ſaid vnto him, Thou art my Sonne, this day began I thee, giue it him, &c. Eſa. 42. 1. Beholde my ſervant: I haue put my ſpirit vpon him, he ſhall bring forth*

iudgement to the Gentiles. Eph. 1. 4. Hee hath choſen vs in him, meaning Chriſt.

Question. How can Chriſt bee ſubordinate vnto Gods election, ſeeing hee together with the Father decree all things?

A. Chriſt as hee is a Mediator, is not ſubordinate to the very decree it ſelfe of election but to the execution thereof only. *1. Pet. 1. 20. Chriſt was ordained before the foundation of the world.* Auguſtine in his booke of the Predeſtination of the Saints, cha. 15. *Chriſt was predeſtinate that he might be our head.*

In Chriſt, wee muſt eſpecially obſerue two things, his Incarnation, and his Office.

To the working of his Incarnation, concurre three things: firſt, both his Natures: ſecondly, their Vaion: thirdly, their diſtinction.

Chriſts firſt Nature, is the Godhead, in as much as it belongeth to the Sonne, whereby hee is God. *Philippians 2. 6. Who being in the forme of God, thought it no robbery to bee equall with God.* *Ioh. 1. 1. In the beginning was the Word, and the Word was with God, and that Word was God.*

It was requiſite for the Mediator to be God; 1. That he might the better ſuſtaine that great miſery, wherewith mankind was ouerwhelmed; the greatnes whereof, theſe foure things declare: 1. The grieuouſneſſe of ſinne, wherewith Gods Maieſty was infinitely offended. 2. Gods infinite anger againſt this ſin. 3. The fearefull power of death. 4. The diuels tyranny, who is prince of this world. 2. That hee might make his humane nature both of plentifull merit, and alſo of ſufficient efficacy, for the work of mans redemption. 3. That he might inſtill into all the elect eternall liſe, and holineſſe. *Eſa. 43. 1, 2. I am the Lord and there is none beſides me a Saviour, I haue declared, and I haue ſaued, and I haue ſhewed, when there was no ſtrange god among you; therefore ye are my witneſſes, ſaith the Lord, that I am God.*

I ſay, the Godhead, as it is the Godhead of the Sonne, is Chriſts diuine Nature: not as it is the Godhead of the Father, or of the holy Ghoſt: for it is the office of the Son, to haue the adminiſtration of euery outward action of the Trinity, from the Father, by the holy Ghoſt. *1. Cor. 8. 6.* And hee being by nature the Sonne of the Father, beſtoweth this priuledge on thoſe that beleeue, that they are the ſonnes of God by adoption. *Ioh. 1. 12. As many as receiued him, to them hee gaue power to bee the ſonnes of God.*

If either the Father, or the H. Ghoſt ſhould haue bin incarnate, the title of Sonne ſhould haue bin giuen to one of them, who was not the Sonne by eternal generation: and ſo there ſhould be more ſonnes then one.

Chriſts other nature, is his humanity, whereby hee, the Mediatour is very man. *1. Tim. 2. 5. One God, and one Mediatour betwene God and man, the man Chriſt Ieſus.*

It was neceſſary that Chriſt ſhould bee

man. First, that God might be pacified in that nature, whereby he was offended. Secondly, that he might vndergoe punishment due to sin, the which the Godhead could not, being voided and free from all passion.

Furthermore, Christ, as he is man, is like vnto vs in all things, sinne onely excepted. Heb. 2. 17. *In all things it became him to bee made like vnto his brethren.* 2. Cor. 13. 4.

Christ therefore is a perfect man, consisting of an essentiall and true soule and body, wherunto are ioyned such faculties and properties, as are essentiall vnto both. In his soule, is vnderstanding, memorie, will, and such like: in his bodie, length, breadth, and thicknesse: yea, it is comprehended in one onely place, visible, subiect to feeling, neither is there any thing wanting in him which may either adorne or make for the beeing of mans nature.

Againe, Christ in his humanity, was subiect to the infirmities of mans nature, which are these: I. To be tempted, Matth. 4. 1. *Iesus was carried by the spirit into the desert, to be tempted of the diuell.* II. To feare. Heb. 5. 7. *Who in the daies of his flesh, did offer up prayers and supplications with strong crying and teares, vnto him that was able to saue him from death, and was also heard in that which hee feared.* III. To bee angrie. Marke 3. 5. *Then hee looked round about on them angerly, mourning also for the hardness of their hearts, and said vnto the man, Stretch forth thine hand.* IV. Forgetfulnesse of his office imposed vpon him, by reason of the agonie astonishing his senses. Matth. 26. 39. *He went a little further, and fell on his face, and prayed, saying, O Father, if it be possible, let this cuppe passe from mee: neuertheless, not as I will, but as thou wilt.*

Wee must hold these things concerning Christs infirmities: I. They were such qualities, as did onely affect his humane nature, and not at all constitute the same: and therefore might be left of Christ. II. They were such as were common to all men: as to thirst, to be wearie, and subiect to die: and not personall, as are Agues, Consumptions, the Leprosie, Blindnesse, &c. III. He was subiect to these infirmities, not by necessity of his humane nature, but by his free-will and pleasure, pitying mankind. Therefore in him such infirmities were not the punishment of his owne sinne, as they are in vs; but rather part of that his humiliation which he did willingly vndergoe for our sakes.

CHAP. XVI.

Of the Vnion of the two natures in Christ.

NOW followeth the Vnion of the two natures in Christ, which especially concerneth his Mediation, for by this vnion it com-

meth to passe, that his humanity did suffer death vpon the crosse in such sort, as he could neither be overcome, nor perpetually overwhelmed by it. Three things belong to this vniting of Natures.

I. Conception, by which his humane nature was by the wonderfull power and operation of God, both immediately, that is, without mans helpe, and miraculously framed of the substance of the Virgin Mary. Luk. 1. 35. *The holy Ghost shall come vpon thee, and the power of the most high shall overshadow thee.*

The holy Ghost cannot be said to be the Father of Christ, because he did minister no matter to the making of the humanitie, but did onely fashion and frame it of the substance of the Virgin *Marye*.

II. Sanctification, whereby the same humane nature was purified, that is, altogether leuened by the power of the holy Ghost, from the least staine of sinne, to the end that it might be holy, and be made fit to die for others. Luk. 1. 35. *That holy thing which shall be borne of thee shall be called the Sonne of God.* 1. Pet. 3. 18. *Christ hath once suffered for sinnes, the iust for the iniust.* 1. Pet. 2. 22. *Who did not sinne, neither was there guile found in his mouth.*

III. Assumption, whereby the Word, that is, the second person in Trinitie, tooke vpon him flesh, and the seede of Abraham, namely, that his humane Nature: to the end, that it being destitute of a proper and personall subsistence, might in the person of the Word obtaine it; subsisting, and as it were, being supported of the word for euer. Ioh. 1. 14. *That Word was made flesh.* Heb. 2. 16. *He tooke not vpon him the nature of Angels, but the seede of Abraham.*

In the assumption, we haue three things to consider: I. The difference of the two natures in Christ. For the diuine nature, as it is limited to the person of the Sonne, is perfect and actually subsisting in it selfe: the humane nature, which consisteth in whole of bodie and soule, doth neither subsist in it selfe, nor by it selfe: II. The manner of Vnion. The person of the Sonne did by assuming the humane nature, create it, and by creating, assume it, communicating his subsistence vnto it: the like example of vnion is no where to be found. III. The product of the Vnion. Whole Christ, God and man, was not made a new person of the two natures, as of parts compounding a new thing; but remained still the same person. Now whereas the auncient Fathers termed Christ a *compound person*, wee must vnderstand them not properly, but by proportion. For as the parts are vnited in the whole, so these two natures doe concurre together in one person, which is the Sonne of God.

By this we may see that Christ is one onely Sonne of God, not two: yet in two respects hee is the Sonne of God. As he is the eternall

Word, he is by nature the Sonne of the Father: As he is man, the same sonne also, yet not by nature, or by adoption, but onely by personall vnion, Luk. 1.35. Math. 3.17. *This is my beloued Sonne, &c.*

The phraze in Scripture agreeing to this Vnion, is the *communion of properties*, which is a true and reall predication: euen as it ariseth of the true and reall vnion of natures; concerning which, obserue two rules.

I. Of those things, which are spoken or attributed to Christ, some are onely vnderstood of his diuine nature. As that, Ioh. 8.58. *Before Abraham was, I am.* And that, Coloss. 1.15. *Who is the image of the invisible God, the first borne of euery creature.* Some againe agree onely to his humanitie, as borne, suffered, dead, buried, &c. Luk. 2.52. *And Iesus increased in wisdom, and stature, and in fauour with God and man.* Lastly, other things are vnderstood, onely of both natures vnited together. As Matth. 17.5. *This is my beloued Sonne, in whom onely I am well pleased, beare him.* Eph. 1.22. *He hath made subiect all things vnder his feete, and hath appointed him ouer all things to be the head to the Church.*

II. Some things are spoken of Christ, as he is God, which must be interpreted according to his humane nature. Act. 20.28. *To feede the Church of God, that is, Christ, which he (according to his manhood) hath purchased with his owne blood.* 1. Cor. 2.8. *If they had knowne this, they would neuer haue crucified the Lord of glorie.* Contrarily, some things are mentioned of Christ, as he is man, which onely are vnderstood of his diuine nature. Ioh. 3.13. *No man ascended vp to heauen, but he that hath descended from heauen, the Sonne of man which is in heauen.* This is spoken of his manhood, whereas we must vnderstand, that onely his Deitie came downe from heauen. Ioh. 6.62. *What if ye should see the Sonne of man, (viz. Christs humane nature) ascend vp, where he (viz. his Deitie) was before.*

Lastly, by reason of this Vnion, Christ, as he is man, is exalted aboue euery name; yea, he is adored, and hath such a great (though not infinite) measure of gifts, as farre surpasseth the gifts of all Saints and Angels. Eph. 1.21. *And set him at his right hand in heauenly places, farre aboue all principallitie, and power, and might, and domination, and euery name that is named, not in this world onely, but in that also that is to come.* Heb. 1.9. *When he bringeth his first begotten Sonne into the world, he saith, And let all the Angels of God worship him.* Col. 2.3. *In whom all the treasures of wisdom and knowledge are bidden.* Phil. 2.9, 10. *Therefore God exalted him on high, and gave him a name aboue all names, that at the name of Iesus euery knee should bowe (namely, worship, and be subiect to him) both of things in heauen, and things in earth, and things vnder the earth.*

CHAP. XVII.

Of the distinction of both Natures.

THE distinction of both natures, is that, whereby they, with their properties and operations, remaine distinct without composition, mingling, or conuersion, Ioh. 10.17, 18. *Therefore doth my Father loue me, because I lay downe my life, that I may take it againe. No man taketh it from me, but I lay it downe of my selfe, I haue power to lay it downe, and haue power to take it againe.* Ioh. 13.31, 32. *Now is the Sonne of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorifie him in himselfe.* Here we may obserue, that there is one will in Christ as God; another, as man. Math. 26.39. *Not as I will, but as thou wilt.* This also approoueth the sentence of the Chalcedon Creede. *We confesse, that one and the same Christ Iesus, both Sonne, Lord, onely begotten, is knowne and preached to bee in two natures without confusion, mutation, distinction, or separation.*

Lastly, hereby it is manifest, that Christ, when hee became that which hee was not (namely man) continued still that which hee was (very God.)

CHAP. XVIII.

Of Christs Natiuitie and Office.

THUS much concerning Christs incarnation, the cleere declaration there was by his natiuitie.

The natiuitie of Christ, is that whereby *Mary* a Virgin, did after the course of nature, and the custome of woman, bring from Christ the Word of the Father, and the Sonne of *Dauid*: so that those are much deceived, which are of opinion that Christ, after a miraculous manner, came into the world, the wombe of the Virgin being shut, Luk. 2.23. *Every man child which first openeth the Wombe shall be called holy to the Lord.* The which place of Scripture is applied to *Mary* and our Saviour Christ. Hence is it, that the Virgin *Mary* is said (*stomach*) to bring forth God, albeit she is not any way mother of the Godhead. For Christ as he is God, is without mother, and as man, without Father.

It is conuenient to be thought, that *Mary* continued a virgin vntill her dying day, albeit we make not this opinion any article of our beliefe. I. Christ being now to depart the world, committed his mother to the tuition and custodie of his Disciple *Iohn*, which it is like hee would not haue done, if shee had any children, by whom as custome was, shee might haue bene provided for. *Iohn* 19.26. *I I.* It is likely that shee who was with childe by the holy Ghost, would not after know any man. *III.* It is agreed of by the

Church in all ages.

Christ being now borne, was circumcised the eight day, that he might fulfill all the righteousness of the law: and being thirtie yeares of age, he was baptized, that he being publicly and solemnly inuested into the office of his Mediatorship, might rake vpon him the guilt of our finnes. He was both circumcised and baptized, that we might learne: I. That the whole efficacy of the Sacraments, depend alone and wholly vpon him. II. That he was Mediatour of mankinde, both before and vnder the law, as also vnder grace. III. That he is the knot and bond of both covenants.

His office followeth, to the perfect accomplishing whereof, he was anointed of his Father, that is, he was sufficiently furnished with both gifts and authoritie. Heb. 1.9. *Therefore God, euen thy God hath anointed thee with the oyle of gladnesse aboue thy fellowes.* Esay 61.1. *The spirit of the Lord was vpon me, therfore he anointed mee.* Iob. 3. 34. *God giueth him not the spirit of measure.*

If any man inforce this as a reason, that Christ could not performe the office of a Mediatour, beeing not the meane or middle betwixt God and man, but the partie offended, and so one of the extreames: we must know that Christ is two waies said to be the middle or meane. I. Betwixt God and all men: for being both God and man, he doth participate with both extreames. II. Betwixt God and the faithfull onely: First, according to his humanity, whereby he receiued the spirit without measure. Secondly, according to his diuine nature, namely, as hee is the Word. Now the Word is middle, betwixt the Father, and the faithfull: In regard of order, because the Word was begotten of the Father, and by it we haue access vnto the Father. This subordination, which is of the Son to the Father, is not in the diuine essence, essentially and distinctly considered, but in the relation or manner of hauing the essence. And those things which are subordinate after this manner, cannot be vaequal, if they haue one and the same singular essence. II. In regard of his office, the which being imposed on him, by his Father, he did willingly vndergoe, and of his owne accord.

Christ doth exercise this office according to both natures vnited in one person, and according to each nature distinct one from the other. For in reconciling God and man together, the flesh performeth some things distinctly, & the Word other things distinctly: Again, some other things are done not by the Word or flesh alone, but by both together.

This office is so appropriate to Christ, that neither in whole or in part, can it be translated to any other. Heb. 7.24. *This man because he endureth for euer, hath an euertlasting Priesthood, or a Priest-hood that cannot passe from one man to another.*

A Therefore Christ, as he is God, hath vnder him Emperours, Kings, Princes, to bee his Vicegerents; who therefore are called Gods. Psal. 82. 1. But as he is Mediatour, that is, a Priest, a Prophet, and King of the Church of God, he hath no Vicegerent, Vicar, or Lieutenant, who in his Kingly, Priestly or Prophe-ticall office, in two of these, or in one, can be in his stead.

Christs office is threefold, Priestly, Prophe-ticall, Regall, Psal. 110. 1, 2, 3, 4. Esay 42. 1.

B Christs Priesthood, is an office of his, wherein he performed all those things to God, where-by is obtained eternall life. Heb. 5. 9, 10. *And being consecrate, was made the author of eternall saluation, vnto all them that obey him: and is called of God an high Priest for euer after the order of Melchisedec.* Chap. 7. 24, 25. *This man because he endureth for euer, hath an euertlasting Priesthood; wherefore he is able also perfectly to saue all them that come vnto God by him.*

His Priest-hood consisteth of two parts, Satisfaction; and Intercession.

C Satisfaction is that, whereby Christ is a full propitiation to his Father for the Elect. Iob 33. 23. *If there be a messenger with him, or an interpreter, one of a thousand, to declare vnto man his righteousness, then will he haue mercie vpon him, and will say, Deliuer him that he goe not downe into the pit: for I haue found a reconciliation.* Rom. 3. 24. *And are iustified freely by his grace, through the redemption that is in Christ Iesuu.* vers. 25. *Whom God hath set forth to bee a reconciliation through faith in his blood.* 1. Ioh. 2. 2. *He is a propitiation for our finnes.*

Christs satisfied Gods anger for mans offence; according to his humanity, by performing perfect obedience to the will of God; according to his Deitie, by ministering to the same perfect obedience, especiall dignity, to wit, merit before God, & efficacy. Ioh. 17. 19. *For their sakes sanctifie I am selfe, that they also may be sanctified through the truth.* Act. 20. 28. *To feede the flocke of God, which hee hath purchased with his owne blood.* 2. Cor. 5. 19. *God was in Christ, and reconciled the world to him-selfe, not imputing their finnes vnto them.*

D Satisfaction comprehendeth his passion, and fulfilling the Law.

His passion, is the first part of Satisfaction, by which, he hauing vndergone the punishment of sinne, satisfied Gods iustice, and appeased his anger for the finnes of the faithfull. His passion was on this manner.

(a) Somewhat before his death, partly feare arising from the sence of Gods wrath imminent vpon him, partly griefe possesing, as it were, each part of him, so disturbed his sacred minde, (b) that inwardly for a while it strooke into him a strange kinde of astonishment, or rather obliuion of his duty imposed vpo him; & outwardly (c) made him pray vnto his Father (if he would) to remooue that cup from him, the which he did expresse with no small cry, many teares, & a bloody sweat, (d) trick-

ling from his bodie vnto the ground. But when he came againe vnto himselfe, (e) hee freely yeelded himselfe vnto his Father to satisfie vpon the crosse for the transgression of man. After this his agonie was ouerpassed, (f) by *Iudas* his treachery Christ is apprehended, and (g) first he is brought to *Annas*, after to *Caiaphas*, where *Peter* denieth him: (h) from *Caiaphas* hee is lead bound to *Pilate*, (i) *Pilate* posteth him ouer to *Herod*, (k) hee transportheth him backe againe to *Pilate*, (l) who acknowledgeth his innocencie, and yet condemneth him as an offendour. This innocent thus condemned, is (m) pitifully scourged, crowned with thornes, scoffed, spitted at, spitefully adiudged to the death of the crosse, (n) on which his hands and feet are fastened with nailes. Here staied not his passions, but after all these (o) he became as accursed to God the Father, that is, God powred vpon him, being thus innocent, such a sea of his wrath, as was equiualent to the finnes of the whole world. He now being vnder this curse, through the sense and feeling of this strange terror, (p) complaineth to his Father that he is forsaken: who notwithstanding, encountering then with Satan and his angels, did vterly vanquish (q) and ouercome them. When this was ended, his heart (r) was pierced with a speare, till the blood gushed out from his sides, and he gaue vp (s) the ghost: and (t) commended his spirit to his Fathers protection, the which immediatly went into Paradise. His body, (u) whereof not one bone was broken, was buried, and three daies was (x) ignominiously captiuated of death. (y) Mark. 4. 32. Math. 26. 38. (b) Ioh. 12. 27. Mark. 14. 35. (c) Math. 26. 37. 42. Ioh. 12. 29. Heb. 5. 7. (d) Luk. 22. 44. (e) Heb. 9. 5. 1. Cor. 5. 7. Eia. 53. 10, 11. (f) Math. 26. 47. (g) Ioh. 18. 13, 14. (h) Ioh. 18. 29. (i) Luk. 23. 7, 8. (k) Luk. 23. 15. (l) Math. 27. 24. 26. (m) the same place. (n) Ioh. 19. 18. (o) Gal. 3. 13. (p) Math. 27. 35. 46. (q) Col. 1. 14, 15. (r) Ioh. 19. 34. (s) Heb. 9. 15, 16. (t) Luk. 23. 43. 46. (u) Ioh. 19. 33. 42. (x) Act. 1. 13.

In this description of Christs passion, we may note five circumstances especially.

I. His Agony, namely, a vehement anguish, arising vpon the conflict of two contrary desires in him: The first, was to be obedient to his Father. The second, to auoid the horror of death. Luk. 22. 44. *Being in an agonie, he prayed more earnestly, and his sweat was like drops of blood, trickling downe to the ground.* Heb. 5. 7. *In the daies of his flesh did offer vp prayers and supplications, with strong crying and teares vnto him, that was able to saue him from death, and was also heard in that which he feared.*

II. His Sacrifice, which is an action of Christs offering himselfe to God the Father, as a ranfome for the finnes of the elect. Heb. 9. 26. *Now in the end of the world hath he appeared once to put away sinne, by the sacrifice of himselfe.*

A In this sacrifice the oblation was Christ, as he was man. Heb. 10. 10. *By the which will we are sanctified, euen by the offering of Iesus Christ once made.*

The Altar also was Christ, as he was God. Heb. 13. 10. *Wee haue an Altar, whereof they haue no authoritie to eate which serue in the Tabernacle.* Heb. 9. 14. *How much more shall the blood of Christ, which through the eternall spirit offered himselfe without spot to God, purge your conscience from dead workes to serue the liuing God?* Hence it is, that Christ is said to sanctifie himselfe, as he is man, Ioh. 17. 19. *For their sakes, sanctifie I my selfe.* As the Altar, the gift; and the temple, the gold, Matth. 23. 17. 19.

B Christ is the Priest, as he is God and man. Heb. 5. 6. *Thou art a Priest for euer after the order of Melchisedec.* 1. Tim. 2. 5, 6. *One Mediatour betweene God and man, the man Christ Iesus, who gaue himselfe a ranfome for all men, to be a testimony in due time.*

III. God the fathers acceptation of that his sacrifice, in which he was well pleased. For, had it bene that God had not allowed of it, Christs suffering had bene in vaine, Matth. 3. 17. *This is my beloved Sonne, in whom I am well pleased.* Eph. 5. 2. *Euen as Christ loved vs, and gaue himselfe for vs, to be an offering and a sacrifice of a sweete smelling sauour to God.*

C IV. Imputation of mans sinne to Christ, whereby his Father accounted him as a transgressor, hauing translated the burde of mans finnes to his shoulders. Eia. 53. 4. *He hath borne our infirmities, & carried our sorrowes: yet we did impute him as plagued and smitten of God, and humbled: but he was wounded for our transgressions, he was broken for our iniquities, &c. and ver. 12. He was counted with the transgressours, and he bare the finnes of many.* 2. Cor. 5. 21. *He hath made him to be sinne for vs, which knew no sinne, that we should be made the righteousnesse of God in him.*

V. His wonderfull humiliation consisting of two parts. I. In that he made himselfe of small or no reputatio in respect of his Deity, Phil. 2. 7, 8. *He made himselfe of no reputation, &c. hee humbled himselfe, and became obedient vnto the death, euen to the death of the crosse.*

We may not thinke, that this debasing of Christ came, because his diuine nature was either waited or weakened, but because his Deitie did, as it were, lay aside, and concale his power and maiestie for a season. And as *Irenaeus* saith, *The Word rested, that the humane nature might be crucified and dead.*

II. In that he became execrable, which is, by the Law accursed for vs. Gal. 3. 10. *Cursed is euery one that remaineth not in all things written in the booke of the Law to doe them.*

This accursednesse, is either inward or outward.

Inward, is the sense of Gods searefull anger vpon the crosse. Reuel. 19. 15. *Hee it is that treadeth the winepresse of the fiercenes & wrath*

of Almighty God. *Esa. 53.5. He is grieved for our transgressions, the chastisement of our peace was upon him, and with his stripes we were healed.* This appeared by those drops of blood, which issued from him, by his cryings to his Father vpon the crosse, and by sending of an Angel to comfort him. Hence was it, that he so much feared death, which many Martyrs entertained most willingly.

His outward accursednes, standeth in three degrees. I. Death vpon the crosse, which was not imaginary, but true, because blood and water issued from his heart. For seeing that water and blood gushed forth together, it is very like, the cask, or coat which inuetereth the heart called *Pericardion*, was pierced. As *Columbus* obserueth in his Anatomy, 7. booke. *Ioh. 19. 34.*

His death was necessary, that hee might confirme to vs the Testament, or Covenant of grace promised for our sakes, *Heb. 9. 15, 16. For this cause he is the Mediatour of the new Testament, but through death, &c. they which were called, might receiue the promise of eternall inheritance: for where a Testament is, there must be the death of him that made the Testament, &c. vers. 17.*

II. Buriall, to ratifie the certentie of his death.

III. Descending into hell, which we must not vnderstand, that he went locally into the place of the damned, but that for the time of his abode in the graue, he was vnder the ignominious dominion of death. *Act. 2. 24. Whom God hath raised up, and loosed the sorrowes of death because it was impossible, that he should bee holden of it. Eph. 4. 9. In that he ascended, what was it but that he also descended first into the lowest part of the earth?*

It was necessarie that Christ should bee captiuated of death, that he might abolish the King, that is the power thereof. *1. Cor. 15. 55. O death where is thy sting? O hell where is thy victorie!*

Thus we haue heard of Christs marueilous passion, whereby he hath abolished both the first and second death, due vnto vs for our sinnes; the which (as we may further obserue) is a perfect ranfome for the sinnes of all and euery one of the elect. *1. Tim. 2. 6. Who gaue himselfe a ranfome for all men.* For it was more, that Christ the only begotten Sonne of God, yea, God himselfe, for a small while should beare the curse of the law, then if the whole world should haue suffered eternall punishment.

This also is worthy our Meditation, that then a man is well grounded in the doctrine of Christs passion, when his heart ceaseth to sinne, and is pricked with the griefe of those sinnes, whereby, as with speares hee pierced the side of the immaculate lambe of God, *1. Ioh. 3. 6. Who so sinnes, neither hath scene him, nor known him. Zach. 12. 10. And they shall looke vpon him, whom they haue pierced, and*

they shall lament for him, as one lamenteth for his onely sonne, and be sorie for him, as one is sorie for his first borne.

After Christs passion, followeth the fulfilling of the Law, by which he satisfied Gods iustice in fulfilling the whole Law, *Rom. 8. 3, 4. God sent his owne Sonne, that the righteousness of the Law might be fulfilled by vs.*

He fulfilled the Law, partly by the holines of his humane nature, and partly by obedience in the workes of the Law. *Rom. 8. 2. The Law of the spirit of life, which is in Christ Iesus hath freed me from the Law of sinne, and of death. Math. 3. 15. It becommeth vs to fulfill all righteousness, &c. Ioh. 17. 19.*

Now succeedeth the second part of Christs Priesthood, namely, intercession, whereby Christ is an Advocate and intreater of God the Father for the faithfull. *Rom. 8. 34. Christ is at the right hand of God, and maketh request for vs.* Christs intercession, is directed immediately to God the Father. *1. Ioh. 2. 1. If any man sin, we haue an Advocate with the Father, euen Iesus Christ the iust.* Now as the Father is first of the Trinitie in order, so if he be appealed, the Sonne, and the holy Ghost are appealed also. For there is one and the same agreement & will of all the persons of the Trinitie.

Christ maketh intercession according to both natures. First, according to his humanitie, partly by appearing before his Father in heaven, partly by desiring the saluation of the Elect. *Heb. 9. 24. Christ is enured into very heauen to appeare now in the sight of God for vs.* And chap. 7. 25. *He is able perfectly to saue them that come to God by him, seeing he euer liueth to make intercession for them.* Secondly, according to his Deitie, partly by applying the merit of his death; partly by making request by his holy Spirit, in the hearts of the Elect, with sighes vspeakable, *1. Pet. 1. 3. Elect according to the foreknowledge of the Father to the sanctification of the spirit.* *Rom. 8. 26. The spirit helpeth our infirmities: for we know not what to pray as we ought, but the spirit it selfe maketh request for vs with sighes which cannot be expressed.*

We are not therefore to imagine or surmise that Christ prostrateth himselfe vpon his knees before his Fathers throne for vs; neither is it necessary, seeing his very preface before his Father, hath in it the force of an humble petition.

The end of Christs intercession is, that such as are iustified by his merits, should by this meanes continue in the state of grace. Now Christs intercession preferueth the elect in couering their continuall slips, infirmities, and imperfect actions, by an especiall and continuall application of his merits; that by this meanes mans person may remaine iust, & mans workes acceptable to God. *1. Ioh. 2. 2. He is a reconciliation for our sins, & not for ours onely, but for the sinnes of the whole world. 1. Pet. 2. 5. Thou as liuely stones, be made a spirituall house & holy priest-hood, so offer up spirituall sacrifices*

acceptable to God by Iesus Christ. *Reu. 8. 3. 4.* And another Angell came and stood before the Altar, hauing a golden censer, and much odours was giuen vnto him, that he should offer with the prayers of all Saints vpon the golden altar, which is before the throne, and the smoake of the odours with the prayers of the Saints, went up before God out of the Angels hand.

Thus farre concernin^g Christs Priesthood; now follow his Prophetickall, and Regall offices.

His Prophetickall office, is that, whereby he immediately from his Father, reuealeth his word and all the meanes of saluation comprised in the same. *Ioh. 1. 18. The Sonne, which is in the bosome of his Father, he hath declared vnto you. Ioh. 8. 26. Those things which I heare of my Father, I speake to the world. Deut. 18. 18. I will raise them up a Prophet, &c.*

The word was first reuealed, partly by visions, by dreames, by speech; partly by the instinct and motion of the holy Ghost. *Heb. 1. 1. At sundry times, and in diuers manners, God spake in old time to our fathers the Prophets: in these last daies he hath spoken to vs by his Son. 2. Pet. 1. 21. Prophecie came not in old time by the will of man, but holy men of GOD spake as they were moued by the holy Ghost.*

The like is done ordinarily onely by the preaching of the word, where the holy Ghost doth inwardly illuminate the vnderstanding. *Luk. 24. 45. Then opened he their vnderstanding that they might vnderstand the Scriptures. & 21. 15. I will giue you a mouth and wisdom, where against all your aduersaries shall not be able to speake, nor resist. Act. 16. 14. Whose heart the Lord opened, that she attended vnto the things that Paul spake.* For this cause, Christ is called the Doctor, Lawgiuer, and Counsellour of his Church. *Matth. 23. 10. Be not called Doctours, for one is your Doctour, Iesus Christ. Iam. 4. 12. There is one Lawgiuer which is able to saue and to destroy. Esa. 9. 6. He shall call his name Counsellour, &c. Yea, he is the Apostle of our profession. Heb. 3. 1. The Angell of the couenant. Mal. 3. 1. And the Mediatour of the new couenant. Heb. 9. 15. Therefore the Soueraigne authoritie of expounding the Scripture, onely belongs to Christ: and the Church hath onely the ministry of iudgement and interpretation committed vnto her.*

Christs Regall office, is that; whereby he distributeth his gifts, and disposeth all things for the benefit of the elect. *Plal. 2. & 110. 1, 2. The Lord said vnto my Lord, sit thou on my right hand till I make thine enemies thy footstool.*

The execution of Christs Regall office, comprehendeth his exaltation.

Christs exaltation is that, by which he, after his lowest humiliation; was by little and little exalted to glory; and that in sundry respects, according to both his natures.

The exaltation of his diuine nature, is an apparant declaration of his diuine properties in his humane nature, without the least altera-

tion thereof. *Rom. 1. 4. Declared mightily to be the sonne of God, touching the spirit of sanctification by the resurrection from the dead. Act. 2. 36. God hath made him both Lord and Christ, whom ye haue crucified.*

The exaltation of his humanity, is the putting off from him his seruile condition and all infirmities; and the putting on of such habitual gifts; which, albeit they are created and finite, yet they haue so great and so marueilous perfection, as possibly can befall any creature. The gifts of his minde, are wisdom, knowledge, ioy, and other vspeakable vertues: of his body, immortality, strength, agilitie, brightnesse. *Phil. 3. 21. Who shall change our vile body, that it may be fashioned like vnto his glorious body. Math. 17. 2. He was transfigured before them, and his face did shine as the Sun, and his clothes were as white as the light. Heb. 1. 9. God euen thy God hath annointed thee with the oyle of gladnesse aboue thy fellows. Eph. 1. 20. 22.*

Christs body, although, it be thus glorified; yet is it still of a solide substance, compassed about, visible, palpable, and shall perpetually remaine in some certaine place. *Luk. 24. 39. Behold my hands, and my feete, it is euen I, touch me, and see: a spirit hath no flesh and bones, as ye see me haue.*

There be three degrees of Christs exaltation.

I. His resurrection, wherein by his diuine power he subdued death; and raised vp himselfe to eternall life. *1. Cor. 15. 4. Though he was crucified concerning his infirmity, yet liued he through the power of God. Math. 28. 6. He is not here, for he is risen, as he said: Come, see the place where the Lord was laid.*

The end of Christs resurrection, was to shew that his sanctification, by his passion and death, was fully absolute. For one only sinne would haue detained the Mediatour, vnder the dominion of death, though he had fully satisfied for all the rest. *1. Cor. 15. 17. If Christ be not raised, your faith is in vaine: ye are yet in your finnes. Rom. 4. 25. Who was deliuered to death for our finnes, and is risen againe for our iustification.*

II. His ascension into heauen, which is a true, locall, and visible translation of Christs humane nature from earth into the highest heauen of the blessed, by the vertue & power of his Deity. *Act. 1. 9. When he had spoken these things, while they beheld, he was taken up: for a cloud tooke him out of their sight: and while they looked stedfastly towards heauen, as he went, he bold two men stood by them in white apparell, which also said, Ye men of Galilee, why stand ye gazing into heauen. This Iesus which is taken up from you into heauen, shall come as ye haue seene him goe into heauen. Eph. 4. 10. He ascended farre aboue all the heauens;*

The end of Christs ascension was, that he might prepare a place for the faithfull, giue them the holy Ghost, and there enioy eternall

glory. Ioh. 14. 2. *In my fathers house are many mansions: if it were not so, I would have sold you: I goe to prepare a place for you.* c. 16. 7. *If I goe not away, the Comforter will not come unto you: but if I depart, I will send him unto you.*

III. His sitting at the right hand of God the Father, which metaphorically signifieth, that Christ hath in the highest heavens actually all glory, power, and dominion. Heb. 1. 3. *By himselfe he hath purged our finnes, and sitteth at the right hand of the Maiesty in the highest places.* Psal. 110. 1. *The Lord said to my Lord, sit thou at my right hand: still I make thine enemies thy foote-stoole.* 1. Cor. 15. 25. *Hee must reigne till he hath put all his enemies under his feet.* Act. 7. 55. *He being full of the holy Ghost, looked steadfastly into heauen, and saw the glory of God, and Iesus standing at the right hand of God,* Mat. 20. 21.

His regall office hath two parts: The first is; his regiment of the kingdome of heauen, part whereof is in heauen, part vpon earth, namely, the congregation of the faithfull.

In the government of his Church, hee exerciseth two prerogatiues royall. The first, is, to make lawes. Iam. 4. 12. *There is one Law-giuer which is able to save and to destroy.* The second, is to ordaine his ministers. Ephes. 4. 11. *He gaue some to be Apostles, others Prophets, others Euangelists, some Pastours and Teachers, &c.* 1. Cor. 12. 28. *God hath ordained some in the Church as first, Apostles, secondly, Prophets; thirdly, Teachers; then them that doe miracles, after that, the gifts of healing, helpers, gouernors, diuersity of tongues.*

Christs gouernment of the Church, is eyther by collection of it, out of the world, or conseruation beeing collected. Ephes. 4. 10. *Psal. 110.*

The second part of this Regall office, is the destruction of the kingdome of darknes. Col. 1. 13. *Who hath deliuered vs from the kingdome of darknes.* Psal. 2. 9. *Thou shalt crush them with a scepter of yron, and breake them in peeces like a potters vessell.* Luk. 19. 27. *Those mine enemies, that would not that I should reigne ouer them, bring hither, and slay them before me.*

The kingdome of darkenesse, is the whole company of Christs enemyes.

The prince of this kingdome, and of all the members thereof, is the diuell. Ephes. 2. 2. *He walked once according to the course of the world, and after the prince that ruleth in the aire, euen the prince that now worketh in the children of disobedience.* 2. Cor. 4. 4. *The God of this world hath blinded the eyes of the infidels.* 2. Corinth. 6. 15. *What concord hath Christ with Belial, or what part hath the belceuer with the infidel?*

The members of this kingdome, and subiects to Satan, are his angels; and vnbelceuers; among whom, the principall members are Atheists, who say in their heart, there is no God. Psalme 14. 1. *And Magicians, who bargaine with the diuell, to accomplish their desires.* 1. Samuel, 28. 7. *Psalme. 58. 5. Idolaters,*

A who either adore false gods, or the true God in an idol. 1. Cor. 10. 7. 20. *Turks and Jewes are of this bunch; so are Hereticks, who are such as erre with pertinacy in the foundation of religion.* 2. Tim. 2. 18. *Apostates, or reuolters from faith in Christ Iesus.* Hebr. 6. 6. *False Christs, who beare men in hand, they are true Christs.* Math. 24. 26. *There were many such about the time of our Saurdur Christ his first coming, as Iosephus witnesseth, booke 20. of Iewish antiquities, the 11, 12. and 14. chapters. Lastly, that Antichrist, who as it is now apparent, can be none other but the Pope of Rome.* 2. The 2. 3. *Let no man deceiue you by any means, for that day shall not come, except there come a departing first, and that man of sinne be disclosed, euen the son of perdition, which is an aduersary, and exalteth himselfe against all that is called God, or that is worshipped: for that he doth sit as God in the temple of God, shewing himselfe that he is God.* Reu. 13. 11, 12. *And I beheld another beast coming out of the earth, which had two horns like the Lamb, but he spake like the dragon; and he did all that the first beast could doe before him, and he caused the earth, and them that dwell therein, to worship the beast, whose deadly wound was healed.*

There were then, first, Antichrists at Rome, when the Bishops thereof would bee entitled vniuersall, or Bishops ouer the whole Church through the world: but then were they complete, when they, together with Ecclesiasticall censure, vsurped ciuill authority.

C After that Christ hath subdued all his enemies, these two things shall ensue: 1. The surrendering ouer of his kingdome to God the Father, as concerning the manner of regiment and spirituall policy, consisting in word and spirit together. 11. The subiection of Christ, onely in regard of his humanity; the which then is, when the Sonne of God shall most fully manifest his maiesty, which before was obscured by the flesh as a vaile, so that the same flesh remaining both glorious, and vnited to the Sonne of God, may by infinite degrees appeare inferior.

D We may not therefore imagine, that the subiection of Christ, consisteth in dimirishing the glory of the humanity, but in manifesting most fully the maiesty of the Word.

CHAP. XIX.

CONCERNING THE OUTWARD MEANES OF EXECUTING THE DECREE OF Election, and of the Decalogue.



After the Foundation of Election, which hath hitherto bene deliuered, it followeth, that we should intreate of the outward means of the same.

The means are Gods couenant, and the seale thereof.

Gods covenant, is his contract with man, concerning the obtaining of life eternall, vpon a certaine condition.

This covenant consists of two parts: Gods promise to man, Mans promise to God.

Gods promise to man, is that, whereby he bindeth himselfe to man to be his God, if he performe the condition.

Mans promise to God, is that, whereby he voweth his allegiance vnto his Lord, and to performe the condition betweene them.

Again, there are two kindes of this covenant. The covenant of workes, and the covenant of grace. *Ieremie 31. 31, 32, 33. Behold the daies come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Iudah, not according to the covenant, I made with their fathers, when I took them by the hand to bring them out of the land of Egypt; the which my covenant they brake, although I was an husband to them, saith the Lord. But this shall be the covenant, that I will make with the house of Israel: after those daies, saith the Lord, I will purue my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people.*

The covenant of workes, is Gods covenant, made with condition of perfect obedience, and is expressed in the morall law.

The Morall Law, is that part of Gods word which commandeth perfect obedience vnto man, as well in his nature, as in his actions, and forbiddeth the contrarie. *Romanes 10. 5. Moses thus describeth the righteousness which is of the law, that the man, which doth these things, shall live thereby. 1. Timothie 1. 5. The end of the commandment, is love out of a pure heart, & of a good conscience, and faith unfeined. Luk. 16. 17. Thou shalt love the Lord thy God, with all thine heart, with all thy soule, and with all thy strength. Rom. 7. 14. We know that the law is spiritual.*

The Law hath two parts. The Edict, commanding obedience, and the condition binding to obedience. The condition is eternall life to such as fulfill the law, but to transgressors, everlasting death.

The Decalogue, or ten commandments, is an abridgement of the whole law, and the covenant of workes. *Exod. 34. 27. And the Lord said vnto Moses, Write thou these words, for after the tenor of these words, I haue made a covenant with thee, and with Israel. And he was there with the Lord fourty daies and fourty nights, and did neither eat bread, nor drinke water, and he wrote in the tables the words of the covenant, euen the ten commandments. 1. Kin. 8. 9. Nothing was in the Arke, save the two tables of stone, which Moses had put there at Horeb, where the Lord made a covenant with the children of Israel, when he brought them out of the land of Egypt. Mat. 22. 40. On these two commandments hangeth the whole law and the prophets.*

The true interpretation of the Decalogue, must be according to these rules.

I. In the negative, the affirmatiue must be vnderstood: and in the affirmatiue, the negative.

II. The negative bindeth at all times, and to all times: and the affirmatiue, bindeth at all times, but not to all times: and therefore negatives are of more force.

III. Vnder one vice expressly forbidden, are comprehended all of that kinde; yea the least cause, occasion, or enticement thereto, is forbidden; as *1. Iob. 3. 15. Whosever hateth his brother, is a man-slayer. Math. 5. 21. to the end.* Euill thoughts are condemned, as well as euill actions.

IV. The smallest signes are entituled with the same names, that that sinne is, which is expressly forbidden in that commandment, to which they appertain. As in the former places, hatred is named murder, and to looke after a woman with a lusting eye, is adultery.

V. Wee must vnderstand euery commandment of the law so, as that wee annexe this condition: *vnto the commandment the contrary.* For God beeing an absolute Lord, and so aboue the law, may command that which his law forbiddeth: so he commanded *Isaac* to be offered, the Egyptians to be spoiled, the brazen Serpent to be erected, which was a figure of Christ, &c.

The Decalogue, is described in two tables.

The summe of the first table is, that we loue God with our minde, memory, affections, and all our strength. *Math. 22. 37. This is the first, (to wit, in nature and order) and great commandment (namely, in excellency, and dignitie.)*

CHAP. XX.

Of the first commandment.

THE first table hath foure commandments.

The first teacheth vs to haue and choose the true God for our God. The words are these.

I am Iehouah thy God, which brought thee out of the land of Egypt, & out of the house of bondage. Thou shalt haue none other gods before my face.

The Resolution.

I am. If any man rather iudge, that these words are a preface to all the commandments, then a part of the first, I hinder him not: neuertheless, it is like, that they are a perswasion to the keeping of the first commandment: and that they are, set before it, to make way vnto it; as being more hard to be receiued, then the rest. And this may appeare, in that the three commandments next following, which are lesse then this, haue their seuerall reasons.

Iehouah. This word signifieth three things. I. Him who of himselfe, and in himselfe, was from all eternitie. *Reu. 1. 8. Who is, who was, & who is to come.* II. Him which giueth being to

all things, when they were not, partly by creating, partly by preserving them. III. Him which mightily causeth, that those things which hee hath promised, should both be made, and continued. *Exodus 6. 1. Romanes 4. 17.*

Here beginneth the first reason of the first commandment, taken from the name of God: it is thus framed:

He that is Iehouah, must alone be thy God.

But I am Iehouah:

Therefore I alone must be thy God.

This proposition is wanting: the assumption is in these words (*I am Iehouah*) the conclusion is the commandment.

Thy God. These are the words of the covenant of grace. *Ier. 31. 33.* wherein the Lord covenanteth with his people concerning remission of sinnes, and eternall life. Yea these words are as a second reason of the commandments, drawne from the equality of that relation, which is betweene God and his people.

If I be thy God, thou againe must be my people, and take me alone for thy God.

But I am thy God:

Therefore thou must be my people, and take me alone for thy God.

Which brought. The assumption or second part of this reason, is confirmed by an argument taken from Gods effects, when he deliuered his people out of Egypt, as it were, frō the seruitude of a most tyranous master. This deliuerie was not appropriate onely to the Israelites, but in some sort belongs to the Church of God in all ages: in that it was a type of a most surpassing deliuerie, from the fearefull kingdome of darkenesse. *1. Cor. 10. 1, 2. I would not haue you ignorant, brethren, that all our fathers were vnder the cloud, & all passed through the reedē sea, and were all baptized vnto Moses in the cloud, and in the sea. Coloss. 1. 13. Who hath deliuered vs from the power of darknesse, and translated vs into the kingdome of his deare Sonne.*

Other gods, or strange gods. They are so called, not that they by nature are such, or can bee; but because the corrupt, and more then diuellish heart of carnall man, esteemeth so of them. *Philip. 3. 19. Whose god is their belly. 2. Corin. 4. 4. Whose minds the god of this world hath bewitched.*

Before my face. That is, (figuratiuely) in my sight or presence, to whom the secret imaginations of the heart are knowne: and this is the third reason of the first commandment, as if he should say: If thou in my presence reject me, it is an heinous offence: see therefore thou doe it not. After the same manner reasoneth the Lord. *Gen. 17. 1. I am God almighty, therefore walke before me, and be thou upright.*

The affirmative part.

Make choice of Iehouah to be thy God.

The duties here commanded, are these:

I. To acknowledge God, that is, to know

and confesse him to be such a God, as he hath reuealed himselfe to bee in his word and creatures. *Coloss. 1. 10. Increasing in the knowledge of God. Ierem. 24. 7. And I will giue them an heart to know me, that I am the Lord, and they shall be my people, and I will be their God: for they shall returne vnto me with their whole heart.* In this knowledge of God must wee glory. *Ier. 9. 24. Let him that glorieth, glory in this, that he vnderstandeth and knoweth mee: for I am the Lord which sheweth mercy, iudgement, and righteousness in the earth.*

II. An vnion with God, whereby man is knit in heart with God. *Ioh. 23. 8. Stricke fast vnto the Lord your God, as ye haue done vnto this day. Act. 11. 23. He exhorted all, that with purpose of heart, they would cleaue to the Lord.* Man cleaueth vnto God three manner of waies: in affiance, in loue, and feare of God.

Affiance, is that whereby a man acknowledging the power and mercy of God, doth steadfastly rest himselfe in him, against all assaults whatsoeuer. *2. Chr. 20. 20. Put your trust in the Lord your God, and ye shall be assured, beleue his Prophets, and ye shall prosper. Psal. 27. 1. God is my light, and my saluation, Whom shall I feare? God is the strength of my life, of whom should I be afraid? v. 3. Though an host be pitched against me, mine heart shall not be afraid: though war be raised against me, I will be secure.*

Hence ariseth patience, and alacrity in present perils. *Psal. 39. 9. I should haue bin dumbe, and not opened my mouth, because thou didst it. 2. Sam. 16. 10. The king said, What haue I to doe with you, ye sons of Zeruiah? If he cursed, because the Lord said, Curse David, what is he that dare say, why doest thou so? Gen. 45. 5. Be not sad, neither grieved with your sorrows, that ye sold me hither: for God did send me before you for your preservation. v. 8. Now then, you sent me not, but God himselfe. 2. King. 6. 16. Feare not, for they that be with vs, are mee, then they that be with them.*

This affiance engendreth hope, which is a patient expectation of Gods presence & assistance in all things that are to come. *Ps. 37. 5. Commit thy way vnto the Lord, & trust in him, & he shall bring it to passe. v. 7. Wait patiently vpon the Lord, & hope in him. Pro. 16. 3. Commit thy work vnto the Lord, and thy thoughts shall be directed.*

The loue of God, is that, whereby man acknowledging Gods goodnesse and fauour towards him, doth agree to be him aboue all things. *Deut. 6. 5. Thou shalt loue the Lord thy God with all thine heart, with all thy soule, and with all thy strength.*

The markes of the true loue of God are these: I. To heare willingly his word. II. To speake often of him. III. To thinke often of him. IV. To doe his will without irkennes. V. To giue body, and all for his cause. VI. To desire his presence aboue all, and to bewaile his absence. VII. To embrace all such things as appertaine to him. VIII. To loue and hate that which he loueth and hateth. IX. In all things to seeke to please him. X. To draw o-

thers vnto the loue of him. X I. To esteeme highly of such gifts and graces, as he bestoweth. X I I. To stay our selues vpon his counsels reuealed in his word. Lastly, to call vpon his name with affiance.

The feare of God, is that whereby man acknowledging both Gods mercy and iustice, doth, as the greatest euill, feare to displease God. Psal. 130. 4. *With thee is mercy, that thou maiest be feared.* Habak. 3. 16. *When I heard it, my belly trembled, my lips shooke as the voice: rottennes entred into my bones, and I trembled in my selfe, that I might rest in the day of trouble, when he commeth vp against the people to destroy them.* Psal. 4. 4. *Tremble, and saine not.*

Hence ariseth the godly mans desire, to approoue himselfe in all things to his God. Gen. 5. 22. *And Henoch walked with God, after that, &c.* Gen. 17. 1. *God said to him, I am al-fufficient, walke before me, and be thou perfect.*

Out of these three former vertues proceedeth humility, whereby a man acknowledging Gods free bounty, and prostrating himselfe before him, doth ascribe vnto him all prayse & glory. 1. Cor. 1. 31. *Let him that glorieth, glory in the Lord.* 1. Pet. 5. 5. *Decke your selues inwardly with lowlinesse of mind for God resisteth the proud, and giueth grace to the humble.* ver. 6. *Humble your selues therefore vnder the mightie hand of God, that he may exalt you in due time.* 1 Chr. 29. 10, 11. *And David said, Blessed be thou O Lord God of Israel our father for ever, and shine, O Lord, is greatnes and power, and glory, and victory, and praise: for all that is in heauen, and in earth is thine, &c. & v. 14. But who am I, and what is my people, that we should be able to offer willingly on this sort: for all things come of thee, & of thine own hand we haue giue thee, &c.*

The negative part.

Account not that as God, which is by nature no God.

In this place are these finnes forbidden:

I. Ignorance of the true God and his will, which is not onely not to know, but also to doubt of such things, as God hath reuealed in his worl. 1. Jer. 4. 22. *My people is foolish, they haue not knowne me: they are foolish children, and haue not vnderstanding: they are wise to do euill, but to doe well they haue no knowledge.* 1. Jer. 9. 3. *They procede from euill to worse, and haue not knowne me, saith the Lord.*

II. Atheisme, when the heart denieth eyther God, or his attributes: as, his Iustice, Wisedome, Prouidence, Preference. Psal. 14. 1. *The foole hath said in his heart, there is no God.* Ephes. 2. 12. *Ye had no hope, and were without God in the world.* Mal. 1. 2. *I loue you, saith the Lord, yet ye say, wherein haue we spoken against thee? and cha. 3. 14. Ye haue said, it is in vaine to serue God: and what profit is it, that we haue kept his commandments, and that we walked humbly before the Lord of hosts?*

III. Errours concerning God, the persons of the Deity, or the attributes. Here is to bee reprooued Hellenisme, which is the ac-

knowledgeing and adoring of a multiplicitie of Gods. *August.* in his 6. booke of the City of God. chap. 7.

Again, Iudaisme is here condemned, which worshippeth one GOD without Christ.

The like may be said of the heresies of the Manichees, and Marcian, who denied God to be the creatour of the world: of *Sabellius* denying the distinction of three persons: and *Arrius*, who saith, that Christ the Sonne of God, is not very God.

IV. To withdraw, and remooue the affections of the heart from the Lord, & set them vpon other things. Esa. 29. 13. *The Lord said, this people draweth nere me with their mouth, & honoreth me with their lips, but their heart is farre from me.* 1. Jer. 12. 2. *Thou art nere in their mouth, and farre from their reines.* The heart is many waies withdrawne from God.

I. By distrust in God. Heb. 10. 38. *The iust shall liue by faith, but if any withdraw himselfe, my soule shall haue no pleasure in him.* From this diffidence arise. I. Impatience in suffering afflictions. 1. Jer. 10. 14. *Cursed be the day wherein I was borne, and let not the day wherein my mother bare me, be blessed.* v. 13. *Cursed be the man that shewed my father saying, a man-child is born vnto thee and comforted him.* v. 18. *How is it that I came forth of the wombe to see labour and sorrow, that my dayes should bee consumed with shame?* II. Tempting of God, when such as distrust, or rather contemne him, seeke experiment of Gods truth and power. Math. 4. 7. *Thou shalt not tempt the Lord thy God.* 1. Cor. 10. 9. *Neither let vs tempt God, as they tempted him, and were destroyed by serpents.* v. 10. *Neither murmur ye, as some of them murmured, and were destroyed of the destroyer.* II. Desperation. Gen. 4. 13. *Mine iniquity is greater then can be pardoned.* 1. Theff. 4. 13. *Sorrow ye not, as they which haue no hope.* IV. Doubtfulnesse, concerning the truth of God, or of his benefits present, or to come. Psalme 116. 21. *I said in my haste, all men are liars.*

II. Confidence in creatures, whether it be in their strength, as *Ierem.* 17. 5. *Cursed is the man that hath his confidence in man, and maketh flesh his arme, but his heart slideth from the Lord.* Or riches. Math. 6. 24. *Ye cannot serue God and riches.* Eph. 5. 5. *No couetous persō, which is an idolater, hath inheritance in the kingdom of Christ and of God.* Or defended places. *Ierem* 49. 16. *Thy feare, & the pride of thine heart hath deceiued thee; that thou dwellest in the clefts of the Rocks, and keepest the height of the hill: though thou shouldst make thy nest as high as the Eagle, I will bring thee downe from thence, saith the Lord.* Or pleasure, and dainties: to such their belly is their God. Phil. 3. 19. Or in Physitians. 2. Chr. 16. 12. *And Asa in the nine & thirtieth year of his raigne, was diseased in his feete, and his disease was extreme, yet he sought not the Lord in his disease, but to Physitians.* Briefely, to this place, principally may be adioyned that diuclish confidence which Magitians, and

all such as take aduise at them, doe put in the diuell and his workes. *Leuit. 20. 6. If any turne after such as worke with spirits, and after sooth-sayers, to goe a whoring after them, then will I set my face against that person, and will cut him off from among his people.*

III. The loue of the creature, aboute the loue of God. *Matth. 10. 37. He that loueth father or mother more then me, is not worthy of me, and he that loueth sonne or daughter more then me, is not worthy of me. Ioh. 12. 43. They loued the praise of man, more then the praise of God. To this belongeth self-loue, 2. Tim. 3. 2.*

IV. Hatred and contempt of God, when man, by reason of his declining nature from God, doth flye from him, and is angry towards God when he punisheth sinne. *Rom. 8. 7. The wisdom of the flesh, is enmity with God, Rom. 1. 30. Haters of GOD, doers of wrong.*

V. Want of the feare of God. *Psal. 36. 1. Wickednesse saith to the wicked man, euen in mine heart, that there is no feare of God before their eyes.*

VI. Feare of the creature, more then the Creator. *Reu. 21. 8. The fearefull and unbelieuing, shall haue their part in the lake which burnes with fire and brimstone. Mat. 10. 28. Feare not them which kill the body, but feare him that can cast both body and soule into hell fire. Ierem. 10. 2. Be not afraid of the signes of heauen, though the heathen be afraid of such.*

VII. Hardnes of heart, or carnall security, when a man, neither acknowledging Gods iudgements, nor his owne sinnes, dreameth he is safe from Gods vengeance, and such perils, as arise from sinne. *Rom. 2. 5. Thou after thine hardnesse, and heart that can not repent, heapest to thy selfe wrath against the day of wrath. Luk. 21 34. Take heed to your selues, lest at any time your hearts be oppressed with surfeiting, and drunkenness, and cares of this life, and lest that they come on you at vnawares.*

VIII. These all doe ioynntly ingender pride, whereby man ascribeth all he hath that is good, not to God, but to his own merit, and industry, referring and disposing them wholly vnto his owne proper credit. *1. Corin. 4. 6. That ye might learne by vs, that no man presume above that which is written, that one swell not against another, for any mans cause. v. 7. For who separateth thee? or what hast thou, that thou hast not receiued? if thou hast receiued it, why reioycest thou, as though thou hadst not receiued it? Gen. 3. 5. God doth know, that when ye shall eate thereof, your eyes shall be opened, and ye shall be as Gods, knowing good and euill. The highest stayre of prides ladder, is that fearfull presumption, by which many cline rashly into Gods seate of maiesty, as if they were gods. *Ae. 12. 22, 23. The people gaue a shout, saying, The voice of God, and not of man: but immediately the Angel of the Lord smote him, because he gaue not glory vnto God, so that he was eaten vp of wormes, and gaue vp the ghost. 2. Thess. 2. 4. Which is an aduersary, and exalteth himselfe against all that is**

called God, or that is worshipped: so that he doth sit as God in the temple of God, shewing himselfe that he is God.

CHAP. XXI.

Of the second Commandement.

Hitherto haue wee entreated of the first commaundement, teaching vs to entertaine in our hearts, and to make choice of one onely God. The other three of the first table, concerne that holy profession, which we must make towards the same God. For first, it is necessary to make choice of the true God. Secondly, to make profession of the same God.

In the profession of God, we are to consider the parts thereof, and the time appointed for this profession.

The parts are two: The solemne worship of God, and the glorifying of him.

The second commaundement then concerneth the manner of performing holy and solemne worship vnto God. The words of the commaundement are these:

Thou shalt make thee no graven image, neither any similitude of things which are in heauen above, neither that are in the earth beneath, nor that are in the waters vnder the earth: thou shalt not bow downe to them, neither serue them, for I am the Lord thy God, a zealous God, visiting the iniquity of the fathers, vpon the children, vpon the third generation, and vpon the fourth of them that hate me; & shew mercy vnto thousands vpon them that loue me, and keep my commandements.

The Resolution.

Thou shalt not make] This is the first part of the commaundement, forbidding to make an idol: Now an idol is not onely a certaine representation, and image of some fained god, but also of the true Iehouah. The which may be proued against the Papists by these arguments. The first is, *Deuteronom. 4. 15, 16. Take therefore good heed vnto your selues: for ye saw no image in the day that the Lord spake vnto you in Horeb, out of the midst of the fire, that ye corrupt not your selues, and make you a graven image or representation of any figure: whether it be the likeness of male or female. Out of the words vttered by Moses, as reason may be framed thus:*

If ye saw no image (namely of God,) ye shall make none.

But ye saw no image, onely heard a voice.

Therefore ye shall make no image of God.

The second reason is: That idolatry which the Israelites committed, the very same is prohibited in this commaundement.

But the Israelites idolatry, was the worship of God in an image. *Hos. 2. 16. At that day, saith the Lord, thou shalt call me no more Baali, but shalt call me Eshi.*

The golden calfe was an image of God: for when it was finished, Aaron proclaimed that to morrow should be a feast to Iehouah. *Exodus,*

32.5. And the same cause is teamed an idoll, *Act. 7.41.*

Therefore the worshipping of God in an image, is here prohibited.

Any grauen image] Here the more speciall is put for the more generally, namely, a grauen image, for all counterfeited means of Gods worship.

The first part of the commaundement is here illustrated by a double distribution. The first is drawne from the causes. *Thou shalt not make thee an idol, whether it be engraven in wood or stone: or whether it be painted in a table.* The second is taken from the place. *Thou shalt not make thee an idol of things in heauen, as starres, and birds: or in the earth, as of man, woman, beast: or vnder the earth, as fishes:*

This place is so expounded by *Moses, Deut. 4.14.* to the 20. verse.

Thou shalt not bow downe to them] This is the second part of the commaundement, forbidding all men to fall downe before an idol. I This word *Bow downe*, is againe the speciall put for the generall: for in it is inhibited all fained worship of God.

For I] These words are a confirmation of this commaundement, perswading to obedience by foure reasons.

The Lord] (which is strong) The first reason, God is strong, and so able to reuenge idolatry, *Heb. 10.31.*

A tedious God] This speech is taken from the estate of wedlocke: for God is called the husband of his Church. *Esa. 5.4, 5. Ephes. 5.26, 27.* And our spirituall worship, is as it were, a certaine marriage of our soules, consecrated vnto the Lord. *Ierem. 2.2. I remember thee with the kindnes of thy youth, and the loue of the marriage, when thou wentest after me in the wilderness, in a land that was not sowne.* Whence also Idols are rightly called Gods corriuals. Heere is another argument drawne from a comparison of things that be like. Gods people must alone worship him, because they are linked to him, as a wife to her husband, vnto whom alone she is bound: Therefore if his people forsake him, and betroth themselves vnto idols, hee will vndoubtedly giue them a bill of diuorcement, and they shall be no more espoused vnto him.

Visiting] To visit, is not onely to punish the children for the fathers offences, but to take notice, and apprehend him in the same faults, by reason they are giuen ouer to commit their fathers transgressions, that for them they may bee punished. And this is the third reason drawne from the effects of Gods anger.

Hate me] It may be, this is a secret answer, the obiection whereof is not here in expresse words set downe, but may bee thus framed: *What if we vse Idols to inflame and excoite in vs a loue and remembrance of thee?* The answer is this by the contrary: *Thou may thinke that your vse of idols kindleth in you a loue of me, but it is so farre from that, that all such as vse them cannot choose*

but hate me.

Show mercy] The fourth reason deriued from the effects of Gods mercy to such as obserue this commaundement. Here may wee first obserue, that God is more ready to shew mercy then to punish. *Psal. 103.8. The Lord is full of compassion and mercy, slow to anger, and of great kindnes. ver. 17. The louing kindnes of the Lord, endureth for euer. ver. 9. He will not alway chide, neither keepe his anger for euer.* Secondly, wee may not surmise, that this excellent promise is made to euery one particularly, who is borne of faithfull parents. For godly *Isaak*, had godlesse *Esau* to his Sonne; and godlesse *Saul*, had godly *Jonathan*.

The negative part.

Thou shalt neither worship false gods, nor the true God with false worship.

Many things are here forbidden.

1. The representation of God by an image. For it is a lye, *Habak. 2.18. What profiteth the image? for the maker thereof hath made it an image, and a teacher of lies. Zach. 10.2. The idols haue spoken vanity. Ier. 10. 8. The stocke is a doctrine of vanity.* The *Elib. Council* in the 39. canon hath this edict. *We thought it not meete to haue images in Churches, lest that which is worshipped and adored, should bee painted vpon wals.* *Clem. booke 5, and Iacob. Dom. That serpent by others is wont to speake these words: We in honour of the inuisible God, are accustomed to adore visible images, the which out of all controuersie is very false.* *Augustine* in his treatise vpon the 112. Psalme.

The images also of the crosse, and of Christ crucified, and of the Saints ought to be abolished out of Churches, as the brazen serpent was. 2. *King. 18.4. Hezekiah* is commended for breaking in pieces the brazen serpent to which the children of Israel did then burne incense. This did *Hezekiah*, albeit at the first this serpent was made by the Lords appointment. *Numb. 21.8.* and was a type of Christs passion. *Iohn 3.14. Origen* in his 7. booke against *Celsus*. *We permit not any to adore Iesus vpon the altars in images, or vpon Church wals: because it is written, Thou shalt haue none other gods but me.*

Epiphanius, in that epistle which hee wrote to *John Bishop of Ierusalem*, saith, *It is against the custome of the Church, to see any image hanging in the Church, whether it be of Christ, or any other Saint, and therefore euen with his owne hands rent hee asunder the vail, wherein such an image was painted,*

Some obiekt the figure or signe, which appeared to *Constantine*, wherein hee should ouercome: but it was not the signe of the crosse (as the Papists doe triflingly imagine) but of Christs name: for the thing was made of these two Greeke letters $\chi\rho$ conioyned together. *Ench. in the life of Constant. booke 1. chap. 22.25.*

Neither serue the Cherubims, which *Salomon* placed in the temple, for the defence of

images : for they were onely in the holy of holiest, where the people could not see them. And they were types of the glory of the Messiah, unto whom the very angels were subjected: the which we haue now verified in Christ.

If any man reply, that they worship not the image, but God in the image : let him know, that the creature cannot comprehend the Image of the Creator; and if it could, yet God would not be worshipped in it, because it is a dead thing: yea, the worke of mans hands, *not of God*: and therefore is more base then the smallest living creature, of the which we may lawfully say, it is the *worke of God*. This cunneth, that no kinde of diuine worship belongeth to an image, either simply or by relation, whatsoever the sophistical Schoolemen iangle to the contrary.

If any man be yet desirous of images, hee may haue at hand the preaching of the Gospel, a liuely image of Christ crucified, Gal. 3. 1. *O foolish Galatians, who hath bewitched you, that yee should not obey the truth, to whom Iesus Christ before was described in your sight, and among you crucified?* The like may be said of the two Sacraments. And that saying of Clements is true, in his fifth booke of Recognit. *If you will truly adore the image of God, doe good vnto man, and yee shall worship his true image : for man is the image of God.*

II. The least approbation of idolatry. Hof. 13. 2. *They say one to another whilst they sacrifice a man, let them kisse the calves.* Now a kisse, is an external signe of some allowance of a thing. Gen. 48. 10.

Therefore it is vnlawfull to be present at Masse, or any idolatrous seruice, though our mindes be absent. 1. Cor. 6. 20. *Ye are bought with a price, therefore glorifie God in your body, and in your spirit, which are Gods.* Rom. 11. 4. *What saith the Scripture? I haue reserved vnto my selfe seauen thousand men, which haue not bowed their knee to Baal.* Euseb. 8. booke c. 3. *The Martyrs, when they were baled vnto the temple of idols, cried out, and with a loud voice in the midst of their tortures testified, that they were not idolatrous sacrificers, but professed and constant Christians, reioycing greatly that they might make such a confession.*

That which may be objected of Naaman the Syrian, who worshipped in the temple of Rimmon, is thus answered; that he did it not with purpose to commit idolatry, but to performe that ciuill obeisance which he was wont to exhibit to the Kings Maieitie. 2. King. 5. 17, 18.

And for this cause, are vtterly forbidden all such dauncing professions, playes, and such feasts, as are consecrated to the memoriall, and honour of idols. Exod. 32. 6. *They rose vp the next day in the morning, and offered burnt offerings, and brought peace offerings: also the people sate them downe to eate and drinke, and rose up to play.* 1. Cor. 10. 7. *Neither be ye idolaters as some of them were, as it is written, &c.* And Paul

(1. Cor. 8. 4. to the end) earnestly doth exhorteth the Corinthians from sitting at table in the idol temple; albeit they knew that an idol is *nothing in the world*. Tripartite historie, booke 6. chap. 30. *Certaine foundlers of Iulian refused to adore, as the custome was, the Emperours banner, in which were painted the images of Iupiter, Mercury, and Mars: others bring againe the rewards, which they, after they had burned incense on an altar in the Emperours presence, had receiued: crying, that they were Christians, and would line and die in that profession: and as for their former fault, it was of ignorance: yea, though they had polluted hands with idolatry of the Paganims, yet they kept their conscience cleane.*

III. All reliques and monuments of idols: for these, after the idols themselves are once abolished, must be rased out of all memory. Exod. 23. 13. *Ye shall make no mention of the name of other Gods, neither shall it be heard out of thy mouth.* Esay 30. 22. *And ye shall pollute the covering of the image of silver, and the rich ornament of the images of gold, and cast them away as a menstruous cloth, and thou shalt say vnto it, Get thee hence.*

IV. Society with infidels, is here vnlawfull which serueth not onely to maintain concord, but also to ioyne men in brotherly loue. Of this society there are many branches.

The first, is marriage with infidels. Gen. 6. 2. *The sonnes of God saw the daughters of men that they were faire, and they tooke them wives of all that they liked.* Mal. 2. 11. *Iudah hath transgressed, and an abomination is committed to Israel, and in Ierusalem: for Iudah hath defiled the holiness of the Lord, which he loued, & hath married the daughters of a strange God.* Ezra 9. 14. *Should we returne to breake thy commandments, and ioyne in affinitie with the people of such abomination?* 2. King. 8. 18. *He walked in the waies of the Kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife: and he did euill in the sight of the Lord.*

The second, is the league in war: namely, a mutuall confederacie to assitt one another in the same warre, and to haue one and the same enemies. This isundry waies impious: I. If it be vnlawfull to craue assistance of Gods enemies, it is likewise vnlawfull to indent with them, that we will assitt them. II. It obscureth Gods glory, as though he himselfe, either would not, or could not aide his Church. III. It is a thousand to one leass we be infected with their idolatrie, and other impieties. IV. It endangereth vs to be made partakers of their punishments. 2. Chron. 19. 2. *And Iehoi the sonne of Hanani the Seer, went out to meete him, and said to king Iehosaphat, wouldst thou helpe the wicked, and loue them that hate the Lord? therefore for this thing is the wrath of the Lord vpon thee.*

The third, is traffique: as when a man wittingly and willingly, doth, in hope to enrich himselfe, make sale of such things as he knoweth must serue to an idolatrous vse. This con-

denneth all those marchants, which transport wares to idolaters, and sell them frankincense, waxe cloath, or other such things as helpe them in the seruice of their idols.

The fourth, is triall or suits in law before Iudges which are infidels, when Christian courts may be frequented; but if they cannot, and we haue to deale with infidels, we may appeale to infidels. 1. Cor. 6. 6. *Brother goeth to law with brother, and that under infidels.* A.C. 25. 11. *Paul appealeth to Cesar.*

The fifth, is the worshipping of the beast, and receiving his marke. Reu. 14. 9. *If any man worship the beast, and his image, and receiue the marke in his forehead or in his hand.* vers. 10. *The same shall drinke of the wine of the wrath of God.* This beast is the Church of Rome, I meane not that old, but this new Rome, now no better then an hereticall and apostaticall Synagogue.

V I. Will-worship, when God is worshipped with a naked and bare good intention, not warranted by the word of God. Coloss. 2. 23. *Which things indeede haue a shew of wisdom in voluntarie religion, and humbleness of minde, and in not sparing the bodie: neither haue they in estimation to satisfie the flesh.* 1. Sam. 13. 9. 10. *And Saul said, Bring a burnt offering to me, and peace offerings: and he offered a burnt offering. And as soone as he had made an end of offering the burnt offering, behold, Samuel came, and vers. 13. said to Saul, Thou hast done foolishly, thou hast not kept the commandment of the Lord thy God, which he commanded thee.* Hitherto may we adde Popish superstitions in sacrifices, meates, holidiaes, apparell, temporarie and bead-ridden prayers, indulgences, austerelife, whipping, ceremonies, gestures, gate, conuerlation, pilgrimage, building of altars, pictures, Churches, and all other of that rabble.

To these may bee added confort in musick in diuine seruice, feeding the eares, not edifying the minde. 1. Cor. 14. 15. *What is it then? I will pray with the spirit, but I will pray with the understanding also, I will sing with the spirit, but I will sing with the understanding also.* Iustinus Martyr in his booke of Christian questions and Ans. 107. *It is not the custome of the Churches, to sing their meetes with any such kinde of instruments, &c. but their manner is only to vse plaine song.*

Lastly, monasticall vowes, which, I repugne the law of God: as that vnchast vow of single life, and proud promise of powertie doe plainly euince: for be that labourer be not, must not eate, 2. Thess. 3. 10. *And it is better to marry, then to burne in lust.* 1. Cor. 7. 9. II. They are greater the mens nature can performe: as in a single life, to liue perpetually chaste. III. They disannull Christiā liberty, & make such things necessary, as are indifferent. IV. They renew Iudaisme. V. They are Idolatrous, because they make them parts of Gods worship, & esteeme them as meritorious. V I. Hypocrisie, which

giueth to God painted-worship, that is, if you regard outward behaviour, great sincerity: if the inward and hearty affections, none at all. Mat. 15. 7. *Hypocrites, well hath Esaias prophesied of you, saying, This people commeth meere me with their mouth, & honoreth me with their lips, but their heart is farre from me.* Psal. 10. 4. *The wicked man is so proud, that he seeketh not for God.*

The effects of hypocrisie are these: 1. To seeke the pompe and glory of the world, and by all meanes to enrich it selfe, notwithstanding it make a glorious shew of the seruice of God. 2. It is sharpe sighted, and hath Eagles eyes to obserue other mens behaviour, when in the regarding its owne, it is as blind as a beetle. 3. To be more curious in the obseruation of ancient traditions, then the statutes and commandments of almighty God. 4. To stumble at a straw, and skip ouer a block, that is, to omit seruious affaires, and hunt after trifles, Math. 23. 4, 5. To doe all things that they may be seene of men, Math. 6. 5.

Popish fasting, is meere hypocrisie: because it standeth in the distinction of meates, and it is vsed with an opinion of merit.

Externall abstinence from meates, without internall and spirituall fasting from sinne, and vnlawfull desires. Esa. 58. 5, 6. *Is this such a fast as I haue chosen, that a man should afflict his soule for a day, and bow downe his head as a bulrush, and lie downe in sackcloth and ashes? wilt thou call this a fasting, or an acceptable day unto the Lord? Is not this the fasting that I haue chosen, to loose the bands of wickednesse, to take off the heavy burdens, and to let the oppressed goe free, and that ye breake euery yoke?*

V II. Contempt, neglect, and intermission of Gods seruice. Reu. 3. 15, 16. *I know thy workes, that thou art neither cold, nor hot, I would thou werest cold or hot, therefore because thou art luke warme, and neither cold nor hot, it will come to passe, that I shall spew thee out of my mouth.*

V III. Corrupting of Gods worship, and that order of government, which he hath ordained for his Church: the which is done whe any thing is added, detracted, or any way, against his prescript, mangled. Deut. 12. 32. *Every thing which I command you, that do: neither add to it, nor detract from it.* This condemneth that Popish eleuation of bread in the Lords Supper, and the administration of it alone to the people without wine, together with that fearefull abomination of the Masse.

By this we may learne to reiect all Popish traditions. Mat. 15. 9. *In vaine doe they worship me, teaching for doctrines, mens precepts.* Now it is manifest, that all popish traditions, they either on their owne nature, or others abusing of them, serue as well to superstition and false worship, as to enrich that couetous and proud Hierarchie: whereas the Scriptures contained in the old and New Testament, are all-sufficient, not only to confirme doctrines, but also to reforme manners. 1. Tim. 3. 16. *The whole Scripture is giuen by inspiration of God, and*

is profitable to teach, to improve, and to correct, and to instruct in righteousness: that the man of God may be absolute, being made perfect unto all good works.

The Romish Hierarchie is here also condemned, from the paratour to the Pope: the government whereof is an expresse image of the old Romane Empire, whether we consider the regiment it selfe, or the place of the Empire, or the large circuit of that government. Reu. 13. 15. *And it was permitted to him, to give a spirit to the image of the beast, so that the image of the beast should speake, and should cause, that as many as would not worship the image of the beast, should be killed.*

I X. A religious reuerence of the creature, when wee attribute more vnto it then wee ought. Reuel. 22. 8. *When I had heard and scene, I fell downe to worship before the feet of the Angell, which shewed me these things: but hee said vnto me, See thou doe it not, for I am thy fellow-servant.* Act. 10. 25. *As Peter came in, Cornelius met him, and fell downe at his feet, and worshipped him: but Peter tooke him up, saying, Stand up, for euen I my selfe am a man.*

If then it bee so haious a thing to reuerence the creature; much more, to pray vnto it, whether it be Saint or Angell. Rom. 10. 14. *How shall they call vpon him in whom they haue not beleeued.* Math. 4. 10. *Thou shalt worship the Lord thy God, and him onely shalt thou serue.*

Neither might we pray vnto Christ, vnlesse as he is man, so he were also God: for we direct not our worship vnto the humanitie considered by it selfe, but to the Deitie, to which the humanitie is knit by an hypostaticall vnion.

This teacheth vs plainly, that inuocation of any creature is vnlawfull: for we must pray to them, that are able to know the secrets of the heart, and discern the wisdom of the spirit: now none is able to doe that, but such a nature as is omnipotent. Rom. 8. 27. *He that searcheth the hearts, knoweth what is the meaning of the spirit: for he maketh request for the Saints according to the will of God.*

Neuertheless, such as are Saints indeed are to be honoured by an approbation of Gods gifts in them, and by an honourable mention of them, and also by imitation of their manners and liues, being as patternes for vs to walke after.

X. Worship of diuels: **I.** Magique, which is a mischieuous Art, Accomplishing wonders by Satans assistance. For it is appropriate to God to doe miracles; for he alone, both beyond, and against the course of nature, doth wonderfull things. Now the instruments which God vseth in producing miracles, are onely they, who doe in the true Church of God, make profession of the faith. Mark. 16. 17. *These signes shall follow them that beleue.*

Albeit the diuels cannot worke miracles, yet may they effect metuallies or wonders,

A & that, not by making a new thing, which before was not at all: but rather by mouing, transporting, and applying naturall things diuersly, by causing a thinne body (as the ayre) to be thicke and foggie, and also by bewitching the senses of men.

The foundation of Magique is a covenant with Satan.

A *coveniam* with Satan is such a contract, by which Magitians haue mutually to doe with the diuell. In this obserue:

The originall of this mutuall contract: **I.** Satan maketh choice of such men to be his seruants as are by nature either notorious bad persons or very silly soules. **II.** He offereth vnto them diuers meanes, either by other Magitians, or by some bookes written by such: Satanicall meanes I call those, which are vsed in the producing of such an effect, to the which they neither by any expresse rule out of Gods word, nor of their owne nature, were euer ordained. Such are obscure words, words of the Scripture wrested, & abused, to the great contumely and disgrace of the Lord God; holy, or rather vnholly water, sicues, scales, glasses, images, bowings of the knee, and such like diuers gestures. **III.** When the wicked see these meanes offered vnto them, they presently are not a little glad, and assuredly beleuee, that in those things there is vertue to worke wonders by. **IV.** They declare this their Satanicall confidence, by their earnest endeavour, practising, and abusing the meanes. Then the diuell is at their elbowes, being thus affected, that he may both assit them, and shew them diuers trickes of his legerdemaine, because he alone doth by meanes, voide of all such vertue, effect that which his wicked instrument intended.

Againe, obserue Satans counterfeiting of God. Hee is Gods Ape, and taketh vpon him as though hee were God. **I.** As God hath his Word, his Sacraments, and Faith due vnto him, so the diuell hath certaine words of his owne, and to seale them vnto the wicked, he annexeth certaine signes, namely, characters, gestures, sacrifices, &c. as it were Sacraments, that both he may signifie his diuillish pleasure to his Magitians, & they againe testifie their Satanicall both obedience and confidence to him. **II.** As God heareth such as call vpon, trust in, and obey him; so the diuell is greatly delighted with magicall ceremonies and inuocations, because by them: God is dishonoured, and he magnified: therefore, if God cut him not short, hee is ready prest to assit such, as shall vse such ceremonies or inuocations.

The covenant is either Secret, or Expresse.

Secret, or implicate, when one doth not expressly compact with Satan, yet in his heart alloweth of his meanes; assuredly and vpon knowledge beleueing, that if such meanes were vsed, there might indeede that great

wonder be wrought which he desired.

Expresse, when one doth not onely put his confidence in Satan, but covenanteth with him vpon this condition, that he, giuing himself wholly ouer to the diuell, may againe, by obseruing certaine ceremonies, accomplish his desire.

Magique, is either diuining, or working.

Diuining, whereby things to come are foretold by the helpe of the diuell. Now of Predictions, some are done with meanes; others without.

Predictions done with meanes, are these:

I. Soothsaying, which is diuination by the flying of birds. Deut. 8. 10.

II. The kind of diuination, which is, by looking into beasts entrails. Ezech. 21. 21. *The king of Babel, &c. consulted with idols, and looked in the liver.*

III. Necromancie, or coniuring: by which the diuell, in the forme of some dead man, is sought vnto for counsell. 1. Sam. 28. 11. *Then said the woman, Whom wilt thou I call vnto thee? And he said, Call vp Samuel vnto me.* ver. 15. *Then said he vnto her, Feare not, but what sawest thou? And the woman said vnto Saul, I saw gods ascending out of the earth.* ver. 14. *Then said he vnto her, What fashion is he of? and she answered, An old man commeth vp lapped in a mantle. And Saul knew that it was Samuel, and he enclined his face to the ground, and bowed himselfe. And Samuel said to Saul, Why hast thou disquieted me, to bring me vp? Then Saul answered; I am in great distresse: for the Philistines make warre against me, &c. This Samuel, was not that true Prophet of God, who anointed Saul king ouer Israel: for 1. the soules of the Saints departed, are far from the diuels claws and dominion. 2. that good Samuel, if it had bin he indeede, would neuer haue permitted Saul to worship him. 3. He saith to wicked Saul, to morrow shalt thou be with me. v. 14. Neither could this be a bare iulusion, and, as I may say, legerdemaïne of the Witch, for he plainly foretold Sauls destruction, which an ignorant woman could not know, much lesse durst she constantly aouoch any such matter to the king: it remaineth then, that this Samuel, was a meere illusion of Satan.*

Diuining without meanes, is called Pythionisme, when such as are possessed with an vn-cleane spirit, vse immediatly the helpe of the same spirit, to reueale secrets. Act. 16. 16. *A certaine maide hauing a spirit of diuination, met vs, which gate her master much vantage with diuining.* Ela. 29. 4. *Thy voice shall be out of the ground, like him that hath a spirit of diuination, and thy talking shall whisper out of the dust.*

Magique operative or working, hath two parts: Iugling, and Inchantments.

Iugling, whereby, through the diuels conuenance, many great and very hard matters, are in shew effected. Exod. 7. 10, 11, 12. *Aaron cast forth his rod before Pharaoh, and before his seruants, and it was turned into a serpent: then*

A Pharaoh called also for the Wisemen, and Sorcerers, and those charmers also of Egypt did in like manner with their enchantment: for they cast downe euery man his rod, and they were turned into serpents: but Aarons rod deuoured their rods.

Enchantment or charming, is that, whereby beasts, but especially young children, and men of riper yeares, are by Gods permission infected, poysoned, hurt, bounden, killed, and otherwise molested; or contrarily, sometimes cured of Satan, by mumbling vp some few words, making certaine characters & figures, framing circles, hanging amulets about the necke, or other parts, by hearbes, medicines, and such like trumperie, that thereby the punishment of the faithlesse may be augmented, in reposing their strength vpon such rotten staues, and the faithfull may be tried, whether they will commit the like abomination. Psal. 58. 4. *Their poyson is euen like the poyson of a serpent: like the deafe adder that stoppeth his eare, which heareth not the voyce of the Prebancher, though he be most expert in charming.* Eccl. 10. 11. *If the serpent bite when he is charmed, &c.*

Thus haue we heard Magique described out of Gods word; the which how common it is as yet, in those especially which are without God in the world, and whom Satan by all meanes strongly deludeth, the lamentable experience which many men, and most places haue thereof, can sufficiently proue vnto vs. And surely, if a man will but take a view of all poperie, he shall easily see, that a great part of it is meere Magique.

They which spread abroad by their writing or otherwise, that Witches are nothing else, but melancholicke doting women, who through the diuels delusion, suppose that they themselves doe that, which indeed the diuell doth alone: albeit they endeavour cunningly to cloake this sinne, yet by the same meanes they may defend murder, adultery, and what other sinne soeuer.

I I. Those which doe consult with Magicians, doe also worship the diuell: for they reuolt from God to the diuell, howsoeuer they plaster vp their impietie with vntempered mortar, that they seeke Gods helpe, though by the meanes of Magicians. 1. Sam. 28. 13. *The woman said to Saul, I saw Gods ascending from the earth.* Leuit. 20. 6. *If any turne after such as worke with spirits, and after Sooth-sayers, to goe a whooring after them, then will I set my face against that person, and will cut him off from among his people.* Esa. 8. 19, 20. *When they shall say to you, Enquire at them which haue a spirit of diuination, and at the Soothsayers, which whisper and murmur. Should not a people enquire at their God? from the liuing to the dead? to the law, and to the testimonie?*

The affirmative part.

Thou shalt worship God in spirit & truth Ioh. 4. 24. *God is a spirit, & they that worship him, must worship him in spirit and truth.* For so soone as any man beginneth to worship God after an

ouerthwart and vnlawfull manner, he then adoreth an idoll, how fouer hee seemeth to colour his impietie. *Paul* therefore, *Rom. 1. 23.* saith, that such as worshipped the creature, and turned the glory of the incorruptible God, to the similitude of a corruptible man, did forsake the Creator. *verf. 25.* and *1. Cor. 10. 20.* Those things which the Gentiles sacrifice, they sacrifice to diuells, and not vnto God.

To this part therefore appertaine such things, as respect the holy and solemne seruice of God.

I. The true and ordinary meanes of Gods worship; as calling vpon the name of the Lord by humble supplication, and heartie thankgiuing; and the ministry of the Word and Sacraments. *Act. 2. 41, 42.* They that gladly receiued his word, were baptized: and the same day there were added to the Church about three thousand soules. And they continued in the Apostles doctrine, & fellowship, & breaking of bread, and of prayers. *1. Tim. 2. 1.* I exhort you especially, that prayers and supplications be made for all men, for Kings, and all in authoritie. *Act. 20. 7.* The first day of the weeke, the Disciples beeing come together to breake bread, *Paul* preached vnto them, ready to depart on the morrow, and continued the preaching vnto midnight. *Tertul. Apolog. chap. 39.* We come into the assembly and congregation, that with our prayers, as with an armie, we might compass God. His kinde of violence offered to God, is acceptable to him. If any man so offend, that he must be suspended from the publike place of prayer, and holy meetings, all approved elders sit in iudgement, being advanced to this honour, and not by bribes, but by their good report, &c. read the rest. The like hath *Iust. Martyr* in his oration to the Emperour *Anton. Pius.*

II. An holy vse of the meanes. First, in the ministers, who ought to administer all things belonging to Gods worshippe, according to his word. *Matth. 28. 20.* Teaching them to obserue all things, which I haue commanded. *1. Cor. 11. 23.* I haue receiued of the Lord that, which also I haue deliuered. Secondly, in the rest of the assembly: whose duty is in praying vnto God, in hearing the word preached and read, and in receiuing the Sacraments, to be haue themselves outwardly; in modestie, and without offence. *1. Cor. 14. 40.* Let all things be done honestly, and by order; Inwardly; they must take heede, that their hearts be well prepared to serue God. *Eccles. 4. 17.* Take heede to both thy feete, when thou enrest into the house of God, &c. and chap. 5. 1. Be not rash with thy mouth, nor let thine heart be hasty to utter a thing before God. Mauing confidence of his mercy, together with a contrite and repentant heart for all their sinnes. *Heb. 4. 2.* The word that they heard profited not, because it was not mixed with faith in those that heard it. *Plal. 26. 6.* I will wash mine hands in innocencie, O Lord, and so compass thee alear.

III. The helps and furtherances of the

A true worship, are two; Vowes, and Fasting: and they are not to be taken, as the worship of God it selfe. For we may not obtrude any thing to God, as good seruice, and as though it did bind the conscience, except he haue ordained it for that end and purpose.

A vow in the New Testament, is a promise to God, with a full intent to obserue some corporall and externall duties, which a Christian hath on his owne accord, without iniunction, imposed vpon himselfe, that he may thereby the better be excited vnto repentance, meditation, sobrietie, abstinance, patience, and thankfulness towards God. *Gen. 28. 20.* Then *Iacob* vowed a vow, saying, If God will be with mee, and will keepe me in this journey, which I go, and will giue me bread to eat, and clothes to put on, so that I come againe to my fathers house in safetie: then shall the Lord be my God, and this stone which I haue set up as a pillar, shall be Gods house, and of all that thou shalt giue me, I will giue the tenth to thee.

In vowing, We haue these things to obserue: 1. We must not vow that which is vnlawfull. 2. We ought not to vow the performance of that, which is contrary to our vocation. 3. Vowes must be of that which we can doe. 4. They must be farre from so much as a conceit of merit, or worship of God. 5. We must so performe our vowes, as that they enroach not vpon the libertie of conscience which Christ hath giuen vs: and therefore looke how the probable causes thereof doe remaine, or are taken away, so accordingly stands our libertie in keeping a vow. *Deut. 23. 18.* Thou shalt neither bring the hire of a whoore, nor the price of a dogge, into the house of the Lord thy God, for any vow. *verf. 21.* When thou shalt vow a vow vnto the Lord thy God, thou shalt not be slacke to pay it: for the Lord thy God will surely require it of thee: but when thou abstainest from vowing, it shall be no sinne vnto thee, &c. *verf. 23.* *Plal. 66. 14.* I will pay my vowes which my lippes haue promised.

Fasting, is when a man perceiuing the want of some blessing, or suspecting and feeling some imminent calamity vpon himselfe, or other, abstaineth not onely from flesh for a season, but also from all delights and sustenance, that hee thereby may make a more diligent search in his owne sinnes, and offer most humble prayers vnto God, that hee would withhold that, which his anger threatened: or bestow vpon vs some such good thing as we want. *Math. 9. 15.* Can the children of the marriage chamber mourne, so long as the bridegroom is with them? *1. Cor. 7. 5.* Defraud not one another, except for a time, that ye may the better fast and pray. *Ioel 1. 12.* Wherefore euen now, saith the Lord, be ye turned vnto me, with all your heart, with fasting and prayer. *verf. 13.* Rent your hearts, and not your garments, and turne vnto the Lord your God: for he is gracious & mercifull, long suffering, & of great kindness, that he might repent him of this euil. *v. 15.*

Blow the trumpet in Sion, sanctifie a fast, call a solemne assembly. v. 16. Gather the people, sanctifie the congregation, gather the Elders, assemble the children, and those that sucke the breasts. Let the bridegrome go forth of his chamber, and the bride out of her bride chamber. ver. 17. Let the Priests the ministers of the Lord weepe betweene the porch and the altar, and let them say, Spare thy people O God, &c.

A fast is sometime private, sometimes publique. 2. Chron. 20. 3. *Iehosaphat feared, and set himselfe to secke the Lord, and proclaimed a fast throughout all Iudah. Hest. 4. 16. Fast ye for me, and neither eate nor drinke for the space of three daies and nights, I also and my maides will fast.*

A fast, is either for one day alone, or for many daies together. Each of them, is as occasion serueth, an abstinence from meat at dinner alone, or supper alone, or both dinner and supper. Iud. 20. 23. *The children of Israel had gone up and wept before the Lord unto the evening, &c. Dan. 10. 3. I Daniel was in beanieesse for three weekes of daies, I eate no pleasant bread, neither came flesh nor wine in my mouth, &c.*

IV. Leagues of amity among such as truly feare God according to his word, are lawfull: as contracts in matrimony, league in war, especially if the warre be lawfull, and without confidence in the power of man. 2. Chr. 19. 2. Mal. 2. 11.

To these may be added, that covenant which the magistrate & people make among themselves, and with God; for the preferuation of Christian religion. 2. Chr. 15. 12. *And they made a covenant to secke the Lord God of their fathers with all their heart, & with all their soule, &c. v. 14. And they swore unto the Lord with a loud voice, and with shouting, and with trumpets, and with cornets.*

CHAP. XXII.

Of the third Commandement.

THE third commandement concerneth the glorifying of GOD in the affaires of our life, out of the solemne seruice of God.

Thou shalt not take the name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse that taketh his name in vaine.

The Resolution.

Name] This word properly signifieth Gods title: here figuratiuely it is vsed for any thing, whereby God may be knowne, as men are by their names: so it is vsed for his word, workes, iudgements. Act. 9. 15. *He is an elect vessel, to convey my name among the Gentiles.* Psal. 8. 1. *O Lord our GOD, how great is thy name through all the world! which setteth thy glory above the heauens.*

Take] That is, vsurpe: this word is translated from precious things, which may not be touched without licence. And in truth, men, which are no better then wormes creeping on the earth, are vtterly vnworthy to take, or as I

A may say, touch the sacred name of God with minde, or mouth: neuertheless God of his infinite kindnesse permitteth vs so to doe.

In vaine] Namey, for no cause, no matter, and vpon each light and fond occasion.

For] The reason of this commandement is taken from the penaltie annexed. He that abuseth Gods name, is guilty of sinne before Gods iudgement seate: and therefore is most miserable. Psal. 32. 1, 2. *Blessed is the man whose iniquitie is forgiven, and whose sinne is covered: blessed is the man to whom God imputeth not sinne.*

Guiltlesse] That is, he shall not be vnpunished.

The negative part.

Thou shalt not become God of that honour that is due vnto him.

Here is included each seuerall abuse of any thing, that is vsed in the course of our liues, out of the solemne seruice of God.

I. Periury, when a man performeth not that, which as he meant in his heart, he swore to doe. Math. 5. 33. *Thou shalt not forswear thy selfe, but performe thine oath to the Lord.*

Periury containeth in it foure capitall sins, 1. Lying. 2. False inuocation on Gods name, because a forswearer calleth on God to confirme a lie. 3. Contempt of Gods threatnings, that he will most grievously punish periury. 4. A lie in his covenant with God: for the forswearer bindeth himselfe to God, and lyeth vnto God.

II. To sweare that which is false. This is to make God like to the diuell. Ioh. 8. 44. *Ye are of your father the diuell, & when he speaketh a lie, he speaketh of himselfe, because he is a liar, & the father of lies.* Zach. 5. 4. *It shall enter into the house of him, that sweareth falsely by my name.*

III. To sweare in common talke. Math. 5. 37. *Let your communication be yea, yea, and nay, nay: for whatsoeuer is more then these, commeth of euill.*

IV. To sweare by that which is no God. Mat. 5. 34, 35. *But I say vnto you, Sware not at all, neither by heauen, for it is Gods throne: neither by the earth, for it is his footstool, neither by Hierusalem, for it is the citie of the great king.* 1. King. 19. 2. *Iesabel sent a messenger to Elias, saying, Thus doe the Gods, and so let them deale with me, if I by to morrow this time, make not thy life, as is the life of euery one of them.* Ier. 12. 16. *They taught my people to sweare by Baal.* Ier. 5. 7. *Thy somnes for sake me, and sweare by them which are no Gods.*

This place condemmeth that vsuall swearing by the masse, faith, and such like. Math. 23. 22. *He that sweareth by heauen, sweareth by Gods throne, and him that sitteth thereon.*

But for a man to sweare by Christs death, wounds, blood, and other parts of his, is most horrible: and is as much, as to crucifie Christ againe with the Iewes, or account Christs members, as God himselfe.

V. Blasphemie, which is a reproch against

God; and the least speech that sauoureth of contempt to his maiesty. *Leu. 24. 15, 16. Who soeuer curseth his God, shall beare his finnes. And he that blasphemeth the name of the Lord, shall be put to death. 2. King. 19. 10. So shall ye say to the king of Iudab: let not thy God deceiue thee, in whom thou trustest, saying, Ierusalem shall not be giuen into the hand of the king of Assur. Aiaz in the Tragedy, hath this blasphemous speech, that euery coward may ouercome, if he haue God on his side: as for him, he can get the victory without Gods assistance. That sly taunt of the Pope is likewise blasphemous, wherein he calleth himselfe the seruant of Gods seruants: when as in truth, he maketh himselfe Lord of Lords, and God subiect to his vaine fantasie.*

V I. Cursing our enemies: as, goe with a vengeance: or, the diuell goe with thee. Or, our felues; as, I would I might neuer stirre: or, as God shall iudge my soule, &c. To this place wee may referre the execrations of *Iob 3. Ier. 15.*

V I I. To vse the name of God carelessly in our common talke: as, when wee say, good God how slow art thou! good Lord where hast thou bin! O Iesus! or Iesus God! &c. *Phil. 2. 10. At the name of Iesus, shall euery knee bow, of things in heauen things in earth, and things vnder the earth. E. say 45. 23. Euery knee shall bow vnto mee, and euery tongue shall sweare by me.*

V I I I. Abusing Gods creatures: as, when we either deride the workmanship of God, or the manner of working: againe, when we debase the excellency of the worke, obscure Gods good gifts in our brother, or discomend such meats as God hath sent vs to eate: finally, when as we in the vse and contemplation of any of Gods creatures, giue not him the due praise and glory. *1. Cor. 10. 31. Whether ye eate or drinke, or whatsoever ye doe els, see that ye doe all to the glory of God. Palm. 19. 1. The heauens declare the glory of God, and the firmament sheweth his handy worke.*

I X. Lots, as when we search what must be (as they say) our fortune by dice, bones, books, or such like. For we are not to vse lots, but with great reuerence: in that the disposition of them immediately cometh from the Lord, and their proper vse is to decide great controuerfies. *Prou. 16. 33. The lot is cast into the lappe, but the whole disposition thereof is in the Lord. Pro. 18. 18. The Lot cansteth contentions to cease, and maketh a partition among the mighty. For this cause the land of Canaan was diuided by lots. Josh. 14. & 15. chapters. By which also both the high Priests, and the Kings were elected: as Saul, 1. Sam. 10. and Matthias into the place of Iudas Iscariot. Act. 1. 26.*

X. Superstition, which is an opinion conceived of the works of Gods providence: the reason whereof, can neither be drawne out of the word of God, nor the whole course of nature. As for example: that it is vnluckie for

A one in the morning to put on his shooe awry, or to put the left shooe on the right foote: to sneeze in drawing on his shooes; to haue salt fall toward him; to haue an hare crosse him; to bleede some few drops of blood; to burne on the right eare. Again, that it is contrarily good lucke, to finde olde yron, to haue drinke spilled on him, for the left eare to burne, to pare our nailes on some day of the weeke, to dreame of some certaine things. The like superstition, is to surmise that beasts may be tamed by verses, prayers, or the like; That the repetition of the Creede, or the Lords prayer, can infuse into hearbs a faculty of healing diseases. *Dent. 18. 11. Here also is Palmestry condemned, when by the inspection of the hand, our fortune is fore-told.*

B These and such like, albeit they haue true euents, yet are we not to giue credence vnto them: for God permitteth them to haue such successe, that they which see and heare such things, may be tried, and it may appeare what confidence they haue in God, *Dent. 13.*

X I. Astrologie, whether it be in casting of natiuities, or making Prognostications. This counterfeited arte is nothing els, but a meere abuse of the heauens, and of the stars. **1.** The twelue houses, which are the ground of all figures, are made of the fained signes of a supposed Zodiacke, in the highest sphere commonly called the first Mooneable: and therefore to these houses, a man cannot truly ascribe any influence or vertue. **2.** This arte ariseth not from experience; because the same position of all starres neuer happeneth twice: and if it did, yet could there not be any obseruation made from thence, because the efficacy and influences of the starres is confusedly mixed both in the ayre and in the earth, as if all hearbs wer mingled together in one vessel. **3.** This arte withdraweth mens mindes from the contemplation of Gods providence, when as they heare, that all things fall out by the motion, and position of the starres. **4.** Starres were not ordained to fore-tell things to come, but to distinguish dayes, moneths, and years. *Gen. 1. 14. Let their be lights in the firmament of the heauen, to separate the day from the night: and let them be for signes, and for seasons, and for dates, and for years. 5. E. 47. 11. Thou art wearied in the multitude of thy counsels: let now the Astrologers, the star-gazers, & Prognosticators stand vp & saue thee fro these things, that shall come vpon thee. verse 14. Behold they shall be as stubble: the fire shall burne them, &c. Dan. 2. 2. The King commanded to call the Incanters, Astrologers, Sorcerers, and Chaldeans, to shew the King his dreame. Act. 19. 19. Many of them which used curious arts, brought their books, and burned them before all men. 6. Astrological predictions are conuenient about such things, which either simply depend on the meere will and dispensation of God, and not on the heauens: or else such, as depending vpon mans free-will, are altogether contingent:*

and therefore can neither be fore-seene, nor fore-told. 7. It is impossible by the bare knowledge of such a cause, as is both common to many, and far distant from such things as it worketh in, precisely to set downe particular effects: but the stars are common causes of those which are done vpon earth, and also farre remote: and therefore a man can no more surely foretell what shall ensue by the contemplation of the starres, then hee which seeth an hen sitting, can tell what kinde of chicken shall be in euery egge.

Quest. Haue then the starres no force in inferior things?

Answer. Yes vndoubtedly, the starres haue a very great force, yet such as manifesteth it selfe only in that operation which it hath in the foure principal qualities of natural things namely, in heate, colde, moysture, and drie-nesse; and therefore in altering the state, and disposition of the ayre, and in diuersly affecting compound bodies, the starres haue no small effect. But they are so farre from enforcing the will to doe any thing, that they cannot so much as giue vnto it the least inclination. Now to define how great force the stars haue, it is beyond any mans reach. For albeit, the effects of the Sunne, in the constitution of the foure parts of the yeare, are apparent to all, & the operation of the Moone not very obscure; yet the force and nature both of planets and fixed starres, which are to vs innumerable, are not so manifest. Therefore seeing man knoweth onely some starres, and their only operation, and not all with their forces, it cannot be, that he should certainly fore-tell future things, although they did depend on the starres. For what if the position of such and such certaine stars, doe demonstrate such an effect to ensue? may not the aspects of such as thou yet knowest not, hinder that, and produce the contrary?

Question. Is then the vse of Astrologie vtterly impious?

Answer. That part of Astrologie, which concerneth the alteration of the ayre, is almost all both false and friuolous; and therefore in a manner all predictions grounded vpon that doctrine are mere toyes, by which the silly and ignorant people are notably deluded. As for that other part of Astrologie, concerning Natiuities, reuolutions, progressions, and directions of Natiuities, as also that which concerneth election of times, and the finding againe of things lost, it is very wicked; and it is probable, that it is of the same brood with impicite and close Magique. My reasons are these: I. The word of God reckoning Astrologers amongst Magitians, adiudgeth them both to one and the same punishment. II. But the Astrologer saith, hee fore-telleth many things, which, as he said, come to passe: be it so: but how, I demand? and by what meanes? He saith by Art: but that I deny. For the precepts of his Art will appeare to such as reade

A. them not with a preiudicate affection, very ridiculous. Whence then, I pray you, doth this curious dininer fore-shew the truth, but by an inward and secret instinct from the diuell? This is *August.* opinion, in his 5. booke, and 7. chap. of the City of God *If we weigh all those things, saith he, we wil not without cause beleue, that Astrologers, when they do wonderfully declare many truths, worke by some secret instinct of euill spirits, which desire to fill mens braines with erroneous and dangerous opinions of starrie destinies, and not by any Art, deriued from the inspection and consideration of the Horoscope, which indeed is none.*

XII. Popish consecration of water and salt, to restore the minde vnto health, and to chase away diuels. The reformed *Misful*, pag 96.

XIII. To make iests of the Scripture phrased. *Esay 66.2. I will looke euent to him that is poore, and of a contrite spirit, & which trembleth at my words.* Wee haue an example of such scoffing in the Tripart. hist. chapter 29. booke 6. *The heathen did grievously oppresse the Christians: and inflicted sometimes vpon their bodies corporall punishments. The which when the Christians signified vnto the Emperour, he disdained to assist them, and sent them away with this scesse: You are to suffer iniuries patiently, for so ye are commanded of your God.*

XIV. Lightly to passe ouer Gods iudgements, which are seene in the world. *Mat. 26. 34. Verily, verily, I say vnto thee, this night before the cocke crow, thou shalt deny me thrice, v. 35 Peter said vnto him, Though I should dye with thee, I will not deny thee. Luk. 13. 1, 2, 3. There was a certaine man present at the same season, that shewed him of the Galileans, whose blood Pilat had mingled with their owne sacrifices. And Iesus answered, and said vnto them: Suppose ye that these Galileans were greater sinners, then all the other Galileans, because they haue suffered such things? I tell you nay: but except ye amend your liues, ye shall likewise perish.*

XV. A dissolute conuersation. *Mat. 5. 16. Let your light so shine before men, that they seeing your good works, may glorifie your Father which is in heauen. 2. Sam. 12. 14. Because that by this deepe, thou hast made the enemies of the Lord to blaspheme, the child that is borne vnto thee, shall surely dye.*

The affirmative part.

In all things giue God his due glory. 1. Cor. 10.

31. To this appertaine:

I. Zeale of Gods glory about all things in the world besides. *Numb. 25. 8. When Phineas the sonne of Eleazer saw it, he followed the man of Israel into his tent: and thrust them both through to wit, both the man of Israel, and the woman through her belly. Psal. 69. 9. The zeale of thine house hath eaten me vp, and the reproaches of the scornfull haue fallen vpon me.*

II. To vse Gods titles onely in serious affaires, and that with all reuerence. *Deuter. 32. 58. If thou wilt not keep and do all the words of this law (that are written in this booke) and feare*

this glorious and fearefull name, *THE LORD THE GOD.* *Romanes 9. 5. Of whom are the fathers, and of whom, concerning the flesh, Christ came, who is God over all, blessed for ever, Amen.*

III. An holy commemoration of the creature, whereby wee, in the contemplation and admiration of the dignity and excellency thereof, yeeld an approbation when wee name it, & celebrate the praise of God, brightly shining in the same. *Psal. 64. 9, 10. And all men shall see it, and declare the worke of God, and they shall understand what he hath wrought: but the righteous shall be glad in the Lord, and trust in him: and all that are upright of heart, shall reioyce.* *Luk. 2. 18, 19. And all they that heard it, wondered at the things that were told them of the shepheards: but Mary kept all these things, and pondered them in her heart.* *Ier. 5. 22. Feare ye not me, saith the Lord: or will ye not be afraid at my presence, which have placed the fends for the bounds of the sea, by the perpetuall decree, that it cannot passe it? and though the waves thereof rage, yet can they not preuaile, though they roare, yet can they not passe ouer it.*

IV. An oath, in which we must regard : 1. How an oath is to be taken. 2. How it is to be performed. In taking an oath, foure circumstances must be obserued.

I. The matter or parts of an oath: the parts are in number foure. 1. Confirmation of a truth. 2. Inuocation of God alone as a witness of the truth, and a reuenger of a lye. 3. Confession, that God is a reuenger of perjury when he is brought in as a false witness. 4. A binding ouer vnto punishment if wee vse deceit.

II. The forme. We must sweare, 1. truly, lest we forswear. 2. Iustly, lest we sweare to that which is wicked. 3. In iudgement, lest we sweare rashly, or for a trifle. *Ier. 4. 2. Thou shalt sweare, the Lord lieth, in truth, in iudgement, and righteousness.* *Esa. 48. 1. Which sweare by the name of the Lord, and make mention of the God of Israel, but not in truth nor in righteousness, &c.* Therefore the oath of drunken, furious, and frauticke men, also oathes of children, they doe not impose an obseruation of them, but by law are no oathes.

III. The end, namely, to confirme some necessary truth in question. *Heb. 6. 16. Men sweare by him that is greater then themselves: & an oath for confirmation, is among them an end of all strife.* I call that a necessary truth, when some doubt, which must necessarily be decided; can none other way be determined, then by an oath: as when Gods glory, our neighbours safety and credit; a mans own necessity and faithfulness is in question. *Rom. 1. 9. God is my witness (whom I serue in my spirit in the Gospel of his Son) that without ceasing I make mention of you.* *2. Cor. 1. 23. I call God for a record vnto my soule, that to spare you, I came not as yet vnto Corinth.* **IV.** The diuers kinds or sorts of oathes. An oath is publike or priuate.

Publike, when the Magistrate, without any perill to him that sweareth, doth vpon iust cause exact a testimony vnder the reuerence of an oath.

A priuate oath is, which two or more take priuately. This, so that it be sparingly and warily vsed, is lawfull. For if in serious affaires, and matter of great importance, it be lawfull in priuate to admit God as a Iudge, why should he not as well bee called to witnesse? Againe, the examples of holy men shew the practise of priuate oathes, as not vnlawful. *Iacob and Laban* confirmed their covenant one with another by oath; the like did *Booz* in his contract with *Ruth*.

To this place may be added an *afferation*, the which albeit it be like an oath, yet indeed is none, and it is nothing els but an earnest assertion of our meaning, the name of a creature being sometime vsed. Such was Christs assertion, *Verily, verily, I say vnto you.* And Pauls, *I call God to record in my spirit.* Where is both an oath and afferation. *1. Cor. 15. 21. By our reioycing which I haue in Iesum Christ, I die daily.* *1. Sam. 20. 3. Indeed, as the Lord lieth, & as thy soule lieth, there is but a step between me and death.* And surely, in such a kinde of afferation there is great equity: for albeit it be vnlawfull to sweare by creatures, lest Gods honour and power should bee attributed vnto them: yet thus farre may we vse them in an oath, as to make them pledges, and as it were cognifances of Gods glory.

The performance of an oath, is on this manner: If the oath made, be of a lawfull thing, it must be performed, bee it of much difficultie, great dammage, or extorted by force of him that made it. *Psal. 15. 4. He that sweareth to his hinderance, and changeth not, he shall dwell in Gods tabernacle.* Yet may the Magistrate, as it shall seeme right and conuenient, either annihilate or moderate such oathes.

Contrarily, if a man sweare to performe things vnlawfull, & that by ignorance, error, or infirmity, or any other way, his oath is to be recalled. For we may not adde sinne vnto sinne. *1. Sam. 25. 21. And Dauid said, I indeede I haue kept al in vaine, that this fellow had in the wilderness, &c. verse 22. So and more also doe God vnto the enemies of Dauid: for surely? will not leaue off al that he hath, by the dawning of the day, any that pisseth against the wall.* *v. 33. Dauid said, Blessed be thy counsell, & blessed be thou, which hast kept me this day from comming to shed blood, and that mine hand hath not saued me.* *2. Sam. 19. 23. Dauid promisseth that Shimei should not die: but 1. Kin. 28. 9. Dauid saith to Salomon, Though I sweare so, yet thou shalt not count him innocent, but cause his boarehead to goe downe to the graue with blood.*

V. Sanctification of Gods creatures and ordinances, the which is a separation of them to an holy vse. Thus ought we to sanctifie our meates and drinkes, the works of our calling, and marriage bed.

The meanes of this sanctification are two: Gods word, and prayer. 1. Tim. 4. 4. *All which God hath created is good, and nothing must be rejected, if it be received with thanksgiving: for it is sanctified by the word and prayer.*

By the word we are instructed; first, whether God alloweth the use of such things, or not: secondly, we learne after what holy manner, in what place, at what time, with what affection, and to what end we must use them, Heb. 11. 6. *Without faith it is impossible to please God.* Psalme 116. 24. *Thy testimonies are my delight, they are my counsellors.* Ioh. 22. 19, 20. 1. Sam. 15. 23.

Prayer, which sanctifieth, is petition and thanksgiving.

By petition, we obtaine of Gods maiesty, assistance by his grace, to make an holy use of his creatures, and ordinances. Coloss. 3. 17. *Whatsoever ye shall doe in word or deede, do all in the name of the Lord Iesus, giving thanks to God even the Father by him.* 1. Samuel 17. 45. *Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of Hosts, the God of the Host of Israel, whom thou hast railed upon.* Mich. 4. 5. *We must walk in the name of the Lord our God, for ever and ever.* Here may we obserue prayer made vpon particular occasion. 1. For a prosperous journey. Act. 21. 5. *When the dayes were ended, we departed, and went our way, and they all accompanied vs with their wives and children, even out of the city: and we kneeling downe on the shore, prayed,* &c. 2. For a blessing vpon meats at the table. Ioh. 6. 11. *Then Iesus tooke the bread, and when he had giuen thanks, he gaue it to his Disciples, & his Disciples to them that were set downe: and likewise of the fishes as much as they would.* Act. 27. 35. *He tooke bread and gaue thanks to God in presence of them all, and brake it, and began to eate.* 3. For issue in childe-birth. This did Anna. 1. Sam. 1. 12. And Zachary, Luk. 1. 13. 4. For good successe in busines, Gen. 24. 12. *Abrahams seruant prayed.*

Thanksgiving is the magnifying of Gods name, even the Father through Christ, for his grace, aide, and blessing in the lawfull use of the creatures. Phil. 4. 6. *In all things let your requests be shewed vnto God in prayer, and supplication, and giuing of thanks.* 1. Thess. 5. 18. *In all things giue thanks: for this is the Will of God, in Christ toward you.* This we may reade vsed. 1. after meate, Deut. 8. 10. *When thou hast eaten and filled thy selfe, thou shalt blesse the Lord thy God, for the good land which he hath giue thee.* 2. After the losse of outward wealth. Iob 1. 21. *And Iob said, Naked came I out of my mothers wombe, and naked shall I retorne againe: the Lord hath giuen, & the Lord hath taken away, blessed be the name of the Lord for euermore.* 3. For deliverance out of seruitude. Exod. 18. 10. *Iethro said, Blessed be the Lord, who hath deliuered you out of the hands of the Egyptians, and out of the hand of Pharaoh, who also hath deliuered the*

A people from vnder the hand of the Egyptians. 4. For children. Gen. 29. 35. *She conceived again, and bare a son, saying, now I will praise the Lord, therefore she called his name Iudah.* 5. For victory. 2. Sam. 22. 1. *And David spake the words of this song vnto the Lord, what time the Lord had deliuered him out of the hands of all his enemies, and out of the hand of Saul, and saide, The Lord is my rocke, and my fortresse, &c.* 6. For good successe in domestick affaires, *Abrahams seruant.* Gen. 24. 48. *blessed the Lord of his master Abraham.*

CHAP. XXIII.

Of the fourth Commandement.

THe fourth Commandement concerneth the Sabbath, namely, that holy time consecrated to the worship and glorifying of God. The words are these:

Remember the Sabbath day to keepe it holy: sixe daies shalt thou labour, and doe all thy worke: but the seauenth day is the Sabbath of the Lord thy God, in it thou shalt doe no manner of worke: thou, nor thy sonne, nor thy daughter, thy man seruant, nor thy maide, nor thy beast, nor thy stranger that is within thy gates. For in sixe daies the Lord made the heauen and the earth, the sea, and all that in them is, and rested the seauenth day: therefore the Lord blessed the seauenth day, and hallowed it.

The Resolution.

Remember] This clause doth insinuate, that in times past there was great neglect in the obseruation of the Sabbath: and would that all degrees and conditions of men should prepare themselves to sanctifie the same: especially those that be gouernours of families, incorporations and cities, to whom this commandement is directed.

To keepe it holy, or, to sanctifie it] To sanctifie, is to seuer a thing from common use, and to consecrate the same to the seruice of God. Here are described the two parts of this commandement: the first whereof, is rest from labour: the second, sanctification of that rest.

Sixe daies] These words containe a close answer to this obiection. It is much to cease from our callings one whole day. The answer (together with a first reason to inforce the sanctification of the Sabbath) is in these words, which is taken from the greater to the lesse: *If I permit thee to follow thy calling, sixe whole daies, thou maiest well, and must leaue one onely to serue me.*

But the first is true. Therefore the second.

The first proposition is wanting: the second, or assumption of these words; *Sixe daies, &c.* The conclusion is the commandement it selfe.

Here may wee see, that God hath giuen vs free liberty to worke all the sixe daies. The which freedom no man can annihilate. Neuertheles, vpon extraordinary occasions, the Church of God is permitted to separate one

day or more of the fixe, as neede is, either to fasting, or for a solemne day of reioycing for some benefit receiued, *Ioe. 2. 15.*

The seauenth day] The second reason of this commandment is taken from the end thereof.

If the Sabbath were consecrated to God and his seruice; we must that day abstaine from our labours.

But it was consecrated to God and his seruice:

The assumption is in these words, (*the seauenth day, &c.*) where we must note, that God alone hath this priuiledge, to haue a Sabbath consecrated vnto him: and therefore all holy daies dedicated to whatsoeuer either Angell or Saint, are vnlawful: howfoeuer the Church of Rome haue imposed the obseruation of them vpon many people.

In it thou shalt doe] This is the conclusion of the second reason, illustrated by a distribution from the causes. *Thou, thy son, thy daughter, thy seruant, thy cattell, thy stranger, shall cease that day from your labours.*

Any worke] That is, any ordinary worke of your callings, and such as may be done the day before, or left well vndone till the day after. Yet for all this, we are not forbidden to performe such works euen on this day, as are both holy, and of present necessity.

Such are those workes, which doe vpon that day preferue and maintaine the seruice and glory of God, as I. A Sabbath dayes iourney. *Actes 1. 12. Which is nere to Hierusalem, containing a Sabbath dayes iourney.* II. The killing and dresling of sacrificed beasts in the time of the Law. *Math. 12. 5. Haue ye not read in the law, how that on the Sabbath daies the Priests in the Temple breake the Sabbath, and are blamelesse?* III. Iourneyes vnto the Prophets, & places appointed vnto the worship of God. *2. Kin. 4. 23. He said, why wilt thou go vnto him this day? it is neither new Moone nor Sabbath day.* *Plal. 84. 7. They goe for strength, to strength, till euery one appeare before God in Zion.*

Such also are the workes of mercy, whereby the safety of life or goods is procured: as that which *Paul* did. *Act. 20. 9. As Paul was long preaching, Eutychus ouercome with sleepe, fell downe from the third loft, & was taken vp dead: But Paul went downe and laid himselfe vpon him, & embraced him, saying, Trouble not your selues: for his life is in him.* *v. 12. And they brought the boy aliue, and they were not a little comforted.* II. To help a beast out of a pit. *Luk. 14. 5. Which of you shal haue an oxe, on an asse fallen into a pit, & will not straightway pull him out of the Sabbath day?* III. Prouision of meate and drinke. *Math. 12. 1. Iesus went through the corne on the Sabbath day, and his Disciples were an hungred, and began to plucke the eares of corne, and to eate.* In prouision we must take heede that our cookes, and household seruants breake not the Sabbath. The reason of this is framed from the lesse to the greater, out of that place. 2.

A Sam. 23. 15. Dauid longed, and said, Oh that one would giue me to drink of the water of the well of Beth-lehem, which is by the gate. verie 16. Then the three mighties brake into the host of the Philistims, & drew water out of the well of Beth-lehem that was by the gate, and tooke and brought it to Dauid, who would not drinke thereof, but powred it for an offering vnto the Lord. ver. 17. And said, O Lord, be it far from me that I should do this: is not this the blood of the men that went in jeopardy of their liues? therefore would he not drinke. The reason standeth thus, If *Dauid* would not haue his seruants aduenture their corporall liues for his prouision, nor drinke the water when they had provided it, much lesse ought we for our meates to aduenture the soules of our seruants. IV. Watering of cattell. *Luk. 13. 15. The Lord answered and said, thou Hypocrite, wilt not any of you on the Sabbath daies loose his oxe or asse out of the stable, and bring him to the water? Vpon the like present and holy necessity, Physitians, vpon the Sabbath day, may take a iourney to visit the diseased. Marriers their voyage, Shepheards may tend their flocke, and Midwiues may helpe women with childe. Mark. 2. 27. The Sabbath was made for man, and not man for the Sabbath.*

Within thy gates] This word gate, signifieth by a figure iurisdiction and authority. *Math. 16. 18. The gates of hell shall not ouercome it.* Let this be a looking glasse, wherein all inholders, and entertainers of strangers may looke into themselves, and behold what is their duty.

For in fixe daies] The third reason of this commandment from the like example.

That which I did, thou also must doe.

But I rested the seauenth day, and halloved it.

Therefore thou must doe the like.

God sanctified the Sabbath, when hee did consecrate it to his seruice; men sanctifie it, when they do worship God in it. In this place wee are to consider the Sabbath, how farre forth it is ceremoniall, and how farre forth Morall.

The Sabbath is ceremoniall, in respect of the strict obseruation thereof, which was a type of the internall sanctification of the people of God, and that is, as it were, a continuall resting from the worke of sinne. *Exod. 31. 13. Speake thou also vnto the children of Israel, and say, Notwithstanding keepe ye my Sabbath: for it is a signe between me and you in your generations, that ye may know that I the Lord do sanctifie you.* The same is recorded, *Ezech. 20. 12.*

It signified also that blessed rest of the faithfull, in the kingdome of heauen. *Elay 66. 23. From moneth to moneth, and from Sabbath to Sabbath, shall all flesh come to worship before me, saith the Lord.* *Heb. 4. 8, 9, 10. If Iesus had giuen them a rest, &c.*

The Sabbath is likewise ceremoniall, in that it was obserued the seauenth day after the creation of the world, & was then solemnized with such ceremonies. *Num. 28. 9. But on the Sabbath day ye shall offer two lambs of a yeare old,*

Without spot, and two tenth deales of fine flour for a meate offering mingled with oyle, and the drinke offering thereof, v. 10. This is the burnt offering of every Sabbath, beside the continuall burnt offering and drinke offering thereof.

But now in the light of the Gospell, and the Churches professing the same, the ceremony of the Sabbath is ceased. Col. 2. 16. *Let no man condemne you in meat and drinke, or in respect of an holy day, or of the new Moone, or of the Sabbath, v. 17. Which are but shadowes of things to come, but the body is Christ.* The obseruation of the Sabbath was translated by the Apostles from the seventh day, to the day following, Act. 20. 7. *The first day of the week, the Disciples being come together to breake bread, Paul preached to them, 1. Cor. 16. 1, 2. Concerning the gathering for the Saints, as I haue ordained in the Churches of Galatia, so doe ye also; every first day of the weeke, let every one of you put aside by himselfe, and lay up as God hath prospered him, that when there be our gatherings when I come. This day, by reason that our Saviour did vpon it rise againe, is called the Lords day, Reu. 1. 10. I was rauished in the spirit on the Lords day.*

The obseruation of the Sabbath thus constituted by the Apostles, was neuertheless neglected of those Churches, which succeeded them, but after was reuiued & established by Christian Emperours, as a day most apt to celebrate the memory of the creation, of the world, and to the serious meditation of the redemption of mankind, Leo and Anton, Edict. of Holy dayes.

The obseruation of the Sabbath, is morall, in as much as it is a certain seventh day, which preserveth and conferueth the ministry of the word, & the solemn worship of God, especially in the assemblies of the Church. And in this respect we are vpon this day, as well enioyned a rest from our vocations, as the Iews were. Esa. 58. 13: *If thou turne away thy foot from the Sabbath from doing thy will on mine holy day: and call my Sabbath a delight, to consecrate it, as glorious to the Lord, and shalt honour him, not doing thine owne waies, &c.*

Finally, it is morall, in that it freeth seruants and cattell from their labours, which on other daies doe seruice to their owners.

The affirmatiue part.

Kepe holy the Sabbath day. This we doe, if we cease from the workes of sinne, and of our ordinary calling; performing those spirituall workes which wee are commanded in the second and third commandments.

I. To arise early in the morning, that so we may prepare our selues to the better sanctifying of the Sabbath ensuing. This preparation consisteth in private prayers, and taking account of our seuerall finnes. Mar. 1. 35. *In the morning very early before day, Iesus arose and went into a solitary place, and there prayed. The day following was the Sabbath, when he preached*

in thy Synagogues. 39. Exod. 32. 5, 6. Aaron proclaimed, saying, To morrow shall be the holy day of the Lord: so they rose up the next day early in the morning. Ecclesiastes 4. ver. last. Take heed to thy feet when thou entrest into the house of God.

II. To be present at publike assemblies, at ordinary houres, there to heare recurrently and attentively the word preached and read, to receive the Sacraments, and publicly with the congregation, call vpon and celebrate the name of the Lord. 1. Tim. 2. 1, 2, 3. Act. 20. 7. 2. King. 4. 22, 23. Act. 13. 14, 15. *When they departed from Perga, they came to Antiochia, a city of Pisidia, and went into the Synagogue in the Sabbath day, and sat downe. And after the lecture of the law and Prophets, the Rulers of the Synagogue sent vnto them, saying, Ye men and brethren, if ye haue any word of exhortation for the people, say on.*

III. When publike meetings are dissolued, to spend the rest of the Sabbath in the meditation of Gods word, and his creatures, Psalm. 92. from the beginning to the ending. Act. 17. 11. *These were also more able men then they which were at Thessalonica, which receiued the word with all readiness, & searched the Scriptures daily, whether those things were so. Wee must also exercise then the workes of charity, as to visite the sicke, giue almes to the needy, admonish such as fall, reconcile such as are at iarre & discord among themselves, &c. Nche. 8. 12. Then all the people went to eat & to drinke, and to send away part, and to make great ioy.*

The negatiue part.

Pollute not the Sabbath of the Lord.

This is a grieuous sinne. Math. 24. 20. *Pray that your flight be not in winter, nor on the Sabbath day. Lam. 1. 7. The aduersaries saw her, and did mocke at her Sabbaths, Leuit. 19. 30. Ye shall keepe my Sabbaths, and reuerence my sanctuary, I am the Lord. In this part are these things forbidden.*

I. The workes of our calling, wherein if we doe ought, it must be altogether in regard of charity, and not in regard of our owne priuate commoditie.

II. Vnnecessary iourneys. Exod. 16. 29. *Tarry every man in his place, let no man go out of his place the seventh day.* By this reason, the master of the family must that day remaine at home, to sanctifie the Sabbath with his household.

III. Faies vpon the Sabbath day. Nehem. 13. 19. *When the gates of Ierusalem began to be darke before the Sabbath, I commanded to shut the gates, and charged that they should not be opened till after the Sabbath, and some of my seruants set I at the gate, that there should no burthen be brought in on the Sabbath day: read ver. 15, 16, 17, 18.*

IV. All kinde of husbandry, as plowing, sowing, reaping, mowing, bringing home haruest,

haruest, and other the like. *Exod. 34. 21. In the seauenth day shalt thou rest, both in earing time, and in haruest shalt thou rest.*

V. To vse iests, sports, banquetting, or any other thing whatsoever, which is a means to hinder or withdraw the mind from that serious attention, which ought to be in Gods seruice: for if the workes of our calling must not be exercised, much lesse these, whereby the minde is as well distracted from Gods seruice, as by the greatest labour.

VI. An externall obseruation of the Sabbath, without the inward power of godlinesse. *Esa. 1. 14. 15. My soule hateth your new Moones, and your appointed feasts, they are a burthen vnto me, I am wearie to beare them: and when you shall stretch forth your hands, I will hide mine eyes from you, and though you make many prayers, I will not heare: for your hands are full of blood. 2. Tim. 3. 5. Which haue a shew of godlines, but deny the force thereof: such therefore auoid.*

VII. The manifest prophaneation of the Sabbath, in pampering the belly, surfetting, adultery, and other like prophaneities; which is nothing else, but to celebrate a Sabbath to the diuell, and not to God.

CHAP. XXIV.

Of the fifth Commandement.

Hitherto wee haue spoken of the Commandements of the first Table: now followeth the 2. Table, which concerneth the loue of our neighbour. *Rom. 13. 9. Thou shalt not commit adulterie, thou shalt not kill, thou shalt not steale, thou shalt not beare false witness, thou shalt not couet: and if there be any other Commandement, it is briefly comprehended in this saying, namely, thou shalt loue thy neighbour as thy selfe.*

Our neighbour is euery one, which is of our owne flesh. *Esa. 58. 7. When thou seest the naked, couer him, and hide not thy selfe from thine owne flesh.*

The maner of louing, is so to loue our neighbour as our selues, to wit, truly and sincerely; when as contrarily, the true maner of louing God, is to loue God without measure.

The second Table containeth sixe commandements: whereof the first, and in the order of the ten Commandements, the fift, concerneth the preferuation of the dignitie and excellencie of our neighbour.

The words are these:

Honour thy father and thy mother, that they may prolong thy daies in the Land, which the Lord thy God giueth thee.

The Resolution.

Honour] This Word, by a figure, signifieth all that duty, whereby our neighbours dignitie is preferred, but especially our Superiours. This dignitie proceedeth of this, that euery man beareth in him some part of the image of God, if we respect the outward order and

A decency, which is obserued in the Church and common-wealth. In the Magistrate there is a certaine image of the power and glory of God. *Dan. 2. 37. O King, thou art a King of kings, for the God of heauen hath giuen thee a kingdom, power, and strength, and glorie.* Hence it is, that Magistrates are called Gods. *Plal. 82. 1.* In an old man is the similitude of the eternitie of God: in a father, the likenesse of his fatherhood. *Math. 23. 9. And call no man your Father vpon the earth: for there is but one, your Father which is in heauen.* In the man is the image of Gods providence and authority. *1. Cor. 11. 7. For a man ought not to cower his head, because he is the image of the glory of God: but the woman is the glory of her husband.* Finally, in a learned man, is the likenesse of the knowledge and wisdom of God. Now therefore that person, in whom even the least title of the image of God appeareth, is to be honoured and reuerenced.

Thy father] By a figure, we must here vnderstand all those that are our superiours: as, Parents, and such like of our kindred or alliance, which are to vs in stead of parents: Magistrates, Ministers, our Elders, and those that doe excell vs in any gifts whatsoever. The kings of Gerar were called *Abimelech*, my father the king. *Gen. 20. 2. Gen. 45. 8. God hath made me a father vnto Pharaoh, and Lord ouer all his house. 1. Cor. 4. 15. For though ye haue ten thousand instructors in Christ, yet haue ye not many Fathers: for in Christ Iesus I haue begotten you. 2. King. 5. 13. But his seruants came, and spake vnto him, and said, Father, if the Prophet had commanded thee a greater thing, wouldest thou not haue done it? 2. King. 2. 12. And Elisha saw it, and he cryed, My father, my father, the chariot of Israel, and the horsemen thereof.*

And thy mother] This is added, left wee should despise our mothers, because of their infirmities; *Pro. 23. 22. Obey thy father which hath begotten thee, and despise not thy mother when she is old.*

Here we are put in minde to performe due honour to our stepmothers, & fathers in law: as if they were our proper and naturall parents, *Ruth 3. 1. and 5. Afterward Naomi her mother in law said vnto her, My daughter, shall not I seeke rest for thee, that thou maiest prosper? And she answered her, All that thou biddest me, I will doe. Exod. 18. 18. But Moses father in law said vnto him, The thing which thou doest is not well, ver. 17. Heare now my voyce, I will giue thee counsell, and God shall be with thee. ver. 24. So Moses obeyed the voice of his father in law, and did all that he had said. Mich. 7. 6. For the sonne reuileth the father, the daughter riseth vp against her mother, the daughter in law, against her mother in law.*

That they may prolong] Parents are said to prolong the liues of their children, because they are Gods instruments, whereby their childrens liues are prolonged: for oftentimes the name of the action is attributed to the

instrument, wherewith the action is wrought, Luk. 16.9. *Make you friends with the riches of iniquitie, that when ye shall want, they may receive you into everlasting habitations.* 1. Tim. 4. 16. *For in doing so, thou shalt both save thyself and them that heare thee.*

But parents doe prolong the liues of their children in commanding them to walke in the waies of the Lord, by exercising iustice and iudgement. Gen. 18. 19. *For being become godly, they haue the promise both of this life, and the life to come.* 1. Tim. 4. 8.

Further, they effect the same thing by their prayers made in the behalfe of their children. Hereby it plainly appeareth, that the vsuall custome of children saluting their parents, to aske them their blessings, is no light or vaine thing.

Moreouer, in these words, the reason to moue vs to the obedience of this commandement, is drawne from the end, which reason is also a promise, yet a speciall promise, Eph. 6. 2. *Honour thy father and thy mother, which is the first commandment with promise.* I say, specially because the promise of the second commandment in general, and belongeth to all the rest of the commandements.

And God promisethe long life not absolutely, but so farre as it is a blessing. Eph. 6. 3. *That it may be well with thee, and that thou maiest liue long on earth.* For wee must thinke that long life is not alway a blessing, but that sometime it is better to die then to liue. Ela. 57. 1. *The righteous perisheth, and no man considereth it in heart: and mercifull men are taken away, and no man understandeth that the righteous is taken away from the euill to come.*

But if at any time the Lord giueth a short life to oedient children, he rewardeth them againe with eternall life in heauen, and so the promise faileth not, but changeth for the better.

The affirmatiue part.

Preferue the dignitie of thy neighbour.

Vnder this part is commanded:

First, reuerence towards all our superiours: the actions wherof are; Reuerently to rise vp before them when they passe by vs. Leuit. 19. 32. *Rise vp before the hoarehead, and honour the person of the old man, and dread thy God: I am the Lord.* To meete them when they come towards vs. Gen. 18. 2. *And he lifted vp his eyes, and looked: and loe, three men stood by him, and when he saw them, he ran to meete them from the tent doore.* 1. King. 2. 19. *When Bathsheba came to speake to king Salomon, the king rose to meete her, and bowed himselfe vnto her.* To bow the knee, Mark. 10. 17. *And when he was gone out of the way, there came one running and kneeled to him.* Gen. 18. 2. *He ranne to meete them, and bowed himselfe to the ground.* To stand by them when they sit downe. Gen. 18. 18. *And he tooke butter and milke, and the calfe that he had prepared, and set before them, and stood himselfe by them vnder the tree, and they did eate.* Exod.

A 18. 13. *Now on the morrow, when Moses sate to iudge the people, the people stood about Moses from morning vnto euen.* To giue them the chiefe seate, 1. King. 2. 19. *And he sate downe on his throne, and he caused a sear to be set for the Kings mother, and shee sate downe at his right hand.* Luk. 14. 7. 8. 9. *He spake also a parable vnto the guests, when hee marked how they choose out the chiefe roomes, & said vnto them, When thou shalt be bidden of any man to a wedding set not thyself downe in the chiefe place, lest a more honorable man then thou be bidden of him, and he that had both him and thee, come and say to thee, Give this man room, and thou then beginne with shame to take the lowest room.* Gen. 43. 3. 3. *So they sate before him, the eldest according to his age, and the yongest according to his youth, and the men murmured among themselves.* To let our superiours speake before vs, Job 32. 6. 7. 17. *To keepe silence in courts and iudgement places, vntill we be bidden to speake, A& 24. 10. Then Paul after that the Gouverneur had beckened vnto him that he should speake, answered.* To giue them such their right and iust titles, as declare our reuerence when we speake vnto them, 1. Pet. 3. 6. *As Sarah obeyed Abraham, and called him Lord: whose daughters ye are, whiles ye do well.* Mark. 10. 67. *Good master, what shall I doe, that I may possesse eternall life?* 20. *Then he answered, and said vnto him, Master, all these things haue I obserued from my youth.* 1. Sam. 1. 14. 15. *And Eli said vnto her, How long wilt thou be drunke? Put away thy drunkenesse from me: then Hannah answered and said, Nay my Lord, but I am a woman troubled in spirit: I haue drunke neither wine nor strong drinke.*

Secondly, towards those that be our superiours in autoritie: and first, obedience to their commandements. Rom. 13. 1. *Let every soule be subiect to the higher powers.*

We are to be admonished to obedience: because euery higher power is the ordinance of God, and the obedience which wee performe thereto, God accepteth it as though it were done to himselfe & to Christ. Rom. 13. 2. *Who soeuer therefore, resisteth the power, resisteth the ordinance of God, and they that resist, shall receiue to themselves iudgement.* Col. 3. 23. *And whatsoever ye doe, doe it heartily, as vnto the Lord, and not vnto men.* 24. *Knowing that of the Lord ye shall receiue the reward of the inheritance: for yee serue the Lord Christ.* Obedience is to bee performed to our superiours with diligence and faithfulness. Gen. 24. 2. *Abraham said vnto his eldest seruant of his house, which had the rule ouer all that he had: Put now thy hand vnder my thigh, and I will make thee sweare by the Lord God of heauen, and God of the earth, that thou shalt not take a wife vnto my forme of the daughters of the Canaanites, amongst whom I dwell.* 10. *So the seruant tooke tenne Camels of his masters, and departed.* 12. *And hee said, O Lord God of my master Abraham, I beseech thee send mee good speede this day,*

and shew mercy unto my master Abraham. 33. Afterward the meate was set before him, but hee said, I will not eate, untill I haue said my message: And Laban said, Speake on, 56. But he said, Hinder me not, seeing the Lord hath prospered my iourney: send me away that I may goe to my master. Gen. 31. 38. This thwentie yeares haue I bene with thee, thine eyes and thy goates haue not cast their yong, and the rames of thy flocke haue not eaten. 39. Whatsoeuer was torne of beasts, I brought it not unto thee, but made it good my selfe: of mine hand didst thou require it, were it stolen by day, or stolen by night. 40. Was in the day consumed with heate, and with frost in the night, and my sleepe departed from mine eyes.

Furthermore, we must yeeld obedience to our superiours: yea, although they be cruell and wicked, but not in wickednesse, 1. Pet. 2. 18. Seruants be subiect to your masters with all feare, not onely to the good and courteous, but also to the froward. Act. 4. 19. Whether it be right in the sight of God, to obey you rather then God, iudge ye.

Subiection in suffering the punishments inflicted by our Superiours, Gen. 16. 6. Then Abraham said to Sarai, Behold thy maide is in thine hand, doe with her as pleaseth thee: then Sarai dealt roughly with her: wherefore shee fled from her. 9. Then the Angell of the Lord said vnto her, Returne vnto thy dame, and humble thy selfe vnder her hands.

And although the punishment should beeuilust, yett must we suffer it, vntill we can get some lawfull remedy for the same. 1. Pet. 2. 19. For it is thank-worthy, if a man for conscience toward God endure griefe, suffering wrongfully. 20. For what praise is it, if when ye be buffeted for your faults, ye take it patiently? but and if when ye doe well yee suffer wrong, and take it patiently, this is acceptable to God.

III. Thankfulness: I. in our prayers. 1. Timothee 2. 1, 2. I exhort you therefore, that first of all, supplications, prayers, intercessions, and giuing of thanks be made for all men, for Kings, and for all that bee in authoritie, that wee may leade a quiet and peaceable life, in all godlines and honestie. II. In outward maintenance. 1. Tim. 5. 17. Elders that rule well, are worthy of double honour. Gen. 45. 9. Hast thou and goe to my Father, and tell him, Thus saith thy sonne Ioseph, God hath made mee Lord ouer all Egypt, come downe to me, I will not. 10. And thou shalt dwell in the land of Goshen. 11. Also I will nourish thee there, for yet remaine five yeares of famine, lest thou perish through paueritie, thou and thy household, and all that thou hast.

Thirdly, towards those that excell vs in gifts: our dutie is to acknowledge the same gifts, and speake of them to their praise. 2. Cor. 8. 22, 23.

Fourthly, toward all our equals: to thinke reuerently of them. Phil. 2. 3. Let nothing be done through contention or vaine glorie, but in meeknesse of minde, let euery man esteeme other

better then himselfe.

In giuing honour, to goe one before another, and not in receiuing it. Rom. 12. 10. Submit your selues one to another in the feare of God. To salute one another with holy signes, whereby may appeare the loue which we haue one to another in Christ. 1. Pet. 5. 14. Greete one another with the kisse of loue. Rom. 16. 16. Salute one another with an holy kisse. Exod. 18. 7. And Moses went out to meete his father in law, and did obeysance, and kissed him. Ruth 2. 4. And behold, Boaz came from Bethlehem, and said vnto the Reapers, the Lord be with you. And they answered, the Lord blesse thee.

Fifthly, the duties of all Superiours towards their inferiours: I. Sauiug their place and dignitie, to carrie themselves as brethren. Deut. 17. 20. That his heart be not lifted up aboue his brethren, and he turne not from the commandement, to the right hand or to the left. Iob 31. 13. If I did contemne the iudgement of my seruant, and of my maide. 2. King. 5. 13. And his seruants came and spake vnto him, and said, 14. Then he went downe, and washed himselfe seauen times in Iordan, &c. II. To shine before their inferiours by an ensample of a blamelesse life. Titus 2. 2. That the elder men be sober, honest, discrete: sound in faith, in loue, and in patience. 3. The elder women likewise, that they be in such behaviour as becometh holinesse, not false accusers, not giuen to much wine, but teachers of honest things. 1. Pet. 5. 3. Not as though yee were Lords, ouer Gods heritage, but that ye may be ensamples to the flocke. Phil. 4. 9. III. To shew forth grauity ioyned with dignitie, by their countenance, gesture, deedes and words: for hereby they must grace the image of God which they beare before their inferiours. Tit. 2. 3, 4, 5, 6, 7. Iob 29. 8. The yong men saw mee, and hidde themselves, the aged arose and stood up.

Sixtly, towards inferiours in obedience, that is, towards their subiects. 1. To rule them in the Lord, that they doe not offend. 1. Pet. 2. 13: Submit your selues vnto all manner ordinance of man for the Lords sake, whether it be vnto Kings as vnto superiours, 1. 4. or vnto gouernours, as vnto them that are sent of the King for the punishment of euill doers, and for the praise of them that doe well. Deut. 17. 19. And it shall be with him (namely the booke of the Law) and he shall reade therein all the daies of his life, that he may learne to feare the Lord his God, and to keepe all the words of this law, and these ordinances to doe them. Col. 4. 1. Ye masters doe vnto your seruants that which is iust and equall: knowing that ye also haue a master in heauen. 2. To prouide such things as shall be to the good of their subiects, whether they belong to the bodie or to the soule. Rom. 13. 4. For he is the minister of God for thy wealch. Ela. 49. 23. And Kings shall be thy nurses. Plal. 123. 1. Lord remember Dauid with all his troubles. 2. Who sweare vnto the Lord, and vowed vnto the mightie God of Iacob,

saying,

saying, 3. I will not enter into the Tabernacle of mine house, nor come upon my pallet or bedde, 4. nor suffer mine eyes to sleepe, nor mine eye-lids to slumber, 5. untill I finde out a place for the Lord, an habitation for the mighty God of Jacob. 3. To punish their faults, the lighter by rebuking, the greater by correction, that is, by insisting reall or bodily punishment.

There is an holy manner of punishing the guilty, whereunto is required: I. After diligent & wise examination is had, to be assured of the crime committed. II. To shew forth of Gods word, the offence of the sinne: that the conscience of the offendour may be touched. III. It is convenient to deferre or omit the punishment, if thereby any hope of amendment may appeare. Eccles. 7. 23. Give not thy heart also to all the words that men speake, lest thou also heare thy servant cursing thee, 24. For oftentimes also thine heart knoweth, that thou likewise hast cursed others. 1. Sam. 10. 27. But the wicked men said, How shall he save us? so they despised him, and brought him no presents; but he held his tongue. I V. To inflict deserved punishment, not in his owne name, but in Gods name, adding the same holily and reverently. Iosh. 7 19. Then Itham said unto Acham, My sonne, I beseech thee, give glory to the Lord God of Israel, and make confession unto him, and shew me now what thou hast done, hide it not from me. 20. And Acham answered unto Ioshua, and said, Indeed I have sinned against the Lord God of Israel, and thus have I done. 25. And Ioshua, said, In as much as thou hast troubled vs, the Lord shall trouble thee this day: and all Israel threw stones at him, & burned them with fire, and stoned them with stones. V. and lastly, When thou punishest, aime at this one onely thing, that the euill may be purged and amended, & that the offendour by sorrowing for his sinne, may vnfeignedly repent for the same. Prou. 20. 30. The blowes of the wound seruethe to purge euill, and the stripes within the bowels of the belly.

Seauently and lastly, there is a certaine dutie of a man to be performed toward himself, which is, that a man should preferue & maintain with modesty, the dignity, and worthinesse, which is inherent in his owne person. Phil. 4. 8. Furthermore, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are iust, whatsoever things are pure, whatsoever things pertaine to loue, whatsoever things are of good report, if there be any vertue, or if there be any praise, thinke on these things.

The negative part.

Diminish not the excellency, or dignitie which is in the person of thy neighbour.

Hither are referred these finnes:

First, against our Superiours: I. Vnreuerent behaviour and contempt of them. The finnes hereof, are; deriding our superiours. Gen. 9. 22. And when Ham the father of Canaan saw the nakednesse of his father, he told his two brethren without. Prou. 30. 17. The eye that mocketh his father, and despiseth the instruction of

his mother, let the ravens of the valley picke it out & the yong Eagles eate it. To speake euill of, or reuile our superiours. Exod. 21. 17. And he that curseth his father or his mother, shall die the death.

II. Disobedience, whereby we contemne their iust commandements, Rom. 1. 30. Disobedient to Parents. 2. Tim. 3. 2. The finnes hereof, are; To make contraries of marriage, without the counsell and consent of the parents. Gen. 6. 2. Then the sonnes of God saw the daughters of men that they were faire, and they tooke them wives of all that they liked. Gen. 28. 8, 9. And Esau seeing that the daughters of Canaan displeased Isaac his father, then went Esau to Ishmael, and tooke unto the wives which he had, Abahalah the daughter of Ishmael, Abrahams sonne, the sister of Nabaioh, to be his wife. The eyefervice offeruants. Col. 3. 22. Seruants be obedient to them that are your masters according to the flesh, in all things, not with eye seruice as men please, but in singleness of heart, fearing God. Eph. 6. 6. Not with seruice to the eye, as men please. Answering againe, when they are rephended. Tit. 2. 6. Let seruants be subiect to their masters; and please them in all things, not answering againe. Deceitfulness and waking their Masters goods. Tit. 2. 10. Neither pickers, but that they shew all good faithfulness. To flie from the power of their superiours. Gen. 16. 6. Then Sarai dealt roughly with her, wherefore she fled from her. To resist the lawfull authority of their superiours. 1. Pet. 1. 20. To obey them in things vnlawfull. Act. 4. 19. To extoll themselves above their betters: this is the sinne of Antichrist. 2. Thess. 2. 3, 4. Which (man of sin) exalteth himselfe against all that is called God. Lastly, the freedome of the Papists whereby they free children from the government of their parents: and subiects from the authoritie of their princes: so as they make it lawfull for them to plotte and procure their death. 1. Sam. 26. 8, 9. Then said Abisshai to Dauid, God hath closed thine enemy into thine hand this day: now therefore I pray thee, let me smite him once with a speare to the earth, and I will not smite him againe: and Dauid said to Abisshai, Destroy him not: for who can lay his hand on the Lords anointed, and be guiltlesse?

III. Ingratitude, and want of a louing affection towards parents, Math. 15. 5, 6. But yee say, whatsoever shall say to father or mother, By the gift that is offered by me, thou maist haue profit, though he honour not his father or mother, shall be free. 1. Tim. 5. 4.

Secondly, we offend against our equals in preferring our selues before them, in talking or in sitting downe, Math. 20. 20. Then came unto him the mother of Zebedees children, with her sonnes, worshipping him, and desiring a certaine thing of him. 21. And he said, What wouldst thou? And shee said to him, Grant, that these my two sonnes may sit, the one at the right hand, and the other at the left hand, in thy kingdom. 24. and when the other ten heard this, they disdained at the two brethren.

Thirdly, toward our inferiours. I. Through negligence in gouerning them, & prouiding for their good estate. Hag. 1.4. *Is it time for you selues to dwell in your sieled houses, and this house to lie waste?* Dan. 3. 28. This condemneth those mothers, which put forth their children to be nursed, hauing both sufficient strength, and store of milke themselves to nurse them. 1. Tim. 5. 10. *If she haue nourished her children.*

II. By too much gentlenesse and lenitie in correcting them. 1. King. 1.5. *Then Adoniah the sonne of Haggith exalted himselfe, saying, I will be King.* 6. *And his father would not displease him from his childhood, to say, why hast thou done so?* 1. Sam. 2. 22. *So Eli was very old, and heard all that his sonnes did vnto all Israel, and how they lay with the women that assembled at the doore of the tabernacle of the congregation.* 23. *And he said vnto them: Why doe ye such things? for of all this people I heare euill reports of you.* 24. *Do no more, my sonnes for it is no good report that I heare, namely, that ye make the Lords people to trespassse.* 25. *Notwithstanding they obeyed not the voice of their father, because the Lord would slay them.* III. By ouermuch crueltye and threatnings. Eph. 6.4. *And ye fathers prouoke not your children to wrath.* 9. *And ye masters doe the same things vnto them, putting away threatnings.*

Fourthly and lastly, a man offendeth against himselfe, when through his naughtie behaviour, hee doth obscure and almost extinguish those gifts which God hath giuen him. Math. 25. 26. Or contrarily, when he is proud and too wise in his owne conceit, Rom. 12. 3. *For I say, through the grace that is giuen vnto mee, to euery one that is among you, that no man presume to vnderstand, aboue that which is meete to vnderstand.*

CHAP. XXV.

Concerning the sixt Commandement.

THE sixt Commandement concerneth the preferuation of our neighbours life. The words are these:
Thou shalt not kill.

The Resolution.

Kill The part is here set for the whole, by a Synecdoche: for *kill* signifyeth any kinde of endamaging the person of our neighbour.

The equitie of this Commandement appeareth by this, that man is created after the likenesse of God, Gen. 9. 6. *He that sheddeth mans blood, by man shall his blood be shed: for in the image of God hath he made man.* Again, all men are the same flesh. Esa. 58. 7. *When thou seest the naked cover him, and hide not thy face from thine owne flesh.*

Neither ought we to be ignorant of this also, that it is vnlawfull for any priuate person, not called to that duty, to kill another: but a publike Officer may, that is, if he be

A warranted by a calling; so did Moses. Exod. 2. 12. *And he looked round about, and when he saw no man, he slue the Egyptian, and hid him in the sand.* Act. 7. 25. *For he supposed his brethren would haue vnderstood, that God by his hand should giue them deliuerance.* And Phinehas, Numb. 25. 8. *And he followed the man of Israel into the tent, and thrust them both through (to wit, the man of Israel & the woman) through her belly: so that the plague ceased from the children of Israel.* 11. *Phinehas the sonne of Eleazer, hath turned mine anger away from the children of Israel, while he was zealous for my sake among them: therefore I haue not consumed the children of Israel in my ialousie.* And Elijah. 1. King. 18. 40. *And Elijah said vnto them, take the Prophets of Baal, let not a man of the escape: and they tooke them, and Elijah brought them to the brooke Kishon, and slue them there.* And souldiers in battells waged vpon iust causes, 2. Chro. 20. 15. *Fearre ye not, neither be afraid of this great multitude: for the battell is not yours, but Gods.*

The negative part.

Thou shalt neither hurt, nor hinder, either thine owne, or thy neighbours life.

The finnes then that are referred to this part are such, as are committed against our neighbour, or our selues.

Against our neighbour, are these following: I. In heart, as. 1. Hatred against him, 1. Ioh. 3. 15. *Who so hateth his brother, is a manslayer.* 2. Vnaduised anger. Mat. 5. 22. *I say vnto you, who soeuer is angry with his brother vnaduisedly, is in danger of iudgement.* 3. Enuie, Rom. 1. 29. *Full of enuy, murder, contention.* 4. Grudges, Iam. 3. 14. *If ye haue bitter enuying and strife in your hearts, reioyce not.* 5. Want of compassion and sorrow at our neighbours calamities. Amos 6. 5, 6. *They sing to the sound of the vial, &c. but no man is sorry for the affliction of Ioseph.* 6. Frowardnesse, when we will not be reconciled to our neighbour. Rom. 1. 30. *Such as can neuer bee appeased, vnmercifull.* 7. Desire of reuenge, Psal. 5. 6. *The Lord will abhorre the bloodie men and deceitfull.*

II. In words: 1. Bitternesse in speaking, Prou. 12. 18. *There is that speaketh words, like the pricking of a sword: but the tongue of wise men is health.* 2. Reproches and rayling, which is a casting of a mans finnes in his teeth which he hath committed, or an obiecting vnto him some inherent infirmities. Math. 5. 22. *Who soeuer saith vnto his brother, Raca shall be worthy to be punished by the Councel.* And whoeuer shall say, *Foole, shall be worthy to be punished with hell fire.* 2. Sam. 6. 16. *As the Arke of the Lord came into the citie of David, Michol Sauls daughter looked through a window, and saw King David leape and dance before the Lord, and shee despised him in her heart.* 20. *And Michol the daughter of Saul came out to meete David, and said, O how glorious was the king of Israel this day, which was vncouered to day in the eyes of the maidens of his seruants as a fool: vn-*

conereth himselfe. 3. Contentions, when two or more strive in speech one with another, for any kinde of Superiority. 4. Brawlings in any conference. 5. Crying, which is any vnseemly eleuation of the voice against ones aduersarie. Gal. 5. 19. The workes of the flesh are manifest, which are, 20. emulations, contentions, seditions. Eph. 4. 31. Let all bitterness, and anger, and wrath, crying and euill speaking be put away from you, with all malitiousnesse. 32. Be conuincous one to another. Gen. 16. 12. He (viz. Ismael) shall be a wilde man, his hand shall be against every man, and every mans hand against him. 6. Complaints to euery one of such as offer vs iniuries. Iam. 5. 9. Grudge not against one another, brethren, lest ye be condemned.

III. In countenance and gesture, all such signes, as euidently decipher the malicious affections lurking in the heart. Gen. 4. 5, 6. His countenance fell downe: and the Lord said vnto Cain, Why art thou so wroth? Math. 27. 39. They that passed by railed on him, nodding their heads.

Hence is it, that derision is tearmed perfection. Gen. 21. 9. Sarah saw the sonne of Hagar the Egyptian mocking, &c. Gal. 4. 29. Hee that was borne after the flesh, persecuted him that was borne after the spirit.

IV. In deedes; 1. To fight with, or to beat our neighbour, and to maim his body. Leuit. 24. 19, 20. If any man cause any blemish in his neighbour: as he hath done, so shall it be done to him, breach for breach, eye for eye, tooth for tooth. 2. To procure any way the death of our neighbor, whether it be by the sword, famine, or poyson, Gen. 4. 8. Cain rose up against his brother, and slue him. 3. To exercise tyrannous cruelty in afflicting punishments. Deut. 25. 3. Forty stripes shall he cause him to haue, and not pass, lest if he should exceede, and beat him about that with many stripes, thy brother should appeare despised in thy sight. 2. Cor. 11. 24. Of the Iewes I receiued fiftentimes fortie stripes saue one. 4. To vse any of Gods creatures hardly. Pro. 12. 10. A righteous man regardeth the life of his beast, but the mercies of the wicked are cruell. Deut. 22. 6. If thou finde a birds nest in the way, in any tree, or on the ground, whether they be yong, or egges, and the damme sitting vpon the yong, or vpon the egges, thou shalt not take the damme with the yong, but shalt in any wise let the damme goe, and take the yong to thee, that thou mayst prosper, and prolong thy daies. 5. To take occasion by our neighbours infirmities, to vse him discourteously, and to make him our laughing stocke, or taunting recreation, Leuit. 19. 14. Thou shalt not curse the deafe, nor put a stumbling blocke before the blind. 2. King. 2. 23. Little children came out of the Citie, and mocked him, and said vnto him. Come vp vpon baldhead, come up thou baldhead. 6. To iniure the impotent, feeble, poore, strangers, fatherlesse or widdowes. Exod. 22. 21, 22. Thou shalt not doe iniurie to a stranger, neither oppresse him: for ye were strangers in the land of Egypt. Ye shall not trouble any

widow, or fatherlesse child. 25. Thou shalt not be an vsurer vnto the poore. Wee then iniurie these: 1. If we pay not the labourer his hire. Deut. 24. 14. Thou shalt not oppresse an hired seruant that is neede and poore, neither of thy brethren, nor of the stranger that is within thy gates. 15. Thou shalt giue him his hire for his day: neither shalt the Sunne goe downe vpon it: for he is poore, and therewith sustaineth his life: lest he cry against thee to the Lord, and it be siene vnto thee. 2. If thou restore not the pledge of the poore. Exod. 22. 26, 27. If thou take thy neighbours raiment to pledge, thou shalt restore it vnto him before the Sunne goe downe: for that is his garment onely, and his covering for his skinne. 3. If wee withdraw corne from the poore. Prou. 11. 26. He that withdraweth the corne, the people will curse him: but blessing shall be vpon the head of him that selleth corne.

Again, this law is as well transgressed by not killing, when the law chargeth to kill, and by pardoning the punishment due vnto murder, as by killing when we should not. Numb. 35. 16. If one smite another with an instrument of yron, that he die, he is a murderer, and the murderer shall die the death. 33. The land cannot be cleansed of the blood that is shedde therein, but by the blood of him that shed it.

By this place also are combates of two men hand to hand, for deciding of controuersies, vtterly vnlawfull. 1. because they are not equall meanes ordained of God to determine controuersies. 2. In that it falleth out in such combates that he is conquerour before man, who indeede is guiltie before God.

This also condemneth Popish Sanctuaries, and places of priuiledge: as Churches, and the like, wherein murderers shelter and shroud themselves from the danger of the law. For God expressely commandeth, Exod. 21. 14. That such an one shall be taken from his altar, that he may die. And Iob. 1. King. 2. 34. touching the hornes of the altar, was slaine in the temple.

Hitherto in like sort belong such things as concerne the soule of our neighbour. 1. To be a scandal or offence to the soule of our neighbour, either in life or doctrine, Mat. 18. 7. Woe be to the world because of offences: it is necessary that offences should come: but woe be to them by whom they doe come.

2. To minister occasions of strife and discord: The which we then do: 1. When we cannot bee brought to remitte somewhat of our owne right. 2. When we returne snappish and crooked answers. 3. When we interpret euery thing amisse, and take them in the worst part, 1. Sam. 25. 25. Nabal is his name. & folly: with him. 2. Sam. 10. 3. And the Prince of the children of Ammon said to Hannan their Lord: Thinkest thou that David doth honour thy father that he hath sent comforters to thee? hath not David rather sent his seruants vnto thee, to search the city, to spie it out, and to ouerthrow it? wherefore Hannan tooke Davids seruants and shamed

and of the halfe of their beards, & cut off their garments in the middle, even to their buttocks, & sent them away.

3. The minifters ſin againſt their neighbors in this, not to preach the word of God to their charge, that they thereby might be inſtructed in the waies of life. Pro. 29. 18. *Where there is no viſion the people decay; but he that keepes the law is bleſſed.* Eſa. 56. 10. *Their watchmen are all blinde, they have no knowledge, they are all dumb dogs, they cannot barked: they lie & ſleep, & delight in ſleeping.*

II. And theſe greedy dogs can never haue enough, & theſe ſhepheardes they cannot underſtand: for they al looke to their owne way, every one for his advantage, & for his owne purpoſe. Ez. 3. 18. *Wilt I ſhal ſay to the wicked, Thou ſhalt ſurely die, and thou gineſt him not warning, the ſame wicked man ſhall die in his iniquity, but his blood will I require at thy hands*

And not onely not to preach at all, but to preach negligently, is vtterly condemned. Ier. 48. 10. *Cursed be he that doth the work of the Lord negligently.* Reu. 3. 16. *Because thou art lukewarm, and neither hot nor cold: it will come to paſſe, that I ſpew thee out of my mouth.* This reprooueth non- reſidency of miniſters, which is an ordinarie abſence of the miniſter from his charge: namely, from that particular cōgregation committed vnto him. Eſa. 62. 6. *I haue ſet watchmen vpon thy walls, O Ieruſalem which at the day & all the night continually ſhall not ceaſe: ye that are mindfull of the Lord keep not ſilence, & give him no reſt, till he repaire, and till he be ſet vpon Ieruſalem the praife of the world.* Act. 20. 28 &c. *Take heed therefore vnto your ſelves, & to all the flock whereof the holy Ghoſt haſt made you ouerſeers, to feed the church of God, which he hath purchaſed with his owne blood. For I know this, that after my departing, ſhall grievous wolues enter in among you, not ſparing the flocke. Moreover, of your ſelves ſhall man ariſe, ſpaking peruerſe things to draw diſciples after them. Therefore watch and remember, that by the ſpace of 3. yeares, I ceaſed not to warne every one night and day with teares.* 1. Pet. 5. 2, 3. *Feede the flocke of God, which depends vpon you, caring for it, not by conſtraint, but willingly: not for filthy lucre, but of a ready mind, not as though ye were Lords ouer Gods heritage, but that ye may be enſamples to the flock.* Ezek. 34. 4. & 33. The councell of Antioch, the 17. Can. *If any Biſhop by impoſitiō of hands induceth into a charge, & appointed to gouerne a people, doe negligēt to take vpon him that office, & delayeth to go to the congregation, allotted vnto him: ſuch a one ſhall be prohibited from the Lords table, till he be enforced to attend vpon that charge, or at the leaſt ſomewhat be determined by a coplete aſſembly of the Miniſters of that province.* The councell or Sardice, the 14. Can. *We remember that our brethren in a former aſſembly decreed, that if any lay-man remaining 3. Sabbathes or Lords daies, that is, 3. weekes in a ciue, did not in the ſame city frequent the Church aſſemblies, he ſhould be excommunicated: In theſe ſuch things are not allowable in lay-men, much leſſe in miniſters, for whom it is neither lawfull, nor conuenient, without urgent neceſſity, to be abſent from his pariſh Church longer then the time aboue mentioned. To this decree*

A *there was not one non placet, but every one ſaith, It likes vs well.* The 8. Cōcell held at Cōſtantin. in the 24. Can. *dedreed that miniſters ought not to haue their ſubſtitutes, or vicars, but in their owne perſons, with feare & chearefulneſſe performe all ſuch duties, as are required of them in the ſeruiſe of God.* The Canó law doth conclude the ſame things, Can. Si quis vult. Diſtinct. 36. *Debent indefinenter, &c. The Biſhop (ſaith the Canon) ought to be continually reſident in Gods Tabernacle, that they may learne ſomewhat of God, and the people of them, whiſt they read often, & meditate vpon Gods word.* Againe, in the Canons intituled, Pontificis. & Si quis in clero. Episcopos, qui dominici gregis ſuſcipiunt curam, &c. *The Biſhops which take vpon them to feede Gods flock, ought not to depaſſe from their duty, leſt they loſe that excellent talent which God hath beſtowed vpon them, but rather ſtrive with that one talent to get 3. more talents.* And in the 80. Can. of thoſe which are termed the Canons of the Apoſtles, there is expreſſe mandate, that ſuch, whether Biſhop or ſenior, who attendeth not vpon their office in the Church, ſhall forthwith be removed from that place. The Chalcedon Councel, Can. 10. *Let no man be ordained miniſter of two churches, in two ſeueral cities, but let him remaine in that vnto which hee was firſt called. And if for vaine-glory he ſhall afterward goe to a greater congregation, let him immediately be recalled to his firſt charge, and in that onely exerciſe his miniſtery. But if one bee called to another charge, let him ſimply giue over the former, and haue no intereſt in the ſame, &c. (*)*

C *There are notwithstanding the former teſtimonies, ſome caſes, wherein it is permitted to the Miniſter, that hee may be abſent: if by his abſence the congregation bee not endamaged. I. Sicknes: the Councel of Mentz. 25. Can. *If a Biſhop be not at home, or bee ſicke, or vpon ſome exigent cannot be preſent at his pariſh, let him procure one who vpon Sabbathes and feſtiual daies, will preach vnto his charge.* And Aug. teſtiſies epiſt. 138. that he was abſent on the like occaſion. II. Allowance of the Church, to be abſent for a time vpon ſome neceſſary and publike commodity for the ſame. Col. 1. 9. *Epaphraſ is their miniſter,* but cap. 4. 12. he being abſent ſaluteth them. And Ambroſe though hee were Biſhop of Millan, yet went he twiſe Ambaſſadour into France to make agreement betwixt Maximus and Valentinian. (*)*

D *III. If by reaſon of perſecution he be enforced to flie, & ſee no hope to procure the ſafety of his people. This made Cyprian to be abſent from Carthage, as he teſtiſieth in his Epistles. Thus much concerning ſins againſt our neighbour. Now follow ſuch finnes as a man comitteth againſt his owne perſon, as when a man doth hurt, kill, & endanger himſelfe. Mat. 16. 24. *If any man wil follow me, let him denie himſelfe, take up his Croſſe, and follow me.* Matth. 4. 6. *He ſaid vnto him, I ſhould be the Sonne of God, caſt thy ſelfe downe headlong: for it is written, Hee ſhall giue his Angels charge ouer thee, and with their hands they ſhall liſt thee vp, left at, &c. 7. Ieſu**

* For this thing look the decrees of Damatus, & the Cōcell of Trent. ſect. 9. Can. 3.

* Amb. 1. 5. & 17. Epist. 10. Valentinian the Emperor.

said unto him: It is writtē again, Thou shalt not tempt the Lord thy God. Therefore for a man to bee his owne executioner, though to escape a most shameful euill, is vltterly vnlawfull & vngodly.

The affirmatiue part.

Thou shalt preserve the life of thy neighbour. Hitherto we may referre these duties.

I. Such as appertaine to the person of our neighbour, & concerne, first his wel-fare both of body & mind; as to reioyce with them that reioice. Rom. 12.15. Mar. 10.21. Then he answered & said unto him, all these things I haue obserued from my youth. And Iesus beheld him & lauded him. II. His miseries, to bee grieved with him for the. Ro. 12.15. Mourn with those that mourn. Eia. 24.16. And I said, My leauensse my leannes, woe is me, the transgressors haue offended, yea the transgressors haue grievously offended. Pl. 119.136. Mine eyes gush out with water, because men obserue not thy law. Again, we must help him as much as in vs lyeth. Iob 29.15. I was an eye to the blind, and a foote to the lame. 2. Cor. 8.3. To their power, yea, beyond their power, they were willing. And that we do, we must do speedily. Pro. 3.28. Say not to thy neighbor, go & come again to morrow, & I will giue thee, if thou now haue it. Leu. 19.17. Thou shalt plainly rebuke thy neighbour, &c.

III. Concerning such iniuries, as he offereth vnto thee: I. Thou shalt not be angry against him, vpon a smal occasion. Num. 12.3. Moses was a meek man in all that lined vpo the earth. Pro. 19.11. The discretion of a man defers his anger, and his glory is to passe by an offence. 2. Thou must be slow to wrath, & neuer be angry, but for a most iust cause. Mar. 3.5. Then hee lookt round about on them angrily, mourning also for the hardness of their hearts. Prou. 14.29. Hee that is slow to wrath, is of great wisdom: but he that is of an hasty mind exalteth folly. 3. Thine anger must be but for a while. Eph. 4.26. Be angry and sin not, let not the sun go down vpon thy wrath. 4. Forgiue freely an iniury, & reuenge it not. Eph. 4.32. Be ye courteous one to another, & tender hearted, forgiving one another, euen as God for Christis sake forgave you.

IV. His wants & infirmities: 1. Auid occasions whereby they may be flirred and laid open. Gen. 13.8. Then said Abraham to Lot, Let there be no strife i pray thee betwene thee and me, neither betwene thy heard men and mine: for we are brethren. 9. Is not the whole land before thee? depart, i pray thee, from me: if thou wilt take the left hand, I will take the right: or if thou go to the right hand, I will take the left. Gen. 27.44. And carrie with him a whole whilst thy brothers fiercenes be aswaged. 45. And till thy brothers wrath turne away from thee, and be forget the things which thou hast done to him. 2. Depart sometimes from thine own right. Math. 17.25.26. What thinkest thou Simon? of whome do the Kings of the earth take tribute, or poll tax? of their children, or of strangers? Peter said unto him, Of strangers. Then said Iesus unto him, Then aue the children free. 27. Nevertheless, lest we should offend them, go to the sea, and cast in an angle, & take the first fish that comes up, and when thou hast opened his mouth, thou shalt find a

piece of 20. pence: that take & giue it vnto them for me & thee. 3. To appease anger kindled: which is done, I. By ouercomming euill with goodnes. Rom. 12.21. Be not overcome of euill, but overcome euill with goodnes. II. By following after peace. 1. Pet. 3.11. Decline fr. m euill, & do good, seeke peace, and follow after it. III. By courteous answers. Prou 15.1. A soft answer putteth away wrath: but grievous words stirre up anger. 1. Sam. 1.14. Eli said vnto her, How long wilt thou be drunken? put away thy drunkennes from thee. 15. Then Hannah answered, & said, Nay my Lord, but I am a woman troubled in spirit: I haue drunke neither wine nor strong drink, but haue poured out my soule before the Lord. Phil. v. 15. It may be that bee therefore departed for a season, that thou shouldest receiue him for ever. IV. By ouerpasing some wants & infirmities in mens words & deedes. Prou. 19.11. It is a mans honour to passe by infirmities. V. By couering them with silence. 2. Pet. 4.8. About all things haue seru: me lone amongst you, for lone conuerth a multitude of sin. Prou. 17.9. He that conuerth a transgression seeketh lone: but he that repeates a matter, separates the prince. VI. By taking euery thing (if it be possible) in the best part. 1. Cor. 13.5. Lone thinketh none euill.

This shewes the lawfulness of truces, couenants, & other agreements concerning peace, being made to auoid iniuries, maintaine ancient bounds, procure security in traffick, possessions, & iournies, set pensions, commos for cattel, liberties of hunting, fishing, or fouling, & getting fewel, or other necessities for publicke comodities, if there be no vnlawfull conditions annexed vnto the fame. And we may make this couenant not only with Christians, but for the maintenance of peace, with infidels also. For that which is godly to be performed, is no lesse godly to be promised. But it is a note of true godlines, to be as much as may be, at peace with all men: Therefore to promise peace by couenāt, is very godly. We may see the experience of this in the liues of holy men. Gen. 21.22. At that same time Abimelech and Pichol his chiefe captaine, spake vnto Abraham, saying, God is with thee in all that thou doest. 23. Now therefore sweare vnto me here by God, that thou wilt not hurt me, nor my children, nor my childrens children, &c. 24. Then Abraham said, I will sweare. 27. Then Abraham rooke sheep & beener, and gaue them vnto Abimelech: & they two made a couenant. Gen. 31.44. Now therefore come and let vs make a couenant, I and thou, which may bee a witnes betwene me and thee. 45. Then Laban said to Iacob, Behold thy heape, and behold the pillar, which I haue set up betwene me and thee. 53. The God of Abraham, and the God of Nahor, and the God of their father be indge between vs: But Iacob sware by the feare of his father Izhak.

I. Concerning his body, we are to regard it aliue & dead. Being aliue, we ought if neede be: I. To minister vnto it food and rayment. Mat. 25.41.42. Depart from me ye cursed into everlasting fire, which is prepared for the diue & his angels. For I was an hungred, and ye gaue mee no

meat, & thirsted, and ye gave me no drinke, &c. 45. In as much ye did it not to one of the least of these, ye did it not to me. II. To lend our helping hand, when our neighbours body is in any danger, 1. Ioh. 3. 16. *Hereby we perceived love, that he layd downe his life for vs, therefore also ought we to lay downe our liues for the brethren.*

When a man is dead, wee ought to commit the dead corps to the graue, as may appeare by these arguements. I. The instinct of Nature it selfe. II. The examples of the Patriarkes, and other holy personages. *Abraham buried Sarah,* Gen. 23. 19. *Isack is buried by his sonnes,* Genes. 50. 12. *Steuin by religious and deuout men,* Acts 8. 2. III. The Lords owne approbation of buriall, in that he numbred it amongst his benefits. For the want thereof is a curse, *Ierem. 22. 19. He (viz. Ichoiakim) shall be buried as an Asse is buried, euen drawne and cast forth without the gates of Ierusalem.* Therefore rather then *Moses* should be vnburied, The Lord himselfe did burie him, *Deut. 34. 5. 6. Moses the seruant of the Lord died in the land of Moab, according to the word of the Lord. And hee buried him in a valley, in the land of Moab, ouer against Beth-peor, but no man knoweth of his Sepulchre vnto this day.* IV. There is no dead carcase so lothsome as mans, the which both argueth the necessity of buriall, and how vgly we are in the sight of God, by reason of sinne. V. The body must rise againe out of the earth, that it may bee made a perpetuall mansion-house for the soule to dwell in. VI. The bodies of the faithfull are the temples of the holy Ghost, & therefore must rise againe to glory. VII. Buriall is a testimony of the loue and reuerence we beare to the deceased.

A funerall ought to be solemnized after an honest and ciuill manner: namely, agreeable to the nature and credit as well of those which remaine aliuie, as them which are dead. Concerning the liuing, they must see that I. their mourning be moderate, and such, as may well expresse their affection and loue to the partie departed. *Ioh. 11. 34. He said, where haue you layd him? they answered, Lord come and see.* 35. *Then Iesus wept. And (vers. 36.) the Iewes said, Behold how he loued him.* II. They must auoid superstition, and not forme that funerall Ceremonies are auailable to the dead. Such are the rites of the Church of Rome; as to be buried in a Church, especially vnder the Altar, and in a Fryers coule, III. They ought to take heede of superfluous pompe and solemnities. For of all ostentations of pride, that is most foolish, to be boasting of a loathsome and deformed corps. *Esa. 22. 15. 16. Thus saith the Lord God of hosts, Goe get thee to that treasurer, to Shebna the Steward of the house, and say, What hast thou doe here? and whom hast thou bere? that thou shouldst be here beu thee out a Sepulchre as he that graueh out his Sepulchre in a high place, or that graueh an habitation for himselfe in a rocke.*

To this commandement belongeth these duties: I. Before the vintage or haruest, we ought

A to permit any man, for the relieving of hunger to gather grapes, or plucke off the eares of corne. *Deut. 23. 24. 25. When thou comest into thy neighbours vineyard, then thou mayest eate grapes at thy pleasure, as much as thou wilt: but thou shalt put none into thy vessell. When thou comest into thy neighbours corne, thou mayest plucke the eares with thine hand, but thou shalt not mowe a sickle to thy neighbours corne.* Math. 12. 1. *Iesus went on the Sabbath day through the corne, and his Disciples were an hungred, and began to plucke the eares of the corne, and to eate, &c.* II. In the vintage, and time of haruest, wee ought neither to leaue the trees naked of grapes, nor rake vp after the reaping, eares of corne: but to leaue the after-gatherings for the poore. *Leuit. 23. 22. When you reape the haruest of your land, thou shalt not rid cleane the corners of thy field when thou reapest: neither shalt thou make after-gatherings of thy haruest; but shalt leaue them vnto the poore, and to the stranger: I am the Lord your God.* Ruth. 2. 8. *Goe to none other field to gather, neither goe from hence, but abide here by my maidens. So she gleaned in the field vntill euening.*

III. Concerning the soule of our neighbour: I. We must seeke all meanes to win him to the profession of christian Religion. 1. Cor. 10. 33. *I please all men in all things, not seeking mine own profit, but the profit of many, that they might be saved.* Heb. 10. 24. *Let vs consider one another, to prouoke vnto loue, & to good workes.* II. We must liue amongst men without offence. 1. Cor. 10. 32. *Giue no offence, neither to the Iewes, nor to the Grecians, nor to the Church of God.* 1. Cor. 8. 13. *If meat offend my brother, I will eat no flesh while the world standeth, that I may not offend my brother.* III. The light of our good life, must be as a lanterne to direct the waies of our neighbors. Acts 24. 14. *This I confesse vnto thee, that after the way (which they call Iurese) so worship I the God of my Fathers, beleeuing all things which are written in the Law and the Prophets.* 15. *And haue hope towards God, that the resurrection of the dead, which they themselues looke for also, shall bee both of iust and vniust.* 16. *And herein I endeavour my selfe to haue alway a cleare conscience toward God, and towards men.* IV. If our neighbor offend, we are to admonish him. 1. Theff. 5. 14. *We desire you brethren, admonish them that are vnruely: comfort the feeble minded: beare with the weake, be patient towards all men.* V. If our neighbor run the waies of Gods commandement (as *Dauid* speaketh) we ought to encourage him in the same.

IV. Wee may referre such things vnto this commandement, as appertaine to the peculiar preseruatiō of euery funerall mans life. 1. Recreation, which is an exercise ioyned with the feare of God, conuerst in things indifferent, for the preseruatiō of bodily strength, & confirmation of the minde in holinesse. *Eccles. 2. 2. I said of laughter, thou art madde; and of ioy, what is this that thou doest?* Esa. 5. 12. *The harpe, violl, timbrell, and pipe, and wine, are in their feasts, but they regard not the worke of the Lord, neither consider the workes of his hands.* 1. Corinth. 10. 9.

Neither be yee idolaters, as were some of them, as it is written: The people sat downe to eate and drink, and rose up to play. Luk. 6. 25. Woe be to you that laugh: for yee shall waile and weepe, Deuteron. 12. 7. There yee shall eate before the Lord your God, and yee shall reioyce in all that you put your hands vnto, both yee and your households, because the Lord thy God hath blessed thee. To this end hath the word of God permitted shooing. 2. Sam. 1. 18. Hee bad them teach the children of Iudah to shoote, as it is written in the booke of Iasur. And musically comfort. Nehem. 7. 67. Besides their seruants and maides which were seauen thousand, three hundred, and seauen and thirtie: they had two hundred and fise and fortie singing men, and singing women. And putting forth of riddles. Iud. 14. 12. Sampson said vnto them, I will now put forth a riddle vnto you, & if you can declare it me within seuen daies of the feast, and find it out, I will giue you thirtie sheetes, and thirtie change of garments. 13. And they answered him, Put forth thy riddle, that we may heare it. 14. And he said vnto them, Out of the eater came meate, and out of the strong came sweetnesse: and they could not in three daies expound the riddle. And hunting of wilde beasts. Cant. 2. 15. Take vs the foxes, the little foxes which destroy the vines: for our vines haue small grapes. Lastly, the searching out, or the contemplation of the workes of God. 1. King. 4. 33. And he spake of trees from the Cedar tree that is in Libanon, euen vnto the hyssope that springeth out of the wall: he spake also of beasts, and of foules, and of creeping things, and of fishes. 2. Physicke, the vfe whereof is holy, if before the receipt of it, a man craue remission of his finnes, and repose his confidence onely vpon God, not vpon the meanes. Matthew 9. 2. And loe, they brought vnto him a man sicke of the palsey, lying on a bedde. And Iesus seeing their faith, saide vnto the sicke of the palsey, Some, bee of good comfort, thy finnes are forgiven thee. 6. Then he said to the sicke of the palsey, Arise, take vp thy bed and walke to thine house. Ioh. 5. 5. A certaine man was there which had bene diseased eight and thirtie yeares. 8. Iesus saide vnto him, Take vp thy bed and walke. 14. After that Iesus found him in the Temple, and said vnto him, Beholde, thou art made whole: sinne no more, lest a worse thing come vnto thee. 2. Chron. 16. 12. And Asa in the nine and thirtie yeare of his raigne, was diseased in his feete, and his disease was extreme: yet he sought not to be Lord in his disease, but to the Physicians. 3. Auoiding of an iniurie, offered by some priuate person: this, if it be against an vnruely and vnlayed aduersary, and the defence be faultlesse, is very lawfull, and is so farre from priuate reuenge, that it is to bee accounted a iust defence. The defence is then faultlesse, when a man doth so assault his aduersarie, as that he neither purposeth his owne reuenge, or his enemies hurt, but onely his alone safetie from that imminent danger.

A doubt. Whether may a man flie in the plague time? *Ans.* Such as bee hindered by their calling may not; as Magistrates, and Pa-

A stors, hauing charge of soules: yet free men, not bound by calling, may. Reason. I. A man may prouide for his owne safetie, if it bee not to the hinderance of another. II. A man may flie warres, famine, floods, fire, and other such dangers: therefore the plague. III. There is lesse danger of sicknesse, the more the multitude of people is diminished. *Obiect.* I. To flie, is a token of distrust. *Ans.* This diffidence is no fault of the fact, but of the person. II. It is offensiu. *Ans.* The offence is taken, not giuen. III. To flie, is to forsake our neighbour against the rule of charitie. *Ans.* It is not, if kinsfolke and Magistrates bee present. IV. Men are to visit the sicke by Gods appointment. *Ans.* Lepers were excepted among the Iewes: and so likewise they in these daies which are infected with a disease, answerable to the leprosie, namely, if it bee dangerously contagious.

CHAP. XXVI.

Of the seventh Commandement.

THE seventh Commandement sheweth how that we should preferre the chasticie of our selues, and of our neighbour.

The words are these:

Thou shalt not commit adulterie.

The Resolution.

C [Adultery] To commit adulterie, signifieth as much, as to doe any thing, what way soeuer, whereby the chasticie of our selues, or our neighbours may be stained, *Math. 5. 28.*

The negative part.

Thou shalt no way either hurt, or hinder thy neighbours chasticie.

In this place are prohibited:

I. The lust of the heart, or the euill concupiscence of the flesh. *Math. 5. 28. I say vnto you, whosoener looketh on a woman to lust after her, hee hath already committed adulterie with her in his heart. Coloss. 3. 5. Morrisie your members which are on earth: fornication, uncleannesse, the inordinate affection, euill concupiscence.*

II. Burning in the flesh, which is an inward seruencie of lust, whereby the godly motions of the heart are hindered, ouerwhelmed, and, as it were, with contrarie fire, burnt vp. 1. Cor. 7. 9. *If they cannot abstaine, let them marrie, for it is better to marrie then to burne.*

III. Strange pleasures about generation, prohibited in the word of God: the which are many.

I. With beasts. *Leuit. 18. 23. Thou shalt not lye with any beast to be defiled therewith; neither shall any woman stand before a beast to lie downe thereto: for it is an abomination.*

II. With the diuell, as witches doe by their owne confession. For why should not a spirit as well haue societie with a witch, as to eate meate?

III. With one of the same sexe. *Leuit. 18. 22. Thou shalt not lye with the male, as one lyeth*

with a woman: for it is abomination. This is a sin which they commit, whom God hath giuen ouer into a reprobate sence. Rom. 1. 26. For this cause God gaue them up to vile affections: for euen their women did change their naturall vse, into that which is against nature. 27. And the men left the naturall vse of the woman, and burned in their lusts one toward another, & man with man wrought filthinesse. It was the sinne of Sodome, Gen. 19. where it was so common, that to this day it is termed Sodomie.

IV. With such as bee within the degrees of consanguinity, or affinity, prohibited in the word of God. Leuit. 18. 6. None shall come neere to any of the kindred of his flesh, to vncouer her shame, I am the Lord.

V. With vnmarried persons. This sinne is termed fornication. Deuter. 28. 28. If any man find a maid that is not betrothed, and take her and lie with her, and they be found. 29. Then the man that lay with her, shall giue vnto the maids father fiftie shekels of siluer, and she shall be his wife, because he hath humbled her: he cannot put her away all his life. 1. Cor. 10. 8. Neither let vs commit fornication, as some of them committed fornication, and fell in one day three and twenty thousand.

VI. With those, whereof one is married, or at the least betrothed. This sin is called adulterie: and God hath inflicted by his word the same punishment vpon them, which commit this sinne, after they be betrothed, as hee doth vpon such as are already married. Deut. 21. 22. If a man be found lying with a woman married to a man, then shall they die euen both & wain: to wit, the man that lay with the wife, and the wife: so shalt thou put away euill from Israel. 23. If a maide be betrothed to a husband, and a man finde her in the towne and lie with her. 24. Then shall ye bring them both out vnto the gates of the same citie, and shall stone them to death with stones. This is a marueilous great sinne, as may appeare in that it is the punishment of Idolatry. Rom. 1. 23. They turned the glorie of the vncorruptible God, to the similitude of the image of a corruptible man, &c. verse 24. Wherefore God gaue them up vnto their hearts lusts, vnto vncleanness. Yeathis sinne is more heinous then theft. Prou. 6. 30. Men doe not despise a thiefe, When hee stealeth to satisfie his soule, When hee is hungrie. 32. But hee that committeth adulterie with a woman, is destitute of vnderstanding, hee that doth it, destroyeth his owne soule. Again, the adulterer breaketh the couenant of marriage, which is Gods couenant. Prouerbs 2. 17. Which forsaketh the guide of her youth, and forgetteth the couenant of her God. Adulterers dishonest their owne bodies. 1. Corinthians 6. 18. Flee fornication, euery sinne that a man doth without the bodie: but hee that committeth fornication, sinneth against his owne body. And becaue their neighbours of a great and vnrrecoverable benefit: namely of chastitie. As for the children which are begotten in this sort, they are shut out from that preheminence, which they otherwise might obtaine in the congregation.

A Deuteronom. 23. 2. A bastard shall not enter into the Congregation of the Lord: euen to his tenth generation shall he not enter into the Congregation of the Lord. He maketh his familie a stewes, as appeareth in Dauid, whose adulterie was punished by Absoloms lying with his fathers concubines. 2. Samuel 16. 21. Achitophel said to Absalom, Goe to thy fathers concubines, which he hath left to keepe the house. Iob 31. 9. If mine heart haue beene deceiued by a woman, or if I haue laid waite at the doore of my neighbour: let my wife grinde vnto another man: and let other men bowe downe vpon her. Mans posterity feeleth the smart of this sinne. Iob 31. 12. Thus (adultery) is a fire that shall deuoure to destruction, and which shall roote out all mine increase. To conclude, though this sinne bee committed neuer so closely, yet God will reueale it. Num. 5. from the 12. verse to the 23. And it finally hath one of these two, as companions: namely, dulnesse of heart; or a marueilous horror of conscience. Hof. 4. 11. Whoredome, and wine, take away their heart.

As for the Patriarks Polygamie, or marrying of many wiues, albeit it cannot be defended, yet it may be excused: either because it serued to the enlarging of the nuber of mankind, when there were but few, or at the least, to the propagation of the Church of God.

VII. With man and wife. They abuse their liberty; if they know each other so long as the woman is in her flowers. Ezechiel 22. 10. In thee haue they discovered their fathers shame: in thee haue they vncovered her that was polluted in her flowers. Leuiticus 18. 10. Thou shalt not goe vnto a woman to vncouer her shame, as long as shee is put apart for her disease. Ezechiel 18. 6. If a man hath not lien with a menstruous woman. Or vsing marriage-bed intemperately. Ambros. lib. de Philof. which Augustine citing, lib. 2. contra Iulian. saith, That he committeth adulterie with his wife, who in the vse of wedlock hath neither regard of cemeliesse nor honestie. Hierome in his first booke, against Iouinian saith: A wife man ought to loue his wife in iudgement, not in affection. Hee will not giue the bridle vnto head-strong pleasure, nor headly companie with his wife. Nothing (saith hee) is more shamelesse, then to loue a wife as though shee were a strumpet.

VIII. Nocturnall pollutions, which arise of immoderate diet, or vnchast cogitations, going before in the day. Deut. 23. 10. Onus sinne (Gen. 38. 8.) was not much vnto these.

IX. Effeminate wantonnesse, whereby occasions are sought to stir vp lust. Gal. 5. 19. The workes of the flesh are manifest, which are adulterie, fornication, vncleannes, w. m. m. m. Occasions of lust are, 1. cies full of adulterie. 2. Pet. 2. 14. Having eyes full of adulterie, and that cannot cease to sinne. 2. Idleness. 2. Sam. 11. 2. When it was evening tide, Dauid arose out of his bed, and walked vpon the rooffe of the Kings Pallace: and from the rooffe hee saw a woman washing her selfe:

and the woman was very beautifull to looke upon. 3. *A* And David sent, & inquired what woman it was? and one said, Is not this Bethsheba the daughter of Eliab, wife to Uriah the Hittite? The David sent messengers, and tooke her away: and she came unto him, and he lay with her. 3. Riotous and lascivious attire. 1. Tim. 2. 9. *The woman shall array themselves in comely apparell, with shamefastnesse and modestie, not with breddered haire, or gold, or pearles, or costly apparell, but (as becommeth women that professe the feare of God) with good workes.* Esa. 3. 16. *Because the daughters of Zion are haughty, and walke with stretched out neckes, and with wandring eyes, walking and mincing as they go, and making a smocking with their feete.* 17. *Therefore shall the Lord make the heads of the daughters of Zion bald, and the Lord shall discover their secret parts.* 18. *In that day shall the Lord take away the ornament of the slippers, & the causes, & the round tiers.* 19. *The sweet bal, and the bracelets, and the bonnets.* 20. *The tyers of the head, and the stoppes, and head-bandes, and the tablets, and the earrings.* 21. *The rings and the mufflers.* 22. *The costly apparell and the vailles and the wimples, and the crisping pinnes.* 23. *And the glasses, and the fine linnen, and the hoodes and the laines.* And no mannaile if the Prophet bee so sharpe against excessiue and wanton apparell: for this is, I. a lawfull and prodigal waisting of the benefits of God, which might well be employed vpon better vses. II. It is a testimonie, and as it were the cognizance or ensigne of pride, whereby a man would haue himselfe in greater reputation then another. III. It is a note of great idleness and slothfulness. For commonly such as bestow much time in tricking & trimming themselves vp: doe quite neglect other busineses, & of all things cannot away with pains. I V. It argueth leuitie, in deuising euery day some new fashion, or imitating that which others deuise. V. It maketh a confusion of such degrees and callings as God hath ordained, when as men of inferiour degree and calling, cannot be by their attire, discerned from men of higher estate. 4. Fullnesse of bread and meate, which prouoke lust. Ezech. 16. 49. *This was the iniquity of thy sister Sodom, pride, fullnesse of bread, and idleness was in her, and in her daughters.* Luk. 16. 19. *There was a certain rich man which was clothed in purple and fine linnen, & fared well and delicately euery day.* Rom. 13. 13. *Walke honestly, as in the day time, not in gluttony & drunkenness, neither in chambering and wantonnes.* 5. Corrupt, dishonest, and vnseemly talke. 1. Cor. 15. 33. *Erre not, euill talke corrupteth good manners.* Such are vaine loue-songs, ballads, interludes, and amorous bookes. This is the thing we are carefully to shun in the reading of Poets, yet so, as mariners do in navigation, who forsake not the sea, but decline and flie from the rocks. 6. Lascivious representations of loue matters, in Playes and Comedies. Eph. 5. 3, 4. *Fornication and all uncleannes, let it not once be named among ym, as it becommeth Saints, neither filthines, nor foolish talking, neither*

ieisting, which are things not comely. 7. *Vndecent and vnseemly pictures.* 1. Thess. 5. 22. *Abstaine from all appearance of euill.* 8. *Lascivious dauncing of man and woman together.* Mark. 6. 22. *The daughter of the same Herodias came in and daunced, and pleased Herod, &c.* 9. *Company with effeminate persons.* Prou. 7. 25. *Let not thine heart decline to her waies: wander thou not in her paths.*

V. To appoint some light or sheete-punishment for adulterie, such as that Romish Synagogue doth. For it is nothing else, but to open a gappe for other lewd persons to runne headlong into the like impietie.

The affirmative part.

Thou shalt preserve the chastitie of thy neighbour.

Chastitie is the purity of soule and bodie, as much as belongeth to generation. The minde is chaste, when it is free, or at the least, freed from fleshly concupiscence. The body is chaste, when it putteth not in execution the concupiscences of the flesh. 1. Thess. 4. 3. *This is the will of God, even your sanctification, and that ye should abstaine from fornication.* 4. *That euery one of you should know how to possess his vessel in holines and honour.* 5. *And not in the lust of concupiscence, even as the Gentiles, which know not God.* 1. Cor. 7. 34. *The unmarried woman careth for the things of the Lord, that she may be holy both in body and spirit.*

There are two speciall vertues which preserve Chastity, Modesty, and Sobriety. Modestie is a vertue, which keepeth in each work an holy decorum, or comelines: and it is seene, 1. in the countenance and eyes, namely, when they neither expresse, nor excite the concupiscence of the heart. Iob 31. 1. *I made a covenant with mine eye, why then should I thinke on a maide?* Gen. 24. 64. *Rebekah lift vp her eyes and when she saw Izhak, she lighted downe from the camell.* 65. *So she tooke a velle, and covered her face.* Prou. 7. 13. *She caught him, and kissed him, and with an impudent face said vnto him, &c.* II. In words. When a mans talke is decent, in speaking of such things, as by reason of our sinne are become shamefull. Gen. 4. 1. *Then Adam knew Henah his wife: who, &c.* Psalm. 51. 1. *A Psalm of David, when the Prophet Nathan came vnto him after he had gone in to Bethsheba.* Esa. 7. 20. *In that day shall the Lord shane with a razer that is hired, even by them beyond the river, by the King of Assur the head, and the haire of the feete, and it shall consume the beard.* Iudg. 3. 24. *When he was gone out, his seruants came: who seeing that the doores of the parter were shutte, they said, Surely he conereth his feete, that is, he doth his easement) in his summer-chamber.* Againe, a mans talke must be little and submissiue. Mat. 12. 19. *Behold my seruant whom I haue chosen, he shall not strine, nor crie, neither shall any man heare his voice in the streetes.* Prou. 10. 19. *In many words there cannot want iniquitie: but hee that*

refraineth his lippes, is wise. And it is a note of a strumpet to bee a giglot, and loud tongued, Prou. 7.11. *She is babbling and loud.* III. In apparell, wee must obserue an holy comelinesse. Tit. 2.3. *The elder women must be of such behaviour, as becommeth holinesse.* Holy comelinesse, is that which expresth to the eie the sincerity, that is, the godlinesse, temperance, and grauitie either of man or woman, This decencie will more plainly appeare, if we consider the ends of apparell, which are in number fiue. 1. Necessitie, to the end that our bodies may be defended against the extremitie of parching heate, & pinching cold. 2. Honeftie, that that deformitie of our naked bodies might be couered, which immediatly followed the transgression of our parents. 3. Commodity, whereby men, as their calling, worke, and trade of life is different, so doe they apparell themselves: and hence it is, that some apparell is more decent for certaine estates of men, then other. 4. Frugalitie, when a mans attire is proportionable to his abilitie and calling. 5. Distinction of persons, as of sexe, ages, offices, time and actions. For a man hath his set attire, a woman hers, a young man is apparellled on this fashion, an old man on that. And therefore it is unseemly for a man to put on a womans apparell, or a woman the mans. Deut. 22.5. *The woman shal not weare that which pertaineth to the man, neither shall a man put on womans rayment: for all that do so, are an abomination to the Lord thy God.*

To set downe precisely out of Gods word, what apparell is decent, is very hard: wherefore in this cause, the iudgement & practise of modest, graue, and sincere men, in euery particular estate, is most to be followed, and men must rather keepe too much within the bounds of measure, then to stepp one foote without the precincts. IV. In purging the excrements of nature, care must be had, that they must be cast forth into some separate & close place, & there also couered. Deu. 23.12. *Thou shalt haue a place without the host, whither thou shalt resort.* 13. *And thou shalt haue a paddle among thy weapons, and when thou wouldest sit downe without, thou shalt digge therewith, and returning, thou shalt couer thine excrement.* 14. *For the Lord thy God walketh in the midst of the campe to deliuer thee: therefore thine host shall be holy, that hee see no filthie thing in thee, and turne away from thee.* 1. Sam. 24.4. *And he came to the sheepe-coats by the way, where there was a caue, and Saul went in to couer his feet.*

Sobriety is a vertue which concerneth the vsage of our diet in holinesse. For the better obseruation thereof, these rules may serue: I. The chiefeft at the banquet, let him consecrate the meates to God, by saying grace. 1. Sam. 9.13. *The people will not eat, till he (that is, Samuel) come because he will blesse the sacrifice: and then eate they that hee bidden to the feast.* Mark. 6.39: *Hee commanded them to make them all sit downe by companies vpon the grasse, &c.* 41. *And*

hee tooke the fine loaves and two fishes, and looked vpo to heauen, and gaue thanks. Act. 27.35. *When he had thus said, hee (that is Paul) gaue thanks for the presence of them all, and when hee had broken bread, hee began to eate.* II. It is lawfull to furnish a table with store of dishes, not onely for necessity, but also for the good entertainment of a friend, and for delight. Luk. 5.29. *Lesus made him (that is, Iesus) a great feast in his owne house, where there was a great company of publicans, and of others that sat at table with him.* Psal. 104.15. *Hee giveth wine that maketh glad the heart of man, and oyle to make the face shine, and bread that strengtheth mans heart.* Ioh. 12.2. *There they made him a supper, and Martha serued, but Lazarus was one of them that sat at table with him.* 3. *Then tooke Marie a pound of oymment of Spikenard very costly, and anointed Iesus feet.* III. Choose the lower roome at a banquet, and rather then bee troublesome, fit as the master of the feast assigneth thee. Luk. 14.7. *Hee spake a parable to the guests, when he marked how they chose out the chiefe roome, and said,* 8. *When thou shalt be bidden of any man to a wedding, set not thy selfe down in the chiefeft place, lest a more honourable man then thou bee bidden of him.* 9. *And hee that badde both him and thee, come and say, Gine this man roome.* 10. *But goe and sit downe in the lowest roome, that when hee that badde thee, cometh, hee may say vnto thee, Friend, sit vp higher.* Prou. 25.6. *Stand not in the place of great men, &c.* IV. Man must eate at due times, not at vnseasonable houres. Ecclef. 10.16. *Woe bee to thee, O land, when thy princes eate in the morning.* 17. *Blessed art thou, O land when thy Princes eate in time.* V. Man must eate and drinke moderately, so that the body may receiue strength thereby, and the soule bee more fresh & lively, to performe the actions of Godlinesse. Luk. 21.34. *Take heed to your selues, lest at any time your hearts bee oppressed with surfeiting and drunkennesse.* Pro. 23.29. *To whom is woe? &c. Even to them that tarry long at wine, to them that goe and seeke mixt wine.* 30. *Looke not thou vpon the wine when it is redde, and when it sheweth his colour in the cuppe, and goeth downe pleasantly, &c.* Prou. 25.16. *If thou hast found homie, eate that is sufficient for thee, lest thou bee ouer-full and vomit.* Prou. 31.4. *It is not for Kings to drinke wine, nor for Princes strong drinke.* 5. *Lest he drinke and forget the decree, and change the iudgement of all the children of affliction.* VI. We must then especially regard these things, when we eate at great mens tables. Pro. 23.1. *When thou sittest to eate with a ruler, consider diligently what is before thee.* 2. *Put the knife to thy throat, if thou be a man giuen to thy appetite.* 3. *Be not desirous of his daintie meates: for it is a deceinable meate.* VII. Godly mirth at meate is tolerable. Act. 2.46. *They did eate their meat togither with gladnesse & singlenesse of heart.* VIII. Table talke (according as occasion of talke is offered) must be such as may edifie. Such was Christs talke at the Pharises table, Luke 14 from the 1. verse, to the 16. verse. IX. See that

after the banquet ended, the broken meate be not lost, but reserved, Ioh. 6. 12. *When they were satisfied, he said unto his Disciples, Gather up the broken meate which remaineth, that nothing be lost.* X. At a feast leaue somewhat. Ruth. 2. 14. *She did eate and was sufficed, and left thereof.*

Chastitie is double: one of single life, another in wedlocke. They that are single, must, I. with great care keepe their affections & bodies in holinesse. Psal. 119. 9. *How shall a young man purge his waies? by directing the same after thy word.* I. Ioh. 2. 13. *I write unto you fathers, because yee haue knowne him that is from the beginning. I write unto you young men, because yee haue overcome that wicked one.* 14. *I write unto you babes, because ye haue knowne the father.* Eccles. 12. 1. *Remember thy creatur in the daies of thy youth, whiles the euill daies come not, nor the yeares approach, wherein thou shalt say, I haue no pleasure in them.* II. They must fast often. 1. Cor. 9. 27. *I beate downe my body, and bring it unto subjection, least by any meanes, after I haue preached to others, I my selfe should bee reprooued.* III. They must take heede they burne not in lust: for. 1. Cor. 7. 9. *It is better to marry, then to burne.*

Chastitie in wedlocke, is when the holy & pure vse of wedlocke is obserued. Heb. 12. 4. *Marriage is honourable among all, and the bedde undefiled, but whoremongers and adulterers God will iudge.* To preserve purity in wedlocke, these cautiōs are profitable: I. contracts must be in the Lord, and with the faithfull onely. Malack. 2. 11. *Iudah hath transgressed, and an abomination is committed in Israel, and in Hierusalem: for Iudah hath defiled the holines of the Lord which hee loved, and hath married the daughter of a strange god.* I. Cor. 7. 39. *If her husband be dead shee is at libertie to marrie with whome shee will, onely in the Lord.* II. Both parties must separate themselves in the time of a womans discase, and at appointed fasts. Ezech. 18 6. 1. Cor. 7. 5. *Defraud not one another, except it bee with consent for a time, that ye may give your selues to fasting and prayer, and againe come together, that Satan tempt you not for your incontinencie.* III. Wedlocke must be vsed rather to suppress, then to satisfie that corrupt concupiscence of the flesh, and especially to enlarge the Church of God, which is done by an holy seede: Rom. 13. 14. *Put on the Lord Iesus Christ, and take not care of the flesh to satisfie the lusts thereof.* IV. It must be vsed with prayer and thanksgiuing. 1 Tim. 4. 3, 4.

CHAP. XXVII.

Of the eight Commandment.

THIS commandment concerneth the preservation of our neighbours goods. The words are these:

Thou shalt not steale.

The Resolution.

Steale] To steale, is properly to conuey any thing closely from another. Gen. 31. 20. *Isaake*

stole away the heart of Laban the Aramite. In this place it signifies generally, to wish that which is another mans, to get it by fraud, and any way to impair his wealth.

The negative part.

Thou shalt neither be wanting to preserve, nor a meane to hinder or hurt thy neighbours goods.

In this place these sinnes are forbidden: I. Inordinate liuing, whether it be in no set calling: or idly, wherein by neglecting their duties, such persons mispend their time, goods, and reuenues. 2 Thess. 3. 11. *Wee heare that there are some among you which walke inordinately, and worke not at all, but are busie bodies.* Gen. 3. 19. *In the sweat of thy browes shalt thou eate thy bread, till thou returne to the earth.* 1 Tim. 5. 8. *If there be any that provideth not for his owne, especially for them of his household, hee denieth the faith, and is worse then an infidel.*

II. Vniust dealing, which is either in heart, or deede. Vniust dealing in heart, is named couetousnesse. Math. 15. 19. *Out of the heart come euill thoughts, murders, adulteries, fornications, thefts, &c. Couetousnes is idolatry.* Eph. 5. 5. *Wee know that no couetous person, which is an idolatour, shall enter into the kingdome of Christ and of God.* Yea, it is the very roote of all euill, not begetting, but nourishing all kind of sin. 1 Tim. 6. 10. *The loue of money is the roote of all euill, which while some liust after, they erred from the faith, and pierced themselves through with many sorrowes.*

C Vniust dealing in deede, is in bargaining, or out of bargaining. Vniust dealing in bargaining, hath many branches, 1 Thess. 4. 6. *Let no man oppresse, or deceiue his neighbour in a bargain: for God is the auenger of such things.*

I. To sell, or bargain for that which is not falcable. Of this kind, I. is the gift of the holy Ghost, which cannot be bought with money. Act. 8. 18. *When Simon saw, that through laying on of the Apostles hands, the holy Ghost was giuen, he offered them money, 16. Saying, giue mee also this power, that on whomsoeuer I lay the hands, hee may receiue the holy Ghost.* 20. *Then Peter said unto him, Thy money perish with thee, because thou thinkest that the gift of God may bee obtained with money.* II. Church-goods are not falcable.

D Therefore it is not to bee allowed, for men to sell or alienate them from the Church. Prou. 20. 25. *It is destruction for a man to denoue that which is sanctified, and after the vowes to enquire.* Mal. 3. 8. Church-goods are the possession of the Lord. III. Whatfoener is vnprofitable either to the Church or Common-weale, must not be sold.

II. All coloured forgery and deceit in bargaining: as, I. vsing forged cauillation: Luke 19. 8. *Zacharias stood forth, & said unto the Lord, Behold, Lord, the halfe of my goods I giue to the poore: and if I haue taken ought from any man by forged cauillation, I restore it foure-fold.* II. When men sell that, which is counterfeit, for good: as copper for gold, and mingle any waies bad with good, making shew onely of the good.

Amos 8. 4, 5, 6. *Hearc this yee that swallow vp the poore, saying, When will the new moone be gone, &c. that we may sell the refuse of the wheat. I I I. When men falsifie their measures and weights. Deut. 25. 13. Thou shalt not haue in thy bagge two manner of weights, a great and a small. 14. But thou shalt haue a right and a iust weight: a perfect and a iust measure shalt thou haue. Leuit. 19. 35. Ye shall not doe unrightly in iudgement, in line, in weight, or in measure. 36. Yee shall haue iust balances, true weights, a true Ephah, and a true Ehin. Amos 8. 4. *Hearc this, ye that say, When will the Sabbath bee gone, that we may sell corne, and make the Ephah small, and the shekel great, and falsifie the weights by deceit?**

I I I. When the buyer concealeth the goodnesse of the thing, or the seller the faults of it, and blind-foldeth the truth with counterfeit speeches. Math. 7. 12. *Whatsoeuer yee would that men should doe vnto you, euen so doe to them: for this is the Law and the Prophets. Prou. 20. 14. It is naught, it is naught, saith the buyer, but when he is gone apart, he boasteth.*

I V. When in buying and selling the people are oppressed. And this is done, 1. when the iust price of things is raised. For in bargaining, it is not lawfull to purse one penny, without the giuing of a penny worth. 2. Sale vpon a set day, which is, when day is giuen, that the price may be enhanced. For what is this, I pray you, but to sell time, and to take more of our neighbour, then right? 3. To ingrosse, which is to buy vp all of one commoditie into thine owne hands, that when no other hath any of the same, thou maiest sell it at thine owne price. 4. To become bankrupt, that thou maiest be enriched by the damages, and goods of other men. 5. Not to restore that, which was lent to one, pledged to one, or found by him. Ezech. 18. 7. *Neither hath oppressed any, but hath restored the pledge to his debtor: hee that hath spoiled none by violence, &c. 6. To delay any kinde of restitution from one day to another. Prou. 3. 28. Say not to thy neighbour, Depart, and come againe, to morrow I will pay you, when thou maiest doe it then. Plal. 37. 21. The wicked man borroweth, and payeth not againe, but the righteous is mercifull and lendeth. 7. To practise vsurie. Plal. 15. 5. *Which hath not put his money to vsurie. Exod. 22. 25. If thou lendest money to my people, to the poore man which dwelleth with thee, be not to him as an vsurer, lay not vsurie vpon him.**

Vsurie is againe exacted by couenant, about the principall onely in lieu, and recompence of the lending of it. Vsurie being considered as it is thus described, is quite contrarie to Gods word, and may very fitly be tearmed byting lucre. Exod. 22. 14. *If any man hath borrowed any thing of another, whatsoeuer is hurt or dyeth, if the owner of the thing be not present, let him bee recompenced. 15. If he bee present, recompence him not: if he bee hired for a price, it is sold for the same price. Ezech. 18. 8. He hath not giuen to vsurie, neither hath taken increase. 2. Cor. 8. 13. Neither is it that other men should bee eased and you*

grieved. 14. But vpon like condition at this time, your abundance supplyeth their lacke, that also their abundance may be for your lacke: that there may be equalitie.

And this vsurie, positiue lawes doe not only restraîne, but not allow.

Quest. Is it not lawfull to take at some time about the principall?

Ans. Yes surely, with these conditions: I. If a man take heed that hee exact nothing, but that which his debtor can get by good and lawfull means. I I. Hee may not take more then the gaine, nay not all the gaine, nor that part of the gaine which drinkest vp the liuing of him that vseth the money. I I I. Hee must sometimes bee so farre from taking gaine, that hee must not require the principall, if his debtor be by ineuitable and iust casualties brought behind, and it bee also plaine that hee could not make, no not by great diligence, any commoditie of the money borrowed.

The reasons why a man may take sometimes about the principall, are, 1. That which the debtor may giue, hauing himselfe an honest gaine besides, and no man any wayes endamaged, that the creditor may safely receiue.

2. It is conuenient, that he which hath money lent him, and gaineth by it, should shew all possible gratitude to him, by whose goods he is enriched.

3. It is often for the benefit of the creditor, to haue the goods in his owne hands which hee lent.

Obiect. Money is not fruitfull, therefore it is vnlawfull to receiue more then we lent out.

Ans. Albeit money in it selfe be not fruitfull, yet it is made very fruitfull by the borrowers good vse, as ground which is not fruitfull except it be tilled.

Last of all, when a man detaineth the labourers wages, 1am. 5. 4. *Behold, the hire of the labourers (which haue reaped your fields, which is of you kept backe by fraud) cryeth, and the cries of them which haue reaped, are entred into the eares of the Lord of hosts.*

Vniust dealing out of bargaining, is likewise manifold: 1. To pronounce false sentence or iudgement for a reward, either profered, or promised, Esa. 1. 23. *The Princes are rebellious, and companions of thieves: euery one loneth gifts, and followeth after rewards: they iudge not the fatherlesse, neither doth the widowes cause come before them.* This is the Lawyers and Iudges sinne. II. To feede, or clothe stout and lusty rogues or beggers. 2. Thel. 3. 10. *When we were with you, we enioyned you this, that if any would not labour, the same should not eate.* What then thinke you, must those licenced rogues and beggers by authority. I meane, all idle Monks and Abby-lubbers haue? Socrates in the Tripartite history, saith plainely, that that Monke which laboureth not with his hands, is no better then a theefe. I I I. Gaming for money and gaine. For thou maiest not enrich thy selfe by impoverishing thy brother. This gaming is worse

farre then Vſury, and in a ſhort while will more enrich a man. IV. To get money by vnlawfull Artes: ſuch are Magique, Iudiciall Astrologic, Stage-plays, and ſuch like. Eph. 4. 28. *Let him that hath ſteale, ſteale no more, but rather let him labour, working with his owne hands the thing that is good, that he may giue vnto him that hath neede.* Deut. 18. 11. Eph. 5. 3. 1. Theſſ. 5. 2. *Abſtaine from all appearance of euill.* V. To filch or pilfer the leaſt pinne or point from another, though it were for the greateſt good. Mark. 10. 19. *Thou ſhalt not ſteale, thou ſhalt not hurt any man.* Rom. 3. 8. *And (as we are blamed, and as ſome affirmeth that we ſay) why doe we not euill, that good may come thereof? Whoſe damnation is juſt.* VI. To remove ancient bounds. Prou. 22. 28. *Thou ſhalt not remove the ancient bounds which thy Fathers haue made.* Hoſ. 5. 10. *The Princes of Iudah are like them which remove the bounds.* VII. To ſteale other mens ſeruants, or children, to commit ſacriledge, or robberie. 1. Tim. 1. 10. *To Whore-mongers, Buggerers, and Men-ſtealers.* Ioh. 7. 19. *Achan ſtealt.* 1. Cor. 6. 10. *Neither Theeues, nor couetous perſons, nor Robbers, &c. ſhall inherite the Kingdome of God.* For Robberies, theſe ſorts of men eſpecially are famous: Theeues by the high wayes, Pyrates vpon the Seas, Souldiours not content with their pay, and whoſoeuer they bee, that by maine force take that which is none of their owne. Luk. 3. 14. *The Souldiers asked him ſaying, What ſhall we doe? he ſaid, Doe violence to no man, neither accuſe any man falſly, and be content with your Wages.* VIII. To conſpire with a Thiefe, whether by giuing aduice how he may compaſſe his enterpriſe, or by concealing his fact, that hee bee not puniſhed. Prou. 29. 24. *He that is partaker with a Thiefe, hateth himſelfe, and hee that beareth curſing, and diſcouereth it not.*

The puniſhment of theft may at the diſcretion of the Iudge be ſometimes aggravated, as he ſeeth the quality of the offence to be. Therefore theeues ſometimes are puniſhed with death.

Now if any man obiect, that the Iudiciall law of God, doth onely require the reſtitution thereof fourfold for ſuch an offence: I anſwere, that the ciuill Magiſtrate, when he ſeeth ſome one, or many offences to increaſe, he may by his authoritie encrease the ciuill puniſhment due to that ſinne. Now it is manifeſt, that the ſinne of theft is farre more grievous in our Common-weale, then it was among the Iewes. For firſt, the inhabitants of this Common-weale are generally, by many degrees, poorer then the Iewes were: therefore to ſteale a thing, but of ſome ſmall value, from one in this Countrey, doth more endamage him, then a thing of great value would haue done the Iewes.

Again, the people of this Countrey are of a more ſtirring, and fierce diſpoſition; the which maketh Theeues to bee more outrageous, with their Robberies ioyning Violence, and the diſturbance of the publicke tranquillitie of the Countrey: whereof more

A regard ought to bee had, then of one private mans life.

The affirmative part.

Thou ſhalt preſerue and increaſe thy neighbours goods.

To this are required theſe that follow:

I. A certaine Calling: wherein euery man, according to that gift which God hath giuen him, muſt beſtow himſelfe honeſtly, to his owne and neighbours good. 1. Cor. 7. 24. *Let euery man wherein he was called, therein abide with God.* Eph. 4. 28. 1. Pet. 4. 10. *According as euery man hath receiued a gift, ſo let him miniſter to another, that yee may bee good diſpenſers of the manifold graces of God.* Gal. 5. 13. *In loue ſerue one another.*

II. The true uſe of Riches, and all the goods a man hath, to which belong two Vertues, Contentation, and Thriftineſſe.

Contentation is a Vertue, whereby a man is well pleaſed with that eſtate, wherein he is placed. 1. Tim. 6. 6. *Godlineſſe is great gaine, with a contented minde.* 7. *For wee brought nothing into the world, neither ſhall we carry any thing out of the world: But hauing food and rayment, let vs be content.* Phil. 4. 11. *I haue learned in whatſoeuer ſtate I am, therewith to be content.* 12. *I can be abaiſed, and I can abound; euery where in all things I am inſtructed, both to be full, and to be hungry; and to abound, and to haue want.* Matth. 6. 11. *Giue vs this day our dayly bread.* Heb. 13. 5. *Let your conuerſation be without couctouſneſſe, and be content with the things which you haue: for he ſaith, I wil not ſake thee, nor leave thee.*

Thriftineſſe, or frugalitie, is a Vertue, whereby a man carefully keepeth his goods which hee hath gotten, and employeth them to ſuch vſes, as are both neceſſarie and profitable. Prou. 5. 15. *Drinke the water of thy Ceeſterne, and of the Riuer, out of the middes of thine owne Well.* 16. *Let thy Fountaines flow forth, and the Riuer of Waters in the ſtreets.* 17. *Let them be thine owne, yea, thine only, and not the ſtrangers with thee.* Pro. 21. 5. *The thoughts of the diligent doe ſurely bring abundance.* 17. *Flee that loveth paſſime, ſhall be a poore man, and hee that loveth wine and oyle ſhall not bee rich.* Prou. 12. 27. *The deceitfull man reſteth not that which he hath taken is burning: but the riches of the diligent are precious.* Ioh. 6. 12.

III. To ſpeake the truth from the heart, and to uſe an harmeſſe ſimplicitie in all affaires. Plal. 15. 2. *He that walketh uprightly, and worketh righteouſneſſe, he that ſpeaketh the truth in his heart.* Gen. 23. 15. *Ephron ſaid to Abraham, The land is worth foure hundred ſhekels of ſilver, what is that betwene mee and thee? bury therefore thy dead.* 18. *So Abraham harkened to Ephron, and Abraham weighed to Ephron the ſilver, which hee had named in the audience of the Hittites, euen foure hundred ſhekels of currant Money among Merchants, &c.*

IV. Juſt dealing. 1. Theſſ. 4. 6. *Of theſe there are many kindes.*

I. In buying and ſelling, in letting and hiring of Farmes, Tenements, Lands: in Marchan-

dize,& all maner of commodities, men must racke nothing, but keepe a iust price. A iust price is then obserued, when as the things prized, and the price giuen for them, are made equall, as neere as may be. For the obseruation of this equalitie, these foure rules are to be considered: for by them all bargaines must be ordered. I. There must be a proportion and equality in all contracts: the which will then be, when as the seller doth not value the thing, onely according to his owne paines, and cost bestowed vpon it: but also seeth what profit it may bee to the buyer, and in what neede hee standeth of it. *Leuit. 25. 14. When thou sellest ought to thy neighbour, or buisest ought at his hands, ye shall not oppresse one another. 15. But according to the number of the yeeres after the Inbile, thou shalt buy of thy neighbour. Also according to the number of yeeres of thy renenewes, he shall sell vnto thee. 16. According to the number of yeeres thou shalt increase the price thereof: and according to the fewnesse of yeeres thou shalt abate the price of it, for the number of fruits he doth sell vnto thee. 11. They must be squared according to the law of nature, the sum whereof Christ propoundeth in these words. *Mat. 7. 12. Whatsoener ye would that men should doe to you, doe the same vnto them. III. The bond of nature must bee kept, which bindeth him that receiueh a benefit, & maketh a lawfull gaine of another mans goods, that he being once enriched, shal make proportionable and naturall recompence, euen aboue the principall. IV. Men must communicate and make vse of their goods, with that caueat which *Paul* giueth. *2. Cor. 8. 13. not so to bestow them, as that others may be eased, and they grieved: or contrariwise.***

II. Men must make sale of such things, as are in their kinde substantiall, and fit for vse.

III. They must vse iust waights and measures. *Deut. 25. 13. Thou shalt not haue in thy baggetwo manner of waights, a great and a small: but thou shalt haue aright & iust waight, a perfect and iust measure shalt thou haue, Ezech. 45. 10. Te shall haue iust balances, a true Ephah, and a true Bish. Mich. 6. 11. Shall I iustifie the wicked balances, and the bagge of deceitfull waights?*

IV. Hee that hireth any thing, must not onely pay the appointed hire, but make that which he hired good, if ought but good come vnto it, by his default. *Exod. 22. 14, 15. If a man borrow any thing of his neighbour, and it be hurt, he shall surely make it good, &c.*

V. The pledge or pawne ought to be redeemed, & if it be of important necessity, as that which preferueth the life of our neighbour, it must be restored to him incontinently. *Exod. 22. 26. If thou take thy neighbours rayment to pledge, thou shalt restore it againe before the sunne goe downe: for that is his covering onely. Deut. 24. 6. No man shall take the neuber or upper Millstone to pledge, for this gage is his lining. Neither may a man in a pledge be his own carner, but he must take such an one as is offered. Deut. 24. 10. When thou shalt aske againe of thy neigh-*

bour any thing lent, thou shalt not goe into his house to fetch his pledge. 11. But thou shalt stand without, and the man that borrowed it of thee, shall bring the pledge out of the doores vnto thee. 12. Furthermore, if it be a poore body, thou shalt not presse with his pledge. 13. But shalt restore him the pledge &c.

VI. To become surety onely for men that are honest: and very well known: and that warily, with much deliberation. *Prou. 11. 15. He shall be sore vexed that is surety for a stranger. And he that hateth suretyship is sure. Prou. 17. 18. A man destitute of vnderstanding toucheth the band, and becommeth surety for his neighbour. Prou. 22. 26. But if it be so that a man hath intangled himselfe by suretyship, the best way is to craue his creditours fauour, by his owne humble suit, & the instant request of his friends. Prou. 6. 1. My sonne if thou be surety for thy neighbour, and hast striken hands with the stranger: 2. Thou art snared with the words of thine owne mouth. 3. Doe this now, my sonne, and deliuer thy selfe, seeing thou art come into the hand of thy neighbour, goe, and humble thy selfe, and sollicit thy friends. 4. Gine no sleepe to thine eyes, nor slumber to thine eyelids. 5. Deliuer thy selfe, as a Doe from the hand of the hunter, & as a bird from the band of the fowler.*

VII. All iust couenants and promises, though they be to our hinderance, must bee performed. For a promise doth binde, if it be lawfull, so far forth as he will, vnto whom we make the promise. *Psal. 15. 4. Which sweareth to his hurt and changereth not. Prou. 25. 14. A man that boasteth and keepeth not promise, is like clouds and wind without raine. Iudg. 1. 24. The spies saw a man come out of the citie, and they said vnto him, Shew vs wee pray thee, the way into the citie, and we will shew thee mercy. 25. And when he had shewed them the way into the city, they smote the citie with the edge of the sword, but they let the man and all his household depart. Therefore, if after promise made, he either see that hee shall be endamaged thereby, or hindred in the performance of his promise, hee may craue release, and if it be granted, accept of it.*

VIII. To lend that we doe, freely, *Luk. 6. 35. Lend, looking for nothing againe, and your reward shall be great. And when we borrow, we must be carefull to make restitution, euen if neede be, with the sale of our owne goods. 2. King. 4. 2, 3, 4, 5, 6, 7. Here the wife of the sonne of the Prophets selleth her oyle which God sent by the hand of Elishah, to pay her creditour.*

IX. To restore that which is committed to our custodie without delay. *Matth. 21. 41. He will destroy the euill husbandmen, and let out his vineyard to others, which shall deliuer him the fruits in their season. Prou. 3. 28. But if such a thing be lost, not by our default, we are not vrred to repay it. *Exod. 22. 7. If a man deliuer his neighbour money, or stuffe to keepe, and it be stolen out of his house, if the thiefe be found, he shall pay thee double. 8. If the thiefe be not found, then the master of the house shal be brought before the iudges to sweare, whether hee haue put his hand to his neighbours goods or no.**

X. That which a man findeth, is to be kept in his owne hand, if the true owner cannot be heard of; but if he be, he must restore it. Deut. 22.1. *Thou shalt not see thy brothers ox, nor his sheepe go astray, and withdraw thy selfe from them, but shalt bring them againe vnto thy brother.* 2. *If he be not nere vnto thee, or thou know him not, thou shalt bring it vnto thine house, and it shall remaine with thee vntill thy brother seeke after it, then shalt thou deliuer it to him againe.* 3. *So shalt thou doe with all lost things.*

XI. To get our owne, we may, if we cannot doe otherwise, sue our neighbour in law. But we must follow our suites in all holy manner, and with these caueats. I. In all suites, we must not doe any thing, that may preiudice the profession of Christian religion. Therefore all suiters in law offend, when they trust more in man, then in God, and make their religion a ielt to worldlings; partly by struing about things of small importance, and partly by not admitting any conditions of reconciliation. 1. Cor. 6.1. *Dare any of you, hauing business against another, be adiudged vnder the vniust, and not vnder the Saints?* II. Law must bee the last remedy, as a desperate medicine is the last remedie the Physition vseth: Wee must assay all means possible, before we vse this, especially to a brother. 1. Cor. 6.7. *There is utterly a fault among you, because ye go to law one with another: why rather suffer ye not wrong? why rather sustaine ye not harme?* III. In all suites of Law, we must be mindfull of the law of charity, and not so much indeauout to maintaine our owne right, as to recall our brother, which erreth, into the right way.

CHAP. XXVIII.

Concerning the ninth Commandement.

THe ninth commaundement concerneth the preferuacion of our neighbours good name.

The words are these:

Thou shalt not beare false witness against thy neighbour,

The Resolution.

Thou shalt not beare] That is, answer when thou art asked before a iudge. Deut. 19.17. *Then both the men which strue together, shall stand before the Lord, euen before the priests and Iudges which shall be in those daies.* 18. *And the Iudges shall make a diligent inquisition, and if the witness be found false, and hath giuen false witness against his brother.*

Witness] By a figure, signifieth euery word, whereby the credit and estimation of our neighbour is either impaired or diminished.

The negative part.

Thou shalt not diminish or hurt the good name and estimation of thy neighbour.

Here is forbidden:

I. Enuie, disdain of others, desire of a mans own glory, 1. Tim. 6.4. *He is puffed up, and*

knoweth nothing, but doeth about questions, and strife of words, whereof cometh enuie, strife, railings, 1. Pet. 2.1. *Wherefore, laying aside all malice, ouerfesse, and enuie, and all guile, and euill speaking.* Math. 12.15. *But when the chiefe Priests and Scribes saw the miracles that he did, and the children crying in the Temple, and saying, Hosanna the sonne of David, they disdained.*

II. Euill suspitions. 1. Tim. 6.4. 1. Sam. 17.28. *And Eliab his eldest brother heard when hee spake vnto the men, and Eliab was angry with David, and said, Why camest thou downe hither? and with whom hast thou left these few sheepe in the wilderness? I know thy pride and the malice of thine heart.* Act. 28.4. *Now when the Barbarians saw the worme hang on his hand, they said among themselves, This man surely is a murderer, whom though he hath escaped the sea, yet vengeance hath not suffered him to liue.* Here are condemned, hard censures and sinifter iudgements against our neighbour. Math. 7.1. *Iudge not, that ye be not iudged.* 2. *For with what iudgement ye iudge: ye shall be iudged: and with what measure ye mete, it shall be measured to you againe.* These iudgements which Christ forbiddeth, are priuate & reprochfull or slanderous iudgements: namely, when either a good or an indifferent action is interpreted to the worse part: or when a light offence is made hainous through euill will, without all desire either to amend or to couer the same, Act. 2.13. *And others mocked and said, they are full of new wine.* 14. *But Peter standing with the eleeen, lift up his voice, and said vnto them, Ye men of Iudea, and all ye that inhabite Ierusalem, be this knowne vnto you, and hearken vnto my words:* 15. *For these are not drunken, as ye suppose, since it is but the third houre of the day.* 1. Sam. 1.13. *For Hannah spake in her heart, her lips did moue onely, but her voice was not heard, therefore Eli thought she had bene drunken.* But wee must know, that there are three kinds of iudgements, which are not forbidden by this commandement of Christ. The first, is the ministerie of the Gospel, which iudgeth & reproueth sinne. The second, is the iudgement of the Magistrate. The third, is the iudgement of a friend admonishing vs: as when he saith, Abstaine from the company of such a man, for I know him to be a drunkard, &c.

III. A relation of the bare words onely, and not of the fence and meaning of our neighbour. Math. 26.59. *Now the chiefe of the Priests, and the elders, and all the whole Councell, sought false witnesses against Iesus, to put him to death.* 60. *But they found none, and though many false witnesses came, yet found they none: but at the last came two false witnesses.* 61. *And said, This man said, I can destroy the Temple of God, & build it in three daies.* Indeed, Christ said some such thing in words, as appeareth, Ioh. 2.19. *Iesus answered and said vnto them, Destroy this temple, and in three daies I will raise it up againe.*

IV. A lie, whereby euery falsehood with purpose to deceiue, is signified, whether in words, or in deeds, or concealing the truth, or

any other way whatsoever; be it for neuer so great a good to our neighbour.

V. To pronounce vniuersall sentence in iudgement; to rest in one witness; to accuse another wrongfully; to betray a mans cause by collusion. 1. Kin. 1. 12. *They proclaimed a feast, and set Naboth among the chief of the people.* 13. *And there came two wicked men, and sate before him, and the wicked men witnessed against Naboth in the presence of the people, saying, Naboth did blaspheme God & the king: then they carried him away out of the city, & stoned him with stones, that he died.* Deu. 17. 6. *At the mouth of two or three witnesses shall he that is worthy of death die: but at the mouth of one witness he shall not die.*

VI. Openly to raise forged and hurtfull tales and reports of our neighbour, or priuily to deuise the same. Rom. 1. 29. *Whisperers, 30. Backbiters, haters of God, proud, boasters, inuictors of euill things.* Leu. 19. 16. *Thou shalt not walke about with tales among thy people, thou shalt not stand against the blood of thy neighbour: I am the Lord.* 1. Tim. 5. 13. *And likewise also being idle, they learne to goe about from house to house: yea, they are not onely idle, but also prauers, and busie bodies, speaking things which are not comely. To spread abroad flying tales, or to faigne & adde any thing vnto them.* Prou. 26. 20. *Without wood the fire is quenched, & without a tale beaver strife ceaseth.* 21. *As a coate maketh burning coales, & wood a fire, so the contentious man is apt to kindle strife.* 22. *The words of a tale beaver are as flatterings, swelling, and discord among you. To rectiue or beleue those tales which we heare of others.* Exod. 23. 1. *Thou shalt not receiue a false tale, neither shalt thou put thine hand with the wicked, to be a false witness.* 1. Sam. 24. 10. *And David said to Saul, Wherefore givest thou an eare to mens words, that say, behold, David seeketh euill against thee?*

VII. To accuse our neighbour for that which is certain and true, through hatred and with intent to hurt him. 1. Sam. 22. 9. *Then answered Doeg the Edomite (who was appointed ouer the seruants of Saul) & said, I saw the son of Ishai when he came to Nob, to Abimelech the son of Ahithub. 10. Who asked counsell of the Lord for him, and gave him victuals, and he gave him also the sword of Goliath the Philistin. Of this deed David thus speaketh.* Psal. 52. 1. *Why boastest thou thy selfe in thy wickednes, O man of power? the louing kindnes of the Lord endureth for euer.* 2. *Thy tongue imagineth mischief, and is like a sharpe rasor, that cutteth deceitfully.* 3. *Thou dost loue euill more then good: and lies, more then to speak the truth.* 4. *Thou lovest all words that may destroy, O deceitfull tongue.*

VIII. To open or declare our neighbors secrets to any man, especially, if hee did it of infirmity. Mat. 18. 15. *Moreover, if thy brother trespass against thee, go and tell him his fault be-*

twene thee and him alone: if he heare thee, thou hast won thy brother. Pro. 11. 13. *He that goeth about as a slanderer, discovereth a secret: but he that is of a faithfull heart, concealeth a matter.*

IX. All babbling talke and bitter words. Eph. 5. 3. *But fornication and all uncleannesse, let it not be once named among you.* 4. *Neither foolishnes, neither foolish talking, neither iesting, which are not comely, but rather giuing of thanks.* Ioh. 9. 34. *They answered & said vnto him, thou art altogether borne in sin, and dost thou teach vs? so they cast him out.* This iesting, or, as it is now termed, wit, which Aristotle the Philosopher maketh a vertue, and that not without cause: I. Such equips as sting others, though they bee a great pleasure for some to heare, yet are they very offensive to such as are so gyrded. II. It is very hard to make Christian both godlinesse and grauity to agree with such behauiour.

Obiect. But salt and tart speeches are vsuall in the Scriptures, 1. Kin. 18. 27. *Elijah mocked the priests of Baal.* Esa. 14. 9.

Ans. Such speeches are not spoken to please others, but are sharply denounced against Gods enemies to his glory.

X. Flattery, whereby we praise our neighbour about that we know in him. Prou. 27. 6. *The words of a loue are faithfull, but the kisses of an enemy are to be shunned.* 14. *He that praiseth his friend with a loud voice, rising early in the morning, it shall be counted to him as a curse.* A.E. 12. 22. *And the people gaue a shout, saying, The voice of God, and not of man. This is a grieuous sin in the ministers of the word.* 1. The. 2. 5. *Neither did we euer use flattering words, as ye know, nor coloured countenances, Gods record.* Ier. 6. 13. *For from the least of them, euen vnto the greatest of them, euery one is giuen vnto countenances, & from the Prophet, euen vnto the Priest, they all deale falsly.* 14. *They haue healed also the hurt of the daughter of my people with sweet words, saying, Peace, peace, when there is no peace.* Rom. 16. 18. *For they that are such, serue not the Lord Iesus Christ, but their owne bellies, & with faire speech and flattering, deceiue the hearts of the simple.*

XI. Foolish and ouer confident boasting. Prou. 27. 1. *Boast not thy selfe of to morrow, for thou knowest not what a day may bring forth.* 2. *Let another praise thee, and not thine own mouth, a stranger, and not thine owne lips.*

XII. To accuse, or witness against one fallily. 1. Kin. 21. 13. *Naboth blasphemed God and the king.*

The affirmatiue part.

Preferre the good name of thy neighbour. Eccl. 7. 3. *A good name is better then a good oymment. Here is commanded.*

I. A reioying for the credit and good estimation of thy neighbour. Gal. 5. 22. *But the fruit of the spirit, is loue, ioy, peace, gentlenes.* Rom. 1. 8. *First I thanke my God through Iesus Christ, for you al, because your faith is published throughout the whole world.*

II. Willingly to acknowledge that good.

ness we see in any man whatsoever, and onely to speake of the same. Tit. 3. 2. *That they speake euill of no man, that they be no fighters, but soft, shewing all meeknes to all men.* Moreover, wee must withall desire, receiue, and beleue reports of our neighbors good. Act. 16. 1. *Then came he to Derbe and Lystra, and behold, a certain discipule was there, named Timotheus; a womans son which was a Iewe, and beloued, but his father was a Grecian.* 2. *Of Whom the brethren which were at Lystra and Iconium, reported wel.* 3. *Therefore Paul would that he should goe forth with him, and tooke and circumcis'd him.* Notwithstanding this must be so performed of vs, that in no wise we proue and allow of the vices and faults of men. Chro. 25. 2. *And he did uprightly in the eyes of the Lord, but not with a perfect hart.* & 27. 2. *And he did uprightly in the sight of the Lord, according to all that his father Asah did. saue that he enred into the temple of the Lord, & the people did yet corrupt their waies.*

III. To interpret a doubtfull euill to the better part. 1. Cor. 13. 5. *Love thinketh not euill: 7. It beleeueth all things, it hopeth all things, Gen. 37. 31. And they took Iosephs coat, & killed a kid of the goats, & dipped the coat in the blood. 32. So they sent that parti-colored coat, & they brought it to their father, & said, this haue we found, see now, whether it be thy sons coat or no. 33. Then he knew it, and said, It is my sons coat, a wicked beast hath deuoured him; Ioseph is surely torne in pieces.*

And here obserue the religion of that Ioseph, which was betrothed to Mary, who when he saw that Mary was with child, was readier to conclude, that before her betrothing she was with childe by committing fornication, then after by committing adultery. Math. 1. 19. But for all this, men must not be too credulous or light of belief. Job. 2. 24. *But Iesus did not commit himselfe vnto them, because he knew them all.*

IV. Not to beleue an euill report, running abroad amongst the common people, by the whispering of tale-bearers, as it were by conduit pipes. Psal. 15. 3. *He that slandereth not with his tongue, nor doth euill to his neighbor, nor receiveth a false report against his neighbor.* Ier. 40. 14. *And they said vnto him, Knowest thou not, that Baal is the King of the Ammonites, hath sent Ishmael, the son of Nethaniah, to slay thee? but Gedaliah the sonne of Abikam, beleued him not. 16. But Gedaliah the son of Abikam, said vnto Iochanan the sonne of Kareab, thou shalt not doe this thing: for thou speakest falsly of Ishmael.* But we ought also to be angry at such whisperings. Pro. 25. 23. *As the North Winde drieth away the raine, so doth an angry countenance the slanderer tongue.*

V. To keepe secret the offence of our neighbour, except it must of necessity bee reuealed. Prou. 10. 12. *Hatred stirreth up contention: but love couereth all trespasses.* Math. 1. 19. *Then Ioseph her husband being a iust man, and not willing to make her a publicke example, was minded to put her away secretly.*

A. A man would suppose, that by this meanes, we should be partakers of other mens sinnes. But we must know, that we ought to conceale our neighbours imperfections, lest he should be prouoked to offence: yet in the meane season, hee must be admonished, that hee may amend. Gal. 6. 1. 1. am. 5. 19. *Brethren, if any of you haue erred from the truth, and some man hath conuerted him, 20. Let him know, that he which hath conuerted the sinner from going astray out of his way, shall save a soule from death, and shall hide a multitude of sinnes.*

But if the sinne which is concealed, cannot thereby be taken away, then must we in loue and charity, declare the same to those, which may remouee and amend the same. Gen. 37. 2

B. When Ioseph was seauenteene yeares old, he kept sleepe with his brethren, & the child was with the fornes of Bilhah, and with the sons of Ziphah, his fathers wives: and Ioseph tolde vnto their father, their euil sayings. 1. Cor. 1. 11. *For it hath bin declared vnto me, my brethren, of you, by them that are of the house of Cloe, that there are contentions among you. Math. 18. 16. But if he heare thee not, take with thee one or two, that by the mouth of two or three witnesses every word may be confirmed.*

VI. To get a good name and estimation among men, and to keepe the same when wee haue gotten it. Phil. 4. 8. *Furthermore brethren, whatsoeuer things are true, whatsoeuer things are honest, whatsoeuer things are iust, whatsoeuer things are pure, whatsoeuer things are of good report, if there be any vertue, if there be any praise, think on these things.* A good name is gotten. 1. If we, seeking the kingdome of God before all things, do repent vs of al our sins, and with an earnest desire, embrace & follow after righteousness. Pro. 10. 7. *The memoriall of the iust shall be blessed, but the name of the wicked shall rot.* Mar. 14. 9. *Verily I say vnto you, where soeuer this Gospel shall be preached throughout the whole world, this also, that he hath done, shall be spoken of in remembrance of her.* 2. We must haue a care both to iudge, & speak wel of others. Mar. 7. 2. *With what iudgement ye iudge, ye shall be iudged.* Ecccl. 7. 23. *Gine not thine heart also to all the words that men speake, lest thou doe heare thy seruants cursing thee.* 24. *For oftentimes also thine heart knoweth, that thou likewise hast cursed other.* 3. We must abstaine from all kinde of wickednesse: for one only vice or sinne doth obscure and darken a mans good name. Ecccl. 10. 1. *Dead flies cause to stink, & putrifie the oynment of the Apothecary: so doth a little filthy thing that is in estimation for wisdom, and for glory.* 4. We must in all things earnestly seeke for the glory of God only, and not our own. Mat. 6. 5. *And when thou prayest, be not as the hypocrites, for they lye to stand & pray in the Synagogues, & in the corners of the streetes because they would be seene of men: verily I say vnto you, they haue their reward.* 6. *But when thou prayest, enter into thy chamber, and when thou hast shut thy doore, pray vnto thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly.*

But if when we see the glory of God, honest and godly men doe praise & testifie well of vs, we must not despise this their testimony and commendation: and although they neuer praise vs, nor testifie of vs at all, yet must we take it in good part. 2. Cor. 1. 12. *For our reioycing is this, the testimony of our conscience, that in simplicity and godly parentesse, and not in fleshy wisdome, but by the grace of God we haue had our conuersation in the world, and most of all to you wards. Andc. 10. 13. But we will not reioyce of things which are not within our measure, but according to the measure of the line, whereof God hath distributed to vs a measure, to attaine vnto you. Plal. 16. 5. The Lord is the portion of mine inheritance, and of my cup: thou shalt main- taine me. Iot. 6. The lines are fallen vnto me in pleasant places: yea I haue a faire heritage. 1. Cor. 1. 31. He that reioyceth, let him reioyce in the Lord.*

CHAP. XXIX.

Of the tenth Commandment.

THe tenth Commandment concerneth concupiscences against our neighbour.

The words are these:

Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his ser- uant, nor his maide, nor his ox, nor his asse, nor any thing that thy neighbour hath.

The Requisition.

Couet] The cogitation or motion of the heart, is of three sorts: the first is some glancing or sudden thought, suggested to the mind by Satan, which suddenly vanisheth away, and is not receiued of the minde: This is no sin. For it was in Christ when he was tempted by the diuell, *Math. 4. 1. 3.* The second, is a more permanent thought or motion, the which as it were, tickleth and inueigheth the mind with some inward ioy. The third, is a cogitation drawing from the wil and affection, full assent to sin. We are to vnderstand this commandment of the second sort of motions only; for the third kind which haue consent of will, be- long to the sixe former Commandements.

Now then to couet is to thinke inwardly, & also to desire any thing, whereby our neigh- bour may be hindred, albeit there ensue no assent of the will, to commit that euil. For the very Philosophers condemne couetousnesse of the heart; and Ciuilians disallow a purpose only to do euill, if it be conioyned with a mani- fest deliberation. And as for the concupi- scence in this place forbidden, wee may well thinke it is more close and secret; because S. Paul, a Doctour of the Law, was altogether ignorant of it. *Rom. 7. 7. I had not knowne lust, except the Law had said, Thou shalt not lust.* Againe, if that concupiscence immediately go- ing before the consent, were not prohibited in this place, there must be a great confusion in the Decalogue. For the seauenth com- mandment forbiddeth some kinde of coueting

of our neighbours wife.

House] The commandment is illustrated by an argument drawn from the distribution of the objects of concupiscence; whence it is apparent, that only euil concupiscence is con- demned in this place. *Col. 3. 5.* For there is a good concupiscence or desire: as of meate and drinke, and that of the spirit. *Gal. 5. 17. The spirit lusteth against the flesh.*

The negative part.

Thou shalt not couet that which is thy neighbors.

Here are prohibited,

I. Concupiscence it selfe, namely, originall corruption, in as much as it is hurtfull to our neighbour. *Iem. 1. 14.*

II. Each corrupt and sudden cogitation and passion of the heart, springing out of the bitter roote of concupiscence. *Gal. 5. 17. The flesh lusteth against the spirit. Luke 10. 27. Then shalt thou see the Lord, with all thy soule.* To this place appertaineth Satans suggestion, if after the first offer it be entertained and receiued in the closet of the heart.

III. The least cogitation and motion, the which, though it procure not consent, delights, & tickles the heart. *ibid.* Of this kind are these foolish wishes: I would such an house were mine, such a lining, such a thing, &c. And hi- therto may we referre all vnchaste dreames, arising from the force of concupiscence.

The affirmative part.

Couet that only which is auailable to thy neighbours good.

Here are commanded:

I. A pure heart towards our neighbour. *1. Tim. 1. 5. The end of the commandment is love out of a pure heart, a good conscience, & faith vnfeined.*

II. Holy cogitations, and motions of the spirit. *Paul prayeth, 1. Thess. 5. 23. That the Thessalonians may be holy, not only in body and soule, but also in spirit. Eph. 4. 23.*

III. A conflict against the euill affections and lusts of the flesh. *Rom. 7. 22. I reioyce in the law of God, in regard of the inward man 23. But I see another law of my members, rebelling against the law of my mind, and making me captiue to the law of sin, which is in my members. 24. Miserable man that I am, who shall deliuer me from this body of death? 2. Cor. 12. 7, 8, 9.*

CHAP. XXX.

Of the use of the Law.

THe vse of the Law in vnregenerate per- sons, is three-fold.

The first, is to lay open sinne, and make it knowne. *Rom. 3. 20. By the workes of the law shal no flesh be iustified in his sight: for by the law comes the knowledge of sinne.*

The second vse, is accidentally to eff. & augment sinne, by reason of the flesh, the which causeth man to decline from that which is commanded, and euer to incline to that which is prohibited. *Rom. 7. 8. Sin took occasion by the commandment, and wrought*

in me all manner of concupiscence: for without the Law sinne is dead. 9. For once was alive without the Law, but when the commandment came, sin reuiued. 10. But I died, and that commandment which was ordained vnto life, was found to bee vnto me vnto death.

The third vse, is to denounce eternall damnation for the least disobedience, without offering any hope of pardon. This sentence the law pronounceth against offendours, and by it, partly by threatening, partly by terrifying, it raigeth and ruleth ouer man. Rom. 3. 19. We know that whatsoeuer the law saith, it saith to the which are vnder the law, that euery mouth may be stoppt, & all the world be culpable before God. Gal. 3. 10. As many as are of the works of the law, are vnder the curse, for it is written, Cursed is euery one that continueth not in all that is written in the booke of the law to do them. 2. Cor. 3. 7. If the ministration of death written with letters, & engrauen in stones, was glorious: 8. How shall not the ministration of the spirit be more glorious? For if the ministration of condemnation were glorious, &c.

The end why sinne raigned in man, is to venge sinners to flie vnto Christ. Gal. 3. 22. The Scripture hath concluded all vnder sinne, that the promise by the faith of Iesus Christ should be giue to them that beleue. 24. Wherefore the law was our schoole-master to Christ, Heb. 12. 18, 19, 20.

The continuance of this power of the law is perpetuall, vnlesse a sinner repents: and the very first act of repentance so freeth him, that he shall no more bee vnder the law, but vnder grace. 2. Sam. 12. 13. Then said Dauid to Nathan, I haue sinned against the Lord: wherefore Nathan said to Dauid, the Lord also hath forgiven thy sin, and thou shalt not die. Rom. 6. 14. Sin shall not haue dominion ouer you: for ye are not vnder the law but vnder grace.

If therefore, thou desirest seriously eternal life: first, take a narrow examination of thy selfe, and the course of thy life, by the square of Gods law: then set before thine eyes the curse that is due vnto sinne, that thus bewailing thy misery, & despairing vnto thyne owne power, to attaine euerlasting happines, thou maicst renounce thy selfe, and be prouoked to seeke and sue vnto Christ Iesus.

The vse of the Law in such as regenerate, is far otherwise: for it guideth them to new obedience in the whole course of their life, which obedience is acceptable to God by Christ. Rom. 3. 31. Do we therefore through faith make the law of none effect? God forbid: nay we rather establish the law. Plal. 119. 24. Thy testimonies are my delight, they are my counsellors. v. 105. Thy word is a lantern vnto my feete, and a light vnto my pathes.

CHAP. XXXI.

Of the covenant of Grace.

Hitherto concerning the couenant of works, and of the Law, now followeth the couenant of grace.

A The covenant of grace, is that whereby God freely promising Christ, and his benefits, exacts againe of man, that he would by faith receiue Christ, & repent of his sins. Hos. 2. 18. In that day will I make a couenant for them, &c. 19. And I will marry thee vnto me for euer: yea, I will marry thee vnto me in righteousness, and in iudgement, and in mercy, and in compassion. 20. I will marry thee vnto me in faithfulness, and thou shalt know the Lord. Ezech. 36. 25. I will purre cleane water vpon you, and ye shall be cleane: yea, from all your filthiness, and from all your idols will I cleanse you. 26. And I will giue you a new heart, & a new spirit will I put within you. 27. And cause you to walke in my statutes. Mal. 3. 1. The Lord, whom ye seek, shall speedily come to his temple: euen the messenger of the couenant whom ye desire: behold, he shall come, saith the Lord of Hosts.

B This couenant is also named a Testament: for it hath partly the nature & properties of a testament or will. For it is confirmed by the death of the testator. Heb. 9. 16. Where a testament is, there must bee the death of him that made the testament. 17. For the testament is confirmed when men are dead: for it is yet of no force, so long as he that made it, is alive. Secondly, in this couenant we doe not so much offer, for promise any great matter to God, as in a manner onely receive: euen as the last will and testament of a man, is not for the testators, but for the heires commodity.

C The Couenant, albeit it be one in substance, yet is it distinguished into the old and new testament.

The old testament or couenant is that, which in types and shadowes prefigured Christ to come, and to be exhibited.

The new testament declareth Christ already come in the flesh, and is apparently shewed in the Gospell.

D The Gospell is that part of Gods word which contains a most worthy & welcome message: namely, that mankind is fully redeemed by the blood of Iesus Christ, the onely begotten Son of God, manifested in flesh, so that now for all such as repent & beleue in Christ Iesus, there is prepared a full remission of all their finnes, together with saluation & life euerlasting. Ioh. 3. 14. As Moses lifted up the serpent in the wilderness: so must the son of man be lifted up. v. 15. That who so beleueth in him, should not perish, but haue euerlasting life. Act. 10. 43. To him also giue all the Prophets witness, that through his name, all that beleue in him, shall receiue remission of sins.

The end and vse of the Gospell is, first to manifest that righteousness in Christ, whereby the whole law is fully satisfied, and saluation attained. Secondly, it is the instrument, and as it were, the conduit pipe of the holy Ghost, to fashion and deriue faith into the soule: by which faith, they which beleue, doe, as with an hand, apprehend Christs righteousness. Rom. 1. 16. I am not ashamed of the Gospell of Christ, for it is the power of God to saluation to as many as beleue, to the Iewe first, and then to

the Grecian. 17. For the iustice of God is renewed by it from faith to faith. Ioh. 6.63. It is the spirit which quickeneth, the flesh profiteth nothing: the words which I speake are spirit and life. 1. Cor. 1.21. It pleased God by the foolishnesse of preaching, to save such as beleue.

The Gospell preached is, in the flourishing estate of Christs church, that ordinary means to beget faith: but in the ruinous estate of the same, when as by apostasie, the foundations thereof are shaken, and the cleere light of the word is darkened, then this word read or repeated, yea the very sound thereof being but once heard, is by the assistance of Gods spirit, extraordinarily effectual, to them whom God will haue called out of that great darknes into his exceeding light. Rom. 10.14. *How shall they call on him, in whom they haue not beleued? and how shall they beleue in him, of whom they haue not heard? and how shall they heare without a preacher?* Act. 11.19. *And they which were scattered abroad, because of the affliction that arose about Steuen, walked throughout til they came to Phenice, and Cyprus, and Antiochia, preaching the word to no man, but to the Jewes only.* 20. *Now some of them were men of Cyprus and Cyrene, which when they were come into Antiochia, spake vnto the Grecians and preached the Lord Iesus.* 21. *And the hand of the Lord was with them, so that a great number beleued, and turned vnto the Lord.* Ioh. 4. 28. *The woman then left her water-pot, & went her way into the city, and said to the men.* 29. *Come, and see a man which hath told me all things that euer I did: Is not he the Christ?* then they went out of the city, & came vnto him. 39. *Now many of the Samaritans beleued in him, for the saying of the woman which testified, He hath told me all things that euer I did.* 41. *And many more beleued, because of his owne word.* 42. *And they said vnto the woman, now we beleue, not because of thy saying: for we haue heard him our selues, and know that this is indeed the Christ the Saviour of the world.* Rom. 10.18. *I demand, haue they not heard? no doubt their sound went out through all the earth, and their words into the ends of the world.* Thus we may see, how many of our fore-fathers, & ancestours in the midst of Popery obtained eternall life. Reu. 12.17. *The dragon was wroth with the woman, and went & made war with the remnant of her seed, which kept the commandments of God, & haue the testimony of Iesus Christ.* Rom. 11.4. *What saith the diuine Oracles? I haue referred to mee 7. thousand men, which neuer bowed knee to Baal.*

CHAP. XXXII

Of the Sacraments.

THUS much of the preaching of the word: now followeth the appendants to the same: namely, the Sacraments.

A Sacrament is that, whereby Christ and his sauing graces, are by certaine externall rites, signified, exhibited, and sealed to a Christian man. Roman. 4.11. *He received the signe*

A of circumcision, as the seale of the righteousness of the faith which he had, when he was uncircumcised. Gen. 17.11. *Thou shalt circumcise the foreskin of your flesh, and it shall be a signe of the covenant betwene me and you.*

God alone is the author of a Sacrament, for the signe cannot confirme any thing at all, but by the consent and promise of him, at whose hands the benefite promised must be received. Therefore God it is alone, which appointeth signes of grace, in whose alone power it is to bestow grace.

B And God did make a Sacrament, by the sacramentall word, as *August.* witnesseth, saying: *Let the word come to the element, & there is made a Sacrament.* The sacramentall word, is the word of institution, the which God after a feuerall manner, hath set down in each Sacrament. Of this word there are two parts: the commandement, and the promise. The commandement is, by which Christ appointeth the administration of the Sacraments, and the receiving of the same. As in Baptisme, *Goe into all the world, baptizing them in the name, &c.* Mat. 28. 19. In the Lords Supper, *Take, eat, drinke, doe ye this.* Mat. 26.26. The promise is the other part of the institution, whereby God ordained elements, that they might be instruments and seales of his grace. As in Baptisme, *I baptize thee in the name of the Father, of the Son, and of the holy Ghost.* In the Supper, *This is my body given for you: and, This is my blood of the new Testament.* Therefore this word in the administration of the Sacrament ought to be pronounced distinctly and aloud, yea, and as occasion serueth, explained also; to the end, that all they to whom the commandement and promise appertaineth, may know and vnderstand the same. And hence it is very plaine, that the Ministers impietie, doth not make a nullity of the Sacrament, neither doth it any whit hinder a worthy receiver: no more then the piety of a good minister can profit an unworthy receiver: because all the efficacy in worthinesse thereof, dependeth onely vpon Gods institution, so be it that be obserued.

D The parts of a Sacrament are, the signe, and the thing of a Sacrament.

The signe, is either the matter sensible, or the action conuerfant about the same.

The matter sensible, is vually called the signe.

The mutation of the signe, is not natural: by changing the substance of the thing; but respectiue, that is, only in regard of the vse. For it is seuered from a common to an holy vse: Therefore there is not any such either force or efficacy of making vs holy, inherent or tyed vnto the externall signes, as there is naturally bathes to purifie corrupt diseases: but all such efficacy is wholly appropriate to the holy spirit; yet so, as it is an inseparable companion of true faith and repentance, and to such as turne vnto the Lord, is, together with the signe, exhibited. Whence it cometh to passe, that by

Gods ordinance ; a certaine signification of grace, and feeling thereof agreeeth to the signe.

The thing of the Sacrament, is either Christ and his graces which concerne our saluation, or the action conuerfant about Christ.

I say first Christ, and then his grace, because no man receiued grace from Christ, vnlesse he be made truly partaker of his very body and blood ; euen as no man can by right reape any fruite of the ground, whercof first he hath no iust title and interest.

The action about Christ is spirituall, and is either the action of God, or of faith.

The action of God, is either the offering, or the application of Christ and his graces to the faithfull.

The action offaith, is the consideration, desire, apprehension, and receiuing of Christ, in the lawfull vse of the Sacrament.

Thus much of the parts of the Sacrament : now followeth the vniõ of the parts :

This sacramentall vniõ, I. Is not naturall according to place : for there is no mutation of the signe into the thing signified, neither is the thing signified, either including in, or fastned vpon the signe. But II. It is respectiue, because there is a certaine agreement and proportion of the externall things with the internall, and of the actions of one with the actions of the other : wherby it commeth to passe, that the signes, as it were certain visible words incurring into the externall senses, doe by a certaine proportionable resemblance draw a Christian minde to the consideration of the things signified, and to be applied.

This mutuall, and, as I may say, sacramental relation, is the cause of so many figuratiue speeches and Metonymies which are vsed : as when one thing in the Sacrament is put for another. As.

I. The signe is vsed for the thing signified. Ioh. 6. 51. *I am the living bread, which came downe from heauen: if any eate this bread, he shall liue for euer, & the bread which I will giue, is my flesh, which I wil giue for the life of the world.* I.

Cor. 5. 7 *Christ our Pasceoner is sacrificed for vs* I. Cor. 10. 17. *We that are many, are one bread, & one body because we are all partakers of one bread.*

II. The name of the thing signified, is giuen to the signe: as; *The bread is Christs body, the cup is Christs blood.* I. Cor. 11. 24. Mat. 26. 28. *Ye shall eate it (namely the Lambe) in haste, for it is the Lords Pasceoner, Exod. 12. 11.*

III. The effect of the thing signified, is giuen to the signe, as circumcision is a covenant, Gen. 17. 10. Act. 7. 8. *The cup is the new Testament in Christs blood.* Luc. 22. 20. *Baptisme is the washing of the new birth.* Tit. 3. 5.

IV. That which properly belongeth to the signe is attributed to the thing signified. Deut. 10. 16. *Circumcise the foreskinne of your hearts.* Ioh. 6. 53. *Vnlesse ye eate the flesh of the Sonne of man, and drinke his blood, ye shall haue no life in you.*

The end why a Sacrament was ordained,

is, 1. for the better confirmation of our faith: for by it, as by certaine pledges giuen, God of his great mercy, doth as it were, binde himselfe vnto vs. Now a Sacrament doth confirme our faith, not by any inherent or proper power it hath in it selfe, as hath a soueraigne medicine receiued by a patient, the which, whether a man sleepe or wake, confirmeth his strength: but rather by reasoning, and vsing the signes ; when the holy Ghost shall frame in our hearts such a conclusion as this :

All such as are conueried, rightly vsing the Sacraments, shall receiue Christ and his graces.

But I am conueried, and either now do, or before haue rightly used the Sacraments ?

Therefore, I shall receiue Christ and his graces.

I. That it may be a badge and note of that profession, by which the true Church of God is distinguished from other congregations. II. That it might be a meanes to preserve and spread abroad the doctrine of the Gospell. IV. It serueth to binde the faithfull, that they doe continue both loyall and gratefull to their Lord God. V. It is the bond of mutuall amity betwixt the faithfull.

How a Sacrament is necessary to saluation. The covenant of grace is absolutely necessary to saluation: for of necessity a man must be within the covenant, and receiue Christ Iesus the very substance thereof ; or perish eternally: but a Sacrament is not absolutely necessary, but only as it is a prope and stay for faith to leane vpon. For it cannot entitle vs into the inheritance of the sons of God, as the covenant doth, but onely by reason of faith going before, it doth seale that which before was bestowed vpon vs. As wee see in humane contracts the bond ariseth from the mutuall consent of the parties ; but the instrument or bill, & the setting to of the seale, they do not make but rather confirme the bond mutually before made: the which mutuall consent remaining firme, the contract standeth ill in force, though the instrument or seale be wanting.

Therefore the want of a Sacrament doth not condemne, but the contempt is that which will condemne a man. The want of a Sacrament is, when we are iustly hindred from the receiuing of the same: as when one is preuented by death, or liueth in such a place where he cannot receiue the Sacrament. And as for the neglect of a Sacrament, albeit it be a very grieuous sinne, yet it is such an one, as for which hee that is heartily penitent for the same, may well hope for pardon.

The holy vse of a Sacrament is, when such as are truly conueried, do vse those rites which God hath prescribed vnto the true ends of the Sacrament. Therefore 1. the reprobate, though God offer the whole Sacrament vnto them, yet they receiue the signes alone without the things signified by the signs: because the signe without the right vse thereof, is not a Sacrament to the receiuer of it. So Paul saith, Rom. 2. 25. *Circumcisio verily is profitable if thou keep*

The Sacramentall Vnion of the parts of Baptisme.

<p>Externall baptisme The</p>	<p>Things sensible } Water.</p>	<p>Christs blood, and figuratiuely all Christ. } Things spirituall.</p>
	<p>Sprinkling or dipping in the water, &c.</p>	
	<p>Minister, to wash the vn-clean bodie in the Name of the, &c.</p>	
	<p>Giue his body to bee washed.</p>	
<p>Actions sensible of the</p>	<p>Arising from water.</p>	<p>1. Remission of finnes, and imputation of Christs iustice. 2. Mortification of sinne by the force of Christs death. The progresse and continuance in mortification. Viufication and sanctification through Christs resurrection. To consecrate himselfe to God, and to forsake flesh, diuell, and world. To feele the inward washing of the spirit.</p>
	<p>Receiuer to</p>	
	<p>Receiue that washing.</p>	
	<p>Gods spirituall washing is regeneration.</p>	
<p>Actions spirituall and inward.</p>	<p>Receiuer.</p>	

The vnion of the signes and the thing signified.

the law: but if thou be a transgressor of the law, thy circumcision is made uncircumcision. And August. hath this saying, If thou receivest it carnally, yet seestest it not to be spirituall, though to thee it be not so. II. The elect, as yet not converted to the Lord, doe receive in like manner the bare signes without the thing signified; yet so as that Sacrament shall in them afterward haue his good effect. For the Sacrament receiued before a mans conversion, is afterward to the penitent both ratified, and becommeth profitable: and that vse of the Sacrament which before was vterly vnlawfull, doth then become very lawfull. III. The elect already converted, doe to their saluation receiue, both the signe and the thing signified together; yet so, as that for their vnworthy receiuing thereof, the which commeth to passe by reason of their manifold infirmities, and relapses into sinne, they are subiect vnto temporall punishments.

The difference betwixt a Sacrament and a Sacrifice, is; in a Sacrament God bestoweth his graces vpon vs: but in a sacrifice we returne vnto God faith and obedience.

There are many differences betwixt the Sacraments of the Old Testament, and these of the new. I. They were many; these but few. II. They pointed at Christ to come; these shew that he is come. III. They were appropriate vnto the posteritie of Abraham; but these are common to the whole Church culled out of the Iewes and Gentiles.

CHAP. XXXIII.

Of Baptisme.

THERE are two Sacraments. 1. Cor. 10. 1. I would not haue you ignorant, that all our Fathers were vnder the cloud, and all passed through the sea. 2. And were all baptized vnto Moses in the cloud, and in the sea. 3. And did all eate the same spirituall meat. 4. And drinke all the same spirituall drinke: (for they drinke of the spirituall rocke that followed them, which rocke was Christ.) Tertul. 4. booke contra Marcion. August. de Symbol. ad Catechum. 4. booke. 6. cap.

The first Sacrament is that, whereby Christians are initiated, and admitted into the Church of God: and this is Baptisme.

The second Sacrament, whereby they are perpetually preferred and nourished in the same Church, is the Lords Supper.

Baptisme, is a Sacrament, by which such as are within the covenant, are washed with water, in the name of the Father, the Son, & the holy Ghost, that being thus engrafted into Christ, they may haue perpetuall fellowship with him. Mat. 28. 19. Go, teach all nations, baptizing them in the name of the Father, the Son, & the holy Ghost, Mar. 16. 16. He that beleueth & is baptized, shall be saved: he that beleueth not shall be condemned. 1. Cor. 1. 13. Is Christ diuided? was Paul crucified for you? whether were ye baptized into the name of Paul? 14. I thank God, I baptized

none of you but Crispinus and Gaius. 15. Least any should say, I had baptized into mine owne name.

Within the covenant are all the seede of Abraham, or the seede of the faithfull. These are either of riper yeares, or infants.

Those of riper yeares, are all such as adioyning themselves to the visible Church, doe both testifie their repentance of their sins, and hold the foundations of religion, taught in the same Church, Math. 3. 6. And they were baptized of him in Iordan, confessing their sins. Act. 8. 36. As they went they came to a water, when the Eunuch said, See, here is water, what hindereth me to be baptized? 37. Then Philip said, If thou beleue with all thine heart, thou maiest: he said, I beleue that Iesus Christ is the Sonne of God. 38. And they went downe into the water, both Philip and the Eunuch, and hee baptized him. Exod. 12. 48. If a stranger dwell with thee, and will obserue the Passouer of the Lord, let him circumcise all the males that belong vnto him; and then let him come and obserue it, and then he shall be as one that is borne in the land: for none uncircumcised person shall eate thereof.

Infants within the Covenant, are such as haue one at the least of their parents faithfull: 1. Cor. 6. 14. The vnbelleuening husband is sanctified by the wife, & the vnbelleuening wife is sanctified by the husband, else were your children vncleane, but now they are holy. Rom. 11. 16. If the first fruits be holy, so is the whole lump: & if the root be holy, so are the branches. Gen. 17. 7. I will establish my covenant between me & thee, & thy seed after thee, in their generatio for an everlasting covenant. to be God vnto thee, & thy seed after thee. 13. He that is borne in thine house, and he that is bought with money, must needs be circumcised: so my covenant shall be in your flesh for an everlasting covenant. Act. 16. 31. They said, beleue in the Lord Iesus, and thou shalt be saved, and thy whole household.

Quest. How are the children of faithfull parents in the covenant?

Ans. Holy parents are two waies to be considered. First, as they were the sonnes of the first Adam, and so are as yet partly carnall. In this estate they in like sort doe beget their sonnes the children of wrath. For the father begetteth a son, not as he is a good man, but simply as a man; and therefore being impure, he must needs beget that which is impure. Secondly, we must consider the parents as they are the sonnes of God, engrafted into the second Adam: In this estate though they cannot deriue faith vnto their posterity, (for the sonnes of God are not made such by naturall generation, but by the Adoption of God the Father, yet may they beleue both for themselves and others, according to the tenour of the covenant of grace: as Adam did sin both for himselfe & others: and as Parents in bargaines doe covenant both for themselves and their heires after them. Hence it is that Paul saith, 1. Cor. 7. 14. that the parents are like vnto the first fruits which sanctifie the whole lump. So then, the faith of the Parents maketh those

their children to be accounted in the covenant, which by reason of their age doe not yet actually beleue.

To be baptized into the name of the Father, &c. is by the receipt of the outward signe of washing, to be made one of Gods family, which is his Church, and to be partaker of the priuiledges thereof. Gen. 48. 16. *The Angell which hath deliuered me from all euill, blesse the children, & let my name be named vpon them, and the name of my father, Abraham and Isaac, that they may grow as fish into multitude, in the midst of the earth.* Esa. 4. 1. *In that day shal seane women take hold of one man, saying, We wil ease our owne bread, & we wil weare our owne garments: only let vs be called by thy name, and take away our reproach.* By this it is manifest, that in this washing of Baptisme, there is propounded and sealed a marueilous solemne covenant and contract: first of God with the baptized; that God the Father vouchsafeth to receiue him into fauour, the Sonne to redeeme him, the holy Ghost to purifie and regenerate him: secondly, of the baptized with God; who promisseth to acknowledge, inuocate, and worship none other God, but the true Iehouah, which is the Father, Sonne, and holy Ghost.

The externall and visible matter of Baptisme, is water: for the Minister may not baptize with any other liquor, but onely with naturall water.

This was the iudgement of the Primitiue Church. For when as a certaine minister, for want of water, took sand, and baptized one with that: the partie thus beforsaid, was further baptized, the former being esteemed of none effect. Niceph. histor. 3. booke, 33. chapter.

The externall forme of baptisme, is the Ministers washing of the baptized, according to the prescript rule of Gods word.

The ancient custome of baptizing, was to dippe, and, as it were, to digne all the body of the baptized in the water, as may appeare in Paul, Rom. 6. and the Councils of Laodicea, and Neocaesarea: but now especially in cold countries, the Church vseth only to sprinkle the baptized, by reason of childrens weakness; for very few of ripe yeares are now adaies baptized, We neede not much to marueile at this alteration, seeing charitie and necessity may dispence with ceremonies, and mitigate in equitie the sharpenesse of them.

The Sacramentall vnion of the parts of baptisme, is on this sort.

The element of water whereby the vncleanes of the body is purified by a most conuenient proportion shadoweth out the blood of Christ, and by the figure Synecdoche, taking the part for the whole, Christ. 1. Ioh. 1. 7. *And the blood of Iesus Christ cleanseth vs from all sin.*

The action of the Minister, is his washing of the party baptized with the element of water. This sealeth and confirmeth a double action of God. I. the ingrafting or incorporating of the partie baptized into Christ. Gal. 3. 27. *As*

many as are baptized into Christ, haue put on Christ. 1. Cor. 12. 13. *By one spirit we are all baptized into one body.* II. Our spirituall regeneration. Tit. 3. 5. *Not by the workes of righteousness, which we had done, but according to his mercy hee saved vs, by the washing of the new birth, and the renewing of the holy Ghost.*

Of washing, there be three parts. The putting into the water: the continuance in the water: and the coming out of the water.

The putting into, or the sprinkling of water, doth ratifie, I. the shedding of the blood of Christ for the remission of all our sins, and the imputation of his righteousnesse. Act. 22. 16. *Arise and be baptized, and wash away thy sins in calling on the name of the Lord.* 1. Cor. 6. 11.

And such were some of you, but ye are washed, but ye are sanctified, but ye are iustified in the name of the Lord Iesus, & by the spirit of our God. II. The mortification of sin by the power of Christs death. Rom. 6. 3. *Know ye not that all we which haue bene baptized into Iesus Christ, haue bene baptized into his death?* 6. 7. *Know this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serue sin: for he that is dead is freed from sinne.*

The continuance in the water, noteth the buriall of sinne; namely, a continuall increase of mortification by the power both of Christ his death and buriall. Rom. 6. 4. *We are buried then with him by baptisme into his death.*

The coming out of the water, doth confirme our spirituall viuification to newnesse of life in all holines and iustice, the which we attain vnto by the power of Christs resurrection. Rom. 6. 4. *Like as Christ was raised vp from the dead by the glory of the Father: so we also should walke in the newnes of life.* 5. *for if we be graced with him to the similitude of his death, enen so shall we be to the similitude of his resurrection.*

The action of the party to be baptized, is two-fold.

The first, is to offer himselfe to be baptized before the Minister, and that in the presence of the congregation. This signifieth that he doth consecrate himselfe vnto the Lord, and that he vterly renounceth the flesh, the world and the diuell. 1. Pet. 3. 21. *To the which also the figure which now sauesth vs, enen baptisme agreeth, (not the putting away of the filth of the flesh, but in that a good conscience maketh request vnto God) by the resurrection of Iesus Christ.*

The second, is to receive the externall washing by water: this signifieth, that the partie baptized doth receiue the internall washing, which is by the blood of Christ, or at the least, that it is offered vnto him.

Rebaptizing is at no hand to be admitted: for as in naturall generation man is once only born, so is it in spirituall regeneration. Therefore they that are baptized of a minister, which is an heretike, nor yet degraded from that calling, (if the externall forme of administration be obserued) must not be baptized againe of the Church of God; especially, if after bap-

The Sacramentall relation, which is in the *Lords Supper, is on this manner.*

	Things sensible.	1. Bread. 2. Wine.	1. The bodie 2. The blood } of Christ.	Things spiritual.	
The sensible and externall actions of the	Minister to	Take bread and wine in his hands.	To seale Christ, to beare the office of a Mediatour, <i>Ioh. 6.27.</i>		
		Confecrate the bread & wine by re- peating the promise, & prayers made for that end.	To send Christ to bee Mediatour, for which hee was seale from all eterni- tic.		
		break bread and powre out wine.	The execrable passion of Christ, and effusion of his blood.	God.	The rituall internall actions
	Christiā receivers to	Giue the bread and wine into the recei- uers hands.	To offer Christ to all, euen to the hypocrites, but to giue him onely to the true Christians.		
		Take the bread and cup in his hand. Eate the bread and drinke the wine, for the nourish- ment of his body.	To apprehend Christ by faith. To apply Christ vnto him, that the true vnion and communion with Christ may be increased.	The Christi- an recei- uer.	

The vnion of the signe and the thing signified.

time they have beene made partakers of the Lords Supper: onely they ought to be instructed in the true faith. *Ensb. Eccles. hist. lib. 7. cap. 8. faith, There was with vs an ancient professour of the faith, yea, before I was created Bishop, nay, before my predecessour Heracles: who when he was present at the Baptisme of some, and heard what questions they were asked, and what answer they returned, forthwith came weeping unto me, and humbling himselfe before me, confessed that he was baptized by an heretike: yet in regard of that administration which he saw in our Church, he accounted that no baptisme, in that the confession there used, was fringed with blasphemies. This also he added that he was for this offence so sore grieved, that he durst not so much as lift up his eyes to heauen: wherefore he most earnestly besought mee, that he might be cleansed and purified with the baptisme of our Church, & so receive the grace of the H. Ghost. The which notwithstanding, I durst not presume to administer, but said, it was sufficient for him that he had bin so long a professour amongst vs, & that at the receipt of the Lords Supper: he answered, Amen, these things I told him were of force enough to purge him. And therefore I advised him, to rest himselfe in his former faith and conscience already sufficiently purified, especially in that he so long was partaker with vs in the Sacraments. Auguit. lib. 3. cap. 2. contra. Peril. literas.*

The right vse of baptisme is this. When inwardly in thine heart thou sensibly feelest, that through the heat of concupiscence, thou art moued to commit some sin, then begin to haue some holy meditation of that solemne vow, which thou didst make to God in baptisme.

Againe, if through infirmities, thou fallest once or often into some sinne, still haue recourse vnto baptisme, that there thou maiest receiue courage to thy soule. For although baptisme be but once onely administered, yet that once testifieth that all mens sinnes past, present, and to come, are washed away. 1. Pet. 3. 21. Eph. 5. 25, 26, 27. Therefore baptisme may be truly termed the Sacrament of repentance, and as it were, a board to swimme vpon, when a man shall feare the ship-wracke of his soule. *Mark. 1. 4. 1. Tim. 1. 19. Rom. 6. verse 4. 6.*

Last of all, see thou neuer rest, till such time as thou haue a feeling of that renewing power signified in baptisme: namely, the power of Christs death mortifying sinne, and the vertue of his resurrection, in the renouation of the spirit.

CHAP. XXXIV. Of the Lords Supper.

THe Lords Supper is a Sacrament, wherein the signes of bread & wine, such as are engrafted into Christ, are in him daily, in a spirituall manner, nourished to eternall life. 1. Cor. 11. 23, 24, 25. Rom. 6. 5.

The proportion of the parts of the Lords Supper, is on this wise.

The elements of bread and wine, are signes and scales of the bodie and blood of Christ.

The action of the Minister, is a note of Gods action.

The Ministers action is foure-fold.

The first, is his taking the bread and wine in his owne hands: this doth seale the action of God the Father, by which he from all eternitie, did separate and elect his Sonne, to performe the dutie of a Mediatour betwixt God and man. *Ioh. 6. 27. For him hath the Father sealed.*

The second, is his blessing of it, whereby he, by the recital of the promises, & prayers conceited to that end, doth actually separate the bread and wine receiued from their common vnto an holy vse. This doth seale that action of God, by which he did in the fulnes of time, send Christ to performe the office of a Mediatour, vnto the which he was fore-ordained.

The third, is the breaking of the bread, and pouring out of the wine; this doth seale the passion of Christ, by which he verily vpon the crosse was, both in soule and body, bruised for our transgressions.

The fourth, is his distributing of the bread and wine into the hands of the communicants. This sealeth the action of God, offering Christ vnto all, yea, to the hypocrites: but giuing him indeede vnto the faithfull, for the daily increase of their faith, and repentance.

The action of the receiuer, is double.

The first, is his taking the bread and wine in his hand. This sealeth a spirituall action of the receiuer, namely, his apprehension of Christ by the hand of faith. *Ioh. 1. 12.*

The second, is his eating of the bread, and drinking of the wine, to the nourishment of his bodie. This sealeth the application of Christ by faith, that the feeling of his true v-nion and communion with Christ may daily be increased. 1. Cor. 10. 16. *The cup of blessing which we 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?*

The doctrine of transubstantiation, which teacheth, that the bread turned into the very body of Christ, & the wine into his blood, is a very fable: the reasons why, are these. I. In the first institution of the Supper, which was before Christ his passion, the bodie of Christ was then eaten as already crucified: Now, how the body of Christ crucified should after a corporall manner be eaten, he himselfe being not as yet crucified, it is impossible to imagine. II. The bread after the consecration, is distributed into parts: but the whole body of Christ is receiued of euery singular communicant. III. The bread is the *communion* of Christs body: therefore not his very body. IV. By this meanes the body of Christ should not onely be made of the substance of the virgin Mary but also of the bakers bread. V. Let the bread

and wine be kept for a time, and the bread will mould, and the wine turne to the vinegar after the consecration; by which we may conclude, that there did remaine the substance of bread and wine. V. I. This opinion quite overthroweth the sacramentall vnion, namely, the proportion which is betwixt the signe and the thing signified.

The like make be said of the Lutherans substantiation, whereby they beare men in hand that there is a coexistence, by which the bodie of Christ, is either in, or with, or vnder the bread. Against this, these reasons may suffice: I. The whole action of the Supper is done in remembrance of Christ: now what need that, if the body of Christ were really present? I I. A. & s. 21. *Whom the heauens must containe, vntill the time that all things must be restored.* III. This is an essentiall property of euery magnitude, and therefore of the body of Christ, to be in one place, and circumscribed or compassed of one place. IV. If that Christs body were eaten corporally, then should the wicked be well as the faithfull be partakers of the flesh of Christ: but to eate his flesh, is to beleue in him, & to haue eternall life. V. It were very absurd to thinke, that Christ sitting amongst his Disciples, did with his own hands take his own body, & give it wholly to each of his Disciples.

Such as will in an holy sort prepare themselves to celebrate the Lords Supper, must haue;

First, a knowledge of God, and mans fall, and of the promised restauration into the covenant by Christ, 1. Cor. 11. 26. *So often as ye shall eate this bread, and drinke of this cuppe, ye shew the death of the Lord till he come.* 29. *And discerne his body.*

Secondly, true faith in Christ: for euery man receiueth so much, as he beleueeth he receiueth. Heb. 4. 2. *For vnto vs was the Gospel preached, as also vnto them: but the word that they heard, profited not them, because it was not mixed with faith in those that heard it.* Furthermore, true repentance of their sins. Esa. 66. 3. *He that killeth a bullocke, is as if he slue a man: he that sacrificeth a sheepe, as if he cut off a dogges necke: he that offereth an oblation, as if he offered swines blood: he that remembereth incense, as if he blessed an idol: yea: they haue chosen their owne waies, and their soule delighteth in their abominations.* Psal. 26. 6. *I wash mine hands in innocency, O Lord, and so come before thine altar.*

Thirdly, renewed faith and repentance, for daily & new sins committed vpon infirmity: because euery new sinne requireth a new act, both of repentance and faith: and this renouation must be seene by our reconciliation of our selues to our neighbours, for iniuries and wrongs. Math. 5. 22. *If thou bring thy gift to the altar, & there rememberest thy brother hath ought against thee. 24. Leave thy gift before the altar, & goe first be reconciled to thy brother, then come and offer thy gift.* If thou canst come furnished with these things, abstaine not from the Lords table, by reason of thy many infirmities.

A If being thus prepared, thou feelest that thou hast a corrupt & rebellious heart, know this: that then thou art well disposed to the Lords table, when thou art lively touched with a sence of thy crooked disposition. Luk. 4. 18. *The spirit of the Lord is vpon me, because he hath annointed me, that I should preach the Gospel to the poore: he hath sent me, that I should heale the broken hearted, that I should preach deliverance to the captives, and recovering of sight to the blind, that I should set at liberty them that are bruised.* Mat. 15. 24. *He answered & said, I am not sent, but to the lost sheepe of the house of Israel.* The Lords Supper is a medicine to the diseased and languishing soules: and therefore men must as well seeke to purifie & heale their hearts in it, as to bring pure and sound hearts vnto it.

If thou seele in thy selfe some great defect and want of faith, pray vnto God earnestly, that he will vouchsafe to increase it. Mark. 9. 24. *The father of the child crying with teares, said Lord, I beleue, helpe mine vnbeleefe.*

If thou canst not doe this thy selfe, vse the aide of the faithfull, which may by their faith carrie thee, as men did the sicke of the palsie vpon their shoulders, and laide him before Christ. Mark. 2. 3.

If thou come not furnished on this manner to the Lords table, thou shalt be adiudged guilty of the body & blood of Christ: as he is guilty of high treason, who doth counterfeit or clip the Princes coine. 1. Cor. 11. 27. *He that eateth this bread, & drinketh this cup unworthily, shall be guilty of the body and blood of Christ.*

But such as seele not themselves penitent, they neither can come to the Lords table without repentance, lest they eate and drinke their own damnation, neither must they defer repentance, by which they may come, lest they procure to themselves finall destruction.

CHAP. XXXV.

Of the degrees of executing Gods decree of Election.

VVE haue hitherto declared the outward meanes, whereby Gods decree of election is executed. Now follow the degrees of executing the same.

D The degrees are in number two. The loue of God, and the declaration of his loue. Eph. 1. 6. *To the praise of the glorie of his grace, where with he hath made vs accepted in his blood. 9. And hath opened vnto vs the mystery of his will, according to his good pleasure, which he hath purposed in him.*

Gods loue is that, whereby God doth freely loue all such as are chosen in Christ Iesus, though in themselves altogether corrupt. 1. Ioh. 4. 19. *We loue him because he loued vs first.* Rom. 5. 8. *God setteth out his loue towards vs, seeing that, while we were yet sinners, Christ died for vs.* 10. *For if when we were enemies, we were reconciled to God by the death of his Sonne, much more we being reconciled shall be saved by his life.*

The declaration of Gods loue is two-fold. The first, towards infants elected to saluation,

the second, towards men of riper yeares.

The declaration of Gods loue towards Infants, is on this manner :

Infants alreadie elected, albeit they in the wombe of their mother before they were borne, or presently after, depart this life, they, I say, being after a secret & vspeakable manner by Gods spirit engraffed into Christ, obtaine eternall saluation. 1. Cor. 12. 13. *By one spirit we are all baptized into one bodie, whether Iewes, or Grecians, bond, or free, and haue bene all made to drinke into one spirit.* Luk. 1. 35. *The Angel answered, and said vnto her. The holy Ghost shall come vpon thee, and the power of the most High shall shadow thee: therefore also that holy thing which shall be borne of thee, shall be called the Sonne of God.* 41. *And it came to passe, as Elizabeth heard the saluation of Mary, the babe sprang in her belly, and Elizabeth was filled with the holy Ghost.* 64. *And his mouth was opened immediately, and his tongue loosed, and he spake and praised God.* 80. *And the child grew, and waxed strong in spirit.* Ier. 1. 9. *Before I formed thee in the wombe, I knew thee, and before thou camest out of the wombe, I sanctified thee.*

I call the manner of Infants saluation secret and vspeakable, because I. they want actuall faith to receiue Christ: for actuall faith necessarily presupposeth a knowledge of Gods free promise, the which he that beleueth, doth apply vnto himselfe: but this, infants cannot any waies possibly performe. And surely, if infants should haue faith actuall, they generally either loose it when they come to mens estate, or at least shew no signes thereof, neither of which could be true, if before they had receiued actuall faith. Nay, we see that in those of riper yeares, there are not so much as the shadowes or sparkes of faith to be seene, before they be called by the preaching of the Gospel. II. Infants are said to be regenerated onely in regard of their internall qualities and inclinations, not in regard of any motions, or actions of the minde, will, or affections. And therefore they want those terrours of conscience, which come before repentance, as occasions thereof, in such as are of riper yeares of discretion. Again, they are not troubled with that conflict & combat betwixt the flesh and the spirit, wherewith those faithfull ones that are of more yeares are marueilously exercised.

CHAP. XXXVI.

Concerning the first degree of the declaration of Gods loue.

THe declaration of Gods loue, in those of yeares of discretion, hath especially foure degrees. Rom. 8. 30. 1. Cor. 1. 30.

The first degree, is an effectuall calling, whereby a sinner being seuered from the world, is entertained into Gods family. Eph. 2. 17. *And came, and preached peace vnto you, which were a farre off, and to them that were neere.* 19. *Now therefore yee are no more strangers and sojourners, but citizens with the Saints, and of the household of God.*

A Of this there be 2. parts. The first is *election*, which is a separation of a sinner from the cursed estate of al mankind. Ioh. 15. 19. *If ye were of the world, the world would loue his owne: but because ye are not of the world, but I haue chosen you out of the world, therefore the world hateth you*

The second, is the reciprocall donation or free gift of God the Father, whereby he bestoweth the sinfull man to bee saued vpon Christ, and Christ again actuall & most effectually vpon that sinfull man: so that he may boldly say this thing, namely Christ, both God & man, is mine, and I for my benefit and vse enioy the same. The like we see in wedlocke: The husband saith, this woman is my wife, whom her parents haue giuen vnto me, so that, she being fully mine, I may both haue her, and gouerne her: Again, the woman may say, this man is mine husband, who hath bestowed himselfe vpon me, and doth cherishe me as his wife. Rom. 8. 32. *He spared not his owne Son, but gaue him for vs.* Ela. 9. 6. *Vnto vs a child is borne, & vnto vs a son is giuen.* Ioh. 17. 2. *Thou hast giuen him power vpon all flesh, that he should giue eternall life to all them whom thou hast giuen him.* 6. *I haue declared thy name to the men which thou gauest me out of the world: thine they were, and thou gauest them me, and they kept thy word.* 7. *Now they know that all things whatsoeuer thou hast giue me, are of thee.* Ioh. 10. 29. *My father, which gaue them me, is greater then all, & none is able to take them out of my fathers hands.*

Hence cometh that admirable vnion, or coniunction, which is the ingrafting of such as are to be saued, into Christ, & their growing vp together with him: so that after a peculiar manner, Christ is made the head, and euery repentant sinner, a member of his mysticall bodie. Ioh. 17. 20. *I pray not for these alone, but for them also which shall beleue in me, through their word.* 21. *That they all may be one, as thou, O father, art in me, and I in thee: such that they may be also one in vs.* Eph. 5. 30. *We are members of his body, of his flesh, and of his bones.* Ioh. 15. 1. *I am that true vine, and my father is the husbandman.* 2. *Euery branch that beareth not fruit in me, he taketh away: and euery one that beareth fruit, he purgeth it, that it may bring forth more fruit.* Eph. 2. 20. *Built vpon the foundation of the Prophetes, & Apostles, whose corner stone is Iesus Christ.* 21. *In whom all the building coupled together, groweth vnto an holy temple in the Lord.* 22. *In whom ye are also built together, to be the habitation of God by the spirit.*

This, albeit it be a most neere and reall vnion, yet we must not think, that it is, by touching, mixture, or, as it were, by folding of one soule with another, neither by a bare agreement of the soules among themselves: but by the communion and operation of the same spirit, which being by nature infinite, is of sufficient ability to conioyne those things together, which are of themselves farre distant from each other: the like we see in the soule of man, which conioyneth the head with the

foote. Eph. 2. 22. 2. Pet. 1. 4. *Whereby most great and precious promises are given vnto vs, that by them ye should be partakers of the godly nature, in that ye see the corruption, which is in the world through lust.* Phil. 2. 1. *If there be any consolation in Christ, if any comfort of love, if any fellowship of the spirit, &c.*

The things vnited. In this vnion not our soule alone is vnited with Christs soule, or our flesh with his flesh: but the whole person of euery faithfull man, is verily coïoined with the whole person of our Sauour Christ God and man.

The manner of their vnion is this. A faithfull man first of all and immediately is vnited to the flesh, or humane nature of Christ, and afterward by reason of the humanitie, to the word it selfe, or diuine nature. For saluation & life dependeth on that fulnesse of the godhead which is in Christ, yet it is not communicated vnto vs, but in the flesh, and by the flesh of Christ. Ioh. 6. 53. *Except ye eat the flesh, and drinke the blood of the Sonne of man, ye haue no life in you.* 56. *He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.*

The bond of this vnion. This vnion is made by the spirit of God applying Christ vnto vs: and on our parts by faith receiuing Christ Iesus offered vnto vs. And for this cause it is termed a spirituall vnion.

Christ, because he is the head of the faithfull, is to be considered as a publike man sustaining the person of all the elect. Hence is it that the faithfull are said to be crucified with Christ, and with him to die, and to be buried. Rom. 6. 4, 5, 6. to be quickned. Eph. 2. 5. to be raised vp and placed in heauen. v. 6. Col. 3. 1. the which is not onely in regard of the hope of the faithfull, but because they are accepted of God certainly to haue done all these things in Christ: euen as in Adams first sinne all his posteritie afterward was tainted of sinne.

A member of Christ is diuersly distinguished: and it is so either before men, or God.

Before men they are the members of Christ, who outwardly professing the faith, are charitably reputed by the Church as true members. But such deceiuing at length, both themselves and the Church, may be reprobates: and therefore in Gods preſence they are no more true members, then are the noxious humors in mans body, or a wooden leg or other ioynt cunningly fastened to another part of the body.

Againe, members before God, are such, as either are decreed to be so, or actually are so already.

Such as are decreed to be so, are they, who being elect & ſet for eternitie, are either as yet not born, or not called. Ioh. 10. 16. *Other sheep haue I, which are not of this fold: theſe alſo muſt I bring.*

Actual members of Christ, are either liuing or dying members.

An actual liuing member of Christ is euery one elected, which being engrafted by faith, and the spirit into Christ, doth feele and shew forth the power of Christ in him.

An actual dying or decaying member, is euery one truly engrafted into Christ, who hath no feeling of the power and efficacie of the quickening spirit in him. He is like vnto a benumbed leg without ſenſe, which in deede is a part of mans body, and yet receiueſt no nourishment: ſuch are thoſe faithleſſe ones, who for a time doe faint and are overcome vnder the heauy burden of tentations, & their ſins: ſuch are alſo thoſe excommunicate perſons, who in regard of their engrafting are true members, howſoeuer in regard of the external communion with the Church, and efficacie of the ſpirit, they are not members, till ſuch time, as they being touched with repentance, doe begin as it were, to liue againe.

God executeth this effectually calling by certaine means.

The first, is the ſauing hearing of the word of a God, which is, when the ſaid word outwardly is preached, to ſuch an one as is both dead in his ſinnes, and doth not ſo much as dreame of his ſaluation. And firſt of all, the Law ſhewing a man his ſin, & the puniſhment thereof, which is eternall death: afterward the Goſpell, ſhewing ſaluation by Chriſt Ieſus, to ſuch as beleue. (c) And inwardly the eyes of the mind are enlightened, the heart & eares opened, that he may ſee, heare, and vnderſtand the preaching of the word of God. ^a Ezech. 16. 6. *When I paſſed by thee, I ſaw thee polluted in thine owne blood, and ſaid vnto thee, When thou waſt in thy blood, thou ſhalt liue.* Eſa. 55. 1. *Ho, euery one that thirſteth, come ye to the waters, & ye that haue no ſiluer, come buy, and eate: come I ſay, and buy wine and milke without ſiluer, and without money.* Ioh. 1. 12. *As many as receiued him, to theſe he gaue this priuledge, that they ſhould become the ſonnes of God: namely, to them which beleued in his name.* (b) Rom. 7. 7. *I knew not ſin, but by the law: for I had not knowne luſt, except the law had ſaid, Thou ſhalt not luſt.* ^c 1. Ioh. 2. 27. *But the anointing which ye receiued of him, dwelleth in you: and ye neede not that any man teach you: but as the ſame anointing teacheth you of all things, and is true, and is not lying, and as it is taught you, ye ſhall abide in him.* ^d Act. 16. 14. *A certaine woman named Lydia, a ſeller of purple, of the ciſie of the Thyatirians, a worſhipper of God, heard vs, whoſe heart God opened, that ſhe attended to the things that Paul ſpoke.* Pla. 40. 6. *Thou art not delighted with ſacrifice and burnt offerings, but mine eares haſt thou opened.* Ioh. 6. 44. *No man can come vnto me, except the Father which hath ſent me, draw him: and I will raiſe him vp at the laſt day.* Eſa. 54. 6. *The Lord hath called thee, being as a woman forſaken, and as a yong wiſe, when thou waſt reſuſed, ſaith the Lord.*

The ſecond, is the mollifying of the heart, the which muſt be bruiſed in peeces, that it may be fit to receiue Gods ſauing grace offered vnto it. Ezech. 11. 19. *I will giue them one heart, and I will put a new ſpirit within their bowels: and I will take the ſtone heart out of their bodies, and I will giue them an heart of fleſh.*

There are for the bruising of this stony heart, foure principall hammers. The first, is the knowledge of the Law of God. The second, is the knowledge of sin, both originall and actual, and what punishment is due vnto them. The third, is compunction, or pricking of the heart, namely, a sense and feeling of the wrath of God for the time finnes. The fourth, is an holy desperation of a mans own power, in the obtaining of eternall life. Act. 2. 37. *When they heard these things; they were pricked in heart, and said vnto Peter, and the rest of the Apostles, Aden and brethren, what shall we doe?* 38. *Peter said vnto them, Repent and be baptized every one of you in the name of Iesus for the remission of finnes, and ye shall receive the gift of the holy Ghost.* Luk. 15. 17. *I then he came to himselfe, and said, How many hired seruants as my fathers haue bread enough, and I dy for hunger?* 18. *I will rise and goe to my father, and say vnto him, Father, I haue sinned against heauen, and before thee, 19. And am now more worthy to be called thy seruant: make me as one of thy hired seruants, &c.* Mat. 15. 24. *He answered, and said, I am not sent, but to the lost sheepe of Israel.*

The third, is faith, which is a miraculous and supernaturall facultie of the heart, apprehending Christ Iesus being applied by the operation of the holy Ghost, and receiuing him to it selfe. Ioh. 1. 32. 6. 35. *Iesus said vnto them, I am the bread of life, he that cometh vnto me shall neuer hunger: and he that belieueth in me, shall neuer thirst.* Rom. 9. 30. *What shall we say then? the Gentiles which follow not righteousness, haue attained vnto righteousness, even the righteous which is of faith.*

Christ is received, when euery seuerall person doth particularly apply vnto himselfe, Christ with his merits; by an inward perswasion of the heart, which cometh none other way, but by the effectual certificate of the holy Ghost concerning the mercie of God in Christ Iesus. 1. Corinth. 2. 12. *We haue receiued, not the spirit of the world, but the spirit which is of God, that we might know the things that are giuen to vs of God.* Zach. 12. 10. *I will poure the spirit of grace and of compassion vpon the house of Dauid, and vpon the inhabitants of Iherusalem, and they shall looke vnto me, whom they haue wounded.* Rom. 8. 16. *His spirit beareth witness to our spirits, that we are the sonnes of God.* Eph. 1. 13. *In whom also ye haue trust, after that ye heard the word of truth, when the Gospell of your saluation, wherein also after that ye beleueed, ye were sealed with the holy spirit of promise.* 2. Cor. 1. 22.

In the work of faith, there are five degrees, or motions of the heart, linked and vnitd together, and are worthy the consideration of euery Christian.

The first, is knowledge of the Gospell, by the illumination of Gods spirit. Esa. 53. 11. *By his knowledge shall my seruant iustifie many.* Ioh. 17. 3. *This is life eternall, that they know thee to be the only very God, and whom thou hast sent Iesus Christ.*

To this in such as are truly humbled, is annexed a serious meditation of the promises in the Gospell, stirred vp by the sensible feeling of their owne beggary.

And after the foresaid knowledge in all such as are inlightned, cometh a generall faith, whereby they subscribe to the truth of the Gospell, Heb. 4. 2. *Vnto vs was the Gospell preached, as also vnto them: but the word that they heard profited not them; because it was not mixed with faith in those that heard it.* 1. Tim. 1. 19. *Having faith and a good conscience, which some haue put away, and as concerning the faith, haue made shipwracke;* 1. Tim. 2. 4. *Who will thinke all men should be saved, and come vnto the knowledge of the truth.*

This knowledge, if it be more full and perfect, is called in Greeke *ἐπιστήμη* the *ἐπιστήμη*, that is, the full assurance of vnderstanding. Colossi. 2. 2. *That their hearts might be comforted, and they knit together in love, and in all riches of the full assurance of vnderstanding, to know the mystery of God, even the Father, and of Christ.* Rom. 14. 14. *I know, and am perswaded through the Lord Iesus, that there is nothing vncleane of it selfe.* Luk. 1. 1. *For as much as many haue taken in hand to set forth the story of those things; whereof we are fully perswaded.* 1. Thess. 1. 5. *Our Gospell was vnto you not in word onely, but also in power, and in the holy Ghost, and in much assurance.*

The second, is hope of pardon, whereby a sinner, albeit he yet feeleth not that his finnes are certainly pardoned; yet he beleueth that they are pardonable. Luk. 15. 18. *I will goe vnto my Father, and say vnto him, I haue sinned against heauen and against thee, and am now more worthy to be called thy seruant, make me as one of thy hired seruants.*

The third, is an hungering and thirsting after that grace which is offered to him in Christ Iesus, as a man hungereth and thirsteth after meat & drink. Ioh. 6. 35. & 7. 37. *Rea. 21. 6. And he said vnto me, It is done. I am Alpha and Omega, the beginning and the end: I will geue to him that is athirst of the well of the water of life freely.* Mat. 5. 6. *Blessed are they which hunger and thirst after righteousness, for they shall be satisfied.*

The fourth, is the approaching to the throne of Grace, that there flying from the terror of the Law, they may take hold of Christ, and finde fauour with God. Heb. 4. 16. *Let vs therefore go boldly to the throne of grace, that we may receiue mercy, and finde grace, to obtayne aid if we neede.*

This approaching hath two parts. The first, is an humble confession of our finnes before God, particularly if they be knowne sins; and generally, if vnknowne: this done, the Lord forthwith remitteth all our finnes, Psal. 32. 5. *I thought, I will confesse against my self my wickednes vnto the Lord, and thou forganest the punishment of my sinne.* Selah. 2. Sam. 12. 13. *Dauid said to Nathan, I haue sinned against the Lord: wherefore Nathan said to Dauid, The Lord hath taken away thy sinne, thou shalt not die.* Luk. 15. 19.

The second, is the crauing pardon of some sins, with vnspokeable signes, and in persecu-

rance. Luk. 15. 21. Act. 8. 22. Repent of this wickedness, and pray God, that if it be possible, the thoughts of thine heart may be forgiven thee. Rom. 8. 26. The spirit helpeth our infirmities: for we know not what to pray as we ought: but the spirit itself maketh request for us, with sighs which cannot be expressed. Hof. 14. 2, 3. O Israel, returne unto the Lord thy God, for thou hast fallen by thine iniquity. Take unto you words, & turne to the Lord, & say to him, Take away all iniquity, & receive us graciously.

The fifth arising of the former, is an especial persuasion imprinted in the heart by the holy Ghost, whereby every faithfull man doth particularly apply unto himselfe those promises which are made in the Gospel. Mat. 9. 2. They brought unto him a man sicke of the palsey, lying on a bed: and when Iesus saw their faith, hee said unto the sicke of the palsey, Son, be of good comfort, thy sins are forgiven thee. Mat. 15. 28. O woman, great is thy faith, be it unto thee as thou desirest. Gal. 2. 20. I live, yet not I now; but Christ liues in me: and that I now live in the flesh, I live by the faith of the Sonne of God, who hath loved mee, and given himselfe for me.

This perswasion is, and ought to be in every one, euen before he haue any experience of Gods mercies. Math. 15. 22. A woman, a Canaanite, came out of the same coasts, and cryed, saying unto him, Haue mercy on me, O Lord; the sonne of Dauid, my daughter is miserably vexed with a diuell. &c. 23, 24, 25, 26, 27. Ioh. 20. 29. Iesus said unto him, Thomas, because thou hast seene mee, thou beleevest: blessed are they which haue not seene, and haue beleeued. Hebr. 11. 1. Faith is the ground of things hoped for, and the euidence of things which are not seene. In Philosophie we first see a thing true by experience, & afterward giue our assent vnto it as in natural Philosophy; I am perswaded that such a water is hot, because when I put mine hand into it, I perceiue by experience an hot quality. But in the practice of faith it is quite contrary. For first, we must consent to the word of God, resisting all doubt and diffidence, & afterward wil & experience & feeling of comfort follow. 2. Chr. 20. 20. Put your trust in the Lord your God, and ye shall be assured: beleeue his Prophets, and ye shall prosper. They therefore do very ill, who are still in a doubt of their salvation; because as yet, they feele not in themselves, especial motions of Gods spirit.

Thus much concerning the way which God vseth in the begetting of Faith. There are besides this, 3. notable degrees of faith. The one is, the lowest, & as I may speake, the positive degree, the other is the highest, or superlative.

The lowest degree of faith, is called *beginning*, a little or weak faith, like a graine of mustard-seed, or smoking flaxe, which can neither giue out heat nor flame, but onely smoke. Math. 8. 25. His Disciples awaked him, saying, Same vs, Master, wee perishe. 26. And he said vnto them, Why are ye fearful, O ye of little faith? Mat. 17. 20. If ye haue faith as much as a graine of mustard-seed, ye shall say vnto this mountaine, Remove hence to yonder place; and it shall remove.

A Esa. 42. 3. The smoking flaxe shall be not quenched.

Faith is then said to be weak and feeble, when as, of those five degrees aboue mentioned, either the first, which is knowledge, or the fifth, which is application of the promises, is very feeble, the rest remaining strong. Rom. 14. 2. One beleeues that he may eat all things, and another which is weak, eateth beards. 3. Let not him that eateth, despise him that eateth not: and let not him which eateth not, iudge him which eateth: for God hath received him. The Apostles although they beleeued, that Christ was the Sonne of the living God; yet they were ignorant of his death and resurrection. Mat. 16. 16. Ioh. 6. 69. Math. 17. 22. Luk. 9. 45. They understood not that word, for it was hid from them that they could not perceiue it. Act. 1. 6. They asked him saying, Lord, wilt thou restore at this time the kingdom to Israel?

For the better knowledge of this kinde of faith, we must obserue these two rules:

I. A serious desire to beleeue, & an endeavour to obtaine Gods fauour, is the seede of faith. Mat. 5. 6. Blessed are they which hunger and thirst after righteousness: for they shall be satisfied. Reu. 21. 6. I will giue to him that is a thirst, of the well of the water of life freely. Psal. 145. 19. He will fulfill the desire of them that feare him: he also will heare their cry, and will saue them. For in such a begin to beleeue, and to be renewed, the minde will not lie idle; but being moued by the holy Ghost, strue with doubtfullnes and distrust, and endeavour to purtheir assent to the sweete promise made in the Gospell, and firmly to apply the same to themselves, and in the sense of their weakenesse, desire assistance from aboue; and thus faith is bestowed.

II. God doth not despise the least sparke of faith; if so be it, by little and little, doe encrease, and men vse the means to encrease the same. Luk. 17. 5. The Apostles said vnto the Lord, Encrease our faith. 6. And the Lord said, If ye had faith as much as a graine of Mustard-seede, and should say vnto this mulberry tree, Plucke thy selfe up by the roote; and plant thy selfe in the Sea, it should euen obey you: Man must therefore sturre vp his faith by meditation of Gods word, serious prayers, and other exercise belonging vnto faith.

The highest degree of faith, is *imagination*, a full assurance, which is not onely a certaine and true, but also a full perswasion of the heart, whereby a Christian much more firmly taking hold on Christ Iesus, maketh full and resolute account that God loueth him, and that he will giue to him by name, Christ and all his graces pertaining to eternall life. Rom. 4. 20. Neither did he doubt of the promise of God through unbeliefe, but was strengthened in the faith, and gave glorie to God. 21. Being fully assured, that he which had promised, was able also to doe it. Rom. 8. 38. I am perswaded, that neither life, nor death, &c. can separate vs from the love of God which is in Christ Iesus. 1 Samuel 17. 36. Thy servant shue both the Lyon and the Beare: therefore this uncircumcised Philistine shall bee: as one of them

them, seeing he hath rayled on the host of the living God. Psalm. 23. 6. *Doubtlesse, kindnesse and mercie shall follow me all the daies of my life.* Conferred with vers 1, 2, 3, 4.

Man commeth to this high degree, after the sence, obseruation, and long experience of Gods fauour and loue.

Questiō. Whether is iustifying faith commanded in the law?

Answer. It is commanded in the law of faith, namely, the Gospell, but not in the law of workes, that is, in the morall law. Rom. 3. 27. The reasons are these: I. That which the law reuealeth not, that it commandeth not: but the law is so farre from reuealing iustifying faith, that it neuer knew it. II. *Adam* had fully, before his fall, written in his heart the morall law: yet had he not iustifying faith, which apperthend Christ.

Obiect. I. Incredulitie is condemned by the law.

Answer. That incredulitie which is towards God, is condemned in the law; but that incredulity which is against the Messiah Christ Iesus, is condemned by the Gospell. For as by the Gospell, not by the Law, incredulitie in the Sonne as Mediatour, appeareth to be a sinne: so likewise not by the law is incredulity in the Messiah condemned, but by the gospell, which commandeth vs to heare him and to beleue in him. Mat. 17. 5. 1. Ioh. 3. 23. Thus it is plaine that this sinne, not to beleue in Christ, is expressly and distinctly made manifest, & condemned by the Gospell. And albeit the knowledge of sin be by the law, yet not euery thing which doth reprove and declare some sinne, is the law of workes, or belongeth thereto.

Obiect. II. But ceremonies belong to the decalogue.

Answer. Ceremonies may be as examples referred to the decalogue, but indeed they are appendants to the Gospell.

CHAP. XXXVII.

Concerning the second degree of the declaration of Gods loue.

THe second degree, is iustification, where-by such as beleue, are accounted iust before God, through the obedience of Christ Iesus. 2. Cor. 5. 21. *He hath made him to be sin for vs, which knew no sinne: that we should be made the righteousness of God in him.* 1. Cor. 1. 30. Rom. 5. 19. *As by one mans disobedience many were made sinners, so by the obedience of one (that is, Iesus Christ) shall many also be made righteous.*

Questiō. Whether did Christ performe full obedience to the Law, for vs men alone, or for himselfe also?

Answer. I. Not for himselfe, as some not rightly would haue him: for the flesh of Christ beeing hypostatically vnited to the word, and in it selfe fully sanctified, was euen from

A the first moment of conception, most worthy to be blessed with eternall life. Therefore by all that obedience which he performed after his conception, Christ merited nothing for himselfe. II. For vs, namely, for the faithfull, he fulfilled all the righteousness of the law, and hence it is, that hee is called *the end of the law vnto righteousness, to euery one that beleueth,* Rom. 10. 4.

Here may be objected: I. Christ as hee is man, is bound to performe obedience to the law for himselfe.

Answer. He is not bound by nature, but of his owne accord: for he was not a meere man, but God and man. And albeit Christ did neuer suffer nor fulfill the law, but in that flesh which he tooke vpon him; yet by reason of the hypostaticall vnion, this his passion and obedience hath respect vnto the whole person, considered as God and man, and therefore his obedience was not due on his part, and so was without merit to himselfe: yea, in that the flesh of Christ is vnited to the person of the Word, and so exalted in dignity and sanctity, aboue all Angels, it may seeme to be exempted from this naturall obligation of performing the law.

II. Obiect. If then Christ performed the law for vs, we are no more bounden to the obseruance of the same: as we do not vndergo eternal punishments for our sins, the which Christ in his person did beare vpon the crosse.

C *Answer.* If we keepe the same respect of performing obedience to the law, the consequence is very true, otherwise it is not so: for Christ performed obedience to the law for vs, as it is the satisfaction of the law: but the faithfull they are bounden to obedience, not as it is satisfactorie, but as it is a document of faith, and a testimony of their gratitude towards God, or a means to edifie their neighbours: euen as Christ suffering eternall punishments for our sinnes, we also suffer punishments, as they are either trials, or chastisements vnto vs.

III. Obiect. The law and iustice of God doth not together exact both, namely obedience, and punishment.

D *Answer.* In mans perfect estate, the iustice of God requireth onely obedience: but in his estate corrupted, he requires both obedience, and punishment. Punishment, as the law is violated: Obedience, that legall iustice may be performed. Gal. 3. 10. It is therefore plaine, that not only Christs passion, but also his legal obedience, is our righteousness before God.

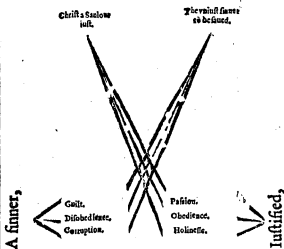
Iustification hath two parts: Remission of sins, and imputation of Christs righteousness.

Remission of sinnes, is that part of iustification, whereby he that beleueth, is freed from the guilt and punishment of sinne, by the passion of Christ. Coloss. 1. 21, 22. *You hath he now reconciled in the body of his flesh through death, to make you holy and unblameable, and without fault in his sight.* 1. Pet. 2. 24. *For in his*

owne flesh, bare our finnes in his body, on the tree, that wee being deliuered from sinne, should line in righteousnesse, by whose stripes ye are healed.

Imputation of righteousness, is the other part of iustification, whereby such as beleue, hauing the guilt of their finnes couered, are accounted iust in the sight of God, through Christs righteousness. 2 Cor. 5. 21. Psal. 32. 1 Blessed is he, whose wickednes is forgiven, & whose sin is couered. Rom. 4. the whole chapter, where the Apostle repeates imputation eleuentimes. Phil. 3. 8. 9. I haue counted all things losse, and do iudge them to be dung, that I might win Christ, and might be found in him, that is, not hauing mine owne righteousness which is by the law, but that which is through the faith of Christ, euen the righteousness which is of faith.

The forme of iustification, is, as it were, a kinde of translation of the beleuers finnes vnto Christ, and againe Christs righteousness vnto the beleuer, by a reciprocall or mutual imputation. As is apparent in this picture following.



This obedience of Christ, is called the Righteousnes of God, and of Christ. Of God, I. not because it is in God, but of God: for it taketh all the power and merit it hath from the deitie of the Sonne: whence it is that Ieremie saith, *I leaue our Righteousnes*. II. God doth onely accept of it for vs, because that alone makes vs boldly to approach vnto Gods throne of grace, that we may haue pardon for our finnes, and be receiued to eternall life. It is also called the Righteousnesse of Christ, because being out of vs, it is in the humanitie of Christ, as in a subiect.

Obiect. I. No man is made iust by any other mans iustice.

Answer. This iustice is both anothers, and ours also. An others, because it is in Christ as in a subiect: ours, because by meanes of the fore named vnion, Christ, with all his benefits, is made ours.

Objection. I. I. The ancient Fathers neuer dreamed of this imputative iustice, and it may seeme to bee of no greater continuance then fiftie yeares.

Answer. This is both false, and impious to affirm e. August. 3. Tract. vpon Iohn, saith, *All such as are iustified by Christ, are iust not in them:*

selues, but in him. Bernard in his Sermon (*ad militem templi, cap. 11.*) *Mors in Christi morte fugatur, & Christi iustitia nobis imputatur:* that is, *Death in Christ his death is put to flight, and the iustice of Christ is imputed vnto vs.* And in his 62. sermon vpon the Canticles: *Where is there any rest (saith he) but in the wounds of our Saviour? I will for ener sing, but what? mine owne iustice? nay, O Lord, I will remember thy iustice alone: for that is also my iustice. For thou wast made of God vnto me iustice. But should I feare, whether that one iustice would suffice two? nay, it is not a short cloake that is able to couer a comple. Thy iustice is iustice for enermore, and will both couer thee and mee: it is largely large and eternall iustice: and in me it couereth the multitude of my finnes, &c.* August. lib. de spiritu & litera, cap. 9. & 26. *We must vnderstand this saying so. The doers of the Law shall be iustified, that we may know, that there are no doers of the law but such as are iustified; so that they are not first doers of the law, and then iustified, but first iustified, and then doers of the law. So it is said, they shall be iustified, as if it should be said, they shall be reputed iust and accounted iust.*

Iustification hath annexed vnto it Adoption, whereby all such as are predestinate to bee adopted, receiue power, to be actually accounted the sonnes of God by Christ. Eph. 1. 5. *who hath predestinate vs to bee adopted through Iesus Christ, vnto himselfe, according to the good pleasure of his will.*

By meanes of adoption, God hath bestowed many notable priuiledges vpon his Children. I. They are the Lords heires apparant. Rom. 8. 17. *If we be children, we be also heires, euen the heires of God.*

II. They are fellow heires with Christ, yea kings. Rom. 8. 17 Reu. 1. 6. *And made vs Kings and Priests, euen to God his Father.*

III. All their afflictions, yea euen their wants, and offences, are turned to trials or fatherly Chastisements, inflicted vpon them for their good. Rom. 8. 28. *We know that all things worke together for the best, vnto them that loue God.* 36. *It is written, for thy sake are we killed all the day long: we are counted as sheepe for the slaughter.* 37. *Neuertheless, in all these things, we are more then conquerours through him that loued vs.* Pl. 89. 32. *I will visit their transgression with the rod, and their iniquities with strokes.* 33. *Yet my louing kindness will I not take from him.* 2 Cor. 12. 7. *There was giuen vnto me a pricke in the flesh, the messenger of Satan to buffet me, because I should not be exalted out of measure.* 2 Sam. 7. 14. *I will be vnto him a father, and he shall be to me a sonne: and if he sin, I will chasten him with the rod of men, and with the plagues of the children of men.*

IV. They haue dominion ouer all creatures, yet so, as that in this life they haue onely right to the thing; but after this life they shall haue right in the same. 1 Cor. 3. 22, 23. *Whether it be Paul, or Apolos, or Cephas, or the world, or life, or death, whether they be things present, or things to come, euen all are yours.* Heb. 1. 7. *Thou madest him little inferiour to the Angels, Thou crownedst him*

him with glory and honour, and hast set him above the works of thine hands. 8. Thou hast put all things in subjection under his feet.

Last of all, they haue the Angels as ministering spirits attending vpon them for their good. Heb. 1. 14. *Are they not all ministering spirits, sent forth to minister for their sakes, which shall be heires of saluation?* Psal. 34. 7. *The Angel of the Lord pitcheth round about them that feare him, and deliuereth them.*

Whence it is apparent, that the faithfull alone haue the true vse of the Lords goods, I. Because their persons are in Christ acceptable vnto him, in whom also they haue restitution made vnto them of those goods which they lost in Adam, that they may with a good conscience vse them. II. They vse them with thank giuing to their ends appointed by God.

CHAP. XXXVIII.

Concerning the third degree of the declaration of Gods loue.

THe third degree, is Sanctification, whereby such as beleue, being deliuered from the tyrannie of sinne, are by little and little renewed in holinesse and righteousness. 1. Ioh. 3. 9. *Who soeuer is borne of God, sinneth not: for his seed remaineth in him; neither can he sinne, because he is borne of God.* Rom. 8. 1. *There is no condemnation to those which are in Christ Iesus, which walk not after the flesh, but after the spirit.*

Sanctification hath two parts: Mortification, and Viuification.

The mortification of sinne, is the first part of sanctification, whereby the power of sinne is abated, and crucified in the faithfull. Rom. 6. 2. *How shall we that are dead to sinne, liue yet therein?* 3. *Know ye not, that all we which haue been baptized into Iesus Christ, haue been baptized into his death?* 5. *We are buried then with him by baptism into his death, that like as Christ was raised up from the dead, by the glory of the Father, so we also should walke in newnesse of life.* Eccles. 5. 6, 7, 11, 12, 13. Galat. 5. 24. *They which are Christ haue crucified the flesh, with the affections and lusts thereof.*

The meanes of mortification, is the death and buriall of Christ, from which proceedeth such vertue, as at the first giuing sin his deadly wound, doth becaue it of power to rage and reigne in man, and causeth it to die and consume, as it were in a graue.

The vertue of Christs death, is a certaine power, issuing from his Deitie into his humanity when he dyed, whereby, hee did in the same humanitie vanquish our sinne imputed vnto him, being our surer, as well in regard of the punishment, as of the guilt thereof, that in like sort by the same power hee might abolish the corruption of sinne in his members.

Viuification, is the second part of sanctification: whereby inherent holines being begun,

A is still augmented and enlarged. First, we receiue the first fruits of the spirit, then a continuall increase of them. Eph. 4. 23. *Be renewed in the spirit of your minde.* 24. *And put on the new man, which after God is created in righteousness, and true holines.* Eph. 2. 1. *And you haue been quickened that were dead in trespasses and finnes.* Gal. 2. 20. *Thus I liue, yet not I now, but Christ in me: and in that I now liue in the flesh, I liue by the faith of the Sonne of God, who hath loved me, & given him selfe for mee.* Rom. 8. 23. *We which haue the first fruits of the spirit, euen wee doe sigh in our selues, waiting for the adoption, euen the redemption of our bodies.* 1. Cor. 15. 45. *The first man Adam was made a liuing soule, and the second Adam was made a quickning spirit.*

B The meanes of Viuification, is a vertue derived from Christs resurrection, to those that are quickned, which maketh them to rise vp to newnesse of life. Phil. 3. 10. *That I may know him, and the vertue of his resurrection.*

The power of Christs resurrection is that, whereby he first, did in his owne flesh, as conqueror ouer death and sin, begin to liue with God, and to be exalted aboue euery name: and then in his members, sinne beeing dead and buried, he causeth in them an endeavour and purpose to liue according to the will of God.

The efficient cause of them both, is the holy Ghost, who doth by his diuine power conuey himselfe into the beleuers hearts, & in them, by applying the power of Christ his death, & resurrection, createth holinesse. Iob 33. 34. 25. Romanes 8. 9. *Now ye are not in the flesh, but in the spirit, because the spirit of God dwelleth in you: but if any man haue not the spirit of Christ, the same is not his.* 11. *But if the spirit of him that raised up Iesus from the dead dwell in you; hee that raised up Christ from the dead, shall also quicken your mortal bodies, because that his spirit dwelleth in you.*

C Furthermore, this inherent holines is to be distinguished into parts, according to the severall faculties of the body and soule of man. 1. Thess. 5. 23. *The very God of peace sanctifie you through out: and I pray God, that your whole spirit, soule, and body may be kept blamelesse, vnto the coming of our Lord Iesus Christ.*

D I. The holinesse or renewing of the minde, which is the illumination thereof, to the knowledge of the will of God. Colossians 1. 9. *Wee cease not to pray for you, and to desire that ye might be fully filled with knowledge of his will, in all wisdom, and spirituall vnderstanding.* 1. Corinth. 12. 8. *Talent is given by the spirit the speech of wisdom, to another the speech of knowledge: by the same spirit.*

Illumination, is either spirituall vnderstanding, or spirituall wisdom.

Spirituall vnderstanding, is an illumination of the minde, whereby it acknowledgeth the knowne truth of the word of God.

Spirituall wisdom, is an illumination of the minde, whereby the same truth, is applied to the good ordering of particular both things

and actions: as person, place, and time require.

These two haue the effects, which follow.

To discern between good and euill. Heb.

5. 14. *Strong meate belongeth to them that are of age, which through long custome haue their wittes exercised to discern both good and euill.* Philip. 1. 10. *That ye may discern things that differ one from another.*

II. To discern of spirits. 1. Ioh. 4. 1. *Deceitfully beloned, beleue not euery spirit, but try the spirits whether they be of God.* 1. Thess. 5. 21. *Try all things, and keepe that which is good.* Act. 17. 11. *These were more noble men then they which were at Thessalonica, which receiued the word with all readinesse, and searched the Scriptures daily, whether these things were so.*

III. To meditate vpon the words & works of God. Psal. 1. 1. *But his delight is in the Law of God; and in that Law doth exercise himselfe day and night.* Psal. 119. 15. *I will meditate in thy precepts, and consider thy wayes.* Psalm. 107. the whole psalme.

IV. To discern and acknowledge mans owne inward blindness. Psal. 119. 33. *Teach me, O Lord, the way of thy statutes, and I will keep it vnto the end.* 18. *Open mine eyes that I may see the wonders of thy Law.*

II. The sanctitie of the memory is an abilitie to keepe a good thing, when it is offered to the minde, and as it were serueth, to remember it. Psal. 119. 11. *I haue hid thy precepts in mine heart, that I might not sinned against thee.* Psal. 16. 7. *I will praise thee Lord, whyle I haue life.* Luk. 2. 51. *His mother kept all these things in her heart.*

III. The sanctitie of conscience is a grace of God, whereby a mans conscience exerciseth him for all his sins, after they are forgiven him in Christ, as also of his upright walking in the whole course of his life. 1. Tim. 1. 19. *Having faith and a good conscience, which some haue put away.* 1. Cor. 4. 4. *I know nothing by myself: yet am I not thereby justified.* Act. 23. 1. *Paul said, I haue in all good conscience feared God all this day.* Act. 24. 16. *I haue innocently and without blame, and with a pure conscience, feared God and toward men.* Psal. 26. 1, 2, 3. *Iudge me O Lord, for I haue walked in mine innocencie; my trust hath bin also in the Lord: therefore shall I not slide.* Psal. 109. *O Lord, and try me as a beane in my reines, and mine heart.* For thy holines sake before mine eyes, therefore haue I walked in thy truth.

Hee that in all godly manner feeleth the inward penance of God; and the outward alacritie in the countenance. Phil. 4. 9. *The peace of God which passeth all vnderstanding, shall preserve your hearts and mindes in Iesus Christ.* Prou. 28. 1. *The wicked slee, when none perswade him: but the righteous are bold as a Lyon.*

IV. Sanctitie of will, whereby man beginneth to will that which is good; and to refuse the contrary: Therefore in this estate, the will is partly freed from bondage; partly in bondage to sin. Phil. 2. 13. *It is God which worketh in you, both the will and the deede, euen of his owne*

pleasure. Rom. 7. 18. *I know that in mee, that is, in my flesh, dwelleth no good thing: for to will is present with mee, but I find no meanes to performe that which is good.* 1. Cor. 15. 19, 20, 21, 22.

V. Sanctitie of affections, is the right mooring of them. 1. Thess. 5. 23. Rom. 7. 24.

Affections of most speciall note, are these: 1. Hope, whereby men with sighing, looke for the accomplishment of their redemption, Rom. 8. 23.

2. This hope, when it is once strong and liuely, hath also her *anagoras*, that is, full assurance; as faith hath. Heb. 6. 11. *And we desire that euery one of you shew the same diligence, to the full assurance of hope vnto the end.* 1. Pet. 1. 3. *Blessed be God, even the Father of our Lord Iesus Christ, which according to his abundant mercie, hath begotten vs againe vnto a liuely hope, by the resurrection of Iesus Christ from the dead.*

3. I. Feare of offending God, because of his mercy. 1. Pet. 1. 17. *If ye call him Father, which without respect of person, iudgeth according to euery mans worke, passe the time of your dwelling here in feare.* Psal. 130. 4. *There is mercy with thee, that thou maest be feared.*

4. A bafe account of all worldly things, in respect of Christ Iesus. Philip. 3. 7. *But the things that were an aduantage to me, I accounted losse for Christs sake.* 8. *Yea doubtlesse, I thinke all things but losse, for the excellēt knowledge sake of Christ Iesus my Lord, for whom I haue counted all things, and doe iudge them to be dung, that I might winne Christ.*

IV. The loue of God in Christ, which is like vnto death and as a fire that cannot be quenched. Cant. 8. 6. *Loue is strong as death, jealousyie as cruel as the grave, the coales thereof are fierie coales, and a vehement flame.*

V. A feruent zeale to Gods glory. Rom. 9. 3. *I would wish my selfe to be separate from Christ, for my brethren, that are my kinsmen, according to the flesh.*

VI. Anguish of minde for our owne sinnes and others also. Psal. 119. v. 136. *Mine eyes gush out with teares, because men keepe not thy Law.* 2. Ret. 2. 7. *And deliuered inst Lot, being vexed with the vncleanly conversation of the wicked.* 8. *For he being righteous, and dwelling among them, in seeing, and hearing, vexed his righteous soule from day to day, with their lawlesse deedes.*

VII. Exceeding great ioy in the holy Ghost. Rom. 14. 17. *The kingdom of God is not meate and drinke, but righteousness, and peace, and ioy in the holy Ghost.*

VIII. Sanctitie of body, whereby it is a fit instrument for the soule to accomplish that which is good. Rom. 6. 19. *As ye haue giuen your members seruants to uncleannes, and to iniquity, to commit iniquity; so now giue your members seruants vnto righteousness in holinesse.*

CHAP. XXXIX.

Of Repentance and the fruites thereof.

FROM Sanctification, Repentance is derived, because no man can earnestly repent,

pent, except he denying himselfe, doe hate sin, euen from his heart, and imbrace righteousness. This no man either will, or can performe, but such an one, as is in the sight of God regenerated & iustificed, & indued with true faith. Therefore albeit in such as are conuerted, repentance doth first manifest it selfe, yet regarding the order of nature, it followeth both faith and sanctification. Hence also it is evident, that this repentance, (legall contrition beeing some occasion, and as it were, a preparation to true conuersion,) is wholly begotten by the preaching of the Gospell.

Repentance is, when a sinner turneth to the Lord, Act. 26. 20. *Hee shewed first vnto them of Damascus, and at Ierusalem, and through all the coasts of Iudea, and then to the Gentiles, that they should repent and turne to God, and doe workes worthy amendment of life.* 1. Ioh. 3. 3. *Every man that hath this hope in him, purgeth himselfe, as he is pure.*

This is performed, when as any one by the instinct of the holy Ghost, doth purpose, will, desire, and indeuour to relinquish his former finnes, and to become a new man. Psal. 119. 112. *I haue applyed my heart to fulfill thy statutes alway, euen vnto the end.* 1. Ioh. 3. 3. Act. 11. 23. *Who when he was come, and had sene the grace of God, was glad, and exhorted all, that with purpose of heart they would cleaue vnto the Lord.*

The fruit of Repentance, is a Christian conuersion, wherein are brought forth fruites worthy amendment of life. Mat. 3. 8. *Bring yee therefore forth fruite worthy of repentance.*

A Christian conuersion, is such a course of life, whereby we following Christs example, do by him, performe new obedience to God. Math. 11. 29. *Take my yoke on you, and learne of me, that I am meeke and lowly in heart: and ye shall find rest vnto your soules.* 1. Pet. 4. 1. *For as much as Christ hath suffered for vs in the flesh, arme your selues likewise with the same minde, which is, that he which hath suffered in the flesh, hath ceased from sinne.* 1. Pet. 2. 21. *For hereunto are ye called, for Christ also suffered for vs, leaving vs an example that we should follow his steps.* 1. Pet. 3. 10. 31. *If any man long after life and to see good daies, let him reframe his tongue from euill, and his lips that they speake no guile. Let him aschew euil, and doe good: let him seeke peace, and follow after it.*

There are two parts of new obedience: the denial of our selues, & the profession of Christi Math. 16. 24. *If any man will follow me, let him forsake himselfe, take up his crosse, and follow me.*

The deniall of our selues, consisteth partly in Christian warfare: partly in the patient bearing of the crosse.

CHAP. XL.

Of Christian Warfare.

Christian warfare, is concerning the right way of fighting in the spirituall battle.

The parts thereof, are the preparation to battle, and the combate it selfe.

A To the preparation, wee must vte the complete armour of God. Eph. 6. 13. *For this cause, take vnto you the whole armour of God, that ye may be able to resist in the euill day, and hauing finished all things, stand fast.*

The parts hereof, are especially six. I. Truth. II. Iustice. III. Euangelicall obedience. IV. Faith. V. The word of God. VI. Continuall & feruent prayer with watching. Eph. 6. 14. *Stand therefore, and your loynes girded about with verity, and hauing on the breastplate of righteousness.* 15. *And your feete shodde with the preparation of the Gospell of peace.* 16. *Above all, take the shield of faith, wherewith ye may quench all the fierie darts of the wicked.* 17. *And take the helmet of saluation, and the sword of the spirit, which is the word of God.* 18. *And pray alwayes with all manner of prayer and supplication in the spirit, and watch thereunto with all perseverance & supplication for all Saints.* 1. Pet. 5. 8. *Be sober, and watch: for your aduersary the deuill, as a roaring lyon walketh about seeking whom he may deuoure.*

The combate, is a mutual conflict of them that fight spirituallly.

The warriors, are the tempter, and the Christian souldier. Eph 6. 12 *For we wrestle not against flesh and blood, but against principalities, against powers, and against the worldly gouernours, the princes of the darkenesse of this world, against spirituall wickednesse, which are on high places.*

The tempter, is the Prince, or his helpers. The Prince is Satan and his angels, which are spirituall wickednesse, in high things. His helpers are the flesh and the world.

The conflict of all these, is temptation, whereby man is prouoked to commit such wickednesse, as is hurtfull to the saluation of his soule. 2. Pet. 2. 11. *Dearely beloved, I beseech you, as strangers and pilgrims abstaine from fleshy lusts, which fight against the soule.*

In the souldier, two things are to be considered: his resisting and his fall.

Resistance is an action, whereby the souldier doth withstand temptation, through grace working inwardly in him 1. Ioh. 2. 14. *I write vnto you babes, because you haue knowne the Father: I haue written to you fathers, because yee haue knowne him that is from the beginning: I haue written to you young men, because yee are strong, and the word of God abideth in you, and yee haue overcome the wicked.* 1. Pet. 5. 8. Eph. 6. 16. Psal. 19. 13. *Thou shalt walke vpon the lyon and aspe: the young lyon and the dragon shalt thou tread vnder feete*

To confirme this, these prefermatines which follow are very necessarie.

I. When thou art tempted to sinne, doe not onely abstaine from it, but earnestly loue and follow after the contrary. Iohn 8. 44.

II. Neuer yeeld or consent to Satans words, whether he speake the truth, accuse falsely, or flatter dissemblingly, Ioh. 8. 44. *Thou art of thy father the diuill, and the lusts of your father yee will doe: hee hath bene a murderer from the beginning, and abode not in the truth, because there is no truth in him: when he speaketh a lie, then speaketh kee of*

his owne: for he is a liar, and the father thereof. Mark. 1. 24. And cryed with a loud voyce, & said, what haue I to doe with thee, Iesus, the sonne of the most high God. And Iesus said, Hold thy peace and come out of him. Act. 16. 17. Shee followed Paul and vs, and cryed saying, These men are the seruants of the most high God, which shew vnto vs the way of saluation, &c. Aug. ferm. 241.

III. One temptation is to bee looked for after another, and then especially, when our enemy, as though hee had made truce with vs, is at rest: for the diuell neuer maketh an end of his malice. 1. Pet. 5. 8.

The fall is, whereby the souldier through infirmities fainteth, beeing subdued by the power of the enimie. Gal. 6. 1. Brethren, if a man bee fallen by occasion into any fault, yee which are spirituall, restore such an one with the spirit of meekenes, considering thy selfe, least thou also bee tempted.

To this appertaineth the spirituall remedy. A remedy, is a thing hauing aptnes to restore him which is fallē, to his former estate. Gal. 6. 1.

And here two things must alwaies bee thought on.

I. If there be a willing minde, euery one is accepted for that grace which he hath, not for that which he hath not. 2. Cor. 8. 12. For if there bee first a willing minde, it is accepted according to that a man hath, and not according to that he hath not.

II. In all these things, whosoever will leade a godly life in Christ, the power of God is to bee made perfect through their infirmities. 2. Cor. 12. 9. And he said vnto me, My grace is sufficient for thee, for my power is made perfect through weakness: very glad therefore will I reioyce rather in mine infirmities: that the power of God may dwell in me. 10. Therefore I take pleasure in infirmities, in reproches, in necessities, in persecutions, in anguish for Christs sake, for when I am weak, then am I strong.

CHAP. XLII.

Of the first assaults.

Assaults are three-fold.

The first, is about the Christian mans effectuall calling. The temptation, is the enterprize of the diuell to blind-fold mans mind, & to harden his heart, least the word of GOD should worke in him to saluation. Math. 13. 4. And as he sowed, some fell by the way side, and the fowles came and deuoured them vp. 5. And some fell vpon stony ground, where they had not so much earth, and anon they sprang up, because they had no depth of earth. 6. And when the Sunne rose vp, they were parched, and for lacke of rooting withered away. 7. And some fell among thornes, & the thornes sprang up and choked them. 19. Whensoever a man heareth the word of the kingdome, & understandeth it not, the euill one cometh, & catcheth away that which was sowne in his heart: and this is he which hath receiued the seede by the way side.

A resistance in those that are to be called, is

wrought by the spirit of God, that causeth men to lend their eares to heare, and doth ingraffe the word in their hearts, that the immortal seede of regeneration may spring in them. Psal. 40. 6. Ioh. 6. 44. Act. 16. 14. Iam. 1. 21. Wherefore lay apart all filthinesse, and superfluitie of malitiousnesse, and receiue with meekenes, the word that is grafted in you, which is able to save your soules. 1. Pet. 1. 22. Seeing your soules are purified in obeying the truth through the spirit: to loue brotherly, without feining, loue one another with a pure heart feruently. 1. Ioh. 3. 9. Whosoever is borne of God sinneth not: for his seede remaineth in him, neither can hee sinne, because he is borne of God. A resistance in those that are called, is when in a sincere heart they doe ioine the word which they haue heard with faith. Luk. 8. 15. But that which fell in good ground, are they which with an honest and good heart, heare the word and keepe it, and bring forth fruite with patience. Heb. 4. 2.

Here are certaine preseruatiues to be noted.

I. Pre-meditation of the power and vfe of the word. Eccle. 4. 17. Take heede to thy feete, when thou entrest into the house of the Lord, and be more nere to heare, then to giue the sacrifice of foolles: for they know not that they doe euill. Chap. 51. Be not rash with thy mouth, nor let thine heart be hasty to utter a thing before God: for God is in the heauen, and thou art on the earth, therefore let thy words be few.

II. Diligent attentio of the mind. Act. 16. 14

III. An hanging desire of the heart. 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 to me and drinke.

IV. Integrity of life. Psal. 26. 6.

V. The casting away of euill affections. Iam. 1. 22. And be yee doers of the word, and not hearers only, deceiuing your owne soules.

VI. The inward consent and agreement of the heart with the word preached. Act. 2. 37.

VII. An hiding of the word in the heart, lest we should sinne. Psal. 119. 11. I haue hidde thy word in my heart, that I might not sinne against thee.

VIII. A trembling at the presence of God in the assemblie of the Church. Esa. 66. 2. For all these things hath mine hand made, and all these things haue bene, saith the Lord, and to him will I looke, euen to him that is poore, & of a contrite spirit, and trembleth at my words. Act. 10. 33. Then sent I for thee immediately: & thou hast well done to come. Now therefore are we all here present before God, to heare all things that are commanded thee of God.

The fall, is either a coldnesse in receiuing the word, and a neglect thereof, or else a falling into errors.

The remedie for this, is subiection, which must be made to the iudgement & censure of the brethren and ministers. Reuel. 3. 15. I know thy workes, that thou art neither cold nor hot. Gal. 6. 2. 1. Tim. 1. 20. Of whom is Hymaneus and Alexander, whom I haue deliuered vnto Satan, that they might learne not to blaspheme.

CHAP. XLII.

Of the second assault.

THe second assault is, concerning faith.

The temptation, is an illusion which the diuell casteth into the hearts of godly men: as when he saith, Thou art not of the elect: thou art not iustified: thou hast no faith: thou must certainly bee condemned for thy sinnes, Math. 4. 3. *Then came to him the tempter, and said, If thou be the Son of God: command that these stones be made bread.*

The occasions which he taketh of these illusions, are;

I. Adversitie: as dangers, losses, persecutions, grieuous offences, &c. Psal. 73. 12. *Loe these are the wicked, yet prosper they alway, and increase in riches.* 13. *Certainly, I haue cleansed mine heart in vaine, and washed mine hands in innocencie.* Iob 13. 23. *How many are mine iniquities and sinnes? shew me my rebellion and my sinne.* 24. *Wherefore hidest thou thy face, and takest me for thine enemy?* 25. *Wilt thou breake a leafe driuen to and fro, and wilt thou pursue the dry stubble?*

II. The remembrance of sinnes past. Iob 13. 26. *For thou writest bitter things against me, & makest me to possess the iniquities of my youth.*

III. A feeling of death euen already at hand.

The resistance is made by a true faith applying Christ with all his merits particularly, after this manner. I assuredly beleuee that I shall not be condemned, but that I am elected, and iustified in Christ, and am out of all doubt, that all my sinnes are pardoned. Esay 53. 11. *He shall see the trauaile of his soule, and shall be satisfied, by his knowledge shall my righteous seruant iustifie many: for he shall beare their iniquities.* Rom. 8. 38. *For I am perswaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come.* 39. *Nor height, nor depth, nor any other creature shall be able to seperate vs from the loue of God, which is in Christ Iesus our Lord.*

The preferuatiue, is in temptation, not to behold faith, but the object of faith which is Christ. Phil. 3. 12. *Not as though I had already attained vnto it, either were already perfect: but I follow, if that I may comprehend that, for whose sake also I am comprehended of Christ Iesus.* 13. *One thing I do, forget that which is behind, and in- deavour my selfe to that which is before.* 14. *And follow hard toward the marke, for the price of the high calling of God in Christ Iesus.* Ioh. 3. 14. *And as Moses lift up the serpent in the wilderness, so must the Son of man be lift up, that he that beleue- neth in him, &c.*

The falling, is doubtfulness, and distrust of our election, and of Gods mercy. Psal. 77. 6. *I called to remembrance my song in the night: I com- muned with my owne heart, and my spirit searched diligently.* 7. *Will the Lord absent himself for euer? & will he shew no more fauour?* 8. *Is his mercy cleane gone for euer? doth his promise faile for euermore?* So Dauid of himselfe saith, Psal. 22. 1. *My God my God, why hast thou forsaken me, and art so farre from my health, and from the words of my roaring?*

A The remedy is double.

First, the operation of the holy Spirit stir- ring vp faith, and increasing the same. Phil. 1. 6. *I am perswaded of this same thing; that he that hath begunne this good Worke in you, will performe it vntill the day of Iesus Christ.* Luke 11. 5. *And the Apostles said vnto the Lord, Increase our faith.*

The second, is an holy meditation, which is manifest.

I. That it is the commandement of God, that we should beleuee in Christ. 1. Ioh. 3. 23. *This is then his commandement, that we beleuee in the name of his Son Iesus Christ, and loue one ano- ther; as he gaue commandement.*

II. That the Euangelical promises are in- definite, and doe exclude no man, vlesse per- aduenture any man doe exclude himselfe. Esa. 55. 1. *Ho, everyone that thirsteth, come ye to the waters, and ye that haue no siluer, come, buy, and eate, come, I say, buy wine & milk without siluer and without mony* Matth. 11. 28. *Come vnto me, all ye that are weary & laden, and I will ease you,* Ioh. 3. 15. *That who soeuer beleueth in him should not perish but haue eternall life.* Also the Sacraments of Baptisme and the Lords supper, do to euery one feuerally apply indefinite promises, and therefore are very effectual to enforce particu- lar assurance or plerophorie of forgiveness of sinnes.

III. That doubtfulness and despaire are most grieuous sinnes.

IV. That contrary to hope, men must vnder hope beleuee with Abraham. Rom. 4. 18. *Which Abraham aboue hope, beleened under hope, that he should be the father of many nations, accord- ing to that which was spoken to him, So shall thy seed be.*

V. That the mercy of God, and the merit of Christs obedience, being both God and man, are infinite, Esa. 54. 10. *For the mountaines shall remoue, and the hills shall fall down: but my mercy shall not depart from thee, neither shall my covenant of peace fall away, saith the Lord, that hath compassion on thee.* Psal. 103. 11. *For as high as the heauen is aboue the earth, so great is his mer- cy toward them that feare him.* 1. Ioh. 2. 1. *My babes, these things write I vnto you, that ye sin not: and if any man sinne, we haue an aduocate with the Father Iesus Christ, the iust.* 2. *And he is the recon- ciliation for our sinnes: and not for ours onely, but also for the sinnes of the whole world.* Psal. 130. 7. *Let Israel waite on the Lord, for with the Lord is mercy, and with him is great redemption.*

VI. That God measureth the obedience due vnto him, rather by the affection and de- sire to obey, then by the act and performance of it. Rom. 8. 5. *For they that are after the flesh, sauour the things of the flesh, but they that are after the spirit, the things of the spirit.* 7. *Because the wisdom of the flesh, is enmitie against God: for it is not subiect to the law of God, neither indeed can be.* Rom. 7. 20. *Now if I doe that I would not, it is no more I that do it, but the sinne that dwelleth in me.* 21. *I find then by the law, that when I would doe good, euil is present with me.* 22. *For I delight in the*

law of God, concerning the inner man. Mal. 3. 13. *I will spare them, as a man spareth his sonne that reverence him.*

V II. When one sinne is forgiven, all the rest are remitted also; for remission being given once without any prescription of time, is given for ever. Rom. 11. 29. *For the gifts & calling of GOD, are without repentance, Act. 10. 43. To him also give all the Prophets witness, that through his name, all that beleene in him, shall receive remission of sinnes.*

V III. That grace and faith are not taken away by fals of infirmity, but thereby are declared and made manifest. Rom. 5. 20. *Moreover, the law entered thereupon, that the offence should abound: nevertheless, where sinne abounded, their grace abounded much more. 2. Cor. 17. 7. And lest I should be exalted out of measure, &c. there was given unto mee a pricke in the flesh, the messenger of Satan to buffet me. 8. For this thing I besought the Lord thrice, that it might depart from mee. 9. He sayd, My grace is sufficient for thee.*

I X. That all the works of God are by contrary means. 2. Cor. 12. 9. *My power is made perfect through weakness.*

CHAP. XLIII.

Of the third assault.

THe third Assault, is concerning Sanctification.

The temptation, is a prouoking to sinne, according to the disposition of euery man, and as occasion shall offer it selfe. 1. Chro. 21. 1. *And Satan stood up against Israel, and prouoked Dauid to number Israel. Ioh. 13. 2. And when supper was done, &c. the diuell had now put into the hearts of Iudas Iscariot, Simons sonne, to betray him.*

In this temptation, the diuell doth wonderfully diminish and extenuate those sins, which men are about to commit, partly by objecting closely the mercy of God, and partly by couering or hiding the punishment which is due for the sinne.

Then there are helps to further the diuel in this temptation.

First, the flesh, which lusteth against the spirit, sometimes by begetting euill motions and affections, and sometimes by ouerwhelming and oppressing the good intents and motions. Gal. 5. 17. *For the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary one to another, so that yee cannot doe the same things that you would. 19. Moreover, the works of the flesh are manifest, which are adultery, fornication, uncleannesse, wantonnes, 20. Idolatry, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies, 21. Envy, murders, drunkennes, gluttony, and such like, whereof I tell you before, as I also haue told you before, that they which doe such things, shall not inherit the kingdome of God. 1. Iam. 1. 14. But euery man is tempted, when he is drawne away by his owne concupiscence, and is intised.*

Secondly, the world, which bringeth men to disobedience, through pleasure, profit, ho-

nour, and euill examples. Eph. 2. 3. *Among whom we also had our conuersion in time past, in the lust of our flesh, in fulfilling the will of the flesh, and of the minde, and were by nature the children of wrath, as well as others. 1 Ioh. 2. 16. For all that is in the world, as the lust of the flesh, and the lust of the eyes, and pride of life, is not of the Father, but is of this world.*

Resistance is made by the desire of the spirit, which worketh good motions and affections in the faithfull, and driueth forth the euill. Gal. 5. 22. *But the fruit of the spirit is love, ioy, peace, long suffering, gentlenesse, goodnesse, faith, 23. Meeknesse, temperance: against such there is no law. 24. For they that are Christs, haue crucified the flesh, and the affections and the lusts thereof, 26. Let vs not be desirous of vaine-glory, prouoking one another, enuying one another.*

The preseruatiues are these, whereby men are strengthened in resisting.

I. To account no sinne, light or small. Gal. 5. 9. *A little leaven doth leaven the whole lump. Rom. 6. 23. For the wages of sinne is death, but the gift of God is eternall life, through Iesus Christ our Lord.*

II. To auoide all occasions of sinne. To these rather agreeth the prouerbe vsed of the plague: *longe, tarde, cito: that is, also, slowly, quickly. 1 Thess. 5. 22. Abstaine from all appearance of euill. Iud. vers. 23. And other sawe with feare, pulling them out of the fire, and bare out the garment spotted by the flesh.*

III. To accustome thy selfe to subdue the lesser sinnes, that at the last, thou maiest overcome the greater. Rom. 13. 4.

IV. To apply thy selfe to thy appointed calling, and alway to be busily occupied about something in the same.

V. To oppose the law, the iudgements of God, the last iudgement, the glorious presence of God, and such like, against the rebellion and loosensse of the flesh. Prou. 28. 14. *Blessed is the man that feareth alway: but hee that hardeneth his heart shall fall into euill. Gen. 39. 9. There is no man greater in his house then I: neither hath he kept any thing from me, but only thee, because thou art his wife, how then can I doe this great wickednesse, and so sinne against God?*

Here certaine preseruatiues take place.

Against vniust anger, or priuate desire of reuenge. Here meditate, I. That iniuries happen vnto vs by the Lords appointment, for our good. 2 Sam. 16. 10. II. God of his great goodnesse forgiveth vs far more sins, then it is possible for vs to forgive men. III. It is the duty of Christian loue to forgive others. I V. We must not desire to destroy them, whom Christ hath redeemed with his precious blood. V. Wee our selues are in danger of the wrath of God, if we suffer our wrath to burne against our brother. *Forgine (saith he) and it shall be forgiven. Math. 6. 14. V I. We know not the circumstances of the facts, what the minde was, and purpose of them against whom we swell.*

Bridles, or externall remedies, are there: I. In this we shall imitate the clemencie of the Lord, who for a very great season doth often tolerate the wicked. *Learn of mee, for I am humble and meeke.* Mat. 11. 29. II. There must be a pausing and time of delay, betwixt our anger and the execution of the same. *Atienodorus* counsell'd *Augustus*, that hee beeing angry, should repeate all the letters of the Alphabet, or *A B C*. before he did either speake or doe any thing against another. III. To depart out of those places where those are, with whom we are angry. I V. To auoid contention, both in word and deede. *Do nothing through contention.* Phil. 2. 3.

Remedies against those bad desires of riches, and honour, I. God doth euen in famine quicken and reuiue them which feare him. *Psal.* 33. 18, 19. *The eye of the Lord is vpon them that feare him, to deliuer their soules from death, and to preserve them from famine.* I I. Godlinesse is great gaine, if the minde of man can be therewith content, 1. Tim. 6. 6. III. We doe waite and looke for the resurrection of the body, and eternall life; therefore we should not take such carking care for this present mortall life. IV. We are seruants in our fathers house, therefore looke what is conuenient for vs, that will he louingly bestow vpon vs. V. The palpable blindness of an ambitious minde desireth to be set aloft, that hee may haue the greater downefall; and hee feared to be humbled, least he should not be exalted. VI. *Adam* when he would needes be checkmate with God, did bring forth himselfe and his posterity headlong to destruction. VII. He is a very ambitious rob-God, which desireth to take that commendation to himselfe, which is appropriate onely to the Lord.

Preseruatiues against the desires of the flesh. I. He that wil be Christs Disciple, must every day take vp his crosse. *Luk.* 9. 23. II. They which are according to the spirit, fauour of such things as are according to the spirit. *Rom.* 8. 5. III. They that walke after the flesh shall die, *Rom.* 8. 13. IV. We ought to behaue our selues as citizens of the kingdom of heauen. *Phil.* 3. 20. V. We are the temple of God. 1. Cor. 3. 16. Our members they are the members of Christ. 1. Cor. 6. 15. And wee haue dwelling within vs the spirit of Christ, which we should not grieue. *Eph.* 4. 30. Concerning this, looke more in the explication of the seuenth commandment.

In this tentation the fall is, when a man being overtaken, falleth into some offence. *Gal.* 6. 1.

Here Satan doth wonderfully aggravate the offence committed, and doth accuse & terrifie the offendour with the iudgements of God. *Mat.* 27. 3. *Then when Iudas which betrayed him, saw that he was condemned, he repented himselfe, and brought againe the thirty peeces of silver, to the chief Priests & Elders, saying I haue sinned, betraying the innocent blood: but they said,*

What is that to vs? see thou to it. 5. *And when he had cast downe the silver peeces in the temple, hee departed, and hanged himselfe.*

The remedie, is a remedied repentance, the beginning whereof is sorrow in regard of God for the same sin: the fruits whereof are especially seuen. 2. Cor. 7. 9. *Now I reioyce not that ye were sorry, but that ye sorrowed to repentance: for ye sorrowed godly, so that in nothing ye were hurt by vs.* 10. *For godly sorrow causeth repentance vnto saluation, not to be repented of: but worldly sorrow causeth death.* 11. *For behold, this thing that ye haue beene godly sorrowie, what great care it hath wrought in you: yea, what clearing of your selues: yea, what indignation: yea, what feare: yea, how great desire, yea, what zeale: yea, what punishment: in all things ye haue followed your selues, that ye are pure in this matter.*

I. An endeaour and purpose to doe well, according to the rule of Gods word.

II. An Apologie, that is a confession of the sinne before God, with an earnest intreaty of pardon for the offence. *Psal.* 32. 5. *Then I acknowledged my sinne vnto thee, neyther hid I mine iniquitie: for I thought, I will confesse against my selfe, my wickednes vnto the Lord, and thou shalt auert the punishment of my sin.* 2. Sam. 12. 13. *Then David said vnto Nathan, I haue sinned against the Lord: and Nathan said to David. The Lord also hath put away thy sinne, thou shalt not die.*

III. Indignation against a mans selfe, for his offence.

IV. A feare, not so much for the punishment, as for offending the Lord, *Psal.* 130. 3. *If thou straightly markest iniquities, O Lord, who shall stand?*

V. A desire to be fully renewed, and to bee deliuered from sinne.

VI. A feruent zeale to loue God, and to imbrace and keepe all his commandments.

VII. Reuenge, whereby the flesh may be tamed and subdued, least at any time afterward, such offences be committed.

CHAP. XLIV.

Of the patient bearing of the crosse.

The patient bearing of the crosse, teacheth how Christians should vndergoe the burden.

The crosse, is a certaine measure of afflictions, appointed by God, to euery one of the faithfull. *Math.* 16. 24. *If any man will follow me, let him forsake himselfe, take up his crosse, & follow me.* Col. 1. 24. *Now reioyce I in my suffering: for you, and fulfill the rest of the afflictions of Christ in my flesh, for his bodies sake, which is the Church.*

Wee ought to take vp his crosse willingly, euen with both hands, when it shall please God to lay it vpon vs.

And after we haue taken it vp, we must beare it with patience and perseuerance. Col. 1. 11. *Strengthened with all might, through his glorious power, vnto all patience and long suffering with ioyfulness.* *Luk.* 21. 19. *Possesse your soules with patience.*

The preseruatiues of patience are: I. Strength by the holy Ghost. *Phil.* 4. 13. *I am able to doe*

all things through the helpe of Christ, which strengtheneth me. Phil. 1. 29. It is given to you for Christ, that not onely yee should beleene in him, but also suffer for his sake. I I. An holy meditation, which is manifold.

I. That the afflictions of the faithfull come not by chance, but by the counsell and providence of God, which disposeth all things in a most excellent fort. Gen. 45. 4. 5. It was God that sent Ioseph into Egypt. 2. Sam. 16. 10. The Lord biddeth Shemei curse David. Psal. 119. 71. It was good for me, that I was afflicted, that I might learne thy statutes. Hence it is evident, that afflictions to the godly are inevitable. Act. 14. 22. By many afflictions you must enter unto the kingdome of God. Matthew 7. 14. The gate is strait, and the way narrow that leadeth unto life, and few there be that find it. Ioh. 16. 33. In the world yee shall have troubles.

I I. That albeit afflictions are grievous, yet are they good and profitable: for they are helpees, whereby men being humbled for their sinnes before God, obtaine peace and holines of life. 2. Cor. 1. 9. We received sentence of death in our felues, because wee should not trust in our felues, but in God, which raiseth the dead. Esa. 26. 16. Lord in trouble haue they visited thee, they powred out a prayer, when thy chastening was upon them. Hol. 5. 15. I will goe, and retorne to my place, till they acknowledge their faults, and seeke me: in their affliction they will seeke me diligently. Psal. 78. 34. When he slew them, they sought him, & they returned, and they sought God early. Ierem. 31. 18. I haue heard Ephraim lamenting thus, Thou hast corrected mee, and I was chastised as an unnamed calfe: conuert thou me, and I shall be conuerted. Heb. 12. 11. No chastisement for the present seemeth ioyous, but grievous: but afterward it bringeth the quiet fruite of righteousnesse unto them, which are thereby exercised. Psal. 30. 5. Weeping may abide at evening: but ioy cometh in the morning. Ioh. 15. 2. Every branch that beareth fruite, he purgeth it, that it may bring forth more fruite. 1. Pet. 1. 6. Wherein ye reioyce, though now for a season (if neede require) yee are in heavinesse through many tentations. 2. Cor. 1. 4. The God of all comfort, which comforteth vs in all our tribulations, that we may be able to comfort them which are in any affliction, by the comfort wherewith wee our selues are comforted of God. Rom. 5. 3. We be in afflictions, knowing that affliction bringeth patience. Heb. 2. 18. He did consecrate the Prince of their saluation through afflictions. Wee permit Chirurgians, that they should both bind vs lying diseased in our beds, and seare vs with hot yrons, yea, lanch and searh our members with razours: and lastly, wee send them away vially with friendly and kinde speeches, and often with a golden fet for their thus handling vs. Shall wee then suffer so many things of a Chirurgian to cure a bodily disease, and will wee not give God leave to cure by affliction the most fettered diseases of our soules?

By this almay we gather, that the afflictions of the Godly are signes of their adopti-

on. Heb. 12. 6. Whom the Lord loveth he chasteneth, and he scourgeth every sonne whom he receiveth. 7. If yee endure chastisement, God offereth himselfe unto you, as unto sonnes.

And that they are to them the Kings highway to heaven. Iam. 1. 12. Blessed is the man that endureth temptation: for when he is tryed, he shall receive the crowne of life, which the Lord hath promised to them that love him. 2. Cor. 4. 17. For our light affliction which is but for a moment, causeth unto vs a far more excellent and an eternal weight of glorie.

I I I. That God hath promised fauour, mitigation of punishment, his presence, and deliverance. Phil. 1. 29. 1. Cor. 10. 13. God is faithful, who will not suffer you to be tempted above measure, but with temptation will give acclimation. 2. Sam. 7. 14. Psal. 90. 15. Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorifie me. Psal. 121. 4. He that keepeth Israel will neither slumber nor sleepe. Esa. 43. 2. When thou passest through the waters, I will be with thee, and through the floods that they doe not overflow thee: when thou walkest through the very fire, thou shalt not be burnt, neither shall the flame kindle upon thee. 3. For I am the Lord thy God, the holy one of Israel, thy Saviour.

I V. That in all troubles of the faithfull, Christ is a companion. 1. Pet. 4. 13. Reioyce, that yee are partakers of the afflictions of Christ. 2. Cor. 4. 10. Every where we beare about in our body the dying of Christ, that the life of Iesus might also be made manifest in our bodies. Col. 1. 24.

V. That the Angels are readie to defend such as feare God. Psal. 34. 7. 2. King. 6. 16. Feare not, there are more with vs then against vs.

CHAP. XLV.

Of the calling vpon God.

THus much concerning the deniall of our felues, now followeth the profession of Christ: which respecteth either Christ himselfe, or his members: namely, the faithfull, Mar. 25. 40. Verily I say unto you, in as much as ye did it to one of the least of my brethren, ye did it unto me.

That profession which directly concerneth Christ, is either continuall, or only in the time of danger.

Continuall, is the calling vpon the name of God, and ought euer to be performed of vs, in the name of Christ Iesus our Mediatour, 1. Cor. 1. 2. To the Church of God which is at Corinthus, to them that are sanctified in Christ Iesus, Sainrs by calling, with all that call on the name of our Lord Iesus Christ in every place, both their Lord and ours. Act. 9. 14. He hath authority from the high Priest, to binde all that call vpon thy name. Col. 3. 17. Whatsoeuer ye shall doe in word or in deece, doe it in the name of the Lord Iesus, giving thanks to God, and the Father by him.

The calling vpon Gods name, is by prayer, or thanksgiving. Phil. 4. 6. In all things let your requests be shewed unto God, in prayer and supplication, with giving of thanks.

Prayer hath two parts: Petition, and Assent. Mark. 11. 24. I say unto you, whatsoeuer ye desire when

when ye pray, beleuee that yee shall haue it, and it shall be done vnto you.

Petition is the first part of prayer, whereby we, according to the rule of Gods word, aske his helpe, for the obtaining of such necessities as we want, 1. Ioh. 5. 14. *This is the assurance that we haue in him, that if we aske any thing according to his will, he heareth vs.*

In euery petition wee must expresse two things: I. A sense of our wants. II. A desire of the grace of God to supply those wants. 1. Sam. 1. 10. *Shee was troubled in her minde, and prayed vnto the Lord, and wept sore.* Dan. 9. 4. *And I prayed to the Lord my God, and made my confession, saying, 5. We haue sinned and haue committed iniquitie, &c. 16. O Lord according to thy righteousness, I beseech thee, let thine anger and thy wrath be turned from the city Hierusalem, &c. to the 20. verse. Psal. 130. 1. Out of the deepe I called to thee O Lord. 1. Sam. 1. 15. Then Hannah answered & said, Nay my Lord, but I am a woman troubled in spirit: I haue drunke neither wine nor strong drink, but haue poured out my soule before the Lord, &c. to the 17. verse. Psal. 143. 6, I stretch forth mine hands vnto thee, my soule desireth after thee, as the thirsty land.*

Assent is the second part of prayer, where, by we beleuee, and professe it before God, that he, in his due time, will grant vnto vs those our requests; which before we haue made vnto his maiesty. 1. Ioh. 5. 14, 15. *This is the assurance that we haue in him, that if we aske any thing according to his will, he heareth vs. And if we know that he heareth vs, whatsoeuer we aske, we know that we haue the petitions that wee haue desired of him.* Math. 6. 1. *Leade vs not into temptation, but deliuer vs from euill. For thine is the kingdome, thine is the power, and thine is the glory, for ever and euer, Amen.*

As for the faithfull, howfoeuer they in their prayers, bewray many infirmities: yet no doubt they haue a notable sense of Gods fauour, especially, when they pray zealously, and often vnto the Lord. Iam. 5. 16. *Pray one for another, that ye may be healed: for the prayer of a righteous man availeth much if it be fervent.* Luk. 1. 13. *The Angel said vnto him; Feare not Zacharias: for thy prayer is heard.* Iona. 4. 1. *It displeased Iona exceedingly, and he was angrie. 2. And Iona prayed vnto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my country? therefore I presented it to flee vnto Tarsish: for I knew that thou art a gracious God, and mercifull, slow to anger, and of great kindeesse, and repentest thee of the euill.* Rom. 8. 26. *Gen. 1. 5. 18. Let said vnto them, Do not so, I pray you my lords, &c. Psal. 6. 1. O Lord, rebuke me not in thine anger, neither chastise me in thy wrath, &c. verse 2, 3, 4. Psal. 8. 9. Psal. 20. 5. Psal. 35. 9. 18. 28. Psal. 16. 7.*

Thanksgiving, is a calling vpon Gods name, whereby we with ioy and gladnesse of heart, doe praise God for his benefits either receiued, or promised. Psalm. 45. 1. *Mine heart will utter forth a good matter, I will intreat in my words of the King: my tongue is as the penne of a*

swift writer. Eph. 5. 20. *Giving thanks alwaies for all things vnto God euen the Father, in the name of our Lord Iesus Christ, Psal. 36. 8. 9. How excellent is thy mercy, O God? therefore the children of men trust vnder the shadow of thy wings. They shall be satisfied with the farnesse of thins house, and thou shalt giue them drinke out of the riners of thy pleasures.* Coloss. 3. 16, 17.

CHAP. XLVI.

Of Christian Apologie, and Martyrdome.

THe profession of Christ in dangers, is either in word, or deede.

Profession in word, is Christian Apologie, or the confession of Christ. Rom. 10. 10. *With the heart, man beleueth vnto righteoussesse: and with the mouth man confesseth to saluation.* Psalm. 22. 22. *I will declare thy name vnto my brethren: in the midst of the congregation will I praise thee.*

Christian Apologie, is the profession of Christ in word, when as we are ready with feare and meekenesse, to confesse the truth of Christian religion, so often as need requireth; and the glory of God is endangered, euen before vnbeleueers, especially if they be not past all hope of repentance. 1. Pet. 3. 15. *Sanctifie the Lord God in your hearts: and be ready alwaies to giue an answer to euery man that asketh you a reason of the hope that is in you: 16. And that with meekenesse and reuerence, hauing a good conscience, that when they speake euill of you as of euill doers, they may be ashamed, which blame your good conuersation in Christ.* Act. 7. the whole chapt. *Stephen there maketh an Apologie for himselfe.* Mat. 7. 6. *Giue not that which is holy to dogges, nor cast your pearles before swine, lest they treade them vnder their feet, and turning againe all to rent you.*

Profession, which is indeede, is called Martyrdome. Martyrdome is a part of Christian profession, when as a Christian man doth for the doctrine of faith, for iustice, & for the saluation of his brethren, vndergoe the punishment of death, imposed vpon him by the aduersaries of Christ Iesus. Mar. 6. 18. 27, 28. *Iohn told Herod, It is not lawfull for thee to haue thy brothers wife. And immediately the king sent the hangman, & gave him charge that his head should be brought: so he went and beheaded him in the prison.* 2. Cor. 12. 15. *I will most gladly bestow, and be bestowed for your soules, though I love you, the lesse am I loved.*

Notwithstanding, it is lawfull for Christians to lie in persecution if they find themselves not sufficiently resolved and strengthened by Gods spirit to stand. Mat. 10. 23. *When they persecute you in one citie, flee into another. Verily I say vnto you, ye shall not haue finished all the cities of Israel, till the soure of man come.* Ioh. 10. 39. *Againe, they desired to apprehend him, but he escaped out of their hands.* Act. 9. 30. *When the brethren knew it, they brought him to Cesarea, and sent him forth to Tarsus.* 1. King. 18. 13. *Was it not told my Lord what I did, when Iesabell slew the*

Prophets of the Lord, how I bid an hundred men of the Lords Prophets, by fictities in a cane, and fed them with bread and water? A^Ct. 20. 22. Now behold, I goe bound in the spirit vnto Hierusalem, and know not what things I shall come vnto me there.

CHAP. XLVII.

Of Edification, and Almes among the Faithfull.

That profession of Christ, which concerneth his members, namely, the Saints and faithfull ones, is either Edification, or Almes.

Edification is euery particular duty towards our brethren, whereby they are furthered either to grow vp in Christ, or els are more fully vnitied to him. Rom. 14. 19. *Let vs follow those things which concerne peace, and wherewith one may edifie another.*

To Edification, these things which follow appertain:

I. To giue good example. Matth. 5. 16. *Let your light so shine before men, that they may see your good work, and glorifie your Father which is in heauen.* 1. Pet. 2. 12. *Have your conversation honestly among the Gentiles, that they which speake euill of you as of euill doers, may by your good workes which they shall see, glorifie God in the day of visitation.*

II. To exhort. Heb. 3. 13. *Exhort one another daily, while it is called to day, lest any of you be hardened thorow the deceitfulness of sinne.* Rom. 1. 12. *That I might be stirred vp together with you, through our mutuall faith both yours and mine.*

III. To comfort. 1. Thess. 5. 14. *Comfort the feeble minded, beare with the weak, be patient towards all men.* 1am. 5. 16. *Acknowledge your faults one to another, and pray one for another, that ye may be healed.* 20. *He that converteth a sinner from going astray out of his way, shall save a soule from death, and shall hide a multitude of sinners.* 1. Thess. 4. 18. *Comfort your selues one another with these words.*

IV. To admonish. Rom. 15. 14. *I my self am perswaded of you, brethren, that ye also are full of goodnesse, and filled with all knowledge: and are able to admonish one another.* 1. Thess. 5. 14. *We desire you, brethren, admonish them that are vnwilly.*

They shall obserue an holy manner of admonition, who in the spirit of meeknes, & as it were, guilty of the like infirmities themselves, doe admonish forthwith all their brethren of such faults, as they certainly know by them, & that out of Gods word. Gal. 6. 1. *Brethren, if any man by occasion be fallen into any fault, ye, which are spiritual, restore such a one in the spirit of meeknesse, considering thy selfe, lest thou also be tempted.* Math. 7. 5. *Thou hypocrite, cast out first the beame out of thine owne eye, and then shalt thou see to take the mote out of thy brothers eye.* 2. Tim. 4. 2. *Preach the word: be instant in season, and out of season: improue, rebuke, exhort, with all long suffering and doctrine.* Mat. 18. 15. *If thy brother trespass against thee, goe and tell him his fault betweene thee and him alone: if he heare thee, thou hast wonne thy brother.*

ther. Rom. 15. 14. 2. Tim. 4. 2. Leu. 19. 17. *Thou shalt not hate thy brother in thine heart, but thou shalt plainly rebuke thy neighbour, and suffer him not to sinne.*

Reliefe peculiar to the godly among themselves, is a dutie, whereby the rich doe out of their plenty supply the wants of the poore, both according to their ability, & sometimes beyond their ability. 2. Cor. 8. 3. *To their power (I beare record) ye, beyond their power they were willing.* A^Ct. 2. 44. 45. *All that belieued were in one place, and had all things common: and they sold their possessions and goods, and parted them to all men, as euery one had neede.*

CHAP. XLVIII.

Of the fourth degree, of the declaration of Gods loue: and of the estate of the Elect after this life.

The fourth degree of the declaration of Gods loue, is Glorification, Rom. 8. 30.

Glorification, is the perfect transforming of the Saints into the image of the Son of God. Phil. 3. 21. *Who shall change our vile body, that is may be fashioned like vnto his glorious body, according to the working whereby he is able euen to subdue all things vnto himselfe.* 1. Cor. 15. 44. *It is sowne a naturall body, and it is raised a spiritual body: there is a naturall body, and there is a spiritual body.* 45. *As it is also written, The first man Adam was made a lining soule: the last Adam was made a quickning spirit.* 49. *And as we haue borne the image of the earthly, so shall we beare the image of the heavenly.* Phil. 17. 15. *I will behold thy face in righteousness: and when I awake, I shall be satisfied with thine image.*

The beginning of Glorification is in death, but it is not accomplished and made perfect before the last day of iudgement.

The death of the Elect, is but a sleepe in Christ (a) whereby the body & soule is seuered. The body (b) that after corruption it may rise to greater glory. The soule, that it being fully sanctified, may (d) immediately, after departure from the body, be transported into the kingdom of heauen. (a) 1. Cor. 15. 17. *If Christ be not raised, they which are asleepe in Christ, are perished.* A^Ct. 7. 60. *When he had thus spoken, he slept.* (b) 1. Cor. 15. 36. *O fool, that which thou sowest is not quickened, except it die.* (c) Reu. 21. 27. *There shall enter into it none vncke: one thing neither what soeuer worketh abomination or lies: but they which are written in the Lambs book of life.* Rom. 7. 25. *I my self in my mind serue the law of God, but in my flesh the law of sinne.* (d) Luk. 13. 42. *He said to Iesus, Lord remember me when thou comest into thy kingdom.* 24. *Then Iesus said to him, This day shalt thou be with me in Paradise.* Reu. 14. 13. *Then I heard a voice from heauen, saying vnto me, Write, Blessed are the dead, which hereafter die in the Lord, Euen so saith the spirit: for they rest from their labours, and their works follow them.*

Against the feare of death, note these preseruatiues:

I. Death, it freeth the godly from the tyrannie of Satan, sinne, the world, the flesh and eternall damnation, yea, from infinite both perils and losses, and doth place vs both life and happy, vnder the shadow, as it were, of Christs wings.

II. Christ by his death, hath sanctified vs to vs both death and the graue.

III. Christ is both in life and death, gaine to the godly. Phil. 1. 21.

IV. Those consolations which the spirit of Christ doth suggest to the soules of the faithfull, doe by many degrees surmount the dolours of death.

V. The desire of that most bright and glorious beholding of god, and the presence of those Saints which are departed before vs.

VI. In stead of our bodies, wee shall bee clothed with glory, 2. Cor. 5. 1.

VII. The sting of death, namely sinne, is then so taken away, as that that Serpent can no more hurt vs. 1. Cor. 15. 55. *O death, where is thy sting! O graue, where is thy victory!* Hebr. 2. 15. *That he might deliuer all them, which for feare of death, were all their life-time subiect to bondage.*

VIII. We should not so much thinke of our death, as to take an exactt accounte of our life. For that man cannot die ill, who hath liued well: and he seldome dieth well, that hath liued badly.

IX. The angels they stand at our elbowes, tho so soone as a Saint departeth, they may with all speed, immediately transport his soule into heauen.

Soules being once in heauen, remaine there till the last day of iudgement, where they partly magnifie the name of God, and partly doe waite, and pray for the consummation of the kingdom of glorie, and full felicitie in bodie and soule. Reuel. 5. 8. *And when hee had taken the booke the foure beasts, and the foure & twenty elders fell down before the Lamb, hauing euery one harps, and golden vials full of odours, which are the prayers of the Saints.* 9. *And they sung a new song, saying, Thou art worships to take the booke, and to open the scales thereof, because thou wast killed, and hast redeemed us to God by thy blood, out of euerie kindred, and tongue, and people, and nation.* Reuel. 14. 2. *I heard the voice of harpers harping with their harpes.* 3. *And they sung as in were, a new song before the throne.* Reuelat. 6. 10. *And they cried with a loud voice, saying, How long, Lord holy and true; dost thou not iudge, and auenge our blood on them that dwell on the earth?*

CHAP. XLIX.

Of the estate of the Elect at the last day of iudgement.

THe last day of iudgement shall be on this manner:

I. Immediately before the comming of

A Christ, (a) the powers of heauen shall bee shaken: the Sunne and Moone shall be darkened, and the Starres shall seeme to fall from heauen: (b) at which sight the elect then lining shall reioyce, but the reprobate shall shake euery ioynt of them. (a) Math. 24. 29. *Immediately after the tribulation of those daies shall the Sunne be darkened, and the Moone shall not give her light, the Starres shall fall from heauen, & the powers of heauen shall be shaken:* 30. *And then shall appeare the signe of the sonne of man in heauen: and then shall all the kindreds of the earth mourn, & they shall see the sonne of man come in the clouds of heauen, with power and great glorie.* (b) Luk. 21. 26. *Mens hearts shall faile them for feare, and for looking after those things, which shall come on the world.* 28. *And when these things begin to come to passe, then looke up, and lift up your heads, for your redemption draweth nere.* 2. Tim. 4. 8. *Henceforth is laid up for me the crowne of righteousness, which the Lord, the righteous iudge shall giue me at that day; and not to me onely, but unto them that loue his appearing.*

II. Then the heauens, beeing all set on fire, shall with a noise like to that of chariot wheels, suddenly passe away, & the elements, with the earth, and all therein shall bee dissolved with fire. 2. Pet. 3. 12. *Looking for, and hastning unto the comming of the day of God, by which the heauens beeing sette on fire, shall bee dissolved, and the elements shall melt with heate.* 13. *But we looke for new heauens, and a new earth, according to his promise, wherein dwellth all righteousness.*

C At the same time, when as all these things shall come to passe, (a) the sound of the last Trumpet shal be heard, sounded by the Archangel. (b) And Christ shal come suddenly in the clouds, with power, & glory, and a great traine of Angels, (a) Mat. 24. 31. *And he shall send his Angels with a great sound of a Trumpet:* 1. Thess. 4. 16. *The Lord himselfe shall descend from Heauen with a shout, euen with the voice of the Archangel, and with the Trumpet of God: and the dead in Christ shall rise first.* (b) Mat. 24. 30. 1. Thess. 4. 17. *Then shall wee which liue and remaine, bee caught up with them also in the cloudes to meete the Lord in the aire, and so shall wee euer bee with the Lord.*

D III. Now at the sound of the Trumpet, the Elect which were dead, shall rise with those very bodies which were turned to dust, and one part rent from another, shall by the omnipotent power of God, bee restored, and the soules of them shall descend from heauen, and bee brought againe into those bodies. As for (a) them which then shall be alieue, they shall bee changed in the twinkling of an eye, and this mutation shall bee in stead of death. And at that time, the bodie shall receiue their full redemption; (b) and all the bodies of the Elect shall bee made like the glorious bodie of Christ Iesus, and therefore shall bee spirituall, immortall, glorious, and free from all infirmity. (a) 1. Cor. 15. 51. 52. *Wee shall not all sleepe; but wee shall be changed, in a moment, in the twinkling of an eye, at the last Trumpet.* 43 (b) 1

is sowne in dishonour, it is raised in honour: it is sown in weaknesse, it is raised in power. 44. It is sowne a naturall body, it is raised a spirituall bodie.

IV. Last of all, when they are all conuented before the tribunall seate of Christ, he will forthwith place the Elect, seuered from the reprobate, & taken vp into the aire, at his right hand, and to them being written in the booke of life, will he pronounce this sentence: *Come ye blessed of my father, possesse the kingdome prepared for you from the foundations of the world.* Mat. 25. 33. *He shall set the sheepe on his right hand, and the goates on the left.* 1. Thess. 4. 17. *Reu. 20. 15. Whosoener was not found written in the booke of life, was cast into the lake of fire.*

CHAP. L.

Of the estate of the Elect after iudgement.

THe last iudgement beeing once finished, the elect shall enioy immediately blessednesse in the kingdome of heauen.

Blessednesse is that, whereby God himselfe is all in all his elect. 1. Cor. 15. 28. *When all things shall bee subdued to him, then shall the Sonne also himselfe bee subiect vnto him, that did subdue all things vnder him, that God may be all in all.* And it is the reward of good workes, not because workes can merit, but by reason of Gods fauour, who thus accepteth workes, and that in respect of the merit of Christs righteousness imputed to the elect. Rom. 6. 23. *The wages of sin is death, but eternall life is the gift of God through Iesus Christ our Lord.* 2. Tim. 4. 8. *Reu. 22. 12. Beholde, I come shortly, and my reward is with me, to giue euery man according as his worke shall be.*

Blessednesse hath two parts: Eternall life, and perfect glory,

Eternall life is that fellowship with God, (a) whereby God himselfe is, through the Lamb Christ, life vnto the Elect. For in the kingdome of heauen, the elect shal not need meate, drinke, sleepe, aire, heate colde, phisicke, apparel, or the light of the Sunne and Moone, (b) but in place of all these, shal they haue in them Gods spirit, by which immediately they shall bee quickened for euer. (a) Iohn. 14. 23. *If any man loue me, he will keepe my word, and my father will loue him, and we will keepe my word, and my father will loue him, and we will come vnto him, and dwell with him.* 1. Ioh. 4. 15. *Whosoener confesseth that I, Christ is the Sonne of God, God dwells in him, and he in God.* Reu. 21. 3. *And I heard a voice, saying Beholde the Tabernacle of God is with men, and he will dwell with them: and they shall be his people, and God himselfe shall bee their God with them.* 23. *And that Citie hath no neede of Sunne or Moone to shine in it: for the glorie of God did light it, and the Lamb is the light of it.* Reu. 22. 2. *In the midst of the streete of it, and of either side of the riuer, was the tree of life, which bare twelue manner of fruites, and gaue fruit euerie moneth: and the leaues of the tree serued to heale the nations with.* 5. *And there shall be no night there, and they neede*

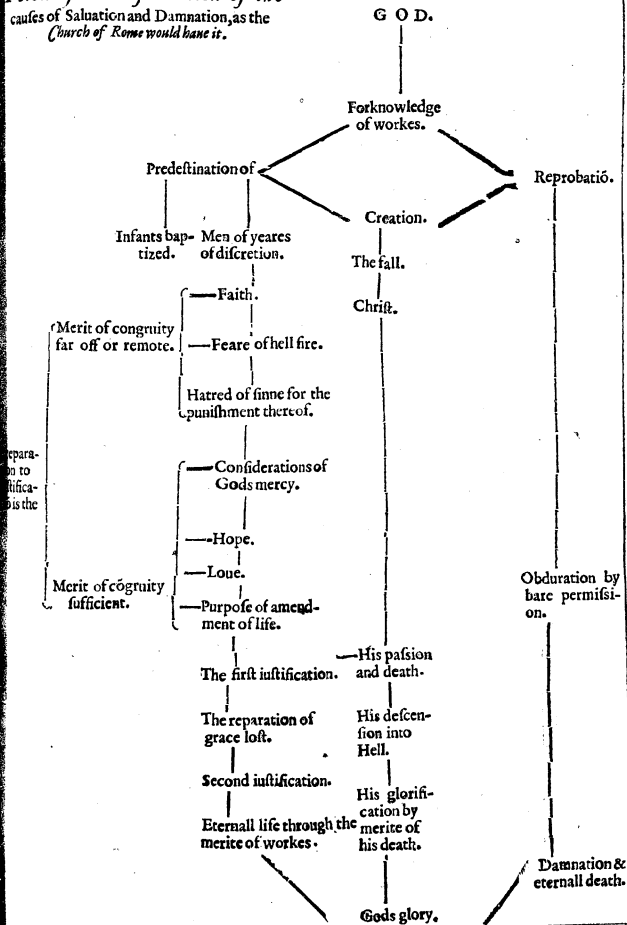
no candle, nor light of the Sunne, for the Lord giueth them light, and they shall reigne for euermore, (b) 1. Cor. 15. 45. Rom. 8. 11. *If the spirit of him that raised vp Iesus from the dead, dwell in you, hee that raised vp Christ from the dead, shall also quicken your mortall bodies, because that his spirit dwelleth in you.*

Perfect glorie, is that wonderfull excellencie of the Elect, whereby they shall bee in a farre better estate then any heart can wish. This glorie consisteth in three points. I. In that they shall still beholde the face of God, which is his glorie and maiestie Reu. 22. 4. *And they shall see his face, and his name shall bee in their foreheads.* Psalme. 17. 15. *I will behold thy face in righteousness, and when I awake I shal be satisfied with thine image.* II. In that they shall be most like to Christ, namely, iust, holy, incorruptible, glorious honourable, excellent, beautifull, strong, mightie, and nimble. 1. Ioh. 3. 2. *Dear-ly beloued, now are wee the sonnes of God, but yet it doth not appeare what we shall be: and we know that when he shal appeare, we shal be like him, for we shal see him as he is.* Philip. 3. 21. *Who shall change our vile bodie, that it may be fashioned like vnto his glorious body, according to the working whereby he is able euen to subdue all things to himselfe.* III. They shall inherite the kingdome of heauen, yea, the new heauens and the new earth shall bee their inheritance. 1. Pet. 1. 4. *God hath begotten you to an inheritance immortal and vndefiled, and that fadeth not away, reserved in heauen for you.* Math. 25. 34. *Then shall the King say to them on his right hand, Come ye blessed of my Father, possesse the kingdome prepared for you before the foundations of the world were laid.* Reu. 5. 10. *Thou hast made vs vnto our God Kings and Priests, and wee shall reigne one the earth.* Reu. 21. 7. *Hee that ouercometh shall inherite all things, and I will bee his God, and he shall be my sonne.*

The fruit that commeth from both these parts of blessednesse, is of two sorts: Eternall ioy, and the perfect seruice of God. Psalme. 16. 11. *Thou wilt shew me the path of life, in thy presence is the fulnes of ioy: and as thy right hand there are pleasures for euermore.* Psal. 36. 8. *They shall be satisfied with the fatnesse of thine house, and thou shalt giue them drinke out of the riuer of thy pleasures.* 9. *For with thee is the well of life, and in thy light shall we see light.*

The parts of Gods seruice, are Prayse, and Thankgiuing. Reuel. 21. 3. *And I heard a great voice out of heauen, saying, Beholde, the Tabernacle of God is with men, and he will dwell with them: and they shall be his people, and God himselfe shall bee their God with them.* Cap. 5. 12. *Saying with a loud voice, Worthy is the Lamb that was killed, to receiue power, and riches, and wisdom, and strength, and honour, and glory, and prayse, &c.* 13. Cap. 11. 17. *The foure & twenty Elders which sat before God on their seates, fell vpon their faces and worshipped God, saying, We giue thee thanks, Lord God almightie, Which art, and Which wast, & Which art to come: for thou hast receiued thy great might, and hast obtained thy kingdome.*

*A view of the distribution of the
causes of Salvation and Damnation, as the
Church of Rome would have it.*



The manner of performing this service, is to worship God: by himselfe immediately. In heauen there shall neither bee temple, ceremony, nor Sacrament, but all these wants shall God himselfe supply together with the Lambe, that is, Christ. Reuel. 21. 22. *I saw no Temple therein, for the Lord God Almighty, and the Lambe, are the Temple of it.*

This service shall be daily, and without intermission. Reuel. 7. 15. *They are in the presence of the throne of God, and serue him day and night in his temple.*

A Corollarie, or the last conclusion.

THUS God, in sauing the elect doth clearly set forth his iustice and mercy. His iustice, in that hee punished the sinnes of the Elect, in his Sonnes owne person: His mercy, in that he pardoned their sinne, for the merits of his Sonne. Ephes. 1. 18. *That the eyes of your vnderstanding may be lightened, that ye may know what the hope is of his calling, and what the riches of his glorious inheritance is in his Saints. 19. And what is the exceeding greatnes of his power towards vs, which beleeue, according to the working of his mighty power. 20. Which he wrought in Christ. cap. 3. 18. That ye may be able to comprehend with all Saints, what is the breadth, & length, & depth, and height: 19. And to know the love of Christ.*

All these things the Lord himselfe doth thus decree, and in his good time will accomplish them, to the glorious praise of his name. Pro. 16. 4. *The Lord hath made all things for his owne sake: yea, euen the wicked for the day of euill.*

CHAP. LI.

CONCERNING THE ORDER
of the causes of Salvation, according
to the doctrine of the Church
of Rome.

THERE are two things requisite to obtaine saluation: Predestination, and the Execution thereof.

Predestination, is a fore-ordaining of the reasonable creature to grace in this life, and glory in the life to come. Sebastian. Cattaneus. Enchir. tract. 1. cap. last.

This, in regard of the first effects thereof, which are vocation, election, and ordination to eternall life, hath the cause of it in God, namely, his will: but in regard of the last effect, which is the execution of such an ordinance, and the obtaining of eternall life, it hath the cause of it in man; because according to the common opinion, Gods predestination is by reason of workes fore-seene in men, that is, God doth therefore predestinate or reiect some man, because he foreseeth that he will well or badly vse his grace. But for the more euident declaration of this, these seauen conclusions must be set downe.

I. The Predestination, and Reprobation of God, doe not constrain or enforce any necessity vpon the will of man.

II. God hath predestinated all men, that is, he hath appointed and disposed all men, as they might obtaine eternall saluation. 11

III. Man is neither by necessity, nor chance saued or condemned, but voluntarily. 11

I V. God hath predestinated some, others hath he reiected.

V. Those whom God hath predestinated by his absolute predestination, which cannot be lost, shall infallibly die in grace: but they which are predestinate, by that predestination which being according to present iustice, may be lost by some mortall sinne which followeth, are not infallibly saued, but oftentimes such are condemned, and lose their crowne & glory. Hence ariseth that position of theirs, that he which is iustified may be a reprobate, and perish eternally. Torrens. Aug. Confess. 2. booke. 4. chap. 20. Sect. 7. Therefore predestination is not certaine, seeing it may be lost.

VI. God alone doth know the certaine: and set number of them which are predestinate.

VII. There is one set number of them which are predestinate, or reiected, and that can neither be increased nor diminished.

The Execution of predestination, is either in infants, or those of yeeres of discretion.

Concerning Infants, the merit of Christ is applied vnto them by baptism: rightly admitted: so that whatsoever in original corruption may truly and properly be accounted for sinne, is not onely, as I may say, not pardoned away, or not imputed, but vtterly taken away.

For there is nothing that God can hate in such as are renewed. Concil. Trid. 5. sect. 5. Can.

Neuerthelesse we must confesse, that there remaineth yet in such as are baptized, concupiscence, or the reliques of sin. The which seeing it is left in men to wraastle withall, it hath no power to hurt but such as yeeld vnto it.

The execution of Predestination in such as are of riper yeares, hath sixe degrees.

The first, is Vocation, whereby men, not for their owne merits, but by Gods preuenting grace through Christ, are called to turne themselves vnto God.

The second, is a Preparation to righteousness, whereby men, through the inherent power of Free-will, do apply themselves to iustification, after that the same power is stirred vp by the holy Ghost. For Free-will is onely somewhat diminished, and not extinguished: and therefore so soone as the holy Ghost toucheth and enlighteneth the heart, it worketh together with the same spirit, freely assenting vnto the same. This Preparation hath seauen degrees. Biel 4. booke 13. dist. 2. quest.

The first is faith, which is a knowledge and an assent, whereby men agree that those things are true which are deliuered concerning God and his will, reuealed in the word of God.

This is the foundation of iustification, & prepareth the heart: because it stirrs vp free-will, that it may affect the heart with those motions by which it is prepared to iustification.

I. The act of faith, is to apprehend the vilenesse of sinne, and the wages thereof.

II. After this, followeth a feare of Gods anger, and of hell fire.

III. Then begin men to dislike, and in some sort to detest sinne.

And herein stands the disposition of *Congruency*, not immediately, nor sufficient, but far remoued.

IV. At the length, faith turneth it selfe to the contemplation of Gods mercies, and beleeueth that God is ready to forgiue sinnes, by the infusion of charitie into those, which are before sufficiently prepared and disposed.

V. Out of this contemplation proceedeth the act of hope, whereby they begin to desire God, as the chiefest good.

VI. Out of this act of hope, ariseth loue, whereby God is loued about all things, by the strength of nature.

VII. After this loue, followeth a new dislike, and a detestation of sinne, not so much in regard of feare of the punishment in hell fire, as in regard of the offence to God, who is finally loued more then all other things.

VIII. After all these, followes a purpose of amendment of life: and here comes in the measure of congruities, that is, sufficient: or else the immediate, sufficient, and last disposition before the infusion of grace.

The third degree of Predestination, is the first iustification, whereby men of vniust, are made iust, not onely through the remission of their sinnes, but also by a sanctification of the inward man, by his voluntary receiuing of grace and gifts.

The efficient cause of this iustification, is the mercy of God, and the meritorious passion of our Sauour Christ, whereby he purchased iustification for men. The instrumentall cause, is baptisme. The formall cause, is not that iustice which was inherent in Christ, but which hee infuseth into man: and that is especially hope, and charity.

The fourth degree, is the second iustification, whereby men are of iust, made more iust: the cause hereof is faith, ioined with good works.

It is possible for such as are renewed, to keep the commandements: and therefore it is false, that a iust man committeth so much as a venial sinne in his best actions, much lesse, that he deserueth eternall death for the same.

The fifth degree, is the reparation of a sinner by the Sacrament of Penance. The which is, as it were, the second boord after a shipwracke. The cause why this reparation is necessary, is, because men lose the grace of iustification by enery mortall sinne.

The last degree, is the fruit of iustification, namely, the glory of eternall life, the which workes done in grace, do *ex condigno*, condignely merit, or by sufficient worthinesse.

Condigne merit, is when as the reward is after such sort due, as that if it bee not given, iniustice will be committed: This by the ri-

gour of iustice is due.

Two conditions are requisite to make a merit, I. That a reward should by some compact or bargain be due: And this condition is in works, in regard of God. For God in the scriptures hath promised a reward to such as work well. II. That besides this compact whereby the debtor is bound, there should bee also some worthinesse in the worke, or some proportion of the worke to the reward.

The worthines or dignity of the worke, dependeth. I. On Christ, because Christ did not only merit that his own proper actions should be meritorious, but the actions also of his members. II. On the holy Ghost. For the holy Ghost doth conspire, excite, and moue men to doe. III. On an Habitall grace, which is a certaine participation of the diuine essence.

Thus much concerning the degrees of executing Predestination. Now followes the applying of Predestination particularly to the persons of men.

No man, so long as he liueth in this mortall life, ought so much to presume on the secret mystery of Gods Predestination, as to determine vndoubtedly that hee is in the number of them whom God hath ordained to eternall happinesse. For no man without especiall reuelation can know, whom God hath chosen to be his heires, *Seff. Sc. 18.*

The summe of all these, is this: God by a certaine grace giuen freely, or rather a grace preuenting, or comming before, the which is termed an *speciall ayde*, doth moue a man, that he may dispose himselfe vnto his iustifying grace, namely, that he may beleene, feare, repent, loue, and propound to himselfe newnesse of life, &c.

Furthermore, if a sinner doe by his free will yeeld his assent vnto this diuine motion, and doth consequently and accordingly rightly dispose himselfe, God doth incontinently forgiue him his sinne, and withall doth infuse into him iustifying grace, by which hee may doe good workes, and so by them merit eternall life. *Bellarm.*

Errors of the Papists in their distributing of the causes of saluation.

And this is the doctrine of the Church of Rome, surely a very blasphemous doctrine, and no better to be accounted of, then as a gallows set vp for the torture and massacre of mens consciences. And that this may the more manifestly appeare to bee so, I will set downe the most principall errors of popish doctrine in this case.

The 1. error.

Predestination is onely of the Elect, the Reprobates they are onely fore knowne.

The confusion.

The name of Predestination, by a figure called Synecdoche, the whole for the part, is taken

taken indeed sometimes in the good part, & spoken of the Elect and faithfull called, as Rom. 8. 30. *Whom he predestinated, them also he called, and whom he called, them also he iustificed, and whom he iustificed, them also he glorified.* So are the Ephesians said to be predestinate into the adoption of the sonnes of God, Eph. 1. 5. Yet may this word Predestination, neuertheless generally be extended vnto the decree of God, whether it be that of predestination to eternall life, or the other vnto eternall death. The reasons: I. Act. 4. 27. 28. *They gathered themselves together against shine holy Sonne Iesus to doe whatsoeuer thine hand and thy counsell had determined* (or fore-ordained, or predestinated, *was ours before to be done.* II. August. de Bono persev. Chap. 17. he calleth Predestination the disposition of future works: and in his 15. booke of the Citie of God, chap. 1. he divideth all mankind into two cities: whereof one is predestinate to reigne with God eternally, the other predestinate to undergoe eternall punishment with the diuell. And in his Manuel to Laurentius, chap. 100. hee saith, *That God hath iustly predestinated wicked men vnto punishment, & mercifully predestinated the good vnto grace.* Thomas of Aquine 1. part. quest. 23. artic. 4. *It mattereth not in regard of the name of predestination, whether a man be said to be predestinate to life eternall or not.*

Furthermore, for a man to say that the Reprobates are fore-knowne, and not predestinate; is very iniurious: because Gods foreknowledge, may in nothing which is to be, be souered from his will and eternall decree. For that, which beeing hereafter to bee, is fore-knowne of God, that assuredly will come to passe, and shall be, & that either by the will of God, or without his will: if with his will, then no doubt, he both decreed & preordained the same: if without or against his will, how is God then omnipotent? And surely euil it selfe, albeit God will it not in his approuing or allowing wil; yet willet he the free, & willing permission therof. August. in his Manuel or Enchiridon to Laurentius, cha. 100. hath an excellent saying to this purpose. *Although (saith he) that those things which are euill, in that they are euill, cannot be good, yet that there are not onely good, but also euill things, it is very good: to the intent that after a maruileous & unspeakable manner, that thing may not bee besides, or without his will, which also is done against his will, because it should not be done, vntlesse he suffered it, neither doth he suffer it, against his will, but willingly.*

The I. Error.

That Predestination is mutable. For, (according to the common opinion of the Papists) whosoever is predestinate, he is contingently predestinate as well on Gods part, as on mans: whence it followeth, that he which is predestinated, that is appointed to saluation, may be condemned; and he which is foreknowne that is, appointed to damnation, may be saued.

The Confutation.

The contrary to this their doctrine is most true. Namely, that the decree of God concern-

ing euery mans eternall both saluation and damnation, is from all eternity set downe, and immutable. The reasons: I. Testimonies of Scripture. Rom 11. 26. *The gifts and calling of God they are without repentance.* Math. 24. 22. *There shall arise false Christs; and false Prophets: and shall doe great signes and miracles, so that: [if it were possible] they should deceiue euen the elect.* Rom. 8. 33. *Who shall lay any thing to the charge of Gods chosen? it is God that iustificeth, who shall condemne?* 2. Tim. 2. 19. *The foundation of God standeth sure, and hath this scale, The Lord knoweth who are his.* II. Election and reprobation are in God, not in men: now there can be nothing in God which is not immutable. Mal. 3. 6. *I lebanah am not changed,* Esay 64. 10. *My counsell shall stand, and I will do whatsoeuer I will.* III. If this Popish conclusion should be granted, then would it follow of necessitie, that the foreknowledge of God must be made void, his power weakened, and his will changed, each of which is impious once to dreame of. For hee which changeneth his counsell, or his will, doth therefore change it; either because he at the length seeth that hee might haue taken better aduise, or else in that he seeth that hee could not bring his former purpose about as he would: Either of which are farre from our Lord God. I. V. If we resolve that the counsell of God is any wayes mutable, it wil by this come to passe, that euery man must bee vncertaine whether he be predestinate to life or not: wherby that notable stay and only ground of our full assurance to be saued, is vtterly shaken and ouerturned. Wherefore let this truth bee maintained of vs, namely, that both the election and reprobation of God stand immurable, so that neither the Elect can become reprobates, nor the reprobates elect; and consequently neither these be saued; nor they condemned.

Against this doctrine, the popish sort except. If you speake in a compound sense or meaning (*in sensu composito*) it is very true, that the predestinate cannot be damned, nor such as are foreknowne be saued: but if in a sense diuided (*in sensu diuiso*) it is not so. This distinction is plaine by this example. White colour in a compound meaning cannot bee blacke, because blacknes is repugnant and contrarie to whitenesse: But in a diuided sense, white colour now may afterwards be made blacke. In like sort, one predestinated to saluation may, by reason of the free-will he hath, sinne, and so be damned. Answ. These are silly shifts, and meere sophisms, because such as are predestinated to the end, namely, saluation, are necessarily predestinated to the means and saluation, the which they cannot but vse, and by them come to the end it selfe.

The III. Error.

All men are predestinate, that is, disposed and ordained of God, so as they might attaine eternall life. Sebast. Cattenens in his Enchirid. ch. p. of Predelt.

The confutation.

This is manifestly false. For, I. infants who so soone as they are borne, depart this life, seeing for want of time they cannot in this life vie the means of saluation, albeit they may haue life eternall, yet obtaine they it not by vsing the meanes vnto the same. II. That which the Lord indeede actually doth, the very same hath he determined to doe. For hee doth nothing neither vnadvisedly, or vnwillingly: but he actually forsaketh a very great part of mankinde, the which being shut vp vnder contumacie, he doth leaue to it selfe. Act. 14. 16. *who in times past suffered all the Gemils to walke in their owne waies.* Hence also is it, that Eph. 2. 12. all the Gemiles are said to be *without God in the world.* Therefore God decreed to forsake some men in this life; & consequently he ordained not all men to the obtaining of eternall life. Nay if God once but would in his secret will, that all men should be saued, it were vnpossible for any to perish: because Gods willing, is his doing of it: and if he that was ordained to saluatiō perish, then must God now needs haue left off to will that, which he would fro all eternity, or els being to wil that, which before hee would not; the which cannot be said of God, without blasphemie. III. Paul, 2. Thess. 2. 10. faith, that there be certaine men, *ἀνδρες, which perish*, and them he distinguisheth from the elect. v. 13. Rom. 9. 21, 22. *As hath not the potter porwer, &c.* where there is not onely mention made of vessels of glory, & mercy, but also of certaine, made, and fashioned in Gods eternall counsell, as vessels of wrath. Now looke whome God hath made to wrath and destruction, them he neuer disposed to obtaine eternall life.

The IV. Error.

Predestination, in regard of the last effects thereof, hath his cause in man, that is, in mans free-will, and workes: for they whome God had foreseene, that they would receive grace offered in Christ, & leade their life according to the Law, whom he predestinated, not of workes, but of his mercy; yet so, as that he had respect vnto workes, or to deale with them according to their workes: or (as others say) to ordaine them by their workes foreseene. As for example: God did from all eternity foresee and foreknow that Peter should be saued, and Iudas condemned; because he from the same eternitie did foresee & foreknow, that Peter would accept of the grace offered vnto him, and after vse the same aright: and hee did also foresee that Iudas should receive the grace offered, yet notwithstanding by reason of his peruerse will, vse the same peruersly.

The confutation.

This their forged denise of foreseene workes, I. Paul doth shew to be plainly counterfeit, when as he faith that the Ephesians were elected in Christ before the foundations of the world were laid: Eph. 1. 3. and that not because hee did foresee that they would be holy, but that they might be holy and unblameable before God with vs. And c. 2. v. 10. hee faith, they were created

A. *to good workes in Christ, that they might walke therein.* In which places, good workes they are made effects of predestination; but the effect foreseene can not bee the cause of the cause: for that every cause, in the order both of nature & knowledge, doth goe before his effect. II. Tit. 3. 5. *Not of workes which wee haue done, but according to his mercie did God elect and saue vs.* III. God in electing vs, did not regard any thing out of himselfe, but in himselfe did he elect vs, Eph. 1. 4. and 9. Therefore did hee not regard future workes. IV. Some of the Popish schoolmen confesse, that Predestination, doth put nothing in the partie predestinated, in respect of him, for which God did predestinate him. Thom. 1. primæ. quæst. 13. art. 2. V. Election is onely of Gods mercy. Rom. 9. 16. VI. God saw no grace in man, but that which he himselfe must bestow vpon him! whence it is apparent, that in election the beginning thereof proceedeth from grace. VII. Seeing there is nothing either about God, or greater then God, it must needs bee impious to assigne any cause of his will, either out of, or about his maiestie: and therefore that his fore-knowledge of faith and workes should bee accounted the impulsue cause of his decree, concerning mans saluation, wee doe rightly denie.

The V. Error.

By Baptisme rightly administred, not onely the guiltines, but also the corruption of originall sinne, is so washed away, as that it is not afterward properly accounted a sinne.

The Confutation.

We contrarily do thus distinguish of sinne. Sinne, in regard of the guiltinesse of Gods wrath, and also in regard of the punishment, together by one act is takē away in Baptisme: but in regard of that error and corruption of nature, it is not at the first quite taken away, but successiue; & by little and little it is extinguished; euen as our renouation wrought by the holy Ghost, is by little and little begun and increased in vs. Reasons. I. Paul would not so greatly bewaile his original sinne, if after Baptisme it ceased any more to be sinne, & see, faith he, another law in my members, rebelling against the law of my minde, and leading mee captiue vnto the law of sinne which is in my members. Miserable man! who shall deliuer mee from this body of death? Rom. 7. 23. 24. II. Originall sin, is called a sinne out of measure sinfull, Rom. 7. 13. And, Heb. 12. 1. *a sinne that hangeth fast on, or, easily compasseth vs about.* III. Concupiscence is the roote of all actual sinne: and therefore euen after Baptisme, it must properly be a sin. IV. Vnlesse that concupiscence were a sinne, where would or could bee that vehemēt and hot combate betweene the flesh and the spirit? Gal. 5. 17.

The VI. Error.

Baptisme is absolutely necessary to saluation, especially for children.

The Confutation.

Wee deny that Baptisme is of absolute necessity to saluation. Reasons. I. Sacraments do not conferre grace, but rather confirme grace when God hath conferred the same. The children of faithfull parents are borne holy, not by naturall generation, but by the grace of God, and are not first made holy by baptisme: and as for such as are of yeeres of discretion before they be baptized, they cannot be baptized valesse they beleue. Now all such as beleue, are both iustified, and reconciled to God; and therefore albeit they without their owne default, are deprived of the Sacraments, it is vnpossible for them to perish. II. God did precisely appoint circumcision to bee on the eigth day, not on the first, or the second: now there is no doubt, but that many infants, before their eight day, were preuented of circumcision by death, all which for a man pemptorily to set downe as condemned, were very absurd. III. If circumcision were of such absolute great necessity, why was it for the space of forty yeares in the desert intermitted? and that onely because the Israelites being often in iourney, such as were circumcised were by it in iopardie of death: no doubt *Moses* and *Aaron* would neuer haue omitted this Sacrament so long, if it had bene absolutely necessary to saluation. IV. This doctrine of the absolute necessitie of Baptisme, was vnknowne to the ancient Fathers. For the primitive Church did tolerate very Godly men though wee allow not their fact) that they should defer their baptisme many yeares, yea often to the time of their death. Hence was it, that *Constantine* the great was not baptized till a little before his death: and *Valentinian* by reason of his delay, was not at all baptized: whom notwithstanding *Ambrose* pronounceth to be in heauen. And *Bernard* in his 77. epist. disputeth, that not euery deprivation of baptisme, but the contempt or palpable negligence is damnable.

The VII. Error.

Man after the fall of Adam hath free will as well to doe that which is good, as that which is euill; although it be in a diuers manner, that is, hee hath free-will to doe euill simply, & without any externall aide: but to doe well, none at all, but by the grace of God preuenting, or guiding vs: the which grace notwithstanding euery man hath, and so the which grace it is in our free will either to consent and together worke with the same, or not. And therefore the power of free will to doe that which is good and acceptable to God, is onely attenuated and weakened before conuersion, not quite taken away, and therefore man can of himselfe worke a preparation to iustification.

The Confutation.

Man not regenerated, hath free-will to doe onely that which is euill, none to doe good. Hee being not already conuerted cannot so much as will to haue faith, and be conuerted. Reasons. I. Man is not said to be weake or

A sicke, but dead in sinnes. Eph. 2. 1. Col. 1. 13. As he therefore that is corporally dead cannot stirre vp himselfe, that he may performe the works of the liuing, no not them when others help him. so he that is spiritually dead, cannot moue himselfe to liue vnto God. II. *Hee is the seruant of Satan, & bondslau of sin.* Eph. 2. 2. Rom. 6. 13. Now we know, that a seruant standeth at the becke and pleasure of another, and can do nothing els. III. That which no man can by himselfe know and beleuee, the same he can not will: but no man can know and beleuee those things that appertaine to the kingdome of God. 1. Cor. 2. 14. *The naturall man perceiueith not the things of the spirit of God.* 2. Cor. 3. 5. *We are not sufficient of our selues, to thinke any thing as of our selues.* Therefore no man can will by himselfe, those things that appertaine to Gods kingdome. IV. That which is a deadly enemy to goodnes, and is directly repugnant thereunto, the same desireth not that which is good; but the wil is an enemy, and directly repugnant vnto goodnes. Rom. 8. 7. *The wisdom of the flesh is hatred against God: for it is not subiect to the law of God, neither indeed can be.*

C *Obiect. I. The word is neere vnto thee in thine heart, and in thy mouth, that thou maiest doe the same.* Deut. 30. 14. *Ans.* It is not easie to performe the law legally, but Euangellically. Now this is done, when as any man doth fulfill the law by a Mediatour, and from him receiuing the spirit of God, doth endeauiour to performe new obedience.

C *Obiect. II. God giueth many precepts by which wee are commanded to repent, beleue, obey God, &c. Therefore to do these, we haue free-will.* *Ans.* Such places do admonish vs, not of our strength, but of our duty & infirmities: neither do they shew what men can doe, but what men should doe. I I. They are instruments of the holy Ghost, whereby hee doth renew and conuert such as shall be saued. *They obiect againe.* God in commanding these, doth not require things impossible. *Ans. w.* He doth not indeede to men in their innocencie, but now to all such as fell in *Adam* hee doth, and that by their owne default, not Gods.

D *Obiect. III. Phil. 2. 12. Work out your saluation with feare and trembling.* *Ans.* Paul speaketh of such as are already conuerted, which haue their will in part freed.

D *Obiect. IV. If the will be a meere patient, it is constrained to do that which is good.* *Ans.* The will both in it selfe, and of it selfe, is a meere patient in her first conuersion vnto God; but if it be considered as it is moued by the spirit of God, it is an agent. For, being moued, it moueth. It is not therefore compelled, but of a nilling will, is made a willing wil.

The VIII. Error.

The holy Ghost doth not giue grace to will, but onely doth vnloose the will which before was chained, and also doth excite the same: so that the will by her owne power, doth dispose her selfe to iustification.

The Confutation.

It is apparently false. To will those things which concerne the kingdome of God, as faith, conuersion, and new obedience, is the meere gift of Gods spirit. Mat. 11. 27. *No man knoweth the Father but the Sonne, and he to whom the Sonne will reueale him.* Luk. 8. 10. *To you it is giuen to know the mysteries of the kingdome of God.* Phil. 2. 13. *It is God which worketh in you to will and to doe.* 1. Cor. 12. 3. *No man can say that Iesus is the Lord, but by the holy Ghost.* Briefly, he who according to God is to be created in righteousness and holines, Eph. 4. 24. cannot any waies dispose himselfe to iustification, or new creation. For it is impossible that a thing not created, should dispose it selfe to his creation.

The IX. Error.

That preparation to grace, which is caused by the power of free-will, may by the merit of congruity deserue iustification.

The Confutation.

These things smell of more then Sathanicall arrogancie. For what man, but such an one, as were not in his right minde, would beleuee, that he, vnto whome so many millions of condemnations are due, could once merit the least dramme of grace? The prodigall sonne was not receiued into fauour by reason of his deserts, but by fauour. Luk. 25. 21. *His sonne said vnto him, I haue sinned against heauen, and against thee, and am no more worthy to be called thy sonne.*

The V. Error.

The faith of the godly, or that which iustificieth, is that whereby a man doth in generall beleuee the promised blessednesse of GOD, and by which also he giueth his assent to other mysteries reuealed of God concerning the same.

The Confutation:

Faith is not onely a generall knowledge, & assent to the historie of the Gospell, but further also a certaine power, both apprehending and seuerally applying the promises of God in Christ, whereby a man doth assuredly set downe that his sins are forgiven him, and that he is reconciled vnto GOD. Reasons. I. A particular assurance of the fauour of God, is of the nature of faith. Eph. 3. 10. *By whom wee haue bolanes, and entrance with confidence, by faith in him.* Rom. 4. 20. *Neither did he doubt of the promise of GOD through vnbeleefe, but was strengthened in the faith, & gave glory vnto God.* 21. *Being fully assured that hee which had promised, was also able to doe it.* Heb. 10. 22. *Let vs draw neere with a true heart in assurance of faith.* II. Particular doubting is reprehended. Mat. 14. 31. *O thou of little faith, why didst thou doubt?* Luk. 12. 29. *Hing ye not in suspense.* III. That which a man prayeth for to God, that must he assuredly beleuee to receiue. Mark. 11. 24. *But the faithfull in their prayers make request for adoption, iustification, and life eternall: and therefore they must certainly beleuee that they shall receiue these benefits.* IV. Rom. 5. 1. *Wee being therefore iustified, haue peace with*

A GOD. But there can be no peace, where there is not a particular assurance of Gods fauour. V. That which the spirit of God doth testifie particularly, that must also be beleueed particularly: But the spirit of God doth giue a particular testimony of the adoption of the faithfull, Rom. 8. 16. Gal. 4. 6. This therefore is in like sort to be beleueed.

Whereas they say, that no man hath a particular assurance, but by speciall reuelation, as was that which Abraham and Paul had, is false. For the faith of these two is set down in Scripture, as an example which we should all follow. For this cause Abraham is called the Father of the faithfull, Rom. 8. 11. and Paul testifieth the very same of himself, 1. Tim. 1. 6. B *For this cause (saith he) was I receiued to mercy, that Iesus Christ should first shew on me all long suffering, vnto the example of them, which shall in time to come beleuee in him vnto eternall life.* Again, whereas they say, that we haue a morall assurance, but not the assurance of faith, it is a popish deuise. For, Rom. 8. 16. *the spirit of adoption (συμπαις) together beareth witness to our spirits.* Where wee see two witnesses of our adoption, our owne spirit, and the Spirit of God. Our spirit doth testifie morally of our adoption, by sanctification, and the fruites thereof: and therefore also the spirit of God witnesseth after another manner, namely, by the certainty of faith, declaring and applying the promises of God.

C *Obiect. I.* We are commanded to worke our saluation with feare and trembling. *Ans.* This feare is not in regard of Gods mercy forgiving our sins, but in respect of vs, and our nature, which is euer prone to slide away, and starting from God.

Obiect. II. In respect of Gods mercy, we must hope for saluation: but in respect of our vnworthinesse, we must doubt. *Ans. I.* We may not lawfully doubt of Gods mercy, and because doubtfulnesse is not of the nature of faith but rather a naturall corruption. II. If we consider our own vnworthinesse, it is out of all doubt; we must be out of all hope, and despaire of our saluation.

Obiect. III. There be many sins vnknowne vnto vs, and so also uncertaine whether they be pardoned vnto vs. *Ans.* Hee that certainly and truly knoweth that but one sinne is pardoned him, he hath before God at his sins remitted, whether they be known or vnknown.

Obiect. IV. No man dare swear, or die in the defence of this proposition: *I am the child of God, or in Gods fauour, and iustified.* *Ans.* They which haue an vnfaigned faith, will, if they be lawfully called, not onely testifie their adoption by an oath, but scale it also by their blood.

Obiect. V. A man may haue this faith which the Protestants talke of, and lye in a mortall sinne, and haue also a purpose to perseuere in a mortall sinne. *Ans.* It is farre otherwise: for Act. 15. 9. *True faith purifieth the heart.*

The Sophisters doe further affirme; that this faith, which to them is nothing but a knowledge and illumination of the mind, concerning the truth of Gods word, is the roote and foundation of iustification. The which, if it be true, why should not the diuells be iust? for he hath both a knowledge of Gods word, and thereunto by beleeuing doth giue his assent; who notwithstanding hee haue such a faith, yet can he not be called one off the faithfull.

Here they except and say: The diuells faith is void of charity, which is the forme of faith. But this is a doting surmise of their owne brain. For charity is the effect of faith. *1. Tim. 1. 5.* But the effect cannot informe the cause.

The XI. Error.

Mans loue of God, doth in order, and time go before his iustification and reconciliation with God.

The Confutation.

Nay contrarily, vnlesse we be first perswaded of Gods loue towards vs, we neuer loue him. *For we loue him, because he loued vs first. 1: Ioh. 4. 19.* Again, it is impossible, that Gods enemy should loue him: but he which is not as yet iustified, or reconciled to God, he is Gods enemy, *Rom. 5. 9. 10.* Neither is any man before the act of iustification, made of Gods enemy his friend.

The XII. Error.

Infused or inherent iustice, is the formall cause of iustification, whereby men are iustified in the sight of God formally.

The Confutation.

We doe contrarily hold, that the materiall cause of mans iustificatio, is the obedience of Christ in suffering & fulfilling the law for vs: but as for the formall cause, that must needs be imputation, the which is an action of God the Father, accepting the obedience of Christ for vs, as it were our owne. *Reasons.* I. Looke by what wee are absolved from all our sinnes, and by which we are accepted to eternall life, by that alone are we iustified: but by Christs perfect obedience imputed vnto vs, we are absolved from all our sinnes, and through it we are accepted of God, to eternall life, the which we cannot attaine vnto by inherent holines. Therefore by Christs perfect obedience imputed vnto vs, we are alone iustified. This will appeare to be true, in the exercises of inuocation on Gods name, and also of repentance. For intimation, and conflicts with sinne and Satan, faith doth not reason thus: Now I haue charitie and inherent grace, and for these God will accept of me: But faith doth more rightly behold the Sonne of God, as hee was made a sacrifice for vs, and sitteth at the right hand of his Father, there making intercessio for vs: to him, I say, doth faith flie, & is assured, that for this his Sonne, God will forgive vs al our sins, and will also be reconciled vnto vs, yea, and account vs iust in his sight, not by any quality inherent in vs, but rather by the merit of Iesus Christ. *Rom. 5. 19.* II. As Christ is made a sin

ner, so by proportion such as beleuee are made iust. But Christ was by imputation onely made and accounted a sinner for vs. *2. Cor. 5. 21.* For he became suretie for vs, and a sacrifice for our sinnes, vpon which all both the guiltinesse of Gods wrath, and punishment for vs was to be laid. Hence it is, that he is said to become *(μετα) a curse* for vs: therefore wee againe are made iust onely by imputation.

III. The contrary to condemnation is remission of sins; and iustification is the opposit of condemnation. *Rom. 8. 33. It is God that iustifieth, who shall condemne?* Therefore iustification is the remission of sins. Now remission of sins dependeth onely vpon this imputation of Christs merits. IV. Albeit infused & inherent iustice may haue his due place, his praise, and also deserts, yet as it is the worke of the holy Ghost, it is not in this life complete, & by reason of the flesh wherto it is vnited it is both imperfect, and infected with the dregs of sin. *Esa. 64. 6.* Therefore before Gods iudgement: seate it cannot claime this prerogatiue, to absolve any from the sentence of condemnation.

Obiect. I. This imputation is nothing else but a vain conceit. *Ans. I.* Yes, it is a relation or diuine ordinance, whereby one relative is applied to his correlative, or as the Logicians say, is as the *foundation to the Terminus.* II. As the imputation of our sinnes vnto Christ, was indeede something, so the imputation of Christs iustice vnto vs, must not be thought a bare conceit. III. Again, the Church of Rome doth her selfe maintaine imputatiue iustice, namely, when as by Ecclesiasticall authoritie she doth apply the merits and satisfactions of certaine persons, vnto other members of that Church. When it is apparant, that euen the Popes indulgences they are imputatiue:

Obiect. II. Imputatiue iustice is not euermlasting: but that iustice which the *Messias* brings is euermlasting. *Ans.* Although after this life there is no pardon of sinnes to be looked for, yet that which is giuen vs in this life, shall to our saluation continue in the life to come.

Obiect. III. If iustification bee by imputation, he may before God be iust, who indeed is a very wicked man. *Ans.* Not so any waies: for he that is once by imputation iustified, he is also at that same instant sanctified.

The XIII. Error.

There is also a second iustification, and that is obtained by works.

The Confutation.

That, popish deuice of a second iustification, is a satanicall delusion. For, I. the word of God doth acknowledge no more but one iustification at all, & that absolute and complete of it selfe. There is but one iustice, but one satisfaction of God being offended: therefore there cannot be a manifold iustification. II. If by reason of the increase of inherent iustice, iustification should be distinguished into severall kinds or parts, we might as well make an hundredth kinds, or parts of iustification, as

two. III. That which by order of nature doth follow after full iustification before God, cannot be said to iustifie. But good works doe by order of nature follow mans iustification, and his absolution from finnes : because no worke can please God except the person it selfe, that worketh the same, do before please him : But no mans person can please God, but such an one as beeing reconciled to God, by the merits of Christ, hath peace with him. IV. Such workes as are not agreeable to the rule of Legall iustice ; they before the tribunall Seate of God, cannot iustifie, but rather both in, and of themselves are subiect to Gods eternall curse. For this is the sentence of the Law. Deut. 27. 26. *Cursed is every one that continueth not in all things writtten in the booke of the law to doe them.* Now the workes euen of the regenerate, are not squared according to the rule of Legall iustice : wherefore *Dauid* being, as it were stricken, with the consideration of this, durst not once oppose, no not his best workes to the iudgement of God, that by them hee might plead pardon of his sins ; whence it is that hee crieth out and saith, Psal. 143. 2. *Enter not into iudgement with thy servant, O Lord, for there no flesh living shall be iustified in thy sight.* The like doth *Iob* 9. 3. *If hee* (namely, such an one as saith he is iust) *consend with God, he cannot answer him one of a thousand.* And Dan. 9. 18. *We doe not present our supplications before thee for our owne righteousness, but for thy great tender mercies.* V. Iustification by workes, let them be whatsoever they can bee, doth quite ouerturne the foundation of our faith. Gal. 5. 2. *If ye be circumcised, Christ will profit you nothing, and ver. 4. Ye are abolished from Christ, whosoever are iustified by the law : ye are fallen from grace.* In this place the Apostle speaketh of them, not which did openly resist Christ, and the Gospell ; but of such, as did with the merit of Christ, mingle together the workes of the Law ; as though some part of our saluation consisted in them. *Exception.* This place doth onely exclude such morall workes of the flesh, as doe goe before faith, or the workes of the law of *Moses*. *Ans.* This is vntrue. For euen of *Abraham* beeing already regenerated, and of those his workes which were done when hee was iustified, *Paul* speaketh thus, Rom. 4. 5. *To him, not which worketh, but which beleeueth, is faith imputed.* Those workes which GOD hath prepared that the regenerate should walke in them, are morall workes, and workes of grace ; but these are excluded from iustification, and working mans saluation. Eph. 2. 10. And *Paul* being regenerate saith thus of himselfe, 1. Cor. 4. 4. *I am not guilty vnto my selfe of anything, yet am I not thereby iustified.* VI. The cause of the cause, is the cause of the thing caused ; but grace without workes, is the cause of mans predestination ; the which is the cause of his iustification : and therefore grace without workes shall much more be said to be the cause of iustification.

Obiect. I. Leuit. 18. 5. He that keepeth my

statutes shall live in them. Ans. This saying is a legall sentence : and therefore sheweth not what men can doe, but what they should doe.

Obiect. II. Psal. 119. 1. Blessed are they that walke in the law of the Lord. Ans. *Mans* is not here said to be blessed, because he walketh rightly, but because the person of such a walker is by the merits of Christ, iustified before God.

Obiect. III. Iudge me according to my righteousness. Psal. 7. 8. And the fact of Phinees was imputed to him for righteousness. Ans. These places are no meane of that righteousness of the person ; by which it is righteous before God ; but of the righteousness of some particular cause, or worke. For whereas *Dauid* was accused of this crime, that he did affect *Sauls* kingdome, he in this point doth in the words aboue mentioned, testify his innocencie before God.

Obiect. IV. Mat. 23. v. 34. 35. &c. Wee are iudged according to our workes, therefore also by them iustified. Ans. There is not like : because the last iudgement is not the iustifying of a man, but a declaration of that iustification which we had before obtained. Therefore the last iudgement must be pronounced and taken, not from the cause of iustification, but from the effects and signes thereof.

Obiect. V. Luk. 16. 9. Make you friends of vnrighteous Mammon, &c. that they may receive you into eternall habitations. Ans. This they doe, not as authors of saluation, but as witnesses of the same.

Obiect. VI. Dan. 4. 24. Redeeme thy finnes by righteousness, and thine iniquities by mercy towards the poore. Ans. It is rather, break off thy finnes, then redeeme, for so is the original : uow men break off their finnes, by ceasing from them, not satisfying for them.

Obiect. VII. Evil workes condemn : therefore good workes iustifie. Ans. It followeth not ; because good workes are not perfectly good, as euill workes are perfectly euill.

Obiect. VIII. We are saved by hope. Rom. 8. 24. Ans. We must distinguish betwixt iustification, and saluation : saluation is the end ; iustification, is one degree to come to the end : but there is more required to the end then to a degree subordinate to the end : therefore we are saved by hope and faith, but iustified by faith alone.

Obiect. IX. Affliction causeth eternall glorie. 2. Cor. 4. 17. Ans. This it doth not, as by it owne merit, effecting the same, but rather as a path and way manifesting and delcaing the same.

Obiect. X. Iam. 2. 21. Abraham was iustified by workes. Ans. Not as any cause of iustification, but as a manifestation thereof.

Obiect. XI. Rom. 22. 11. He that is iust, let him be more iust. Ans. This place must be vnderstood of iustification before men, namely of sanctification, or an holy life : not of iustification in the sight of God.

Obiect. XII. We are iustified by faith ; therefore

by a worke. *Ans.* We are iustified by faith, not as it is a vertue and a worke, but as it is an instrument apprehending the iustice of Christ, whereby we are iustified. And in this respect, faith is said by the figure called *Metonymia*, to be imputed vnto vs vnto righteousness.

Obiect. *XIII.* The workes of grace are dyed in the blood of Christ. *Ans.* They are indeed dyed therein, but to the end they might the better please God, to iustifie man: and whereas they are so stained, as that they neede dying in the blood of Christ, therefore can they not any waies iustifie sinfull man. And the person of the worker, is as wel dyed in Christs blood, as is his worke, yet he cannot say that his person doth therefore iustifie him.

And as I haue now proued, that this doctrine of the Papists is very erroneous; so I also aough that it is most ridiculous. Because for a man to say that inherent righteousness is augmented by good works, namely, the fruits of righteousness, is as if a man should say, that the vine is made more fruitfull by bearing grapes, or that the internall light of the Sunne is augmented by the externall emission of the beames. *Luthers* saying is farre more true, *Good workes doe not make a good man, but a good man doth make workes good.*

The XIV. Error.

Grace is quite extinguished, or rather utterly lost by any mortall sinne.

The Confutation.

I. The word of God doth manifestly declare that it is farre otherwise. *Ioh. 6. 37.* *All that the Father giueth me, shall come vnto me: and him that cometh vnto me, I cast not away.* *Math. 16. 18.* *Thou art Peter, and vpon this rocke will I build my Church: so that the gates of hell shall not preuaile against it.* *1 Ioh. 2. 19.* *They went out from vs, but they were not of vs: for if they had bin of vs, they would haue continued with vs.* *Rom. 5. 1.* *Being therefore iustified, we haue peace with God.* Now how could this be true, if hee that was before iustified, could any way quite fall from grace, and so perish? I I. The elect after their very grievous fallings from God, forthwith repented them of their sinnes, as we may see in the example of *Dauid*, *Peter*, &c. the which argueth that they had not quite fallen from grace, and lost the spirit of God. I I I. If grace bee once vtterly lost, then the ingrafting of that partie into Christ is quite abolished: therefore for such as repent, there must needs succeed a second new ingrafting into Christ: and then it will also follow, that they must of necessity bee baptized anew, which is absurd to thinke.

But for all this, we deny not, but grace may in part, and for a time be lost, to the end that the faithfull may thereby acknowledge, and know their weakenes, and for it be humbled; but that there is any totall, or finall falling from grace, we vtterly deny.

The XV. Error.

It is possible to fulfill the Law in this life.

The Confutation.

The Law is euangelically fulfilled by believing in Christ; but not legally, by doing the workes thereof. Reason. They which are carnall cannot possibly fulfill the law of God: but the most regenerate, so long as they liue in this life, are carnall in part. *Rom. 7. 14.* *I am, faith Paul of himselfe, carnall, and sold vnder sin.* *Prou. 20. 9.* *Who can say, Mine heart is pure, I am pure from sinne?* *Eccl. 7. 22.* *There is none so iust vpon earth, which doth good, and sin not.* *Psal. 130. 3.* *If thou Lord, obserue what is done amisse, Lord who shall abide it?* We are daily taught to pray vnto God. *Math. 6. 12.* *Forgiue vs our sins. Exception.* Indeed if the iustice of the faithfull be

absolutely considered, it is imperfect, but as God doth exact it of our frailtie, it is perfect.

Ans. This is but the fantasie of some dotting Iesuite. For this sentence of the law is simple, eternall, and immoueable. *Gal. 3. 10.* *Cursed is every one that continueth not in all things, which are written in this booke, to do them.* Neither may we imagine, that God will not therefore exact the full accomplishing of the law, because we are fraile. For we are creatures and debtors: now we know, that the debt doth not decrease, by reason of the debtors pueritie.

Obiect. The faithfull are said to be perfect in this life. *Ans.* There is a two-fold perfection, the one incomplete, which is an endeavour or care to obey God in the obseruation of all his precepts; the other is termed complete, this is that iustice which the law requireth, namely, a perfect and absolute iustice, according to that measure which man performed to God in his innocency. In the first sense, the faithfull are said to be perfect, not in this latter.

The XVI. Error.

Workes done in grace, doe (ex condigno) condignely merit eternall life.

The Confutation.

I. Eternall life is the free gift of God. *Rom. 6. 23.* *The wages of sinne is death, but the gift of God is eternall life through Iesum Christ.* Therefore it is not obtained by the merit of workes. I I. The merit of condignitie is an action belonging to such a nature as is both God and man, not to a bare creature. For the Angels themselves cannot merit any thing at Gods hands: yea and *Adam* also, if hee had stood in his first innocency, could haue deserved nothing of God, because it is the bounden duty of the creature to performe obedience vnto his Creator. The merit therefore of condignity, doth only agree vnto Christ God & man, in whom each nature doth, for the effecting of this merit, performe that which becometh to it. For the humanity doth minister matter vnto the meritorious worke, by suffering, and performing obedience: but the Deitie of Christ, whereunto the humanity is hypostatically vnited, doth conferre full and sufficient worthinesse vnto the work. Hence is it that the Father doth speake thus of his sonne,

Mat. 3. 17. *This is my beloved Son, in whom I am well pleased.* (iudicium) III. In the second commandment God doth promise eternall life to the keepers of his commandements, yet he saith not that they shall obtaine it by desert, but that he will shew mercie to thousands of them that loue him, and keepe his commandements. IV. That a worke may be meritorious, first, it must haue an equall proportion with legal iustice, and eternall life: secondly, merit doth presuppose this also, that in God there must be a due debt towards man; for God the ought of dutie, not by fauour to accept of the person of man: But all our works, yea our most holy workes, cannot come neere vnto legall righteousness. For, seeing all the regenerate are partly carnall, and partly spirituall, all their good workes in like sort are imperfectly good. For looke what the causes are, such must the effects needs be. Againe, good workes doe presuppose a due debt in man, none in God. V. The ancient Fathers do not acknowledge this merit of condignitie as currant. *August.* in his *Manuel.* cap. 22. *My merit is Gods mercy.* *Greg. mor.* 2. booke, cap. 4. *Grace found me void of merit at my first conuersion, and the same grace hath kept me void of merit euer since.* *Bernard.* serm. 68. vpon the Cant. *It is sufficient to know this, that merits are not sufficient.* And serm. 61. Cant. *Mans iustice is Gods goodnesse.* And *Epist.* 190. *That the satisfaction of one may be imputed to all, as the sinnes of all were borne by one.* And as for ancient Doctors, merit was nothing els to them, but a good work acceptable to God. *Aug. epist.* 105. to *Sixtus.* *If it be grace, then is it not bestowed by reason of any merit, but vpon free mercy. What merit of his own can he that is set at libertie bragge of, who if he had his merits, should haue bene condemned? Good workes are wrought by man, but faith is wrought in man, without which no man could worke good workes.* So the word merit doth signifie to doe well, to be acceptable, to please; as the old interpreter hath, (for *iungimus*, signifying to please God,) vsed this Latine word *promereri*, to merit.

Obiect. 1. Workes haue attributed vnto them reward. *Ans.* Reward is not so much attributed to the worke, as to the worker, and to him, not for himselfe, but for Christs merits apprehended by faith. Therefore not our merit, or personall merit; but Christs merit, and our reward are correlatiues.

Obiect. II. 2 *Thess.* 1. 6. *It is a righteous thing with God, to recompence tribulations, &c.* *Ans.* It is righteous, not because God ought so to doe of dutie, but because he promised: now for God to stand to his word, is a part of iustice.

Obiect. III. Christ hath merited, that workes might merit. *Ans.* 1. This taketh quite away the intercession of Christ. II. It is against the nature of legall worke, to merit (*ex condigno*) condignly: because both the Law of nature & creation do bind man to performe legal workes vnto God. And further, all workes are very imperfect, and mixed with sin. III. This doctrine

concerning workes, doth obscure & darken the merit of Christ: because that the obtaining of eternall life is withdrawne from his death and obedience, & attributed vnto workes. For they say thus, that Christ by his passion did merit indeed for the sinner iustification, but a sinner once iustified, doth for himselfe by his owne merits euen condignly merit eternall life.

Obiect. IV. The workes of the regenerate, are the workes of the holy Ghost, therefore perfect & pure. *Ans.* 1. The workes of God are all perfect, but yet in their time, & by degrees: therefore sanctification which is a worke of God, must in this life remaine incomplete, and is made perfect in the world to come. II. The workes of God are pure, as they are the workes of God alone, not of God & impure man: but now good workes they doe come immediatly from the naturall faculties of the soule, namely, from the vnderstanding, and the will, (in which, they being as yet, but partly regenerated, some corrupt qualities of sinne doe yet remaine) and are not immediately and simply, or wholly deriued from Gods spirit. And hence it is that they are all stained with sinne.

The XVII. Error.

Man knoweth not but by speciall reuelation, whether he be predestinated or not.

The Confutation.

The contrary to this, is a plaine truth. Reason I. That which a man must certainly beleue, that may he also certainly know without an especiall reuelation: but euery faithfull man must beleue that he is elected. It is Gods commandement that wee should beleue in Christ, 1 *Ioh.* 3. 23. Now to beleue in Christ, not onely to beleue that we are adopted, iustified, and redeemed by him; but also in him elected from eternitie, whereby it is apparent, that he which beleues not this, doth not beleue the whole Gospel. II. That which is sealed vnto vs by the spirit of God, of that we are very sure without speciall reuelation: but our adoption, and so consequently our election, is sealed vnto vs by the spirit of God. 1 *Cor.* 2. 12. *We haue not receiued the spirit of the world, but the spirit which is of God: that wee might know the things that are giuen to vs of God.* Therefore is our election certainly knowne to vs. *Eph.* 1. 13. *In whom also ye haue trusted after that ye heard the word of truth, euen the Gospel of your saluation wherein also after that ye beleued, ye were sealed with the holy spirit of promise.*

Exception. The holy Ghost doth seale vnto vs our adoption morally by workes, and therefore the knowledge of our adoption is but onely probable. *Ans.* It sealeth vnto vs our adoption, by begetting a speciall trust and confidence. For when as we heare Gods promises, and withall thinke vpon them, then doth the holy Ghost by the same promises moue our vnderstandings and wils to embrace them, and in mouing them, doth make vs both to giue our assent vnto them, and in them to rest our selues; whence ariseth a speciall assurance that we

are adopted, and in the fauour of God. Luk. 10. 20. *Reioyce rather that your names are written in heauen.* But no man can be glad for that good which he is in doubt whether he haue receiued it or not. IV. 2. Pet. 1. 10. *Study to make your vocation and election sure, because many will say:* but this is not in respect of God: but our selues.

Obiection. No man must by the Catholike faith beleue any thing which God hath not reuealed either in the written or vnwritten word, namely tradition. But there is no such either writing or tradition as this, namely that such a particular man, suppose *Peter*, or *Henrie* is predestinated of God. Therefore no man must particularly beleue that he is saued. *Ans.* Albeit this particular proposition, *I am elected,* is not expressly set downe in the Scriptures, yet it is inclusively comprehended in them, as the *Species* in his *Genus*, as the Logitians speake: so that it may by iust consequent be gathered out of Gods word, if we reason thus: They which truly beleue are elected, *Iohn* 6. 35. I truly beleue; for he which beleueth doth know himselfe to beleue: therefore I am elected. The first proposition is taken from the Scriptures: the second, from the beleuers conscience, and from them both, the conclusion is easily deriued.

CHAP. LII.

Concerning the decree of reprobation.

THUS much shall suffice for the decree of Election, now follows the decree of Reprobation.

The decree of Reprobation, is that part of predestination, whereby God, according to the most free and iust purpose of his will, hath determined to reiect certain men vnto eternall destruction, and miserie, and that to the praise of his iustice. Rom. 9. 21. *Hash not the potter power ouer the clay, to make of the same lump one vessell to honour and another to dishonour?* 1. Pet. 2. 8. *To them which stumble at the word, being disobedient, vnto which thing (scilicet) they were enen ordained.* Iud. 7. 4. *There are certain men crept in, which were before of old (scilicet) ordained to this condemnation.* 1. Thess. 5. 9. *God hath not appointed vs vnto wrath, but vnto saluation.* In the Scriptures *Cain* and *Abel*, *Ismael* and *Isaac*, *Esaue* and *Iacob*, are propounded vnto vs as types of mankind, partly elected, and partly reiected.

Neither doe we here set downe any absolute decree of damnatio, as though we should thinke that any were condemned by the meere and alone will of God, without any causes inherent in such as are to be cōdemned. For vnto the decree of God it selfe, there are certaine means for the execution thereof annexed, and subordinate. And therefore though we neuer do, or can seperate Gods decree, and the means to execute the same, yet doe wee distinguish them, and doe consider the purpose of God,

A sometimes by it selfe alone; and sometimes againe not by it selfe, but with middle causes subordinate thereto. And in this second respect, Christ is said to be predestinate: but in the former, namely, as the decree is considered by it selfe, he is not predestinated, but together with God the Father is a predestinatur.

Againe, the decree of God is secret. I. Because it ariseth onely from the good pleasure of God, vnsearchable, and adored of the verie Angels themselfes. II. Because it is not knowne, but by that which is after it, namely, by the effects thereof.

CHAP. LIII.

Concerning the execution of the decree of Reprobation.

IN the executing of this degree, there is to be considered, the foundation or beginning, and the degrees or proceeding thereof.

The foundation of executing the decree of Reprobation, is the fall of *Adam*, by which fall he was subiect both to sinne and damnation. Rom. 11. 32. *For God hath shut vp all in vnbeliefe, that he might haue mercie on all.* 1. Pet. 2. 8. Here we must note, that God hath so decreed to condemne some, as that notwithstanding, all the fault and desert of condemnation remaineth in the men onely.

Further, whom God reiecteth to condemnation, those he hateth: this hatred of God is, whereby he detesteth and abhorreth the reprobate when he is fallen into sin, for the same sin. And this hatred which God hath to man, comes by the fall of *Adam*: and it is neither an antecedent, nor a cause of Gods decree, but onely a consequent, and followeth the decree.

Reprobates are either infants, or men of ripper age.

In reprobate infants, the execution of Gods decree is this: Assoone as they are borne, for the guilt of originall and naturall sinne, being left in Gods secret iudgement vnto themselves, they dying are reiected of God for euer. Rom. 5. 14. *But death reigned from Adam to Moses, euen ouer them also that sinned not after the like manner of the transgression of Adam, which was the figure of him that was to come.* Rom. 9. 11. *For ere the children were borne, and when they had neither done good or euil, that the purpose of God might remaine according to election, not by workes, but by him that calleth.*

Reprobates of ripper age, are of two sorts: they that are called (namely, by an effectual calling,) and they that are not called.

In the reprobates which are called, the execution of the decree of reprobation hath three degrees, to wit, an acknowledgement of Gods calling, a falling away againe, and condemnation.

The acknowledgement of Gods calling, is whereby the reprobates for a time, doe subiect themselves to the calling of God, which calling is wrought by the preaching of the word,

Math. 22. 14. *For many are called, but few are chosen.* And of this calling there are five other degrees.

The first is, an enlightning of their minds, whereby they are instructed of the holy Ghost to the understanding and knowledge of the word. Heb. 6. 4. *For it is impossible that they which were once lightened, &c.* 2. Pet. 2. 20. *For if they after they have escaped from the filthines of the world, through the knowledge of the Lord, and of the Saviour Iesus Christ, are yet tangled again therein and overcome, the latter end is worse with them then the beginning.*

The second, is a certaine penitency, whereby the Reprobate, I. Doth acknowledge his sinne. II. Is pricked with the feeling of Gods wrath for sinne. III. Is grieved for the punishment of sinne. IV. Doth confesse his sinne. V. Acknowledgeth God to be iust in punishing sinne. VI. Desireth to be saued. VII. Promiseth repentance in his misery or afflictions, in these words, *I will sin no more.* Mat. 27. 3. *Then when Iudas which betrayed him, saw that he was condemned, he repented himselfe, and brought againe the thirtie pieces of silver, to the chiefe Priests & Elders.* Heb. 12. 17. *For ye know, that afterward also when he would haue inherited the blessing, he was reiected: for he found no place to repentance, though hee sought the blessing with tears.* 1. King. 21. 27. *Now when Abah heard those words, he rent his clothes, and put sackcloth vpon him, and fasted, and lay in sackcloth, and went softly.* Numb. 23. 10. *Let me die the death of the righteous, and let my last end be like his.* Psalm. 78. 32. *For all this, they sinned still, and beleued not his wondrous workes.* 33. *Therefore their daies did he consume in vanity, & their yeares hastily.* 34. *And when he slue them, they sought him, and they returned, and sought God early.* 35. *They remembered that God was their strength, and the most high God their Redeemer.*

The third degree, is a temporarie faith, whereby the reprobate doth confusedly beleeue the promises of God, made in Christ, I say, *confusedly*, because he beleeueth that some shall be saued, but he beleeueth not, that he himselfe particularly shall be saued, because he being content with a generall faith, doth neuer apply the promises of God to himselfe, neither doth he so much as conceiue any purpose, desire, or endeaour to apply the same, or any wrestling or struing against securitie or carelesnesse and distrust. Iam. 2. 19. *Thou beleeuest that there is one God, thou dost well: the diuels also beleeue it and tremble.* Math. 13. 20. *And he that receiveth seed in the stony ground, is he which heareth the word, and incontinently with ioy receiveth it.* 21. *Yet hath he no roote in himselfe, and dureth but a season.* Ioh. 2. 23. *Now when he was at Ierusalem at the Passouer in the feast, many beleued in his Name when they saw his miracles which he did.* 24. *But Iesus did not commit himselfe vnto them, because he knew them all.*

The fourth, is a tasting of heauenly gifts: as of Iustification, & of sanctification, and of the

A virtues of the world to come. This tasting is verily a sence in the hearts of the Reprobates, whereby they doe perceiue and feele the excellency of Gods benefits; notwithstanding they doe not enioy the same. For it is one thing to tast of dainties and a banquet, and another thing to feede and to be nourished thereby. Heb. 6. 4, 5. *For it is impossible, that they which were once lightened, and haue tasted of the heauenly gifts, and were made partakers of the holy Ghost, and haue tasted, &c.*

The fifth degree is, the outward holinesse of life for a time, vnder which, is comprehended a zeale in the profession of religion, a reuerence and feare towards Gods ministers, and amendment of life in many things. Mar. 6. 20. *For Eterod feared Iohn, knowing that he was a iust man, and an holy, and reuerenced him, and when he heard him, he did many things, and heard him gladly.* Act. 8. 13. *Then Simon himselfe beleued also, and was baptised, and continued with Philip, and wondered when he saw the signes and great miracles which were done.* Hof. 6. 4. *O Ephraim, what shall I doe vnto thee? O Iudah, how shall I intreat thee? for your goodnesse is as a morning cloud; and as the morning dew it goeth away.*

The second degree of the execution of Gods counsell of reprobation; in men of ripe age which are called, is a falling away againe, which for the most part is effected & wrought after this manner: First, the reprobate is deceived by some sinne. Secondly, his heart is hardened by the same sinne. Thirdly, his heart being hardened, becommeth wicked and perverse. Fourthly, then followeth his incredulitie and vnbeliefe, whereby he consenteth not to Gods word, when he hath heard and known it. Fifthly, an Apostasie, or falling away from faith in Christ; doth immediately follow this vnbeliefe. Heb. 3. 12, 13. *Take heede, brethren lest at any time there be in any of you an euill heart, and vnfaithfull, to depart away from the living God.* 1. Tim. 1. 19.

This Apostasie, is sometimes sinne against the holy Ghost. In the sinne against the holy Ghost, wee haue these severall points to be considered: I. The name; it is called a sinne against the holy Ghost, not because it is done against the person, or deiry of the holy Ghost, (for in this respect he that sinneth against the holy Ghost, sinneth in like sort against both the Father, and the Sonne) but it is so called, because it is done contrary to the immediate action, namely, the illumination of the holy Ghost. For albeith this be an action common to the whole Trinitie, yet the Father and the Sonne doe effect the same by the holy Ghost. II. The efficient cause of it: which is a fer and obstinate malice against God, and against his Christ. Therefore when a man doth in the time of persecution, either for feare, or rashly denie Christ, hee doth not commit this sinne against the holy Ghost; as may appeare by the example of Peter who denied Christ. Matth. 26. 73, 74, 75. Neither doth he which

persecuteth

*A frame of the doctrine of Predestination, out
of the writings of some later Divines in Germanie.*

Gods eternall decree, whereby he decreed:

1. To create mankinde.
2. To giue a law to his creature, with condition both of life and death.
3. After the giuing of the law to permit the fall.
4. To redeeme all mankinde in Christ; so that *election* is in this place made *vnuer-
sall*.
5. To call mankinde so redeemed in time: here is an *vninerfall vocation*.

Predestination or speciall election, whereby God purposed with himselfe vpon his meere mercie, to bestow faith vpon some certaine of *Adams* posteritie called: and in like sort freely, not by faith or workes foreseene, to iustifie, and glorifie.

Incredulitie and contumacie foreknowne: whereby the rest of *Adams* posterity, refuse grace offered in the Gospel.

The decree of Reprobation, whereby God, for their contumacie foreknowne, decreed to condemne them to destruction.

The manifestation of Gods glorie.

persecuteth Christ and his Church vpon ignorance fall into this sinne. *Paul persecuted the Church of Christ, and yet God had mercy on him, because he did it ignorantly.* 1. Tim. 1. 13. Many of the Iewes crucified our Saviour Christ, who afterward, because they committed that grieuous fact vpon ignorance, repenting at *Peters sermon*, they did obtaine remission of their finnes. A. 3. 17. and 2. 37. I. I. The obiekt, namely, God himselfe, & the Mediatour Christ Iesus. For the malice of this sin is directed against the very maiestie of God himselfe, and against Christ. Heb. 10. 29. *Of how much sorer punishment suppose yee shall hee be worthy, which treadeth vnder foot the Sonne of God, and connecteth the blood of the testament is an vnholly thing, wherewith he was sanctified, and doth despite the spirit of grace?* Therefore this sinne doth directly respect the first table of the morall law, and is not some particular slipping aside from the obseruation of those commandments which are contained in this first table, such as are some doubtings concerning God, or of the truth of the Scriptures, or of Christ, &c. but it is a generall defection and apostasie from God, and that totally. I V. The subiect in which it is. This sin is found in none at all, but such as haue bin enlightened by the holy Ghost, & haue tasted of the good gift of God. Heb. 6. 5, 6. Neither is it in him a bare cogitation alone, but an external action, or rather such a blasphemie against God, as proceedes from a malicious and obstinate heart. Matth. 12. 31. V. The Elect cannot commit this sinne: and therefore they who feele in themselves a sure testimony of their election, neede neuer to despaire: may this sin is not in euery reprobate: for many of them die before they haue this illumination by Gods spirit. VI. This sinne cannot be forgiven, not because it is greater then that Christs merit can satisfie for it, but because after a man hath once committed this sinne, it is impossible for him to repent. For the gift of repentance proceedeth from the holy Ghost, and the holy Ghost remaineth in vs through Christ apprehended by faith: now no man doth apprehend Christ, that doth maliciously despise and contemne him.

V I. It is very hard to know when a man committeth this sinne, because the root thereof, namely, set malice, lurketh inwardly in the heart, and it is not so easily discerned.

Out of all this which hath beene spoken, we may thus define this sinne. The sinne against the holy Ghost, is a voluntarie, and obstinate deniall of, and blasphemie against the Sonne of God, or that truth which was before acknowledged concerning him, and so consequently, an vniuersall defection from GOD and his true Church. We haue an example of this sin, partly in the diuel, who albeir he knew well enough that Iesus was that Christ, yet he neuer ceased both wittingly and willingly with all his power to oppugne the sacred Maiestie of GOD, together with the kingdome of Ie-

A sus Christ, as farre forth as he could, vtterly to supplant the same; partly in the Pharises, Mat. 12. 32. Ioh. 3. 2.

After apostasie followeth pollution, which is the very fulnesse of all iniquitie, altogether contrary to sanctification. Gen. 15. 16. *And in the fourth generation they shall come hither again, for the wickednesse of the Amorites is not yet full.*

The third degree, is damnation, whereby the Reprobates are deliuered vp to eternal punishment. The execution of damnation begins in death, and is finished in the last iudgement. Luk. 16. 22. *And it was so that the beggar died, & was carried by the Angels into Abrahams bosome: the rich man also died and was buried. 23. And being in hell torments, he lift up his eyes and saw Abraham as farre off, and Lazarus in his bosome.*

B The execution of this degree of reprobation in infidels which are not called, is this: First they haue by nature ignorance and vanitie of minde. After that followeth hardnes of heart, whereby they become void of all sorrow for their finnes. Then comes a reprobate sence, which is, when the naturall light of reason, and of the iudgement of good and euill, is extinguished. Afterward when the heart ceaseth to sorrow, then riseth a committing of sinne with greedinesse. Then commeth pollution, which is the fulnesse of sinne. Lastly, a iust reward is giuen to all these, to wit, fearefull condemnation. Eph. 4. 18. *Having their cogitation darkened, and being strangers from the life of God through the ignorance that is in them, because of the hardnesse of their hearts.* Rom. 1. 28. *For as they regarded not to know God, when so God deliuered them up to a reprobate minde, to doe those things which are not conuenient.*

CHAP. LIV.

Concerning a new denised doctrine of Predestination, taught by some new and late Diuines.

C Certaine new Diuines of our age, haue of late erected vp a new doctrine of Predestination, in which, fearing belike, lest they should make GOD both vniust and vmerciful, they doe in the distribution of the causes of saluation and damnation, turne them vpside downe; as may appeare by their description in this table.

But this their doctrine hath some foule errors and defects, the which I, according as I shall be able, will briefly touch.

The I. Error.

There is a certaine vniuersall or generall election, whereby God, without any either restraint, or exception of persons, hath decreed to redeeme by Christ, and to reconcile vnto himselfe all mankind wholly fallen in Adam, yea euery singular person, as well the Reprobate, as the Elect.

The Constitution.

The very name of Election doth fully confute this: for none can be said to be elected, if

fo be that God would haue all men elected in Christ, for he that electeth or maketh choise, cannot be said to take all: neither can he that accepteth of all, bee said to make choise onely of some.

Obiect. Election is nothing els but dilection, or loue: but this we know, that God loueth all his creatures; therefore he electeth all his creatures.

Answer. I. I denie that to elect is to loue, but to ordaine & appoint to loue. Rom. 9. 13. II. God doth loue all his creatures, yet not all equally, but euery one in their place.

Furthermore, this position doth flatly repugne the most plaine places of holy Scripture. Tit. 2. 14. *Who gaue himselfe for vs, that hee might redeeme vs from all iniquity, & purge vs to be a peculiar people vnto himselfe.* Ioh. 10. v. 15. *I giue my selfe for my sheepe.* *Exception.* All men are the sheepe of Christ. *Ans.* Iohn addeth, v. 27. 28. *And my sheepe heare my voice, and I know them & they follow me, and I giue vnto them eternal life, neither shall they perish.* Eph. 5. 23. Christ is the head of the Church, and the same is the Saviour of his body, v. 25. *Christ loved the Church, and gaue himselfe for it.* Redemption, and remission of finnes, is the inheritance of the Saints, and of such as are made heires of the Kingdom of Christ. Coloss. 2. 12, 13, 14.

Again, looke for whom Christ is an advocate, to them onely is he a redeemer; for redemption and intercession, which are parts of Christs priesthood, the one is as generall and large as the other, and are so surely vnited and fastened together, as that one cannot be without the other. But Christ is onely an advocate of the faithfull. Iohn. 17. vers. 9. In that his solemn prayer, hee first prayeth for his owne, namely, his Disciples, elected not onely to the Apostleship, but also to eternall life: and then vers. 20. hee prayeth likewise for them that should beleue in him by their word. Now against these, hee opposeth the world, for which he prayeth not, that it may attaine eternal life. And Roman. 8. 34. *Who shall accuse Gods elect? Christ sitteth at the right hand of the Father, and maketh intercession for vs.* Furthermore, the members of Christs Church are called the Redeemed of the Lord, Psal. 107. 2. Therefore this priuiledge is not given to all alike.

Exception. This vniuersall reconciliation, is not in respect of man, but of God himselfe, who, both made it for al, and offereth it to all. *Ans.* If Christ became once before God a reconciliation for all mens finnes, yea and also satisfied for them all, it must needs follow that before God all those sins must bee quite blotted out of his remembrance. For the actual blotting out of finnes, doth inseparably depend vpon satisfaction for finnes: and satisfaction with God, doth necessarily imply the very real and generall abolishment of the guilt and punishment of sinne.

Obiect. I. Christ tooke vpon him mans nature: therefore hee redeemed mans nature ge-

nerally. *Answer.* I. It followeth not, except wee would say, that Christ redeemed his owne humanity, which cannot be any waies possible. II. Euery woman doth partake the humane nature of euery man, yet is not euery man each womans husband, but hers alone, with whom by the couenant in matrimonie, hee is made one flesh: and is like fort Christ did by his incarnation (*sua incomposita*) take also vpon him mans nature, and that common to all Adams progenie, yet is he the husband of his Church alone, by another more peculiar coniunction, namely, the bond of the spirit and of faith. And by it the Church is become flesh of his flesh, and bone of his bone. Ephes. 5. 30. And therefore shee alone may iustly claime title to the death of Christ, and all his merits.

Obiect. II. Christs redemption is as generall, as Adams fall was: and therefore it appertaineth to all Adams posteritie. *Answer.* Adam was a type of Christ, & Christ a counter-type correspondent to Adam. Adam was the roote of all his successours, or all that should come of him, from the wich first Adam, was sinne & death deriued: againe, Christ is also a roote, but of the elect onely, and such as beleue, to whom, from him proceede righteounesse, and life eternall. He cannot be said to be the roote of all, and euery singular man, because that all do not drinke and receiue this his righteounesse, and life, neither are they actually by him made righteous. Rom. 11. 17. 19. *Obiect.*

The benefit of Christs death redounded to al. *Ans.* It did to all that beleue. For as Adam destroyed all those that were borne of him: so Christ doth iustifie and saue all those that are borne anew by him, and none other. *Obiect.* If that Adams sinne destroyed all, and Christs merit doth not saue all: them is Adams sinne more forcible to condemne, then Christs mercie is to saue. *Ans.* We must not esteeme of the mercie of Christ by the number of men which receiue mercie (for so indeed, I graunt, that as Adams fall made all vniust, so the mercie of Christ and his redemption should actually iustifie all) but we must rather measure it by the efficacy and dignitie thereof, then by the number on whom it is bestowed. For it was a more easie thing to destroy all by sinne, then by grace to saue but one. Man, being but meere man, could destroy all: but to saue euery one, none could doe it, but such an one as was both God and man.

Obiect. III. Many places of Scripture there are which affirme this, that the benefite of Christs death doth appertaine vnto all. Rom. 11. 32. *God hath shut vp all vnder sin, that he might haue mercie vpon all.* 1 Tim. 2. 4. *God would haue all men to be saved.* 2 Pet. 3. 9. *God would not haue any to perish, but all to come to repentance.* *Ans.* I. You must vnderstand all that beleue, as it is Mat. 11. 28. *All that are weary, and heauie laden.* Ioh. 3. 16. *All that beleue.* Gal. 3. 22. *The Scripture hath concluded all vnder sinne, that the promise by the faith of Iesus Christ,*

should

should be given to them which beleene. Act. 10. 43. All which beleene. And surely there is as well a generality of them that beleue, as of the whole world. II. We may vnderstand by [all] of all sorts. not euery singular person of all sorts. So, Reuel. 5. 9. Christ is said to haue redeemed some out of euery kindred, and tongue, and people, and nations. And Gal. 3. 28. There is neither Iew nor Grecian, neither bond nor free, there is neither male nor female, for yee are all one in Christ Iesum. Math. 4. 23. Christ is said to haue healed euery disease, that is, euery kinde of disease. And Augusine to this purpose hath a fit rule. All is often used for many, as Rom. 5. 18, 19. Augusine in his Manuel to Laur. chap. 103. It is thus said (saith Augusine) God would haue all to be saved, not because there was no man which he would haue damned, who therefore would not doe miracles amongst them, which would, as he saith, haue repented, if he had done miracles: but that by all men, wee should vnderstand all sorts of men, howsoeuer distinguished, whether Kings, priuate persons, &c. And in his booke de Corrupt. & gratia. cap. 14. It is said, he would haue all to be saved, so as we must vnderstand all such as are predestinate to be saved, because amongst them there are of all sorts of men as he said to the Pharisees, You tishe euery hearbe. III. These two, to be willing to saue a man, & that he should come to the sauing knowledg of the truth, are vnseparably vnited together. 1 Tim. 2. 4. But the second we see doth not agree to all and euery singular person: therefore the first cannot.

Ob. I V. In many places of Scripture Christ is said to redeeme the world, as 1 Ioh. 2. 2. He is a propitiatio for the sins of the whole world. Ans. This word world, signifieth, I. The frame of heauen & earth. II. All men both good & bad together. III. The copany of vnbeleeuers, & malignant haters of Christ. IV. The cōgregation of the elect, dispersed ouer the face of the whole earth, & to be gathered out of the same. In this 4. significatio we must vnderstand such places as are aboue mentioned. Abrahā is called the heire of the world, that is, of many natiōs.

Obiect. V. God will not the death of a sinner, but rather that he may repent and line. Ans. Augustin in his first booke to Simplicius, 2. quest. answereth this question. You must (saith he) distinguish betwixt man, as he is man, & man as he is a sinner. For God is not delighted with the destruction of man, as he is man, but as he is a sinner: neither wil he simply the death of any as he is a sinner, or as it is the ruine & destruction of his creature: but in that by the destruction & reuenge of sin with eternal death, his glory is exceedingly aduanced. God therefore will the death of a sinner, but as it is a punishment, that is, as it is a meanes to declare & set out his diuine iustice: and therefore it is an vntruth for a man to say, that God would haue none condemned. For whereas men are once condemned, it must be either with Gods will, or without it: if without it, then the will of Gods must needs suffer violence, the which to affirme is great impietie: if with his will, God

A must needs change his sentence before set downe, but we must not presume to say so.

Obiect. VI. God is the father of all, Mal. 2. 10.

Ans. This place is meant of Gods church, out of which all men, standing in that corrupt estate by Adam, are the childre of wrath, & of the diuel.

Obiect. VII. If God did elect some, & reiect others, he must needs be [reuerent] a respecter of persons. Ans. I. One is said then to accept, or haue respect of persons, when as he by some circumstances inherent in the person, is moued to do this or that. Now; as for God, he did vpon his meeke pleasure elect some, & reiect others eternally, not moued or vrged thereunto by any thing whatsoeuer out of himselfe. II. He is debter to none, but may by good right doe with his creatures what seemeth good vnto him in his owne eyes. III. It is one thing with God to accept of persons, & another to make choise of men. This if wee should not grant, it would follow that God must be deemed blame-worthy, because he made not all his creatures most glorious Angels.

Ob. V III. If God decreed to reiect certaine men, then did he hate his creature. Ans. God decreed to reiect his creature and workmanship, not because he hated it, but because he appointed it to hatred. And it is one thing to hate, & another to appoint to hatred. And indeede God doth not actually hate any thing, but for sin. That saying of Augustin to Simplicius is fit for this purpose. When God maketh the wicked, whom he doth not iustifie, vessels of wrath, he doth it not so hate that, which he made: for in that he made them vessels, they haue their use, namely, that by their paines to which they were ordained, the vessels of honour might reape profit. God therefore doth not hate them, in that they are men, or vessels; neither any thing that he made in them by creation, or ordination. For God hateth nothing which he hath made. But in as much as he made the vessels of destruction, he doth it to instruct others. As for their impietie, which he neuer made, that he hateth vterly. As therefore a iudge hateth theft in a man, but he doth not hate his punishment that he is sent to work in the mines; For the theefe doth the first, the iudge the latter: so God, whereas of the copany of the that perish, he maketh vessels of perdition, he doth not therefore hate that which he maketh, that is, the condemnation of those which perish in their due punishment for sin.

Ob. I X. The reprobates are laid in many places of scripture to be redeemed by Christ. Ans. First, we must not vnderstand such places meant of al reprobates, but of such as are for a time in the Church. II. They are said to be redeemed, iustified, & sanctified, both in their own iudgments, & the churches also, in as much as they make an external profession of the faith. But this is a iudgment of charity, not of certēty.

Obiect. X. God might be thought cruell, if that he had ordained the greatest part of the world to destruction. Ans. God could well enough haue decreed, that euen all men should vtterly haue beene reiecte, and yet he should haue beene neuer whither either cruel nor vnjust.

Reasons. I. He adiudged all and euery one of those foule and wicked spirits, which fell from him to eternall torments. II. He decreed also, as is apparent by the euent, that men should liue by the slaughter of beasts; and yet God is not therefore cruell against them: and surely God is no more bound vnto man, then vnto the very brute beasts.

Exception. God appointed all to be saued, with this caveat and condition, *If they beleene.*

Ans. This is absurd to affirme: for, I. by this meanes the decree of God should depend vpon the will of man, when as contrarily Gods decree doth limit and order all inferiour causes. II. It quite taketh away the certentie of Gods decree, because a conditionall proposition doth set downe nothing as being; or, it doth not certainly affirme anything.

Obiect. If the merit of Christ did not extend it selfe as farre as the fall of Adam, then is not the head of the Serpent broken, nor Sathans kingdome abolished in Christ. *Ans.* This bruising of the Serpents head, is seene in them onely which are at enmitie with the Serpent, namely, in such as truly beleue. Gen. 3. 15. compared with Rom. 16. 20.

To conclude, that is not true which they say, namely, that this opinion of an vniuersall and effectuall redemption of euery singular man, is a notable remedy to comfort afflicted consciences. For I appeale to the iudgements of all men, whether in this manner of consolation, be any great comfort to the conscience afflicted.

Christ dyed for all men.

Thou art a man:

Therefore Christ dyed for thee.

The 11. Error.

God did foreknow the fall of Adam, but hee did not by his eternall decree fore-ordaine the same, and therefore that his fall was without the agents permission of God.

The Confutation.

It is false. For, I. There is not the least thing in nature, but it commeth to passe by the decree and will of God. Math. 10. 30. Wherefore such as affirme, that God did onely foreknow this, or that, they doe either quite ouerturne the prouidence of GOD, or at the least, imagine that it is a very idle prouidence. II. The fact of Herod and Pilate, in deliuering Christ, against their owne consciences, to be crucified, may seeme to be as heinous as was Adams fall, and yet they are said to haue done that, which the hand of the Lord had fore-ordained to be done. Act. 4. 28. Again, the fall of Adam was two manner of wayes, by Gods actiue, or rather operative permission. I. In as much as the fall was an action: for in God alone we liue, we moue, and haue our being. II. In as much as that this fall was but a bare triall of his loyaltie to God, whereby God would, trie both the power and will of his creature.

The 111. Error.

God by reason that he did fore-see the disobedience of some, or, that they would condemne the Gos-

pel, did decree their destruction and condemnation. The Confutation.

We vtterly deny, that the foreseeing of the contempt of grace in any, was the first and principall cause of the decree of reprobation. Reasons. I. *Paul*, Rom. 1. 18. doth deriue the common condemnation of the Gentiles from hence, namely; that they *withheld the truth in unrighteousnesse*, that is, because they did wittingly extinguish that light of nature, by their wicked doings, which they had of the knowledge of God, & would not obey their consciences inwardly checking them for the same.

I I. If that faith fore-seene, be not the cause of the decree of election, it cannot bee that the want of faith fore-seene, should be the cause of the decree of reprobation; but rather, as faith doth, in order of causes, follow after election, so must incredulitie reprobation. For there is the like reason or proportion of contraries.

II. Many infants depart this life, both being out of the true Church, and before they haue any vse of reason: and againe, many there are, which albeit they liue long, yet being either idiots and fooles, or borne deafe, they cannot come to the true vse of reason: in all which it is not credible, that there should be suspected any contempt of the Gospell, which they could not learne. I V. *Esau* was hated of God for none other cause, but for that it so pleased him. Rom. 9. 18. V. If this opinion should be true, then would it follow, that men should be condemned of nothing else but incredulitie, the which is not so. Ioh. 3. 36. Christ speaking of vnbeleefe, faith not, that for it the wrath of God came vpon man, but *remaineth vpon him*.

And why should we daily aske pardon for our sinnes, if nothing but incredulitie or vnbeleefe condemned vs? nay, although that there were neuer any contempt of the Gospell, yet that corruption of originall sinne, were sufficient enough to condemne men. VI. Also that admiration which *Paul* hath, Rom. 9. 20. *O man, who art thou, which disputest with God!* doth plainly shew that the cause of the decree of God in reiecting some, is vnsearchable: & that it doth not at all depend vpon any fore-seene contumacy towards the grace of God offered in the Gospell. For if it were otherwise, we might easily giue a reason of Gods decree. August. epist. 105. faith very well. *Who (saith hee) created the reprobates, but God? and why, but because it pleased him? but why pleased it him? O man, who art thou that disputest with God?*

Some Diuines perceiving that this is an hard sentence, they goe about to mitigate it in this sort, *The matter*, say they, *or obiect of predetermination, is a reasonable creature, and that not simply or absolutely considered, but partly as it fell, partly as it selfe it was subiect to fall: and thereupon God preordaining men from euertlasting, considered them, not simply as he was to make them men, but as they were such men as might fall into sin, and againe bee redeemed by Christ, and after called to the light of the Gospell. The efficient or first motive*

cause,

cause, was not any foreknowne cause, either this or that, but the mere will of God. For he disposeth all things not of, & by his knowledge, but rather according to the same. But these things, albeit they may seeme to be subtile denises, yet are they not altogether true. Reasons I. The Potter when he purposeth to make some vessell, doth not consider the clay, and regard in it some inherent qualitie, to make such a vessell, but hee maketh it of such and such a forme, to this or that use, euen of his alone free-will and pleasure. II. Rom. 9. 21. *Haith not the potter power to make of the same lump one vessell to honour, and another to dishonour?* In which place we may not vnderstand by the name lump, all mankind corrupted & fallen, and so to be redeemed in Christ: for then Paul would not haue said, that God made vessells of wrath, but rather that he did forsake them after they were made. III. This seemeth preposterous that God did first foreknow mankind created, fallen, and redeemed in Christ: and that afterward he ordained them so foreknown to life or to death. For the end is the first thing in the intention of the agent: neither will a very vnskillfull worke-man first prepare meanes by which he may be helped to doe a thing, before he hath set downe in his minde all the ends, both such as are most neere, and them that are very far off. Now we know this, that mans creation, and his fall in Adam, are but means to execute Gods predestination, and therefore are subordinate vnto it: but the end of Gods decree, is the manifestation of his glory, in saving some, and condemning others. Therefore wee may not once imagine, that God did first consist of the meanes whereby he determined to execute his decree, before he deliberated of the election, and reprobation of man.

The IV. Error.

Gods calling to the knowledge of the Gospel, is vniuersall, yea, of all men, and every singular person, without exception.

The Confutation.

This is a very vnreasonable position. Reasons. I. God would not haue all men called vnto Christ. Math. 20. 16. *Many are called, but few are chosen.* He saith not that all, but many are called. Christ in his Disciples first embassage, chargeth them that they should not preach to the Gentiles of his coming: and to the Cananitic woman he saith, Math. 15. 26. *It is not meete to giue the childrens bread vnto dogges.* Math. 15. 21. *It is not giuen to euery one to know the mysteries of the kingdom of God.* Rom. 16. 25. *The mysteries of the Gospel* (whether it be meant of Christ, or the calling of the Gentiles) *was kept secret from the beginning of the world.* I I. There be many millions of men, which haue not so much as heard of Christ. Act. 14. 16. *God in times past suffered all the Gentiles to walke in their owne waies.* III. The greatest part of the world hath euer bin out of the couenant of grace. Eph. 2. 12. *Ye were, I say, at that time without Christ, & were aliens from the Common-wealth*

A *of Israel, and strangers from the covenants of promise, and had no hope, and were without God in the world: but now ye are no more strangers and foreigners, but citizens with the Saints, &c.* ver. 19.

Obiect. They are said to bee ^[ἀποστροφισμένοι] not simply alienated, but abalienated from God: now how could they be abalienated, except either they or their predecessors had bin in the couenant? *Answer.* The Gentiles are not said to be abalienated, from the couenant, but from the common-wealth of Israel: because that God had then by certain lawes, rites, and ceremonies, vterly seuered, and distinguished the people of the Iewes from all other nations.

B *Obiect.* This generall calling, is not to be vnderstood simply of the ministry of the word, but of the wil of God deliuered presently after the fall in his vnwritten word: and afterward in his written word: and this all men ought to know, although many, through their owne default know it not. *Answer.* But the Scriptures were committed to the custodie of the Church of God, & every one was not credited with them. Rom. 3. 2. *Vnto the Iewes were of credit committed the Oracles of God.* 1 Tim. 3. 15. *The Church is the pillar & the ground of truth.* Psal. 147. 19. *He shewed his words vnto Iacob, and his statutes & lawes to the house of Israel.* 20. *He hath not dealt so with euery nation: therefore they haue not knowne his lawes.* Psal. 76. 1. *The Lord is famous in Iudea, and in Israel is his name great.*

C *Obiect.* The couenant of Grace was made with Adam and Eue, and in them all mankind was receiued both into the Church, and couenant, & also called to the knowledge of God. *Answer.* I. This reason wanteth euen common reason and sense, to say that God giuing his promise in the daies of Adam and Noah, did in them call all mankind that should come after. II. Adam before his fall, did indeed receiue the grace both for himselfe, and for others also; and in the fall, hee lost it both for himselfe, and for all others; but after the fall, he receiued the promise for himselfe alone, and not for the whole world; otherwise the first Adam should not onely haue bene a liuing creature, but a quickening spirit, the which is proper to the second Adam 1. Cor. 15. 55.

The Conclusion.

If we should grant this doctrine to be true, then must we needs allow of these absurdities in Diuinitie, which follow. I. That God would haue, all, & each singular man to be saued: and withall he would haue some ordained to hatred and perdition; That in regard of God, all men are elected, & redeemed, but in regard of the euent many perish. II. The guilt of Adams sin must not be imputed to any one of his posteritie, because that God, hauing mercie of all generally in Christ, did take into the couenant of reconciliation all mankind. Now if but the guiltinesse of Adams fall bee taken away, the punishment forthwith ceaseth to bee a punishment, and corruption it

felſe is by little and little aboliſhed in all men. A

CHAP. LV.

Of the ſtate and condition of the Reprobates when they are dead.

TH^E death of the reprobate, is a ſeparation of the bodie and the ſoule : of the body, that for a time it may lye dead in the earth : of the ſoule, that it may feele the torments of hell, even vntill the time of the laſt iudgement : at which time the whole man ſhall be caſt into the moſt terrible and fearefull fire of hell. 1. Pet. 3. 19. *By the which he alſo went and preached vnto the ſpirits that are in priſon.* Luk. 8. 2. 2 Pet. 2. 4. *For if God ſpared not the Angels that ſinned, but caſt them downe into hell, and deliuered them into chaines of darkeneſſe to be kept vnto damnation, &c.*

The reprobates when they die, doe become without ſence and aſtonied like vnto a ſtone : or elſe they are overwhelmed with a terrible horreur of conſcience, and deſpairing of their ſaluation, as it were with a gulfe of the ſea ouerturning them. 1 Sam. 25. 37. *Then in the morning when the wine was gone out of Nabal, his wife told him thoſe words, and his heart died within him, and he was like a ſtone.* 38. *And about ten daies after the Lord ſmor Nabal that hee dyed.* Matth. 27. 5. *And when hee had caſt downe the ſiluer peces in the temple, he departed, and went and hanged himſelfe.*

CHAP. LVI.

Of the condemnation of the Reprobates in the laſt iudgement.

IN the laſt iudgement, at the ſound of the trumpet, the liuing being ſtricken with horreur and feare, ſhall be changed in a moment, the dead ſhall riſe againe to condemnation : both the liuing and the dead ſhall then haue immortall bodies, but without glory : and they ſtanding vpon the earth at the left hand of Chriſt the iudge, ſhall heare the ſentence of condemnation : *Depart from me yee curſed into euerlaſting fire, which is prepared for the diuell and his angels.* Matth. 25. 41. *And they ſhall come forth that haue done good, vnto the reſurrection of life : but they that haue done euill, vnto the reſurrection of condemnation.* 1oh. 5. 29. 1 Theſſ. 4. 16. *For the Lord himſelfe ſhall deſcend from heauen with a ſhout, and with the voice of the Arch-angel, and with the trumpet of God, and the dead in Chriſt ſhall riſe firſt.* 17. *Then ſhall we, which liue and remaine, bee caught vp with them alſo in the cloudes, to meete the Lord in the ayre : and ſo ſhall we be ener with the Lord.*

CHAP. LVII.

Of the ſtate of the Reprobates in hell.

AFter that the ſentence of condemnation is pronounced, then followeth euerlaſting death : whereof this is the ſtate.

I. The reprobates are ſeparated from the preſence and glory of God.

I I. They are puniſhed with eternall conſuſion, and moſt bitter reproches : becauſe all their ſecret wickedneſſes and ſinnes are reuealed. 2 Theſſ. 1. 9. *Which ſhall be puniſhed with euerlaſting perdition, from the preſence of the Lord, and from the glory of his power.* Math. 5. 8. *Bleſſed are the pure in heart, for they ſhall ſee God.* 1 Ioh. 2. 28. *And now little children abide in him, that when he ſhall appeare, we may be bold, and not bee aſhamed before him at his comming.*

I I I. They haue fellowſhip with the diuell and his angels, Matth. 25. 41.

I V. They are wholly in body and ſoule tormented with an incredible horreur, and exceeding great anguiſh, through the ſence and feeling of Gods wrath, powred out vpon them for euer. Eſa. 66. 2. *And they ſhall goe forth, & looke vpon the carkeſſes of men, that haue tranſgreſſed againſt mee : for their worme ſhall not die, neither ſhall their fire be quenched, and they ſhall be an abbering vnto all fleſh.*

Hereupon is the puniſhment of thoſe that are condemned, called hell fire, a worme, weeping and gnaſhing of teeth, vtter darkeneſſe, &c. Reu. 21. 8 *But the fearful, and unbeleuing, and the abominable, and murderers, and whore-mongers, and ſorcerers, and idolaters, and all lyars, ſhall haue their part in the lake which burneth with fire and brimſtone, which is the ſecond death.* Mat. 13. 42. *And ſhall caſt them into a furnace of fire, there ſhall be weeping and gnaſhing of teeth.* Eſa. 66. 24.

A Corollarie.

ANd this is the full execution of Gods decree of reprobation, whereby appeareth the great iuſtice of God in puniſhing ſinne : from whence alſo commeth Gods glorie, which he propoundeth to himſelfe, as the laſt and chiefeſt end in all theſe things. Therefore let every Chriſtian propound the ſame end vnto himſelfe. Rom. 9. 14. *What ſhall wee ſay then? is there unrighteouſneſſe with God? God forbid.* 15. *For he ſaid to Moſes, I will haue mercie on him, to whom I will ſhew mercie : and will haue compaſſion on him, on whom I will haue compaſſion.* 16. *So then, it is not in him that willeth, nor in him that runneth, but in God that ſheweth mercie.* 17. *For the Scripture ſaith vnto Pharaoh, For this ſame purpoſe haue I ſtirred thee up, that I might ſhew my power in thee, and that my name might be declared throughout all the earth.* 1 Cor. 10. 31. *Whether therefore yee eate, or drinke, or whatſoener ye doe, doe all to the glory of God.*

CHAP. LVIII.

Of the Application of Predeſtination.

TH^E right applying of Predeſtination to the perſons of men, is very neceſſary : and it hath two parts. The firſt, is the iudgement of particular predeſtination, and the ſecond, is the uſe of it.

The iudgement and diſcerning of a mans

owne predestination, is to bee performed by means of these rules which follow:

I. The Elect alone, and all they that are elect, not onely may bee, but also in Gods good time, are sure of Election in Christ to eternal life. 1. Cor. 2.12. 2. Cor. 13.5.

II. They haue not this knowledge from the first causes of Election, but rather from the last effects thereof: and they are especially two: The testimonie of Gods spirit, and the works of Sanctificatio. 2. Pet. 1.10. Rom. 8.16

III. If any doubt of this testimonie, it will appeare vnto them, whether it come from the spirit of God, or their owne carnall presumption: First, by a full perswasion which they shall haue; for the holy Ghost will not barely say it, but perswadeth such, that they are the children of G O D, the which the flesh cannot in any wise doe. Secondly, by the manner of perswasion: for the holy Ghost draweth not reasons from the works, or worthines of man; but from Gods fauour & loue: and this kind of perswasion is farre different from that which Satan vseth. Thirdly, by the effects of that testimonie. For if the perswasion arise from presumption, it is a dead perswasion: but contrarily, it is most liuely and stirring, if it come from the H: Ghost. For such as are perswaded that they are elected, & adopted children of God, they will loue God, they will trust in him, and they will cal vpon him with their whole heart.

IV. If the testimonie of Gods spirit be not so powerfull in the elect, then may they iudge of their election, by that other effect of the holy Ghost; namely, Sanctification, like as we vse to iudge by heat, that there is fire; when we cannot see the flame it selfe.

V. And of all the effects of Sanctification, these are most notable. I. To feede our wants; & in the bitterness of heart to pewaile the offence of G O D in euery sinne. II. To striue against the flesh, that is, to resist, and to hate the vngodly motions thereof, and with griefe to thinke them burthenous & trouble some. III. To desire earnestly and vehemently the grace of G O D, and merite of Christ to obtaine eternal life. IV. When it is obtained, to account it a most precious iewel. Phil. 3.8 V. To loue the minister of Gods word, in that he is a minister; & a Christian, in that he is a Christian: and for that cause, if neede require, to be ready to spend our blood with them. Matth. 10.42. 1. Ioh. 3.16. VI. To call vpon G O D earnestly, and with teares. VII. To desire and loue Christs comming and the day of iudgement; that an end may be made of the dayes of sinne. VIII. To flie all occasions of sinne, and seriously to endeauiour to come to newnes of life. IX. To perseuer in these things to the last gaspe of life. Luther hath a good sentence for this purpose, *Hee that will serue God, must, saith he, beleue that which cannot be seene, hope for that which is deferred, and loue God when he sheweth himselfe an enemy and thus remaine to the end.*

VI. Now, if to be all the effects of the spirit

are very feeble in the godly, they must know this, that God trieth them, yet so as they must not therewith be dismayed, because it is most sure, that if they haue faith, but as much as a graine of mustard seed, and be as weak as a young infat is, it is sufficient to engraft them into Christ, & therefore they must not doubt of their electio, because they see their faith feeble & the effects of the H. Ghost faint within the.

VII. Neither must he, that as yet hath not felt in his heart any of those effects, presently conclude that he is a Reprobate: but let him rather vse the word of God, & the sacraments, that he may haue an inward sence of the power of Christ, drawing him vnto him, & an assurance of his redemption by Christs death & pafsion.

VIII. No man may peremptorily set downe, that himselfe, or any other is a Reprobate. For God doth oftentimes prefer those which did seeme to be most of all estranged from his fauour, to be in his kingdome about those, who in mans iudgement were the children of the kingdome. Hence it is that Christ saith, Mat. 21.31. *The Publicanes and harlots goe before you:* and, Math. 23.6. *many anone is called at the eleventh houre;* as appeareth by that notable example of the theife vpon the crosse.

The vses, which may be made of this doctrine of predestination, are very many. First, for our instruction, we are taught these things.

I. That there is neither any iustification by workes, nor any workes of ours that are meritorious. For election is by the free grace of G O D: and therefore in like sort is iustification. For, as I haue said before, the cause of the cause, is the cause of the thing caused. And for this reason, in the worke of saluation, grace doth wholly challenge al to it selfe. *At this time there is a remnant through the election of grace. Who hath saved vs, and called vs with a holy calling, not according to our workes, but according to his owne purpose and grace, which was given to vs, through Christ Iesus, before the world was: vnto you it is given for Christ, that not onely ye should beleue in him, but also suffer for his sake. We are iustified freely by grace. Not by the workes of righteousness, which wee had done, but according to his mercy hee saved vs, with his owne blood, by his owne fauour, with his owne gift.* Rom. 6.23. *The gift of God is eternal life.*

II. That Astrology teaching, by the casting of Natiuities, what men will be, is ridiculous, & impious: because it determineth, that such shall be very like in life, & conuersation, whom God in his predestination hath made vnlike. *Jacob and Esau, borne of the same parents, and almost in the same moment of time, (for Jacob Gen. 25.26. held Esau by the heele as he was born) were of most vnlike dispositions; & had diuers creits. The like may we see in all twins, and others, which are borne at the same time.*

III. That God is most wise, omnipotent, iust, and mercifull. Rom. 11.33. *O the wonderful riches, both of the wisdom and knowledge of God, how vnsearchable are his iudgements, & his waies past finding out.* Eph. 1.5. *Who hath predestinat.*

Rom. 11.
5.
2. Tim. 1.
9.

Phil. 1.
19.
Rom. 3.
24.
Tit. 3. 5.
Eze. 36.
27.

vs. to bee adopted through Iesus Christ vnto himselfe, according to the good pleasure of his will.

Secondly, beeing the seruants of Christ we are admonished,

I. To fight against al doubting & diffidence of our saluation, because it neither dependeth vpon workes, nor faith, but vpon Gods decree which is immutable. Reioyce that your names are written in the booke of life. Who shall lay any thing to the charge of Gods chosen? it is God that iustificeth, who shall condemne? This teacheth, that the anker of hope must be fixed in that truth and stability of the immutable good pleasure of God: so that albeit our faith be so tossed, as that in danger of shipwracke, neuertheles it must neuer sinke to the bottome, but euen in the midst of danger take hold vpon repentance as on a board, and so recover it selfe.

II. To humble our soules vnder the mighty hand of God: for wee are as clay in the hand of the potter. Rom. 11. 20. They through infidelitie are broken off, but thou standest through faith. Be not high minded, but feare.

III. To giue al glory to God. 2. Thess. 2. 13. Wee ought to giue thanks alway to God for you brethren, beloved of the Lord, because that God hath from the beginning chosen you to saluation.

IV. To beare crosses patiently. Rom. 8. 29. Those which he knew before, hee hath also predestinated, to be made like to the image of his sonne. This likenesse to Christ, is the bearing afflictions. Phil. 3. 10. That I may know him, and the vertue of his resurrection, and the fellowship of his afflictions, to be made conformable to his death.

V. To doe good workes. Eph. 2. 10. We are his workman shippes created in Christ Iesus to doe good workes, which God hath ordained, that wee should walke in them.

Thus much concerning Theologie.

AN EXCELLENT TREATISE of comforting such, as are troubled about their Predestination:

Taken out of the second answer of M. Beza, to D. Andreas, in the act of their Colloquie at Mompelgart, &c.

VNlesse (saith D. Andreas) regeneration bee alwaies united to baptisme, and remaineth in such as are baptized, how should be troubled consciences of those be eased & comforted, who because they feele not in themselves any good motions of Gods holy spirit, finde none other refuge, but the Word & Sacraments, especially the Sacrament of Baptisme? Now this remedy would be of small force, except it be opposed against those imaginations, which the diuell casteth into a troubled heart, yea except it taught such, that God is greater then our heart, who in baptisme hath not onely offered vs the adoption of sonnes, but hath indeed bestowed the same vpon vs: as it is said by Christ, Mark. 16. 16. He that beleueth and is baptized, shall be saved. And by Paul. Gal. 3. 27. Yee which are baptized, haue put on Christ. David being armed with the like comfort from his circumcision, feared not to ioyne battell with the Giant Goliath: & if this were not so it must needs follow, that Baptisme were nothing els,

A but an idle ceremonie, & also the persons of the Trinity would be thought lyars. Wherefore those afflicted men, when Satan assauleth them, must resist him with these words: Depart from me Satan, thou hast neither part nor portion in the inheritance of my soule, because I am baptized in the name of the holy Trinity, and so am I truly made the Son of GOD by adoption. And these are the strong weapons, which so many times, and in so many wordes, haue bin objected against me by D. Andreas, & wherby he hath gotten the victorie: but because this his reason is somewhat intricate, I will explaine it after this fort: First, for the place of Scripture which he alleadgeth, namely that GOD is greater then our hearts: 1. Ioh. 3. 20. It is so far from comforting an afflicted conscience, that it will rather driue him to despaire. Neither doth Ioh. 1. Epist. 3. 20. make mention of it, to ease such as are in despaire, shewing vnto them by that sentence, the greatnes of Gods mercies; but rather that he might thereby euen bruiise in pieces the hearts of proud persons, when they consider the greatnes of Gods maiesty. And for the other place, when as a man doubteth of his saluation, and seeleth no testimonies of faith in himselfe, (for such an one we here speake of) what comfort, thinke you can he haue in these wordes: Mar. 16. 16. He that beleueth, and is baptized, shall be saved? For hee would rather reason contrarily thus. I indeed am baptized, yet for al that I beleue not, & therefore my baptisme is not auailable, I must needs be condemned. For the saying of Aug. in his treatise vpon Ioh. 6. is very true, who speaking of Simon Magus, saith, What good did it to him to be baptized? Brag not therefore, saith hee, that thou art baptized, as though that were sufficient for thee, to inherite the kingdome of heauen. As for the place of Paul, Gal. 3. 12. I shewed plainly before, how D. Andreas did violently wrest it to his purpose.

Neither are his reasons taken from the absurdity that would follow; of more force then the former, albeit he maketh the speciall pillars to vnderpropp the truth of his cause: For, I pray you, is God of lesse truth, because his truth is neglected & derided of them that contemne it? Is the ceremony of Baptisme therefore in vain, because some refuse the grace offered in Baptisme: others (if wee may beleue D. And.) reject that grace whē they haue received it? What? Is not the Gospel therefore the power of God to saluation, because it is to such as beleue not, the fauour of death to eternall death? May not the Supper of the Lord, be a pledge of Gods couenant, because so many abuse these holy signes, or (as D. Andreas is of opinion) the very body and blood of our Sauour Christ? And that I may reason from that which is true in the experience of euery childe: can the Sunne be said to be without light, because they which are blinde, and asleepe, haue no benefit by the light thereof, neither such as shut their eyes so close that they will not enioy the comfort of the light? But

amongst all, this one is most childish, that D. *Andreas* will make this his principal argumēt, namely, that in vaine did men, thus tempted, flie at all vnto baptisme, vnlesse wee conclude with him, that all such as are baptized, are in Baptisme adopted the sons of God. For first, if this were a good consequent from baptisme, it were in vaine, for such an afflicted conscience, to gather vnto himself a testimony from the word of God, and the other Sacrament of the Lords Supper, vnlesse we make all those to be in like sort regenerate and adopted, vnto whom the word of God is preached, and the Lords Supper administred, either of which for D. *Andreas* to affime, is a bold vntruth.

But to omit this, what if we grant this which D. *Andreas* requirith concerning Baptisme? may not for all that, any that is so tempted, by Satans policie, refell this great comforter, by his owne argument? after this sort: I wil grant D. *Andreas* your question: suppose I haue bin baptized and adopted the sonne of God, yet seeing you teach, that the grace of God is not so sure, but that I may fall from the same, as indeede I feele that I haue grievously fallen, what do you now else but lift me vp with one hand to heauen, and with the other cast mee downe into hell? What meane you therefore to teach me those things which are so far from easing me, as that contrarily, they do more and more lay out vnto mee mine abominable and vngateful heart? See now what sure cōsolation, consciences grievously afflicted may reape by this doctrine of their cōforter D. *Andreas*.

Now if any be desirous to know, what spirituall comfort is most meete to bee ministrred vnto consciences so troubled, I wil shew them that which is grounded vpon a sure foundation, and which I my selfe haue often found to be true in mine own experience: the which also I purpose to handle more largely, for the benefit of the Christian reader. First therefore we teach, contrarily to that which D. *Andreas* doth most falsly obiect against vs, that the eternal decree, or, as *Paul* speaketh, the purpose of God, must not be sought in the bottomlesse counsell of God, but rather in the manifestation of it, namely, in his vocation, by the Word and Sacraments. This I speake of such as are of yeeres of discretion, as they must needs be, whom we seeke to comfort in this place.

Now because that externall vocation, is not proper only to the elect. Mat. 22. 14 (*for many are called, but few are chosen*) but such a vocation as is effectual, that is, whereby the vnderstanding is not onely enlightened with the saving knowledge of God, but in the will also there is created a true, though not a perfect hatred of sin, from whence ariseth an abhorring of sinne, and loue of that which is good, or rather a desire to will, and do that which is right. Therefore when we see one thus dangerously tempted, wee apply vnto his afflicted conscience, that true Nepenthes, and comfortable and restorative medicine, which is taken

from Gods effectuall vocation, as it were out of an Apothecaries boxe.

If therefore I haue to do with such an one, who either was neuer called by the preaching of the Gospel, or if he were called, yet seemeth both to himselfe and others, neuer to haue regarded him that called; and hence concludeth that hee is not in the number of them, whom God hath purposed to take pittie vpo: I forthwith tell him, that Satan plaicth the Sophister in teaching him thus to conclude: for this his reason is as vntrue, as if a man looking at midnight, and seeing that the Sun is not then risen, should therefore affirme, that it would neuer rise. And this is that which when I objected to D. *Andreas* p. 482. he very boldly corrupting my meaning, printed this as mine assertion, *Say vnto a man that is afflicted, the Sun is risen, although as yet it be not risen.* But I teach not lies, howsoever this deprauation of my words came from D. *Andreas* printers, or himselfe. And whereas D. *Andreas* excepted, that this consolation were to no purpose, because he that was afflicted might doubt whether this Sunne would euer rise or not: I answered to him, that which the printers haue quite left out, and which I will therefore now more fully repeat. I was wont therefore to tell the partie thus troubled, after hee had forsaken his false and diuellish position: that although an externall vocation were not of force enough to appease an afflicted conscience, yet it was of sufficient force and efficacy against the diuell. For I tell him that they which neuer had externall nor internall calling, they (if we regard an ordinary calling) must needs perish: but whosoever is once called, he hath set as it were his foot into the first entry into the kingdome of heauen: & vnlesse it be by his own default, hee shall come afterwards into the courts of God, and so by degrees into his maiesties palace. And for the confirmation of this, I vse diuerse waies. For why, say I, doubtst thou of his good wil towards thee, who in mercy hath sent me a minister to call thee vnto him? thou hast no cause, vnlesse thou alleadge the number of thy finnes. If this be all, why oppose the infinite greatnesse of Gods mercy against thy finnes, who hath sent me to bring thee vnto him. The Lord vouchsafeth to bring thee into the way of the elect, why art thou a stumbling block vnto thy self? & refuseth to follow him? if thou feelest not as yet inwardly thy selfe to be stirred forward, pray that thou maist know this for a most sure truth, that this desire in thee is a pledge of Gods fatherly good wil towards thee. He neither can, nor wil be waiting to this which he hath stirred vp in thee. After these exhortations, I shew him how some are called at the eleuenth houre, how the Gentiles after many 1000. yeres were called to be Gods people, how the thiefe was saued vpon the crosse: these & other remedies I vsed, whereof, I neuer remember, that it repented me.

But if I deale with such as haue before obeyed

the Lords calling, & either by reason of some grievous sinne, into which they haue fallen, or because they haue absented themselves from the Church of God, or in that they, refusing publicke and priuate admonitions, haue bene offensive to the Church, or, which in mine experience hath befallen many very good and godly persons, whilst they satisfied not themselves, they are so altogether busily conuerfant in reprehending and iudging themselves, that they for a while forget the mercy of God: with these, to omit such as for some naturall infirmities, are if they procure not speedy helpe of some expert Physitian, most dangerously tempted: with these, I say, I vse this order:

First, I desire that they intimate vnto me, that which especially grieueth them, & as I vnderstand both the thing, and measure thereof by them: I take especiall care of this, that they being already ouermuch cast downe, that I then, by the seuerer denunciation of the law, do not quite ouerturne them: yet so, as that I do not altogether withdraw them, either fro condemning their former sins, or the meditatio of Gods iudgement: And so, as much as I can, temper the words of consolatio, as that I nothing cloake Gods anger against them for their sins.

After I haue thus prepared them, I then demand, whether they haue bin euer in this case or no? nay (say they, for the most part) the time was, when in great ioy & peace of conscience, I seru'd the Lord, then was I an happy person, full of faith, full of hope: but now wretch that I am, haue lost my first loue, & there is nothing vexeth me more, then to remeber those times past. But say I, whether consideration is more grievous vnto thee, the apprehension of Gods iudgements, or the dislike of thy self that thou shouldst offend so gracious & louing a father? Both say they, but especially the latter. Therefore, say I, sin also displeaseth thee in that it is sin, namely, because it is enill, and God who is goodnes it selfe, is offended with it? It is euen as you told vs, say they, & I am now affamed that so vile and wicked a wretch as my selfe, should come before so gracious and mercifull a father. Then I tell them, that no man is offended, but rather is glad, when he can iniurie one whom he hateth: this they grant, & with all say, God forbid, that albeit the Lord hate me, I in like sort should hate him, vnto whom, if it were possible, I would bee reconciled againe. Then I adde this: Be of good comfort, my deare brother, you are in good case. For who can loue God, especially when hee is wounded by him? who can bewaile the losse of his friendship? who can desire to come againe into his fauour, but he, whom God still loueth, although for a time he be angry with him? except peraduenture you haue not learned thus much, that the knowledge of our saluation commeth not from flesh and blood, but from God himselfe, who first vouchsafed to instruct vs, and from Christ Iesus, manifesting the Father vnto vs: And that it is Gods

A blessing, that we doe loue God, who loued vs first, when wee were his enemies. You haue therefore, my good brother, iust cause, why you should be greatly displeased with many things past, but there is no cause why you should despair. Briefly, you haue inwardly, & as it were dwelling with you, euident testimonies of your future recociliation with God: especially if you cease not to pray vnto him earnestly, who hath laid the *foundatio of repentance in you, to wit, a dislike of sin, & a desire to be reconciled vnto him*. The sheepe which wandered out of the fold, ceased not to be a sheepe, albeit it went astray for a time: you now are that sheepe, to whom that faithfull Shepheard of all those

B sheepe, which the Father hath committed to him, leauing those ninety and nine, doth not so much by my ministerie, declare that he seeketh you, as hauing already fought you, though you not seeking him, hath indeed found you. *Mat. 7. 7. Knecke (saith he) and it shall be opened vnto you.* And haue you now forgotten those promises, which were so often made to them that repent? and also, which they had experience of, who in the sight of the world were in a desperate case? But I, saith he againe, feele no sense of faith, or hope: but I feele all the contrary. Nay, say I, you decieve your selfe, as I told you before. For it is the Coforter alone, which teacheth you to hate sinne, not so much for the punishment, as because it is euill and disliked God, albeit he sheweth not himselfe so fully at the first: because you had so many waies grievously offended him: as that he seemeth for a while quite to forsake you. And, that you haue not quite lost him, but that he is yet in some secret corner of your soule, from whence at your instant prayers he will shew himselfe vnto you, this wil plainly declare vnto you, which I now admonish you of the second time. But let vs grant as much as you can say: yet sure it is, that your faith was not dead, but only possessed with a spirituall lethargy. You liued in the wombe of your mother, and there were ignorant of your life. A drunken man, although he lose for a time the vse of reason, & also of his limmes, yet he neuer loseth reason it selfe. You would thinke that in winter the trees were dead, but they spring againe in the summer season. At night the Sunne setteth, but in the next morning it riseth againe. And how often see wee by experience, that hee which at one time tooke the foyle in a combat, at another did win the prize? And know this, that in a spirituall combat of the flesh with the spirit, the like we may see in many, partly by reason of the weaknes of our nature, partly through sloth to resist, and partly for default to beware. To these he replyeth (for such temptations are very hardly remoued) I would to God, saith he, I could perswade my selfe that these promises belonged to mee. For my present estate constraineth mee to doubt, whether I am the child of God, or not.

Laud Christo nescia finis.