

AN  
EXPOSITION  
OF THE SYMBOLE,  
OR CREED OF THE  
APOSTLES:

According to the tenour of the Scripture, and the  
*consent of Orthodoxe Fathers of the*

CHVRCH.

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*Reviewed and corrected by* WILLIAM PERKINS.

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Aug. Lib. Quæst. in Mat. cap. II.

*They are good Catholikes, which are of sound faith and good life.*

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# TO THE RIGHT HONOURABLE, EDWARD LORD RUSSELL, EARLE OF BEDFORD, GRACE, AND PEACE, &c.



**R**IGHT Honourable, excellent is the saying of Paul to Titus: To the pure all things are pure: but to the impure and vnbeleeuing is nothing pure, but euen their mindes and consciences are defiled. In which words he determines three questions. The first, whether things ordained & made by God, may become vncleane or not his answer is, that they may: and his meaning must be conceiued with a distinction. By nature things ordained of God are not vncleane: for Moses in Genesis saith, that God saw all things which he had made, and they were very good: yet they may become vncleane either by law, or by the fault of men. By law, as when God forbids vs the things which in themselves are good: without whose commandment, they are as pure things not forbidden. Thus, for the time of the old Testament, God forbid the Iewes the vse of certaine creatures; not because they were indeede worse then the rest, but because it was his pleasure upon speciall cause to restraine them; that he might put a difference betwene his owne people, and the rest of the world: that he might exercise their obedience, and aduertise them of the inward impurity of mind. Now this legall impurity was abolished at the ascension of Christ. By the fault of men things are vncleane when they are abused, and not applied to the ends for which they were ordained. The second question is, to whom things ordained of God are pure? He answers, to the pure: that is, to them whose persons stand iustified and sanctified before God in Christ in whom they beleue, who also doe vse Gods blessings in holy manner to his glory and the good of men. The third question is, who they are to whom all things are vncleane? His answer is, to the vncleane: by whom he vnderstands all such: I. whose persons displease God, because they do not indeed beleue in Christ. II. Who vse not the gifts of God in holy manner, sanctifying them by the word and prayer. III. Who abuse them to bad ends, as to riot, pride, and oppression of men &c. Now that to such, the vse of all the creatures of God is vncleane, it is manifest: because all their actions are sinnes, in that they are not done of faith: and a mans person must first please God in Christ, before his action or worke done can please him. Again, they vse the blessings and creatures of God with euill conscience, because so long as they are forib of Christ, they are but vsurpers thereof before God. For in the fall of the first Adam, we lost the title and interest to all good things: and though God permit the vse of many of them to wicked men; yet is not the former title recovered but in Christ the second Adam, in whom we are aduanced to a better state, then we had by creation.

Hence it follows necessarily, that (to omit all other things) Nobility, though it be a blessing and ordinance of God in it selfe, is but an vncleane thing, if the enioyers thereof be not truly engrafted into Christ, and made bone of his bone, and flesh of his flesh. The blood unstained before men, is stained blood before God by the fall of Adam, if it be not restored by the blood of Christ the Lambe of God. And hence it follows againe, that Nobilitie must not dwell solitarie, but combine her selfe in perpetuall fellowship with bearty lone and sincere obedience of pure and sound religion: without the which all pleasant pastimes, all sumptuousnesse of building, all brauery in apparrell, all glistering gold, all delicate fare, all delightfull musicke, all reuerence done with cap and knee, all earthly pleasures and delights that heart can wish, are but as a vanishing shadow, or like the mirth, that begins with laughing, and ends with woe. A happy thing were it, if this consideration might take place in the hearts of all Noble men: it would make them honour God, that they might be honoured of God with everlasting honour: and it would make them kisse the Sonne lest he be angry, and they perish in the way.

I speake not this as though I doubted of your Lordships care in this very point: but my onely meaning is, to put you in minde, that as you haue begun to cleane vnto Christ with full purpose of heart, so you would continue to doe it still, and doe it more: and will haue to manifest the same vnto the whole world, by honouring Christ with your owne honour, and by resembling him especially in one thing, in that as he grew in stature and yeares, he also grew in grace and fauour with God and men. And for this very cause (without any further consideration of earthly respects) I further present vnto you an Exposition of another part of the Catechisme, namely, the Symbole or Creede of the Apostles: which is indeed the very pith and substance of Christian religion, taught by the Apostles, embraced by the ancient Fathers, sealed by the blood of Martyrs, used by Theodosius the Emperour, as a meanes to end the controuersies of his time: and hereupon hath been called the rule of faith, the key of faith. And furthermore, I hope that your Lordship will accept the same in good part, the rather because you vouchsafed when you were in Cambridge, to be an heere thereof when it was taught and deliuered. Thus craving pardon for my boldnesse, I take my leave, commending your Lordship and yours to the protection of the Almighty. Anno 1595. Apr. 2.

Your Lorsh, to command,

WILLIAM PERKINS.

Tit. 1.15

Ag. 15.  
10.  
1. Tim. 4.  
3.

1. Sam. 2.  
12. 26.  
Psal. 12.

Pro. 3. 9  
Luk. 2. 15.

a Socrat.  
hist. Eccl.  
l. 5. ca. 15  
b Aug. de  
tempor.  
119.  
c Ambro  
ser. 33.

## *The Contents of the Booke.*

The Creede.

Faith.

God.

The three Persons.

The Father.

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Gods counsell.

The creation of Heauen.

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The title,  *Sonne*.

The title, *Lord*.

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Christs buriall.

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Christs resurrection.

Christs ascension.

Christs sitting at, &c.

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Christs kingdome.

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Of the holy Ghost.

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Predetermination.

The mysticall vniõ.

The communion of Saints.

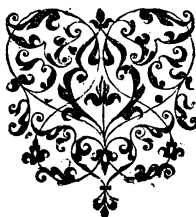
The forgiveness of sinnes.

The resurrection of the body.

Life euertlasting.

In handling of the fore-said points, for orders  
fake, is considered,

1. The *meaning*, or such *points of doctrine* as are necessary to be knowne thereof.
2. The *Duties* to be learned thereby.
3. The *comforts* that Gods people may gather thence.



# The Resolution of the Creede.

The Creede hath two parts.

The second the Object, which is

One, of the Actions of faith, which are

God distinguished in three persons.

To beleue in a thing, as in God: and it hath three parts:

- I. To beleue God as he hath reuealed himselfe in his word.
- I I. To acknowledge him in particular to be my God.
- I I I. To put my confidence in him.

To beleue a thing, and this action hath two parts.

- I. To acknowledge the thing.
- I I. To apply the thing to my selfe; as to beleue the Church, is, to acknowledge the Church; and that I am a member of it.

I. The first is described by

- I. Name, *Father.*
- I I. Attribute, *Almightie.*
- I I I. Worke, *Creator of heauen and earth.*
- I. *Iesus.*
- I I. *Christ.*
- I I I. *His Sonne.*
- I V. *Our Lord.*

I. Titles, which are foure.

The personall vnion.

The sanctification of that masse or lump whereof the body of Christ was framed.

I I. The second is described by his

I I. Incarnation, and it hath two parts.

- The conception, where consider the parts
- The birth, where is mentioned the mother of Christ, described by her
- the cause efficient, *the holy Ghost.*
- Name, *Marie.*
- qualitie, *a virgin.*
- Generally in these words, *Suffered under, &c.* where is noted the time of his suffering, when *P. Pilate* was president of Iurie.

Humiliation set downe

- By parts, which are foure.
- I. *His crucifying.*
- I I. *His death.*
- I I I. *His buriall.*
- I V. *His descending into hell.*

I I I. Estate afterward of

Exaltation hauing 3. parts.

- I. *His resurrection.*
- I I. *His ascension.*
- I I I. *His sitting at his fathers right, &c.* and it is set forth by the
- Place, *Heauen.*
- Effect, *his coming to iudgment.*

I I I. The third person described by his name, *holy Ghost*, infolding his office.

Qualities, *Holy.*  
*Catholike.*

The Church, described by her

- Prerogatiues which are foure:
- I. *Communion of Saints.*
- I I. *Forgiuenesse of finnes.*
- I I I. *Resurrection of the body.*
- I V. *Life euerslasting.*

# AN EXPOSITION OF THE CREEDE.

*I beleene in God, &c.*



**N**oman iustly can bee offended at this, that I beginne to treat of the Doctrine of faith without a Text, though some be of minde, that in Catechizing the Minister is to proceede as in the ordinarie course of Preaching, onely by handling a set portion of Scripture: and therefore that the handling of the Creede being no scripture, is not conuenient. Indeed I graunt, that other course to bee commendable: yet I doubt not, but in Catechizing the Minister hath his libertie to follow, or not to follow a certaine text of Scripture, as we do in the vsuall course of preaching. My reason is taken from the practise of the primitive Church; whose Catechisme (as the author of the epistle to the Hebrews sheweth) was contained in fixe principles or grounds of religion, which were not taken out of any set text in the old Testament: but rather was a forme of teaching gathered out of the most cleare places thereof. Hence I reason thus; That which in this point was the vse and manner of the primitive Church, is lawfull to be vsed of vs now: but in the primitive Church it was the maner to catechize without handling any set text of scripture: and therefore the Ministers of the Gospel at this time may with like libertie do the same: so be it they doe confirme the doctrine which they teach with places of scripture afterward.

Now to come to the Creede, let vs beginne with the name or title thereof. That which in English wee call the Apostles Creed, in other tongues is called *Symbolum*, that is, a *shot* or a *badge*. It is called a *shot*, because as in a feast or banquet every man payeth his part; which being all gathered, the whole (which is called the *shot*) amounteth: and so out of the severall writings of the Apostles, ariseth this Creede or brife confession of faith. It is a *badge*, because as a souldier in the field by his badge and livery is knowne of what band hee is, and to what Capitaine he doth belong: even so by this beleefe a Christian man may be distinguished & knowne from all Iewes, Turkes, Atheists, and all false professors: and for this cause it is called a *badge*.

Again, it is called the Creede of the Apo-

**A**stles, not because they were the penners of it, conferring to it besides the matter (a) the very style and frame of words, as we haue them now set downe. Reasons. I. There are in this Creed certaine words and phrases, which are not to be found in the writings of the Apostles; and namely these; *He descended into hell*: the *Catholike Church*. The latter whereof, no doubt, (b) first began to be in vse, when after the Apostles dayes the Church was dispersed into all quarters of the earth. II. If both matter and words had bene from the Apostles, why is not the Creede Canonical scripture, as well as any other writings? III. The Apostles had a summary collection of the points of Christian Religion which they taught, and also deliuered to others to teach by; consisting of two heads, *faith* and *love*: as may appear by *Pauls* exhortation to *Timothy*, wishing him to keepe the patterne of wholesome words: which he had heard of him, in *faith* and *love*, which is in *Christ Iesus*. Now the Creede consists not of two heads, but of one, namely of faith onely, and not of love also. Wherefore I rather think, that it is called the Apostles Creede, because it doth summarily containe the chiefe and principall points of religion, handled and propounded in the doctrine of the Apostles: and because the points of the Creede are conformable and agreeable to their doctrine and writings.

**C**And thus much of the title. Now let vs heare what the Creede is. It is a summe of things to bee beleued concerning GOD and concerning the Church, gathered forth of the Scriptures. For the opening of this description: first I say, it is a sum of things to be beleued, or an abridgement. It hath bin the practise of teachers both in the new and old testament, to abridge and contract summarily the religion of their time. This the Prophets vsed. For when they had made their sermons to the people, they did abridge them and penned them briefly: setting them in some open places, that all the people might read the same. So the Lord bad *Habakuk* to write the vision which he saw, & to make it plaine upon tables, that he may rurne that readeth it. And in the new Testament, the Apostles did abridge those doctrines, which otherwise they did handle at large, as may appear in the place of *Timothy*.

\* Russia in expof. Syn.b. & Hieron ad Pam.

b Pacianus epist 1. ad Symp.

z Tim. 1. 13.

Hab. 3. 2.

z Tim. 1. 13.

aforenamed. Now the reason why both in the old and new testament the doctrine of religion was abridged, is that the vnderstanding of the simple, as also their memories might bee hereby helped, & they better inabled to iudge of the truth, and to discerne the same from falshood. And for this end the Apostles Creed being a summarie collection of things to bee beleueed, was gathered briefly out of the word of GOD (d) for helping of the memory and vnderstanding of men. I adde that this Creede is concerning God and the Church. For in these two poynts consisteth the whole summe thereof. Lastly, I say, that it is gathered forth of the Scripture, to make a difference betweene it and other writings, & to shew the authoritie of it; which I will further declare on this manner.

There be two kindes of writings in which the doctrine of the Church is handled, and they are either *Diuine* or *Ecclesiasticall*. Diuine, are the bookes of the old and new Testament, penned either by Prophets or Apostles. And these are not onely the pure word of God, but also the *scripture of God*: because not onely the matter of them; but the whole disposition thereof, with the style and the phrase was set downe by the immediate inspiration of the holy Ghost. And the authoritie of these bookes is *diuine*, that is, absolute and soueraigne: and they are of sufficient credit in and by themselves, needing not the testimony of any creature; not subiect to the censure either of men or Angels; binding the consciences of all men at all times, and being the onely foundation of our faith, and the rule and canon of all truth.

*Ecclesiasticall* writings are all other ordinarie writings of the Church consenting with Scriptures. These may bee called the *word or truth of God*, so farre forth as their matter or substance is consenting with the written word of God: but they cannot be called the Scripture of God, because the style and phrase of them was set downe according to the pleasure of man, and therefore they are in such sort the word of God, as that also they are the word of men. And their authoritie in defining of truth and falshood in matters of religion is, not soueraigne, but subordinate to the former: and it doth not stand in the authoritie and pleasure of men and Councils, but in the consent which they haue with the Scriptures.

*Ecclesiasticall* writings are either generall, particular, or proper. *Generall*, are the Creedes and confessions of the Church dispersed ouer the whole world, and among the rest the *Creede of the Apostles*, made either by the Apostles themselves, or by their hearers and disciples, Apostolicall men, deliuered to the Church, and conueied from hand to hand to our times. *Particular* writings, are the confessions of *particular* Churches: *proper* writings, are the bookes and confessions of priuate men. Now between these we must make difference.

A For the generall Creede of the Apostles, (other vniuersall Creedes in this case not excepted) though it bee of lesse authoritie then Scripture; yet hath it more authoritie then the particular and priuate writings of Churches and men. For it hath bene receiued and approued by vniuersall consent of the Catholike Church in all ages, & so were neuer these: in it the meaning and doctrine cannot bee changed by the authoritie of the whole Catholike Church: and if either the order of the doctrine, or the words wherby it is expressed, should vpon some occasion be changed, a particular Church of any countrey can not doe it, without Catholike consent of the whole Church: yet particular writings and confessions made by some speciall Churches, may be altered in the words, and in the points of doctrine by the same Churches, without offence to the Catholike Church. Lastly, it is receiued as a rule of faith among all Churches, to trie doctrines and interpretations of Scriptures by, not because it is a rule of it self, for that the Scripture is alone; but because it borroweth his authoritie from Scripture with which it agreeth. And this honour no other writings of men can haue.

Here some may demand the number of Creedes. *Ans.* I say but one creede, as there is but one faith: and if it be alleadged, that we haue many Creedes, as besides this of the Apostles, the Nicene Creede, and *Arimasius* creede, &c. I answer, the seuerall Creeds and confessions of Churches, containe not seuerall faith and religions, but one and the same: and this called the Apostles Creede, is most ancient, and principall: all the rest are no new Creeds in substance, but in some points penned more largely for the exposition of it, that men might better auoid the heresies of their times.

Further, it may bee demanded, in what forme this Creede was penned? *Ans.* In the forme of an answer to a question. The reason is this. In the Primitiue Church, when any mā was turned from Gentilisme to the faith of Christ, and was to be baptized, this (a) question was asked him. What beleuest thou? then he answered according to the forme of the Creede, *I beleue in God, &c.* And this manner of questioning was vsed euen from the time of the Apostles. When the Eunuch was conuerted by Philip, he said, What doth let me to be baptized? Philip said, *If thou dost beleue with all thine heart, thou maiest.* Then he answered, *I beleue that Iesus Christ is the Son of God.* By this it appeares, that although all men, for the most part amongst vs can say this Creed, yet not one of a thousand can tell the ancient and first vse of it: for commonly at this day of the simpler sort it is said for a prayer, being indeede no prayer: and when it is vsed so, men make it no better then a charme.

Before wee come to handle the particular points of the creed, it is very requisite that we

should

d Aug.  
serm. 119  
de temp.  
Cassian.  
l. 6. de in.  
car. dom.

a Cyrill.  
Catec.  
1 My-  
tag. Tert  
de resur-  
rect. Ori-  
gen. hom  
s. in  
Num.  
Act. 8. 37



Faith described generally.

Heb. 11. 1.

should make an entrance thereto by describing the nature, properties, and kinds of faith, the confession and ground whereof is set forth in the Creede. *Faith therefore is a gift of God, whereby we give assent or credence to Gods word.* For there is necessary relation betwene faith and Gods word. The common property of faith, is noted by the author of the Hebrewes, when he saith, *Faith is the ground of things hoped for* : and, *the demonstration of things that are not seene*. For all this may be vnderstood, not onely of iustifying faith, but also of temporary faith, and the faith of miracles. Where faith is said to be a *ground*, the meaning is, that though there are many things promised by God, which men doe not presently enjoy, but onely hope for : because as yet they are not yet faith doth after a sort giue subsisting or being vnto them. Secondly, it is an *evidence or demonstration*, &c. that is, by beleeuing a man doth make a thing as it were visible, being otherwise invisible and absent.

Tit. 1. 1.  
1. Tim. 1. 5.

Faith is of two sorts: either common faith, or the faith of the elect : as *Paul* saith, hee is an Apostle according to *the faith of Gods elect* : which is also called *faith without hypocrisie*. The common faith is that which both the Elect, and reprobate haue, and it is three-folde. The first is *historicall faith*, which is, when a man doth beleue the outward letter and history of the word. It hath two parts; knowledge of Gods word, and assent vnto the same knowledge : and it is to be found in the diuell and his angels. So *Saint Iames* saith, *the diuels beleue, and tremble*. Some will say, what a faith haue they ? *Ans.* Such as thereby they vnderstand both the Law and the Gospell ; besides, they giue assent to it to be true : & they doe more yet, in that they tremble and feare. And many a man hath not so much. For amongst vs, there is many a one which hath no knowledge of God at all, more then hee hath learned by the common talke of the world : as namely, that there is a God, and that he is mercifull, &c. and yet this man will say, that he beleueth with all his heart : but without knowledge it cannot be that any should truly beleue, and therefore hee deceiveth himselfe. *Quest.* But whence haue the diuels historicall faith ? were they illuminated by the light of the spirit ? *Ans.* No : but when the Gospell was preached, they did acknowledge it, & beleued it to be true, and that by the vertue of the reliques of Gods image, which remained in them since their fall. And therefore this their faith doth not arise from any speciall illumination by his spirit, but they attaine to it euen by the very light of nature, which was left in them from the beginning.

The second kind of faith, is *Temporary faith*, so called, because it lasteth but for a time and season, and commonly not to the end of a mans life. This kinde of faith is noted vnto vs in the parable of the seede, that fell in the stonie ground. And there be two differences or

kinds of this faith. The first kinde of temporary faith, hath in it three degrees. The first, is to know the word of God, and particularly the Gospell. The second, to giue an assent vnto it. The third, to professe it, but to go no further : and all this may be done without any loue to the word. This faith hath one degree more then historicall faith. Examples of it we haue in *Simon Magus*, *Act. 8. 13.* who is said to beleeue, because hee held the doctrine of the Apostle to be true ; and withall professed the same : and in the diuels also, who in some sort confessed, that *Christ* was the Sonne of the most highest, and yet looked for no saluation by him. *Mark. 3. 7. Act. 19. 15.* And this is the common faith that abounds in this land. Men say they beleue as the Prince beleueth, and if religion change, they will change. For by reason of the authority of Princes lawes, they are made to learne some little knowledge of the word : they beleuee it to be good, and they professe it : and thus for the space of thirty or forty yeares men heare the word preached, and receiue the Sacraments, being for all this as voide of grace as euer they were at the first day : and the reason is, because they doe barely professe it, without either liking or loue of the sawe. The second kinde of temporary faith, hath in it fise degrees. For by it, first a man knowes the word. Secondly, hee assenteth vnto it. Thirdly, hee professeth it. Fourthly, hee reioyceth inwardly in it. Fifthly, hee bringeth forth some kinde of fruit : and yet for all this hath no more in him but a faith that will faile in the end : because hee wanteth the effectual application of the promise of the Gospell, and is without all maner of found conversation. This faith is like Corne in the house top, which groweth for a while, but when heat of Summer cometh, it withereth. And this is also set forth vnto vs in the Parable of the Seede, which fell in stony ground, which is hasty in springing vp : but because of the stones, which will not suffer it to take deepe roote, it withereth. And this is a very common faith in the Church of God : by which, many reioyce in the preaching of the Word, and for a time bring forth some fruits accordingly, with shew of great forwardnes ; yet afterward shake off Religion & all. But (some will say) how can this be a temporary faith, seeing it hath such fruites ? *Ans.* Such a kinde of faith is temporary, because it is grounded on temporarie causes, which are three. I. A desire to get knowledge of some strange points of religion. For many a man doth labour for the fise former degrees of temporary faith, onely because hee desires to get more knowledge in Scripture then other men haue. The second cause, is a desire of praise among men, which is of that force, that it will make a man put on a shew of all the graces which God beltoweth vpon his owne children, though otherwise he want them : and to goe very farr in religion ; which appeareth thus. Some there are which

Luke 8. 13.

seeme

seeme very bitterly to weepe for the finnes of other men, and yet haue neither sorrow nor touch of conscience for their owne : and the cause hereof is nothing else but pride. For he that sheddeth teares for another mans finnes, should much more weepe for his owne, if hee had grace. Againe, a man for his owne finnes will pray very slackly and dully, when hee prayeth priuately : and yet when hee is in the company of others, he prayes very feruently and earnestly. From whence is this difference ? surely often it springeth from the pride of heart; and from a desire of praise among men. The third cause of temporary faith, is profit, commodity, the getting of wealth and riches: which are common occasions to moue to choose or refuse religion, as the time serueth: but such a kinde of beleeuers embrace not the Gospell because it is the Gospell, that is, the glad tidings of saluation; but because it brings wealth, peace, and libertie with it. And these are the three causes of temporary faith.

The third kinde of faith, is the faith of Miracles : when a man grounding himselfe on some special promise or reuelation from God, doth beleue, that some strange and extraordinary thing, which he hath desired or foretold, shall come to passe by the worke of God. This must be distinguished from historicall and temporary faith. For *Simon Magus* hauing both these kinds of faith, wanted this faith of miracles, and therefore would haue bought the same of the Apostles for money. Yet we must know, that this faith of miracles may be in hypocrites, as it was in *Indas*, and at the last iudgement it shall be found to haue bene in the wicked and reprobate ; which shall say to Christ, *Lord in thy name wee haue prophesied ; and cast out diuels, and done many great miracles.*

And thus much for the three sorts of common faith : Now wee come to true faith, which is called the faith of the Elect. It is thus defined : Faith is a supernaturall gift of God in the minde, apprehending the sauing promise with all the promises that depend on it. First, I say, it is a gift of God, *Phil. 1.29.* to confute the blinde opinion of our people, that thinke that the faith whereby they are to be saued, is bredde and borne with them. I adde that this is a gift supernaturall, not onely because it is about that corrupt nature in which we are borne, but also because it is about that pure nature, in which our first parents were created ; for in the state of innocency they wanted this faith, neither had they then any neede of faith in the Sonne of GOD as he is *Messias* : but this faith is a new grace of God added to regeneration after the fall, and first prescribed and taught in the covenant of grace. And by this one thing, faith differeth from the rest of the gifts of GOD, as the feare of GOD, the loue of GOD, the loue of our brethren, &c. for these were in mans nature before the fall; and after it, when it plea-

seth God to call vs, they are but renewed ; but iustifying faith admits no renewing. For the first ingrafting of it into the heart, is in the conuersion of a sinner after his fall.

The place and seat of faith (as I thinke) is the minde of man, not the will: for it stands in a kind of particular knowledge or perswasion, and there is no perswasion but in the minde. *Paul* faith indeede, that wee beleue with the heart, *Rom. 10.9.* But by the heart he vnderstands the soule, without limitation to any part. Some do place faith partly in the minde, & partly in the will, because it hath two parts ; knowledge, and affiance : but it seemes not greatly to stand with reason, that one particular and single grace should be seated in diuers parts or faculties of the soule.

The forme of faith, is to apprehend the promise, *Gal. 3.14.* *That wee might receiue the promise of the Spirit through faith :* and *Ioh. 1.12.* *to receiue Christ,* and to beleue, are put one for another ; and to beleue, is to eate and drinke the body and blood of Christ ; to apprehend properly, is an action of the hand of man, which layes hold of a thing, and pulls to himselfe ; and by resemblance it agrees to faith, which is the hand of the soule, receiuing and applying the sauing promise.

The apprehension of faith, is not performed by any affection of the will, but by a certaine and particular perswasion, whereby a man is resolu'd, that the promise of saluation belongs vnto him; which perswasion is wrought in the minde by the holy Ghost, *1. Cor. 2.12.* And by this, the promise which is generall, is applied particularly to one subiect.

By this one action, sauing faith differeth from all other kinds of faith. From historicall ; for it wanteth all apprehension, and standeth onely in a generall assent. From temporarie faith, which though it make a man to professe the Gospel, & to reioyce in the same, yet doth it not thoroughly apply Christ with his benefites. For it neuer brings with it any through touch of Conscience, or liuely sence of Gods grace in the heart. And the same may be said of the rest.

The principal and maine object of this faith, is the sauing promise : *God so loued the World, that hee gaue his onely begotten Sonne, that whosoener beleue in him, shall not perish, but haue euertlasting life.* But some will say, Christ is commonly said to bee the object of faith. *Ans.* In effect it is all one to say, the sauing promise, and Christ promised, who is the substance of the Covenent. Christ then, as hee is set forth vnto vs in the Word & Sacraments, is the object of faith. And here certaine questions offer themselves to be skanned.

The first : What is that particular thing, which faith apprehendeth ? *Ans.* Faith apprehendeth whole Christ, God and man. For his Godhead without his manhood, and his manhood without his Godhead, doth not reconcile vs to God. Yet this which I say, must be

Act 3.19.

Math. 7.22  
1. Cor. 13.2

Ioh. 3.16.

conceived with some distinction according to the difference of his two natures. His God-head is apprehended, not in respect of his efficacy or nature, but in respect of his efficacy manifested in the manhood; whereby the obedience thereof is made meritorious before God: as for his manhood, it is apprehended both in respect of the substance or thing it selfe, and also in respect of the efficacy and benefits thereof.

The second, in what order faith apprehends Christ? *Ans.* First of all it apprehends the very bodie and blood of Christ: and then in the second place the vertue and benefits of his bodie and blood: as a man that would feele in his bodie the vertue of meate and drinke, must first of all receiue the substance thereof.

To goe forward. Besides this maine promise, which concernes righteousness and life euerlasting in Christ, there be other particular promises touching strength in temptations, comfort in afflictions, and such like, which depend on the former: and they also are the object of iustifying faith: and with the very same faith wee beleue them, wherewith wee beleue our saluation. Thus *Abraham* by the same faith wherewith hee was iustified, beleued that he should haue a sonne in his old age, *Rom. 4.9.22.* And *Nor* by that faith whereby he was made heire of righteousness, beleued that hee and his family should be preserved in the flood: this conclusion being alwaies laid downe, that to whom *G O D* giues Christ, to them also he giues all things needfull for this life, or the life to come, in and by Christ. And hereupon it comes to passe, that in our prayers, besides the desire of things promised, wee must bring faith, whereby wee must be certainly perswaded, that God will graunt vs such things as hee hath promised: & this faith is not a new kind or distinct faith from iustifying faith. Thus wee see plainly what saving faith is.

Whereas some are of opinion, that faith is an affiance or confidence, that seemes to be otherwise, for it is a fruit of faith: and indeede no man can put any confidence in God, til he be first of all perswaded of Gods mercie in Christ towards him.

Some againe are of minde, that *loue* is the very nature and forme of faith: but it is otherwise. For as confidence in God, so also loue is an effect which proceedeth from faith. *1. Tim. 1.5.* *The end of the law is loue from a pure heart, and good conscience, and faith vnfeined.* And in nature they differ greatly. Christ is the fountaine of the water of life. Faith in the heart is as the pipes and leads that receiue in, and hold the water: and Loue in some part is as the cocke of the conduit, that lets out the water to euery commer. The proprietie of the hand is to hold, and of it selfe it cannot cut: yet by a knife or other instrument put into the hand, it cuts: the hand of the soule is faith, and his proprietie is to apprehend Christ with all his be-

**A** nefits: and by it selfe can doe nothing else: yet ioyne loue vnto it, and by loue it will bee effectuall in all good duties.

Now to proceede further: first, we are to consider, how faith is wrought: secondly, what be the differences of it. For the first, faith is wrought in and by the outward ministry of the Gospel, accompanied by the inward operation of the Spirit; and that not suddenly, but by certaine steps and degrees: as nature frameth the bodie of the infant in the mothers wombe, 1. by making the braine and heart: 2. by making veines, sinewes, arteries, bones: 3. by adding flesh to them all. And the whole operation of the spirit stands in two principall actions. First, the enlightning of the mind: the second, the mouing of the will. For the first, the holy Ghost enlightens mens minds with a further knowledge of the law, then nature can afford; and thereby makes them to see the finnes of their hearts and liues with the vgliness thereof; & withall to tremble at the curse of the law. Afterward the same spirit opens the eye to vnderstand and consider seriously of righteousness and life eternall promised in Christ. This done, then comes the second worke of the holy Ghost, which is the inflaming of the will, that a man hauing considered his fearefull estate by reason of sinne, and the benefit of Christs death, might hunger after Christ; and haue desire not so much to haue the punishments of sinne taken away, as Gods displeasure; and also might enioy the benefits of Christ. And when he hath stirred vp a man to desire reconciliation with God in Christ, then withall hee giues him Grace to pray not onely for life eternall, but especially for the free remission and pardon of all his finnes: and then the Lords promise is, *Knocke and it shall be opened, seeke and ye shall find.* After which he further sends his spirit into the same heart, that desireth reconciliation with God, and remission of finnes in Christ; and doth seale vp the same in the heart by a liuely and plentiful assurance thereof.

The differences & degrees of faith are two: 1. a weake faith: 2. a strong faith. Concerning the first, this weake faith shews it selfe by this grace of God, namely, an vnfeined desire, not onely of saluation, (for that the wicked and gracelesse man may haue) but of reconciliation with God in Christ. This is a sure signe of faith in euery touched and humbled heart, and it is peculiar to the elect: and they which haue this, haue in them also the ground and substance of true saving faith: which afterwards in time wil grow vp to great strength. *Reason.* 1. Promise of life euerlasting, is made to the desire of reconciliation, *Psal. 10. 17.* *Lord thou hast heard the desire of the poore.* *Psal. 14. 36.* *My soule desireth after thee, as the thirstie land.* *Psal. 145. 19.* *He will fulfill the desire of them that feare him.* *Math. 5. 6.* *Blessed are they that hunger and thirst after righteousness: for they shall be satisfied.* *Reu. 21. 6.* *I will giue vnto him which*

Gal. 5. 6.

Matth. 7. 7.

is a thirst, of the well of the water of life freely. II. The hungry desire after grace is a sanctified affection: where one affection is sanctified; all are sanctified: where all are sanctified, the whole man is sanctified: and he that is sanctified, is iustified and beleuees. III. God accepts the wil and desire to repent and beleue, for repenting and beleueing indeed: wherefore this desire of reconciliation (if it bee soundly wrought in the heart) is in acceptance with God as true faith indeed. But carnal men will say, If faith, yea true faith shew it selfe by a desire of reconciliation with God in Christ for all our sins, then we are well enough, though wee live in our sinnes: for we haue very good desires. I answer, that there bee many sundrie fleeting motiōs & desires to do good things, which grow to no issue or head, but in time vanish as they come. Now such passions haue no soundnesse in them, and must be distinguished from the desire of reconciliation with God, that comes from a bruised heart, and brings alwaies with it reformation of life: therefore such, whatsoeuer they are that live after the course of this world, and thinke notwithstanding that they haue desires that are good, deceiue themselves.

Now faith is said to be weake, when a man either failes in the knowledge of the Gospel; or els hauing knowledge, is weake in grace to apply vnto himselfe the sweete promises thereof. As for example, wee know that the Apostles had all true fauing faith (except Iudas) and when our Sauour Christ asked them, whom they thought he was; Peter in the person of the rest, answered for them all, and said: *Thou art Christ the Sonne of the liuing God*: for which our Sauour commended him, and in him, them all, saying: *Thou art Peter, and vpon this rocke*, (that is, vpon Christ, which Peter confessed in the name of them all) *will I build my Church*. And yet about that time we shall finde in the Gospel, that they are called men, of *little faith*. Now they failed in knowledge of the death of Christ, and of his passion, and resurrection; and were carried away with a vaine hope of an earthly kingdom. And therefore when our Sauour shewed them of his going downe to Hierusalem, and of his sufferings there, Peter a little after his notable confession beganne to rebuke Christ and said, *Master haue pittie on thy selfe, this shall not be vnto thee*. And vntill hee had appeared vnto them after his death, they did not distinctly beleue his resurrection.

Againe, weake faith, though it be ioyned with knowledge, yet it may faile in the applying or in the apprehension and appropriating of Christs benefits to a mans owne selfe. This is to be seene in ordinarie experience. For many a man there is of humble and contrite heart, that serueth God in spirit and truth; yet is not able to fay without great doubtings & wauerings; I know and am fully assured that my sinnes are pardoned. Now shall wee fay,

that all such are without faith? God forbid. Nay, we may resolue our selues, that the true childe of God, may haue an hungry desire in his heart after reconciliation with God in Christ for all his sinnes, with care to keepe a good conscience, and yet be weake sometime in the apprehension of Gods mercie, and the assurance of the remission of his owne sinnes.

But if faith faile either in the true knowledge, or in the apprehension of Gods mercies, how can a man be saued by it? *Ans.* We must know, that this weake faith will as truly apprehend Gods mercifull promises for the pardon of sinne, as strong faith, though not so soundly. Euen as a man with a palsie hand can stretch it out as well to receiue a gift at the hand of a king, as hee that is more sound, though it be not so firmly and stedfastly. And Christ saith, that he will not breake the bruised reede, nor quench the smoaking flaxe.

The Church of Rome beares men in hand, that they are good Catholikes, if they beleue as the Church beleuees; though in the meane season they cannot tell what the Church beleuees. And some papists commend this faith, by the example of an old deuout father, who being tempted of the diuell, and asked how he beleued; answered, that he beleued as the Church beleued; being againe asked how the Church beleued, he answered, as I beleue: whereupon the diuel (as they say) was faine to depart. Well, this fond and ridiculous kind of faith we renounce, as being a meanes to nuzzle men in blindness, superstition, and perpetual ignorance; yet withall we do not denie but there is an implicite or infolded faith; which is, when a man as yet hauing but some little portion of knowledge in the doctrine of the Gospel, doth truly performe obedience according to the measure thereof; and withall hath care to get more knowledge, and shewes good affection to all good meanes whereby it may bee increased. In this respect a certaine ruler, who by a miracle wrought vpon his child, was moued to acknowledge Christ for the Messias, and further to submit himselfe to his doctrine, is commended for a beleuer: and so are in like case the Samaritans.

And thus much of weake faith: which must bee vnderstood to be in a man, not all the daies of his life, but while hee is a young babe in Christ. For as it is in the state of the bodie, first we are babes and grow to greater strength as we grow in yeares; so it is with a christian man. First he is a babe in Christ, hauing weake faith, but after growes from grace to grace, till he come to haue a strong faith: example whereof wee haue in Abraham, who was strong and perfect both in knowledge & apprehension. This *strong faith*, is when a man is indued with the knowledge of the Gospel, and grace to apprehend and apply the righteousness of Christ vnto himselfe for the remission of his owne sinnes: so as he can fay distinctly of himselfe and truly, that he is fully

resolued

Math. 16.  
16.

vers. 18.

Mat. 8.  
26.  
and 16, 8.

Mat. 16.  
21.

Ioh. 4. 11  
and, 44

reſolved in his owne conſcience, that he is reconciled vnto God in Chriſt for all his finnes, and accepted in him to life euerlaſting. This degree of faith is proper to him that begins to bee a tall man, and of ripe yeares in Chriſt. And it comes not at the firſt calling of a man vnto grace: and if any ſhall thinke that hee can haue it at the firſt, he deceiueh himſelfe: for as it is in nature, firſt we are babes, and then as we increaſe in yeares, ſo we grow in ſtrength: ſo it is in the life of a Chriſtian: firſt, ordinarily, he hath a weak faith, & after growes from grace to grace, till he come to ſtronger faith: and at the laſt he be able to ſay, he is fully aſſured in his heart and conſcience of the pardon of his finnes, and of reconciliation to God in Chriſt. And this aſſurance ariſeth from many experiences of Gods fauour and loue in the courſe of his life by manifold preſeruations and other bleſſings, which being deeply and ducly conſidered, bring a man to be fully perſwaded that God is his God, and God the Father his Father, and Ieſus Chriſt his redeemer, and the holy Ghoſt his ſanctifier.

Now howſoeuer this faith be ſtrong, yet is it alwaies imperfect, as alſo our knowledge is: and ſhall ſo long as wee liue in this world bee mingled with contrary vnbeleife and ſundry doubtings more or leſſe. A great part of men amongſt vs, blinded with groſſe ignorance, ſay they haue faith, and yet indeede haue not. For aſke them what faith they haue, they will anſwer, they beleuee that God is their Father, and the Sonne their redeemer, &c. aſke them how long they haue had this faith, they will anſwer, euer ſince they could remember: aſke them whether they euer doubt of Gods fauour? they will ſay, they would not once doubt for all the world. But the caſe of theſe men iſt to be pitied: for howſoeuer they may perſwade themſelues, yet true it is, that they haue no ſound faith at all, for euen ſtrong faith is aſſaulted with temptations and doubtings: and God will not haue men perfect in this life, that they may alwaies goe out of themſelues, and depend wholly on the merit of Chriſt.

And thus much of theſe two degrees of faith. Now in whomſoeuer it is, whether it be a weak faith, or a ſtrong, it bringeth forth ſome fruites, as a tree doth in the time of ſommer. And a ſpeciall fruit of faith, is the confeſſion of faith: *I beleene in God, &c.* ſo Paul ſaith, *With the heart a man beleueth vnto righteouſneſſe: and with the mouth man confeſſeth to ſaluation.* Confeſſion of faith, is when a man in ſpeech and outward profeſſion doth make maniſeſt his faith for theſe two cauſes: I. That with his mouth outwardly he may gloriſie God, and doe him ſeruiſe both in body and ſoule. II. That by the confeſſion of his faith, he may ſeuer himſelfe from all falſe Chriſtians, from Atheiſts, hypocrites, and all falſe ſeducers whatſoeuer. And as this is the duty of a Chriſtian man, to make profeſſion of his faith: ſo heere in this Creede of the Apoſtles, we haue the right order and forme of

A making confeſſion ſet downe, as we ſhall ſee in handling the parts thereof.

The Creede therefore ſets downe two things concerning faith, namely, the action of faith, and his obiect, which alſo are the parts of the Creede. The Action, in theſe words, *I beleene*: the obiect in all the words following, *in God the Father Almighty, maker, &c.* And firſt let vs begin with the action.

*I beleene in God*] We are taught to ſay, *I beleene*, not *we beleene*, for two cauſes: Firſt, becauſe (as we touched before) in the Primitive Church this Creede was made to be an anſwer to a demand or queſtion, which was demanded of euery particular man that was baptiſed: for they aſked him thus: What doeſt thou beleene? then he answered, *I beleene in God the Father, &c.* And thus did euery one of yeares make profeſſion of his faith, and it is likely that Peter alluded hereunto, ſaying, *The ſtipulation or anſwer of a good conſcience maketh requeſt to God.* The ſecond cauſe is, howſoeuer we are to pray one for another, by ſaying, *Our Father, &c.* yet when we come to yeares, we muſt haue a particular faith of our owne: no man can be ſaued by another mans faith, but by his owne, as it is ſaid: *The iuſt ſhall liue by his faith.* But ſome will ſay, this is not true, becauſe children muſt be ſaued by their parents faith: the anſwer is this: The faith of the parent doth bring the child to haue a title or intereſt to the cōeuant of grace, and to all the benefits of Chriſt: yet doth it not apply the benefits of Chriſts death, his obedience, his merits, and righteouſneſſe vnto the infant: for this the beleuer doth onely vnto himſelfe, and to no other. Againe, ſome may ſay, if children doe not apprehend Chriſts benefits by their parents faith, how then is Chriſts righteouſneſſe made theirs and they ſaued? *Anſ.* By the inward working of the holy Ghoſt, who is the principall applyer of all graces, whereas faith is but the inſtrument. As for the places of Scripture that mention iuſtification and ſaluation by faith, they are to bee reſtrained to men of yeeres: whereas infants dying in their infancie, and therefore wanting a ſuall faith, which none can haue without actuall knowledge of Gods will and word, are no doubt ſaued by ſome other ſpeciall working of Gods holy Spirit, not known to vs.

Furthermore, to beleene, ſignifieth two things, to conceiue or vnderſtand any thing, and withall to giue aſſent vnto it to bee true: and therefore in this place to beleue, ſignifieth to know and acknowledge that all the points of Religion which follow, are the truth of God. Here therefore we muſt remember, that this claue (*I beleene*) placed in the beginning of the Creede, muſt bee particularly applied to all and euery article following. For ſo the caſe ſtands, that if faith faile in one maine point, it faileth a man in all: and therefore faith is ſaid to be *wholly copulatiue*. It is not ſufficient to hold one article, but he that will hold any of

1 Pet. 2.1.

Hab. 2.4.

Rom. 10. 10.

Fides eſt tota copulatiua.

them for his good, must hold them all : and hee which holds them all in shew of words, if he ouerturne but one of them indeed, he ouerturnes them all.

Againe, *to beleue* is one thing, and *to beleue in this or that*, is another thing : and it contains in it three points or actions of a beleuer. I. To know a thing. II. To acknowledge the same. III. To put trust and confidence in it. And in this order must these three actions of faith be applyed to euery article following, which concernes any of the persons in Trinitie. And this must be marked as a matter of a speciall moment. For alwayes by adding them to the words following, we do apply the article vnto our selues in a very comfortable manner. As I beleue in the Father, and doe beleue that hee is my Father : and therefore I put my whole trust in him, and so of the rest.

Now wee come to the obiect of generall faith, which is either God or the Church ; in handling of both which, I will obserue this order : I. I will speake of the meaning of euery article. II. Of the duties which we ought to learne thereby. III. And lastly, of the consolations which may be gathered thence. Concerning God, three things are to be considered. And first, by reason of manifold doubtings that rise in our miads, it may be demanded, whether there be a God? Many reasons might be vsed to resolue those that haue scruple of conscience: otherwaies we are bound to beleue that there is a God without all doubting. As for the Atheists which confidently auaunt there is no God, by Gods Law they ought to die the death: nay, the earth is too good for such to dwell on. Malefactours, as theues and rebels, for their offences haue their reward of death: but the offence of those, which deny that there is a God, is greater: and therefore deserues a most cruell death.

The second point followeth, namely, what God is? *Ans.* *Moses* desiring to see Gods face, was not permitted but to see his hinder parts : and therefore no man can bee able to describe God by his nature, but by his effects and properties, on this or such like manner: *God is an essence spirituall, simple, infinite, most holy.* I say first of all, that God is an essence, to shew, that he is a thing absolutely subsisting in himselfe, and by himselfe, not receiuing his being from any other. And herein he differs from all creatures whatsoever, which haue subsisting and being from him alone. Againe, I say he is an essence spirituall, because he is not any kinde of body, neither hath he the parts of the bodies of men or other creatures, but is in nature a spirit inuisible, not subiect to any mans senses. I adde also, that he is a simple essence, because his nature admits no manner of composition of matter or forme of parts. The creatures are compounded of diuers parts, and of varietie of nature, but there is no such thing in God: for whatsoever thing he is, he is the same by one & the same singular & indiuisible essence. Fur-

thermore he is infinite, & that diuers waies: infinite in time, without any beginning and without end: infinite in place, because he is euery where, & excluded no where, within all places, and forth of all places. Lastly, he is most holy, that is, of infinit wisdome, mercy, loue, goodness, &c. and he alone is rightly tearmed most holy, because holinesse is of the very nature of God himselfe: whereas among the most excellent creatures it is otherwise. For the creature it selfe is one thing, and the holines of the creature another thing. Thus wee see what God is, and to this effect God describes himselfe to be *Iehonah, Elobim*: and *Paul* describes him to bee a King *euertlasting, immortall, inuisible, and only wise, to whom is due all honour and glorie for euer.*

The third point, is touching the number of Gods, namely whether there be more Gods then one or no. *Ans.* There is not, neither can there bee any more Gods then one. Which point the Creede auoucheth, in saying, *I beleue in God*, not in *Gods*: and yet more plainly the Nicene Creede, and the Creede of Athanasius, both of them explaining the words of the Apostles Creede in this manner, *I bel. one in one God.* Howsoever some in former times haue erroneously held, that two Gods were the beginning of all things, one of good things, the other of euill things: others, that there was one God in the old Testament, another in the new: others again, namely the *Valentinians*, that there were thirty couples of gods: and the heathen people (as *Augustine* reporteth) worshipped thirty thousand gods: yet we that are members of Gods Church, must hold and beleue one God alone, and no more, *Deut. 4.39. Understand this day & consider in thine heart, that Iehonah hee is God in heauen above, and upon the earth beneath: there is none other.* Eph. 4.6. *One God, one faith, one baptism.* If it be alledged that the Scripture mentioneth many Gods, because (a) Magistrates are called Gods, (b) *Moses* is called *Aarons* God, (c) the diuell and all idols are called Gods. The answer is this: They are not properly or by nature Gods, for in that respect there is onely one God: but they are so tearmed in other respects. Magistrates are gods, because they are Vicegerents placed in the roome of the true God, to gouerne their subiects: *Moses* is *Aarons* god, because he was in the roome of God to reueale his will to *Aaron*: the diuell is a god, because the hearts of the wicked would giue the honour vnto him, which is peculiar to the euertlasting God: Idols are called gods, because they are such in mens conceits and opinions, who esteeme of them as gods. Therefore *Paul* saith, *an idol is nothing in the world*, that is, nothing in nature subsisting, or nothing in respect of the diuini y ascribed to it.

To proceede forward : to beleue in this one God, is in effect thus much: I. To know and acknowledge him as hee hath reuealed himselfe in his word : II. To beleue him to be my God : III. From mine heart to put all mine affiance in him. To this purpose *Christ* saith,

Exod. 3.  
6. 14.  
1. Tim. 1.  
17.

\* Pf. 82. 6  
Exod. 4. 16.  
c. 2. Cor. 1. 4.

1. Cor. 8. 4.

Exod. 33  
20. 23.

Ioh. 17. 3

*This is eternall life to know thee the only God, and whom thou hast sent into the world. Now the knowledge here meant, is not a bare or generall knowledge, for that the diuels haue; but a more speciall knowledge, whereby I know God not onely to be God; but also to bee my God, and thereupon do put my confidence in him.*

Mar. 9. 24

Pl. 41. 22.

Mar. 14. 31.

And thus much of the meaning of the first words *I beleue in God*. Now followeth the duties which may be gathered hence. First of all, if we are bound to beleue in God, then we are also bound to take notice of our naturall vnbeleife; whereby we distrust God, to checke our felues for it, and to strive against it. Thus dealt the father of the childe that had a dumb spirit, *Lord (saith he) I beleue; Lord helpe mine vnbeleife.* And *Dauid, Why art thou cast downe my soule? and why art thou so disquieted within me? waite on God.* And that which our Sauour Christ said once to *Peter*, men should daily speake to themselves: *O thou of little faith! why hast thou doubted?* But some may say, wherein stands our vnbeleife? *Answer.* It stands in two things: I. In distrusting the goodnesse of God, that is, in giuing too little or no affiance to him; or in putting affiance in the creature. For the first, few men will abide to be told of their distrust in God; but indeede it is a common and ripe corruption: and though they sooth themselves neuer so, yet their vsuall dealings proclaime their vnbeleife. Goe through all places; it shall bee found that scarce one of a thousand in his dealings makes conscience of alie: a great part of men gets their wealth by fraud and oppression; and all kinde of vniust and vmercifull dealings. What is the cause that they can doe so? Alas, alas, if there be any faith, it is pinned vp in some by-corner of the heart, and vnbeleife beares sway as the Lord of the house. Again, if a man had as much wealth as the world comes to, he could find in his heart to wish for another; and if he had two worlds, hee could bee casting for the third, if it might bee compassed: the reason hereof is, because men haue not learned to make God their portion, & to stay their affections on him: which if they could do, a meane portion in temporall blessings would bee enough. Indee, these and such like persons will in no wise yeeld that they doe distrust the Lord, vnlesse at some time they be touched in conscience with a sense and feeling of their sins, and be thoroughly humbled for the same: but the truth is, that distrust of Gods goodnes is a generall and a mother sin, the ground of all other finnes, and the very first and principall sinne in *Adams* fall. And for the second part of vnbeleife, which is an affiance in the creatures, reade the whole booke of God, & wee shall finde it a common and vsuall sin in all sorts of men, some putting their trust in riches, some in strength: some in pleasures, some placing their felicity in one sin, some in another. When king *Asha* was sicke, hee put his whole trust in the Physicians, and not in the

s. Chro. 16. 12.

A

B

C

D

Lord. And in our daies the common practise is when crosses and calamities fall, then there is trotting out to that wise mā, to this cunning woman, to this sorcerer, to that wizard, that is, from God to the diuell; and their counsell is receiued and practised without any bones making. And this shewes the bitter roote of vnbeleife, & confidence in vaine creatures, let men smooth it ouer with goodly tearmes as long as they will. In a word, there is no man in the world, be he called, or not called, if hee look narrowly vnto himselfe, hee shall finde his heart almost filled with manifold doubtings and distrustings; whereby hee shall feeble himselfe even carried away fro beleeuing in God. Therefore the dutie of euery man is, that will truly say that he beleuees in God, to labour to see his owne vnbeleife, & the fruits thereof in his life. As for such as say they haue no vnbeleife, nor feeble none; more pittifull is their case, for so much greater is their vnbeleife.

Secondly, considering that we professe our felues to beleue in God, we must euery one of vs learne to know God. As *Paul* saith, *How can they beleue in him whom they haue not heard? and how can they beare witness without a preacher?* Therefore none can beleue in God, but hee must first of all heare and be taught by the ministerie of the word to know God aright. Let this be remembered of young and old, it is not the pattering ouer the beliefe for a prayer, that will make a man a good beleueer, but God must be knowne of vs, and acknowledged as hee hath reuealed himselfe partly in his word, and partly in his creatures. Blind ignorance, and the right vse of the Apostles Creede will neuer stand together. Therefore it stands men in hand to labor and take paines to get knowledge in Religion, that knowing God aright, they may come stedfastly to beleue in him, and truly make confession of their faith.

Thirdly, because we beleue in God, therefore another duty is, to deny our felues vterly, and to become nothing in our felues. Our Sauour Christ requires of vs to become as little children, if we would beleue. The beggar depends not vpon the reliefe of others, till he finde nothing at home; and till our hearts bee purged of selfe-loue and pride, wee cannot depend vpon the fauour and goodnesse of God. Therefore he that would trust in God, must first of all bee abased and confounded in himselfe, and in regard of himselfe, be out of all hope of attaining to the least sparke of the grace of God.

Fourthly, in that we beleue in God, and therefore put our whole trust and assurance in him: we are taught, that euery man must comit his body, his soule, goods, life, yea al that he hath into the hands of God, and to his custodie. So *Paul* saith, *I amnes ashamed of my sufferings for I know whom I haue beleueed, and am persuaded, that he is able to keepe that which I haue committed vnto him against that day.* A worthie saying, for what is the thing which *Paul* committed

Rom. 10. 4.

2 Tim. 1. 12.

vnto the Lord? it was his owne soule, and the eternall saluation thereof. But what moues him to trust God? surely his perswasion, whereby hee knew that God would keepe it. And *Peter* saith: *Let them that suffer according to the will of God, commit their soules to him in well doing, as vnto a faithfull creator.* Look as one friend layeth downe a thing to be kept of another: so must a man giue that he hath to the custodie of God. Few or none can practise this, and therefore when any euill befalls them eyther in body or in goods, or any other way whatsoever, then they presently shew themselves rather beasts then men in impatience. For in prosperitie they had no care to put their trust in God, and therefore in aduersitie when crosses come, they are void of comfort. But when a man hath grace to beleaue, and trust in God, he commits all into Gods hands: and though all the world should perish, yet hee would not be dissuaded. And vndoubtedly, if a man will be thankful for the preseruacion of his goods, or of his life, he must shew the same by committing al he hath into Gods hands, and suffer himselfe to be ruled by him.

Now followes the consolations and comforts which Gods Church and children reape hereby. Hee that beleeueth in God, and takes God for his God, may assure himselfe of saluation, and of a happy deliuerance in all dangers and necessities. When God threatened a plague vpon Israel for their Idolatry, good King *Iesus* humbled himselfe before the Lord his God: and he was safe all his daies. And so king *Hezekiah*, when *Sennacherib* the king of *Assur* offered to invade *Iudah*, trusted likewise in the Lord, and prayed vnto him, and was deliuered: Whereby wee see if a man puts his whole trust in God, he shall haue securitie and quietnesse, as *Iehosaphat* said to the men of *Iudah*. And our Sauiour Christ when hee was vpon the crosse, and felt the whole burden of the terrible wrath of God vpon him, cryed, *My God, my God, why hast thou forsaken me?* And it appears in the Epistle to the Hebrews, that Christ was heard in that he feared: whereby we are giuen to vnderstand, that they shall neuer bee vtterly forsaken, that take God for their God. And king *Daniel* hauing experience of this, vseth most excellent speeches for this end, to shew that the ground of his comfort was, that God was his God. And it is said, that *Daniel* had no manner of hurt in the Lyons denne: because hee trusted in the Lord his God. And contrariwise such as distrust God, are subiect to all miseries and iudgements. The Israelites in the wilderness beleued not God, and trusted not in his helpe, therefore God was kindled in Iacob, and wrath came vpon Israel.

God, the Father, Almighty. Some haue thought that these words are to bee coupled to the former without distinction, as if the title of God had bene proper to the first person the Father, and not common to the rest:

A and thus haue some heretickes thought. But indeede there must a pause or distinction bee made; that the name or title of God may bee set in the fore-front, as common to all the three persons following. For that is the very intent of the order of this Creede, to teach vs to beleaue in one God; who is distinct in three subsistences or persons, called the Father, the Sonne, and the holy Ghost. And heere offers it selfe to be considered, euen one of the greatest mysteries of our religion: namely, that God is the Father, the Sonne, and the holy Ghost: and againe, that the Father, the Sonne, and the holy Ghost are one & the same God. Some at the first may possibly say, that this cannot stand; because it is against all reason, that one should be three, or three one. The answer is, that indeede if one and the same respect bee kept, it is not possible, but in diuers considerations and respects it may. And thus the Father, the Sonne, and the holy Ghost are three, namely in person; and againe, they three are one not in person, but in nature. By nature is meant, a thing subsisting by it selfe, that is common to many: at the substance of man consisting of body and soule common to all men, which we call the *humanitie* of a man, is the nature of man. By person is meant, a thing or essence subsisting by it selfe, not common to many, but incommunicable: as among men; these particulars, *Peter*, *John*, *Paul*, are called persons. And so in the misterie of the Trinity, the diuine nature is the Godhead it selfe, simply and absolutely considered; & a person is that which subsisteth in that Godhead, as the Father, the Sonne, and the holy Ghost. Or againe, a person is one and the same Godhead, not absolutely considered, but in relation, & as it were, restrained by personal or characteristical properties: as the Godhead or God begetting is the Father; God againe considered not simple, but so far forth as he is begotten, is the Sonne; and God proceeding from the Father, & the Sonne, the holy Ghost. And if any man would conceiue in mind rightly the diuine nature, hee must conceiue God or the Godhead absolutely; if any of the persons, then he must conceiue the same Godhead relatively with personall properties. Thus the Godhead considered with the propriety of Fatherhood or begetting, is the Father: and conceiuing the same Godhead with the propriety of generation, wee conceiue the Sonne; and the Godhead with the propriety of proceeding, wee conceiue the holy Ghost. Neither must it seeme strange to any that wee vse the names of nature and person, to set forth this mysterie by: for they haue bene taken vp by common consent in the Primitive Church, and that vpon waightie consideration, to manifest the truth, and to stop the mouthes of heretickes; and they are not so vsed against the proper sense of the Scriptures, nay they are therein (\*) contained. Thus wee see how it comes to passe,

that

\* Heb. 1.  
Gal. 4. 6.

1. Pet. 4.  
19.

2. Chr.  
34. 27.

2. Chr. 3.  
20.

2. Chr.  
20. 20.

Mar. 15.  
34.  
Heb. 5. 7.

Pl. 1. 10.

Dan. 6. 3.  
2.

Pl. 7. 8.  
21. 22.



that the three things signified by these names, **A** Father, Sonne, and holy Ghost, are each of them one and the same God. And this mystrie may well bee conceived by a comparison borrowed from light. The light of the Sunne, the light of the Moone, and the light of the Aire, for nature and substance are one and the same light: and yet they are three distinct lights. The light of the Sunne being of it selfe and from none, the light of the Moone from the Sunne, and the light of the aire from them both. So the diuine nature is one, and the persons are three, subsisting after a diuers manner in one and the same nature.

And for the further clearing of this point, we must yet further mark and remember two things: namely, the vnion and the distinction of the persons. The vnion is, whereby three persons are not one simply, but one in nature, that is, consubstantial, or consubstantiall; hauing all one godhead. For the Father is God, the Son is God, and the holy Ghost is God: now there are not three distinct Gods, but one God, because there is one God and no more in nature, considering that the thing which is infinite is but one, and is not subiect to multiplication: and the Father is this one God, as also the Sonne, and the holy Ghost. And as these three persons are in nature, so whatsoeuer agreesto God simply considered, agrees to them all three. They are all coequal & coeternal: all most wise, iust, mercifull, omnipotent, by one and the same wisdom, iustice, mercy, power. And because they haue all one godhead, therefore they are not onely one with another, but also each in other, the Father in the Son, and the Sonne in the Father, and the holy Ghost in them both. And we must not imagine that these three are one God, as though the Father had one part of the godhead, the Son another part, and the holy Ghost a third. For that is most false, because the infinite and the most simple godhead is not subiect to composition or diuision: but euery person is whole God, subsisting not in a part, but in the whole godhead: and the whole entire godhead is communicated from the Father to the Sonne, and from both Father & Son to the holy Ghost. But some may yet say, that this doctrine seemes to bee impossible; because three creatures, as for example, *Peter, Paul, Timothee*, bee three persons, & so remaining, cannot haue one and the same nature, that is, the same body, & the same soule. *Ans.* Three or more men may haue the same nature (*b*) in kinde, but the truth is, they cannot possible haue a nature which shall be one and the same (*c*) in number, in them all three. For a man is a substance created and finite, and the bodies of men are quantities, and therefore diuisible and separable one from another. Hereupon it comes, that the persons of men are not onely distinguished by propriety, but also diuided and sundered one from another. And though *Peter, Paul, and Timothee*, haue all one common and vniuersall forme,

yet they three are not one man, but three men. Now it is otherwise with the diuine nature or godhead, which is vncreated and infinite, and therefore admits neither composition nor diuision, but a distinction without any separation: so as the three persons subsisting in it, shall not be three Gods, but one and the same God.

Yet further, some will object, that it is truly said of the Father, that hee is God, but the same godhead is not in the Son, nor in the holy Ghost; for the Son & the holy Ghost haue their beginning from the Father. *Ans.* The Son & the H. Ghost haue not a beginning of their nature, or of their godhead from the Father, but of their person only; the person of the Son is from the Father; and the person of the holy Ghost is both from the Father and from the Son: but the godhead of all three persons is vncreate & vnbegotten, & proceeding from none. Yet some may say, both the Sonne and the holy Ghost haue received from the Father all their attributes, as wisdom, knowledge, power, &c. Now he that receiueth any thing from another, is in that respect inferiour to him that giueth it: and therefore the Sonne and the holy Ghost are not God as hee is. *Ans.* We must know that that which the Sonne receiueth of the Father, he receiueth it by nature, and not by grace: and he receiueth not a part, but all that the Father hath, sauing the personall propriety. And the holy Ghost receiueth from the Father and the Sonne, by nature, and not by grace: and therefore though both the Sonne and the holy Ghost receive from the Father, yet they are not inferiour to him, but equall with him. And thus much is both necessary and profitable, to bee learned of the vnion betweene the three persons in Trinitie, whereby they being three haue all one and the same godhead.

The second point to be considered is, that though these three haue but one godhead, and all make but one God, yet they are distinguished one from another: for the Father is the Father, and not the Sonne or the holy Ghost: the Sonne is the Sonne, and not the Father nor the holy Ghost: and the holy Ghost is the holy Ghost, not the Father nor the Son. This distinction of the persons is notably set forth vnto vs in the baptisme of our Saviour Christ; where it is said, that *when Iesus was baptised, he came out of the water*: there is the second person: and the holy Ghost descended vpon him in the forme of a doue; there is the third person: and the Father the first person pronounced from heauen; that hee was his onely beloued Sonne in whom hee was well pleased. And wee must not conceiue this distinction in such manner, as though these three, Father, Sonne, and holy Ghost, were three names of one God: For the three persons do not in name or word, but really in truth distinctly subsist in the same diuine nature. Neither must we imagine that the 3. persons

Mat. 3.  
16, 17.

are three formes or differences of one God, as some heretikes haue dreamed, who taught that the Father alone is God, and that hee is called a Father in one respect, the Sonne in another, and the holy Ghost in a third. For this were nothing else, but to make the personall proprieties to be nothing but imaginarie accidents, which indeede, or at the least in mans conceit, might come and goe, and be either in the persons, or forth of them. For the personall relations, though in (a) minde they may be distinguished from the diuine essence, yet (b) indeede they are one with it. But some will say, if they make this distinction, there is rather a quaternity then a Trinity: for the Godhead is one, the Father another, the Sonne a third, and the holy Ghost a fourth. Thus some heretickes haue objected against the distinction of the Trinity: but it is vntrue which they say. For the Godhead must not be seuered from the Father, nor from the Sonne, nor from the holy Ghost: for the Father is God or the whole Godhead, so also is the Son and the holy Ghost: and the Godhead likewise is in euery one of these three persons, and euery one of them subsisting in the Godhead, the same must be conceived to be in them all, and not as a fourth thing out of them. And therefore we must still maintaine, that these three persons are distinguished, and not deuided, as three men are diuided in beeing and substance: for this diuision cannot be in them, because all three haue one diuine nature and one Godhead. This is the mystery of all mysteries to be receiued of vs all, namely, the Trinitie of the persons in the vnitie of the Godhead. This forme of doctrine must be retained and holden for these causes: I. Because by it we are able to distinguish this true God from all false gods and idols. II. Because among all other points of religion this is one of the chiefest, being the very foundation thereof. For it is not sufficient for vs to know God as wee can conceiue of him in our own imagination; but wee must know him as hee hath reuealed himselfe in his word. And it is not sufficient to saluation to beleue in God confusedly, but we must beleue in one God distinct in three persons, the Father, the Sonne, and the holy Ghost: yea, and more then this, wee must holde and beleue, that God the Father is our Father, the Sonne our redeemer, the holy Ghost our sanctifier and comforter. Well then, if we must in this manner beleue in God, then we must also know him; for we can haue no faith in the thing which is vtterly vnkowne. Wherefore if we would beleue in the Father, Sonne, or holy Ghost, wee must know them in part. Ioh. 17.3. *This is life eternal to know thee the only God, and whom thou hast sent Iesuu Christ.* Ioh. 14.17. *The world cannot receiue the spirit of truth, because it hath neither seene him, nor knowne him.* I. Ioh. 2.23. *Who soeuer denieth the Sonne, hath not the Father.* Thirdly, this doctrine directeth vs in worshipping God

aright: for vnitie in trinity, and trinity in vnitie is to bee worshipped; one God must be worshipped in the Father, in the Sonne, and in the holy Ghost: & if we worship God the Father, without the Son and the holy Ghost: or if we worship the Son, without the Father and the holy Ghost: and the holy Ghost, without the Father and the Sonne, we worship nothing but an idol. Again, if we worship the three persons not as one God, but as three Gods, then likewise we make three idols.

Note further, that of all the three persons, the first person the Father is set in the first place, and described to vs by three things. I. by his title, that he is a Father. II. by his attribute, that he is Almighty. III. by his effect, that hee is maker of heauen and earth: of these in order, as they lie in the Creed. And first of the title (Father.) It may seeme that he hath some prerogative ouer the Son and the holy Ghost, because he is set before them; but we must know that he is set before them neither in regard of time, nor of dignity, for therein all three are equall: but in regard of order onely. The Father is the first, the Sonne the second, and the holy Ghost the third: as may appeare by this similitude. If three Emperours equall in dignity should meet all in one place, being equall also in power and maiestie, if all three should sit downe, though one be no better then another, yet one of them must needs sit downe the first, and another in the second place, and then the third: but yet we cannot say, that he which sate downe first is the chiefest. And so it is in the Trinity, though none be greater or aboue another; yet the Father is in the first place, not because he is before the Sonne, or the holy Ghost in dignity and honour, but because he is the fountaine of the deitie, the Sonne being from him, and the holy Ghost from them both.

Now let vs come to the title of the first person. The name Father in Scriptures, is ascribed either to God taken indefinitely, and so by consequent to all the three Persons in Trinity: or particularly to the first person alone. For the first, God is a Father properly and principally, according to the saying of Christ, *Call no man father upon earth, for there is but one your Father which is in heauen:* that is, principally: whereas earthly parents, whom we are commanded to worship and honour, are but certaine images or resemblances of our heavenly Father, hauing this blessing, that they are fathers from him. And hereupon this title agrees to men, not simply, but so farre forth as God honoureth them with fatherhood in calling them to be fathers, whereas God himselfe receiues this honour from none. God is termed a father in respect both of nature and grace. He is a father in regard of nature, because hee created and governeth all things. In this regard he is called the (a) Father of spirits; and (b) Adam is called the Son of God. He is a father in respect of grace, because

The meaning.



Mat. 23.9

\* Heb. 11

9.

b Luk. 3.

36.

wee are regenerate by him, accepted to bee his sonnes by adoption through the merits of Christ. And in this respect the second person as well as the first is called a Father, and said to haue an off-spring or feede and children. But when the name of Father is giuen to the first person, it is done vpon a speciall consideration, because he is a Father by nature to the second person, begetting him of his owne substance before all worlds. By this it appears, that out of the title of the first person, we may fetch a description thereof on this manner. The Father is the first person in Trinitie, begetting the Son. Now to beget, is the personall proprietie whereby hee is distinguished from the other two. If it be said, that creatures doe beget, and that therefore to beget is not proper to the Father: the answer is, that in this point there are many differences between God the Father & all creatures. First, the Father begets the Sonne before all eternitie: and therefore God the Father begetting, and the Sonne begotten are equal in time: whereas in earthly generation the father is before the son in time. Secondly, God the Father begets his Sonne by communicating to him his whole essence or Godhead, which can not be in earthly parents, vntill they should bee abolished and come to nothing: Whereas neuertheless, God the Father giuing his whole nature to his Sonne, retaines the same still, because it is infinite. Thirdly, the Father begets the Sonne in himselfe, and not forth of himselfe: but in earthly generation the Father begetting is forth of the child, and the child forth of the Father. And that must not trouble vs which heretikes alleadge against this doctrine, namely, that if the Father who is of one nature with the Sonne, did beget the Sonne, then hee did beget himselfe: for the Godhead of the Father doth not beget either the Godhead or the person of the Sonne: but the person of the Father begets the person of the Sonne, both which in one Godhead are really distinct.

Thus wee see what the Father is. Now to beleue in the Father, is to bee perfwaded, that the first person in Trinitie, is the Father of Christ, and in him my Father particularly, and that for this cause I intend and desire for euer to put my trust in him.

The duties which we may learne hence are manifold. And here wee haue occasion offered, first of all to consider who is our father by nature, *I shall say to corruption* (saith *Iob*) *thou art my father: and to the worme, thou art my mother*: seeing God vouchsafeth this great prerogative to them that loue him, that he will be their father, therefore *Iob* in consideration hereof would haue euery man to haue recourse to his owne naturall condition, to see who is his father by nature. *Iob* saith, corruption is his father: but if we marke wel the condition of our nature, we shall further see euery man to be the childe of wrath, and that Sa-

tan is his father: for so long as a man walkes in his sins (which euery man doth by nature) so long doth he shew himselfe to be the liuely child of the diuell. And thus Christ reasoneth against the Scribes and Pharisees: *Ye are of your father the diuell, & the lusts of your father ye will do.* And true it is, that no child is so like his father that begot him, as euery man by nature is like the diuell: and the whole tenour and course of his naturall life without grace, is a liuely resemblance of the disposition of Satan.

Secondly, euery one that beleuees God to be a Father, and in Christ his Father, must as a good childe bee obedient to his fathers will. So *Salomon* saith, *A wise sonne maketh a glad father.* How? by doing his will: and therefore when one told our Sauour Christ that his mother and brethren stood without, desiring to speake with him, he said, *Whosoever shall doe my Fathers will which is in heauen, the same is my brother, my sister, and mother*: wherein we may note, that he that will haue God the Father to be his father, and Christ Iesus his brother, must doe the will of God the Father. And hence God saith, *If I bee a master, where is my feare? If I be a Father, where is my honour?* Where is plainly taught this second duty; that if God be our Father, then as good children wee must shew obedience vnto him: but if we disobey him, then we must know, that that former saying of Christ will bee verified vpon vs, that because men doe the lusts of the diuell, therefore they are the children of the diuell. But lest this fearefull sentence be verified of vs, it is the duty of euery man that maketh this confession, that hee beleuees God to be his Father, first, to labour to know Gods will; and secondly, to performe continuall obedience vnto the same: like vnto a good childe, that would faine please his father, and therefore is alwayes ready to doe the best hee can. And without doubt, that man which vnfaithfully takes God for his Father, is then most grieued, when as by any sinne hee displeaseth him, and no other crosse or calamity is so grievous vnto him. The greatest griefe that the prodigall sonne vpon his repentance had, was that he had offended his Father, by sinning against heauen, and against him: the same also must be our griefe: and all our care must be set on this, to consider how wee may bee obedient children to this our louing Father.

Thirdly, that man that beleuees God to be his Father, must imitate and follow him: for it is the will of God that his children should be like vnto himselfe. Now wee follow God specially in two things. I. In doing good to them that persecute vs: so saith our Sauour Christ; *Pray for them that hate you, that you may be the children of your Father which is in heauen: for he maketh the Sunne to rise on the euill and on the good, and sendeth raine on the iust and vniust.* II. Our heavenly Father is mercifull: for he is

Ioh. 8. 44

Pro. 10. 1

Math. 12. 50.

Mal. 1. 6.

3.

Mat. 5. 45

Esa. 9. 6.  
Esa. 53. 10.  
Esa. 9. 18.Ier. 24. 19  
Mat. 6. 4.

Duties 1.

Iob 17. 14.

the father of the fatherlesse, and therefore hee that will bee a sonne of this Father, must bee mercifull to his poore brethren; as *Iob* saith of himselfe, *I was the eyes to the blind, and I was the feete vnto the lame, I was a father to the poore.*

Fourthly, seeing we beleue God to be our Father, we are hereby taught to vse moderate care for the things of this life; for if a man know himselfe to be the child of God, then he also knowes, that God will prouide for him, as we know in a family the Father prouideth for all. Now God is a father, & his Church is this family: therefore if thou wilt be a member of Gods Church, and a child of God, thou must cast thy care on God, and follow the counsell of Christ: *Be not too careful for your life, what ye shall eat, or what ye shall drinke.* And marke his reason drawne from the point which we haue in hand; *The foules of the heauen* (saith he) *they neither sow, nor reape, nor carrie into barnes: and yet your heavenly father feedeth them: are ye not much better then they?* But alas, the practise of the world is contrarie: for men haue no care for the knowledge of Gods word, nor the meanes of their saluation: all their minds are set on the things of this life, when as Christ saith: *First seeke the kingdom of heauen, and the righteousnesse thereof, and all these things shall be ministred vnto you.* If you should see a young man prouide for himselfe, and no man else for him, wee should presently say, surely his father is dead: euen so, when a mans care is set wholly both day and night for the things of this life, it argues that God hath either cast him off, or else that hee takes him for no father of his.

Fifthly, if God bee our father, then we must learne to beare any crosse patiently, that hee shall lay vpon vs, either in body or in minde, and alwaies looke for deliuerance from him: for whom the Lord loveth, them hee chastiseth: and if yee endure chastising (saith the Apostle) *God offereth himselfe vnto you as vnto children:* which may appeare more plainly by this comparison: If two children should fight, and a man comming by, should part them, and after beate the one, and let the other goe free: euery man that seeth this will say, that that child which he beates is his owne sonne. Euen so, when God chastiseth vs, hee sheweth himselfe vnto vs a Father, if we submit our selues. Now if our earthly fathers corrected vs, and wees due them reuerence, taking it patiently, should wee not much rather bee in subiection to the Father of spirits, that we may liue? Therefore the conclusion is this, If we displease God, be ye sure, hee will correct vs; and when his hand is vpon vs, wee must not murmure against him, but beare it with a milde spirit: and furthermore when we are vnder the crosse, we must alwaies looke for deliuerance from this Father onely. If a sonne when he is beaten should flie to his Fathers enemies for helpe and counsell; it would argue that hee were but a gracelesse child. Sundrie and diuers calamities & crosses befall men in this life; which they cannot

A brooke: and therefore it is a common practise of many among vs in these daies, when Gods hand is vpon them, to goe for helpe to the diuell; they seeke for counsell at witches and Wisemen (as I haue said) but let them looke vnto it, for that is the right way to double their miserie, and to shew themselves lewd children.

Lastly, if wee confesse and beleue God to bee the Father of Christ, and in him our Father also; then in regard of our conuersation, wee must not frame our selues like vnto the world: but the course of our liues must bee in righteousnesse and true holinesse. *Paul* exhorteth the Corinthians to seperate themselves from Idolaters, alledging the place out of the old Testament, where the Lord biddeth the Israelites to come out from Idolaters, and to touch no vncleane thing: and the reason followeth out of *Ieremie*, that if they doe so, then God will bee their Father, and they shall be his children, euen his sonnes and daughters; which reason *Paul* vrgeth in the next chapter to this effect: considering wee haue these promises, that therefore wee should cleanse our selues from all filthinesse of the flesh and spirit, and grow vp vnto holines in the feare of the Lord. Where if we marke the place diligently, we shall find this lesson; That euery man who takes God for his Father, must not onely in this sinne of Idolatrie, but in all other sinnes seperate himselfe, that men by his godly life may know whose child he is. But some will say, this exhortation is needelesse amongst vs, for we haue no cause to separte our selues from others, because all amongst vs are Christians, all beleue in God, and are baptized, and hope to bee saued by Christ. *Answer.* In outward profession, I confesse wee carrie the shew of Christians, but in deede and truth, by our liues and conuersations, very many among vs deny Christ: for in euery place the common practise is, to spend the time in drunkennesse and surfetting, in chambering and wantonnesse: yea, great is the companie of those that make a trade of it: take this lewd conuersation from many men, and take away their liues. And on the Lords day it may bee seene both publickely and priuately, in houses & in the open streetes, there is such reuell, as though there were no God to seure. In the sixe daies of the weeke, many men walke very painfully in their calling: but when the Lords day commeth, then euery man takes license to doe what hee will: and because of the Princes lawes, men will come formally to the Church for fashions sake: but in the meane time how many doe nothing else but scorne, mocke, and deride, and as much as in them lieth, disgrace both the word and the ministers thereof; so that the common saying is this: oh hee is a precise fellow, he goes to heare Sermons, he is too holy for our companie. But it stands men in hand to take out a better lesson; which is, if we will haue God to be our Father, wee must shew our selues to be

the children of God by repentance and newnesse of life: hee cannot bee but a gracelesse child, that wil lead a rebellious life flat against his fathers minde. Let vs then: so behaue our selues, that we may honour our Father which is in heauen, and not dishonour him in our liues and callings: ratheres vs: separate our selues from the filthinesse of the flesh, loathing those things which our father loatheth, and flying from those things which our father abhorreth.

Consola-  
tions.

And thus much for the duties. Now follow the consolations which arise from this point. But first wee are to know, that there are three sorts of men in the world. The first, are such as will neither heare nor obey the word of God. The second sort, are those which heare the word preached vnto them, but they will not obey: both these sorts of men are not to looke for any comfort hence. Now there is a third sort of men, which as they heare Gods word: so they make conscience of obeying the same in their liues and callings: and these are they to whom the consolations that arise out of this place, do rightly belong, and must be applyed.

1.

First therefore, seeing God the Father of Christ, and in him the father, of all that obey and doe his will, is our father, here note the dignity and prerogative of all true beleeuers: for they are sonnes and daughters of God, as saith S. Iohn, *So many as receined him, to them he gave a prerogative to be the sonnes of God: even to them that beleue in his name.* This priuiledge wil appeare the greater, if we consider our first estate: for as *Abraham* saith, *We are but dust and asher,* and in regard of the deprauation of our natures, we are the children of the diuel: therefore of such rebels to bee made the sonnes of God, it is a wonderfull priuiledge and prerogative, and no dignitie like vnto it. And to enlarge it further, he that is the Sonne of God, is the brother of Christ, and fellow-heire with him; and so heire appoynt to the kingdome of heauen: and in this respect, is not inferiour to the very Angels, This must be laid vp carefully in the hearts of Gods people, to confirme them in their conuersation among the company of vngodly men in this world.

Ioh. 1. 12

Gen. 18.  
27.

Mal. 1. 17  
Pl. 103. 13

Secondly, if a man doe indeauour himselfe to walke according to Gods word, then the Lord of his mercy will beare with his wants: for as a father spareth his owne sonne, so will God spare them that feare him. Now a father commands his child to write, or to apply his booke: though all things herein be not done according to his minde, yet if he finde a readinesse with a good indeauour, he is content, and fails to praise his childs writing or learning. So God giueth his commaundement, and though his seruants faile in obedience; yet if the Lord see their hearty indeauour, and their vnfaigned willingnesse to obey his will, though with sundry wants, he hath made this promise, and will performe it, that as a father spareth his sonne, so will he spare them. If a child be

A sicke, will the father cast him off: nay, if through the grieuousnesse of his sicknesse hee cannot take the meate that is giuen him, or if he take it, and for faintnesse pickte it vp againe, will the father of the childe thrust him out of doores? no: but hee will rather pittie him. And so when a man doth indeauour himselfe through the whole course of his life to keepe Gods commandements, God will not cast him away, though through weaknesse he faile in sundry things and displease God. This prerogative can none haue, but hee that is the childe of God: as for others, when they sinne, they doe nothing else but draw downe Gods iudgements vpon them, for their deeper condemnation.

B Thirdly, hence we learne, that the childe of God cannot wholly fall away from Gods fauour, I doe not say, that he cannot fall at all: for he may fall away in part, but hee cannot wholly. Indeede so oft as he sinnes, he deprives himselfe wholly of Gods fauour as much as in him lyeth: yet God for his part still keepeth the minde and purpose of a Father. *Dauid* loued his sonne *Abolon* wonderfully, but *Abolon* like a wicked sonne played a lewde prancke, and would haue thrust his father out of his kingdome: and *Dauid* although hee was fore offended with *Abolon*, and shewed tokens of his wrath, yet in heart he loued him, and neuer purposed to cast him off. Hereupon when he went against him, he commanded the captaines to intreat the young man *Abolon*, gently for his sake. And when he was hanged by the haire of the head in pursuing of his father, then *Dauid* wept and cryed, *O my sonne Abolon, my sonne Abolon, would God I had dyed for thee, Abolon my sonne.* And so it is with God our heavenly Father, when his children sinne against him, and thereby lose his loue and fauour, and fall from grace, he forakes them: but how farre? Surely he shewes signes of anger for their wickednesse, and yet indeede his loue remains towards them still: and this is a true conclusion. The grace of God in the adoption of the elect is vnchangeable, and he that is the child of God can neuer fall away wholly or finally. On the contrary, that is a bad and comfortlesse opinion of the Church of Rome; which holdeth, that a man may be iustified before God, and yet afterward by a mortall sinne, finally fall from grace and bee condemned.

3.

a Sam.  
18. 5.

Verf. 33.

Torren.  
confess.  
August.

4.

Fourthly, the child of God that takes God the Father for his Father, may freely come into the presence of God, and haue liberty to pray vnto him. Wee know it is a great priuiledge to come into the chamber of presence before an earthly Prince: and few can alwaies haue this prerogative, though they bee great men: yet the Kings owne sonne may haue free entrance, and speake freely vnto the king himselfe, because he is his sonne. Now the children of God haue more prerogative then this: for they may come into the presence, not

of an earthly king, but of Almighty God the King of kings: and as they are the sonnes of God in Christ, so in him they may freely speake vnto God their father by prayer. And this ouerthrowes the doctrine of such as be of the Church of Rome, which teach and hold, that a man must come to speake to God by prayer through the intercession of Saints; for, say they, the presence of God is so glorious, that wee may not bee so bold, as of our selues to speake vnto him; but needs must haue the intercession of others.

5. Lastly, God will prouide for all his Church and children all things needfull both for their bodies and soules: so our Sauiour Christ bids his disciples take no thought what they should eate, or what they should drinke, or wherewith they should be cloathed, adding this reason: *for your heavenly Father knoweth all your wants.* And if we take thought, it must be moderate, and not distrustfull: it is a part of the fathers duty to prouide for his Family & children, and not the children for the father. Now shall an earthly father haue this care for his children: and shall not our heavenly Father much more prouide for those that feare and loue him? Nay, marke further, in Gods church there be many hypocrites which receiue infinite benefits from God, by reason of his elect children with whom they liue: and wee shall see this to be true, that the wicked man hath euer fared better for the godly mans cause. Sodome and Gomorra received many benefits by reason of righteous Lot: and when the Lord was purposed to destroy Sodome, hee was faine to pull Lot forth of the citie: for the text saith, the Angell of the Lord *could not doe anything, till hee was come out of it.* So also in Pauls dangerous voyage towards Rome, all the men in it fared better for Pauls companie: for the Lord told Paul by an Angell, that there should be no losse of any mans life, for the Lord had giuen to him all that sayed with him.

Gen. 19.  
22.

Ac. 27.  
24.

And vndoubtedly, if it were not for some few that feare God, he would powre downe his vengeance vpon many nations and kingdoms, there is such excesse of wickednesse in all sorts. Again, if the Lord doe thus carefully prouide for his children all kind of benefits; what a wonderful wickednesse is this, for men to get their liuing by vn godly meanes; as vsury, carding, dicing and such like exercises? If a man were perswaded, that God were his Father, and would prouide sufficiently both for his body and soule; so that vsing lawfull meanes he should euer haue enough: out of all doubt he would neuer after the fashion of the world vse vnlawfull and prophane meanes to get a liuing. But this reprooueth, that howsoeuer much men say, God is their Father, yet indeede they deny him.

And thus much of this title, *Father*, the first thing whereby the first person is described. Now followeth the second point, namely, his attribute of *Omnipotence*, in the word *Almighty*.

A And whereas the Father is said to bee Almighty, it is not so to be vnderstood as though the Sonne were not almighty, or the holy Ghost not almighty; for euery propertie or attribute (saue the personall properties) is common to all the three persons. For as God the Father doth impart his godhead vnto the Sonne, and to the holy Ghost, so doth hee communicate the properties of the godhead to them also.

God is omnipotent two waies: I. Because he is able to doe whatsoever he will. II. Because he is able to do whatsoeuer he will doe. For the first, that God is able to doe whatsoeuer he will, *Dauid* saith, *Our God is in heauen, and he doth whatsoeuer he will:* for there is nothing that can hinder God; but as he willeth, so euery thing is done. Secondly, that God can doe more then he willeth to be done, it is plaine, where *John Baptists* faith, *God is able of these stones to raise up children vnto Abraham:* for though God can doe thus much, yet hee will not doe it: So likewise when Christ was betrayed, the Father could haue giuen him more then 12. legions of Angels to haue deliuered him out of their hands, but yet he would not: and the like may bee said of many other things. The Father is and was able to haue created another world, yea a thousand worlds but he would not, nor will not. And likewise Christ being vpon the crosse, was able at their bidding to haue come downe, and saued himselfe from death, but he would not: and therefore this is true, the Lord can doe any thing that hee willeth to be done actually, yea and more then he will. But some will say, God can not doe some things which nian can doe, as God cannot lie, nor denie himselfe; and therefore he is not omnipotent. *Ans.* Although some haue thought that God could doe euen these things, and he did them not, because he would not: yet we must know and beleue, that God can neither lie, nor denie himselfe: indeede man can doe both, but these and many other such things if God could doe them, he could not be God. God indeede can doe all things which shew forth his glory and maiestie: but such things as are against his nature he cannot doe: as for example: God cannot sinne, and therefore can not lie: and because he can not doe these things, for this very cause he is omnipotent: for these and such like, are workes of impotencie: which if God could doe, hee should euen by his owne word be indged impotent.

Ps. 115.

Mar. 39.

Mat. 16.  
53.

Tit. 1.  
2. Tim. 13.

Secondly, he cannot doe that which implies contradiction: as when a thing is, to make it at the same time to be, and not to be: as when the Sunne doth shine, to make it at the same instant to shine and not to shine. And therefore false is the doctrine of that Church, which in their Transubstantiation make the body of Christ, (whose essentiall propertie is to be only in one place at once) to be circumscribed, and not to be circumscribed: to be in one place, and not to be in one place.

And thus much for the meaning. Now follow the duties whereunto we are moued by this doctrine of Gods Omnipotence.

First, whereas God the Father is said to be Almighty, wee are taught true humiliation: *Humble your selves vnder the mighty hand of God*, saith Peter; where he giueth an exhortation to humilitie, and alleadgeth the cause, because God is Almighty. To make this more plaine. Euery one of vs was borne in sinne, and by nature we are most wretched in our selues: now what an one is God? Surely he is able to doe whatsoever he will, yea and more then he will, and is able to destroy such as rebell against him euery moment. Therefore our dutie is to cast downe our selues for our sins in his presence. This true humiliation was that which our Sauour Christ would haue brought the young man in the Gospel vnto. when hee bad him go sell all that he had and giue to the poore. Therefore whosoever thou art, take heede thou must: for if thou runne on in thy wickednesse, and stil rebell against God, it is a thousand to one at length he will destroy thee. For hee is an Almighty God, and able to doe whatsoever he will: his hand is mightie, it boots not a man to strine with him: for he was neuer yet ouermastered, and for this cause we must needs cast downe our selues vnder his hand. It is a *fearefull thing* (saith the holy Ghost) *to fall into the hands of the liuing God*: therefore if wee would escape his heauy and terrible displeasure, the best way for vs is, to abase our selues, and be ashamed to follow our sinnes. Christ biddeth vs not to feare him that is able to kill the bodie, and can go no further: *but wee must feare him that is able to cast both body and soule into hell fire*. Example of this wee haue in *Dauid*, who when he was persecuted by his owne sonne *Absholon*, hee said vnto the Lord. *If wee thus say, I haue no delight in thee, behold here I am, let him doe to me as seemeth good in his eyes*. But some will say, I will liue a little longer in my sinnes, in lying, pride, Sabbath-breaking, in swearing, dicing, gaming, & wantonnes: for God is mercifull, and in my old age I will repent. *Ans.* Well; sooth not thy selfe: but marke, vsually when God holds backe his hand for a season, hee doth as it were fetch a more mighty blow; for the greater confusion of a rebellious sinner; therefore humble, submit, and cast downe thy selfe before God, and doe not strine against him: his hand is mightie, and will oerthrow thee. Though thou hadst al learning, wisdome, might, riches, &c. yet (as Christ saide to the young man) one thing is wanting, that thou shouldest be humbled; and vntill thou be humbled, nothing is to be looked for but Gods iudgements for sin.

Secondly, seeing God is Almighty; we must tremble and feare at all his iudgements, we must stand in awe, quake, and quier at them, as the poore child doth, when he seeth his father come with the rod. Example of this wee haue often in Gods word; as when the sonnes

A of *Aaron* offered strange fire before the Lord, hee sent fire from heauen, and burned them vp. And though *Aaron* was very sorry for his sonnes, yet when *Moses* told him, that the Lord would bee glorified in all that came neere him, then the text saith, *Aaron held his peace*. So also wee read that the Apostles reproued *Peter*, for preaching vnto the Gentiles: but when *Peter* had expounded the things in order which hee had seene, then they held their peace and glorified God. As also *Dauid* saith: *I held my tongue, O Lord; because thou didst it*. *Isaiah* saith, *In hope and silence is true fortitude*. If a man be in trouble hee must hope for deliuerance, and be quiet and patient at Gods iudgments. But the practise of the world is flatter contrarie; For men are so farre from trembling at them, that they vse to pray to God that plagues, curses, and vengeance may light vpon them, and vpon their seruants and children. Now the Lord being a mighty God often doth answerably bring his iudgements vpon them. Againe, many carried away with impatience, with them selues hanged or drowned, which euils they thinke shall neuer befall them: yet at the length God doth in his iustice bring such punishments vpon them according as they wished. And (which is more) in all ages there haue bene some which haue scorned and mocked at Gods iudgements. Hereof wee had not farre hence a most fearefull example. One being with his companion in a house drinking on the Lords day, when he was ready to depart thence, there was great lightning and thunder: whereupon his fellow requested him to stay, but the man mocking and iesting at the thunder and lightning, said (as report was) *it was nothing but a knaues cooper knocking on his tubber*, come what would, hee would goe; and so went on his iourney: but before he came halfe a mile from the house, the same hand of the Lord, which before hee had mocked, in a cracke of thunder strooke him about the girdlestead. that he fell downe starke dead. Which example is worthy of our remembrance, to put vs in minde of Gods heauy wrath against those which scorne his iudgements: for our duty is to tremble and feare: and it were greatly to be wished, that we could with open eye behold the terriblenesse and fearefulness of Gods iudgements: it would make a man to quake and to leaue off sinne. If a man passe by some high and dangerous place in the night when he cannot see, hee is not afraid; but if yee bring him backe againe in the day, and let him see what a steep & dangerous way he came, he will not bee perswaded to passe the same way again for any thing: so is it in sinning: for men liuing in ignorance and blindnes, practise any wickednesse, and doe not care for Gods iudgements: but when God of his goodnesse bringeth them backe, & openeth their eyes to see the downfall to the pit of hell, and the iudgements of God due to their sinns: then (they say) they will neuer

Leu. 10. 3

Aet. 11.  
18.  
Psal. 30.  
9.  
Iay 30.  
15.An. 1552  
in Cambridge  
Quere.

finne as they haue done, but become new men, and walke in the way to eternall life.

Thirdly, we are taught by the Apostle *Paul*, that if we be to doe any duty to our bretheren, as to relieue them, we must do it with chearfulness: for he labourerth to perswade the Corinthians to chearefull liberality, and the reason of his perswasion is, *because God is able to make all grace to abound towards them*. Where also this duty is taught vs, that seeing God is omnipotent, and therefore able to make vs abound, therefore we must giue chearefully to our poore bretheren which want.

Fourthly, whereas there are many in euery place, which haue liued long in their finnes, euen from their cradle; some in wantonnesse, some in drunkennesse, some in swearing, some in idleness, and such like: out of this place to all such there is a good lesson, namely, that euery one of them doe now become new men, & repent of all their sins, for all their life past. For mark what *Paul* saith of the Iewes which are cut off from Christ through vnbeleefe, and haue continued in hardnesse of heart, and desperate malice against him, almost 16. hundred yeares: *If (saith hee) they abide not still in vnbeleefe, they may be grafted in their olue againe*: and his reason is this, *because God is able to graft them in againe*. Euen so, though we haue liued many yeares in sin, (and sure it is a dangerous and fearefull case for a man to liue 20. 30. or 40. yeares vnder the power of the diuell;) yet we must know, that if we will now liue a new life, forsake all our finnes, and turne to God, we may bee receiued to grace, and be made a branch of the true olue, though wee haue borne the fruits of the wilde olue all our life long. But some will object, that they haue no hope of Gods fauour, because they haue bin so grievous sinners, and continued in them so long. *Ans.* But know it, whosoever thou art, God is able to graft thee in; and if thou repent, hee will receiue thee to his loue and fauour. This must be obserued of all, but especially of such as are old in yeares, and remaine ignorant without knowledge, they must turne to the Lord by repentance: otherwise, if they continue still profane and impenitent, they must know this, that their damnation comes post-hast to meete them, and they to it.

And thus much for the duties. Now follow the consolations which Gods Church reape from this, that God the Father is *Omnipotent*. First, the wonderfull power of God serueth to strengthen vs in prayer vnto God: for he that will pray truly, must onely pray for those things for which hee hath warrant in Gods word: all our prayers must be made in faith, and for a man to pray in faith, it is hard: therefore a special means to strengthen vs herein, is the mightie power of God. This was the ground and stay of the leper, whom our Sauour Christ cleansed: *Lord (saith he) if thou wilt, thou canst make me cleane*. And in the Lords prayer, when our Sauour Christ hath taught

vs to make sixe petitions; in the end he giueth vs a reason, or motiue to induce vs to stand vpon, and to wait for the benefits before craved, in these words: *Thine is the kingdome, thine is the power, &c.*

Secondly, hence wee learne this comfort, that all the gates of hell shall neuer be able to preuaile against the least member of Christ. I doe not say, they shall neuer be able to assault, or tempt them, for that may be: but they shall neuer overcome them. How (will some say) may we be resolu'd of this? *I answer*, By reason of Faith; for if a Christian man doe beleue that God the Father, and Christ his Sonne, is Almighty, no enemy shall euer be able to preuaile against him. So *S. Iohn* reasoneth: *Little children, ye are of God, and haue overcome them*, that is, all false teachers, *because greater is he that is in you* (Christ Iesus by his holy spirit, who is God, and therefore Almighty) *then he that is in the world*; that is, the spirit of Satan: therefore you need not to feare. So *Dauid* comparerth himselfe to a silly sheepe, and saith: *I should walke through the valley of the shadow of death*, that is, as it were in the mouth of the Lyon, *yet I would feare none euill*: why so? because the Lord is with him: *thy rod* (saith he) *and thy staffe comfort me*.

Thus much for the benefits. Now whereas it is said the first Person is a *Father*, and also *Almighty*, ioyne these two together, and hence will arise singular benefits and instructions. First, whereas we are taught to confesse, that the first Person is a *Father Almighty*, we, and euery man must learne to haue experience in himselfe, of the mighty power of this Almighty Father. Why, will some say, that is nothing, for the diuell and all the damned soules feeble the power of the Almighty. True indeed they feeble the power of God, namely, as hee is an Almighty Iudge condemning them; but they feeble not the power of an Almighty Father: this is the point whereof wee must indeauour to haue experience in our selues. *Paul* prayeth, *that the God of our Lord Iesus Christ the Father of glory, would giue vnto the Ephesians the spirit of wisdom, to see what is the exceeding greatnesse of his power in them which beleene, according to the working of his mighty power, which he wrought in Christ*. Which place must bee considered: for here the Apostle would haue vs haue such a special manifestation of Gods power in our selues, like to that which hee did once shew forth in Christ. But how did Christ see and finde the power of God as hee was man? *Ans.* Diuers waies: 1. on the crosse he died the first death; which is the separation of bodie and soule: and he suffered the sorrowes of the second death. For in his soule hee bare the whole wrath of God, and all the pangs of hell, and after was buried and laid in the graue, where death triumphed ouer him for the space of three daies. Now in this extremitie God did shew his power, in that hee raised Christ from death to life. And look as his power was

2. Cor. 9.  
7.8.Rom. 11.  
23.

1. Ioh. 4.

Psal. 23.  
4.

Eph. 1. 19

Mat. 8. 2.

manifested in Christ the head: so must it be manifested in all his members: for every man hath his graue, which is naturall sin & corruption, which we draw from our first parents, & looke as a man lyes dead in the graue, and can moue neither hand nor foote; so every man by nature lyeth dead in sin. Now as God did shew his power in raising Christ from death: so every one must labor to haue this knowledge & experience in himselfe of the mighty power of God, in raising him from the graue of sinne to newnesse of life. For thus *Paul* makes a speciall request, that hee might know Christ, and the vertue of his resurrection, that is, that hee might feele in himselfe that power whereby Christ was raised from death to life, to raise him also from the bondage of his sinnes to a new life more and more. Furthermore, when Christ was vpon the crosse, and all the gates of hel were open against him, then did he vanquish Satan, he bruiſed the Serpents head; and as *Paul* saith, Col. 2. 15. *He spoiled principalities and powers, and made a shew of them openly, and hath triumphed ouer them on the crosse*: hee ouercame the diuell and all his angels by the power of his Almighty Father, and by his owne power as he is God. And euen so must Christian men labour to finde the same power in themselves of this Almighty Father by which Christ did triumph ouer Satan: that by it they may treade him vnder their feete, which men can neuer doe by any power in themselves. Againe, Christ prayeth that that cup might passe from him: and yet he saith, Luk. 22. 42. *Not my will, but thy will be fulfilled*. For it was necessarie that Christ should suffer. And this request was heard, not because he was freed from death, but because God his Father Almighty gaue him power and strength in his manhood to beare the brunt of his indignation. Now look as this power was effectual in Christ Iesus the head, to make him able and sufficient to beare the pangs of hell: so the same power of God, is in some measure effectual in all the members of Christ, to make them both patient, and of sufficient strength to beare any affliction, as Saint *Paul* saith, Colossians 1. 11. *Being strengthened with all might through his glorious power, unto all patience, and long-suffering, with ioyfulness*. And this is a notable point which every one ought to learne: that whereas they confesse God to be their Almighty Father, they should herewithall labour to feele and haue experience in themselves, that he is Almighty in the beginning and continuing of grace vnto them, and in giuing them power and patience to suffer afflictions. Further, Christ Iesus, when the work of our redemption was accomplished, was lifted vp into heauen, and set at the right hand of God in heavenly places farre above all principalities and powers, &c. euen by the power of his Father: well, as this power was made manifest in the head; so must it be in the members thereof. Every child of God shal hereafter see and feele in himselfe

A the same power to translate him from this vale of misery in this life, to the kingdome of heauen. Wherefore to conclude, we haue great cause to be thankfull and to praise God for this priuiledge, that he shewes his power in his children in regenerating them, in making them dy vnto sin, & to stand against the gates of hell, and to suffer afflictions patiently: as also that he translates them from death to life. And every one should shew his thankfulness, in labouring to haue experience of this power in himself, as *Paul* exhorteth vs in his Epistles to the *Colossians* and *Ephesians*: yea, reade all his Epistles, and we shall finde he mentioneth no point so often as this, namely, the mighty power of God, manifested first in Christ, and secondly in his members: & he accounts all things losse, that he might know Christ, & the vertue of his resurrection. This point is the rather to be marked, because this power in the matter of grace is not to be seene with eye; and few there be in respect that haue felt the vertue thereof in themselves: for the diuell doth mightily shew his contrary power in the greatest part of the world, in carrying them to sin and wickednes.

Secondly, hence we learne, that which *Paul* teacheth, namely, to know that all things work together for the best vnto them that loue God. God is Almighty, & therefore able to do whatsoever he wil: he is also a Father, and therefore is willing to do that which is for our good. But some will say, we are subiect to many crosse, yea to sin: what? can our sinnes turne to our good? *Ans.* If God Almighty be thy Father, he will turne thine afflictions, yea thy sinnes which by nature are euill, beyond all expectation vnto thy saluation. And thus much God will doe to all such as be obedient vnto him: yet no man must hereupon presume to sinne.

Thirdly, whereas we beleue that God is a mighty Father, it serues to confirme Gods children in the promises of mercy reuealed in his word. The chiefeſt whereof is, that if men will turne from their sinnes, and beleue in Christ, they shall not perishe, but haue life euerlasting. I know some men will make it an easie thing to beleue, especially those which neuer knew what faith meant. But such perſons need no meanes of confirmation of Faith: therefore let all those which haue tasted of the hardnes of attaining vnto it, learne how to establish their wauering hearts in the promise of God, by the consideration of these two points: God is a Father, & therefore he is willing: he is Almighty, and therefore he is able to performe his promise. He that will be resolved of Gods promises, must haue both these settled in his heart, & build on them as on two foundations.

It followeth, *Creator of Heauen and Earth*. Wee haue spoken of the title of the first person, and of his attributes: now we come to speake of his office, namely, the *Creation*: but before we come to it, we are to answer a certē objection which may be made. At the first it may seeme strange to some, that the work of

Phil. 3. 10

Rom. 8. 28.

Phil. 3. 10

Eph. 1. 20, 21.

Creation is ascribed to the first person in Trinitie the Father: whereas in the Scripture it is common to them all three equally. And first, that the Father is Creator, it was neuer doubted; as for the second person the Sonne, that he is Creator, it is euident: *All things are made by it*, that is, by the Sonne, who is the substantiall word of the Father, *& without it was made nothing that was made*. And againe it is said, *that God by his Son made the world*. As for the Holy Ghost, the worke of creation is also ascribed vnto him: and therefore *Moses saith, The spirit moued vpon the waters: and Iob saith, His spirit hath garnished the heauens*. How then is this peculiar to the Father, being common to all the three persons in Trinity? *I answer*, The actions of God are two-fold: either inward, or outward. The inward actions are those, which one person doth exercise toward another: as the Father doth beget the Sonne, and this is an inward action peculiar to the Father: and all inward actions are proper to the persons from whom they are. So the Son doth receiue the Godhead by communication from the Father: and the holy Ghost from them both: & these are inward actions peculiar to these persons. So likewise, for the Father to send his Son, it is an inward action proper to the Father, and cannot be communicated to the holy Ghost: and the Sonne to bee sent by the Father only, is a thing proper to the Sonne, and not common to the Father, or to the holy Ghost. Now outward actions, are the actions of the persons in the Trinitie to the creatures, as the worke of Creation, the work of preferuation, and of redemption. These and all such actions are common to all the three persons: the Father createth, the Son createth, and the holy Ghost createth: and so wee may say of the workes of gouernment, and of redemption, and of all outward actions of the persons to the creatures. But some again may say, how then can the work of creation, being an outward action of God to the creature, bee peculiar to the first person the Father? *I answer*, The worke of creation is not so proper to the first person, as that it cannot also be common to the rest: for al the three persons ioynly created all things of nothing; onely they are distinguished in the manner of creating. For the Father is the cause that: beginneth the worke, the Sonne puts it in execution, the holy Ghost is the finisher of it. And againe, the Father createth by the (a) Son, and by the holy Ghost: the Sonne createth by the holy Ghost & from the Father: the holy Ghost createth not by the Father nor by the Sonne: but from the Father and the Sonne. And this is the reason why the work of creation is ascribed here vnto the Father, because he alone createth after a peculiar manner, namely, by the Sonne and by the holy Ghost: but the Sonne & the holy Ghost create not by the Father, but from him.

Thus hauing answered the obiection, wee come to speake of the Creation it selfe. In

A handling whereof, we must withall treat of the *Counsell of God*, as being the cause thereof, and of the Gouernment of the creatures, as being a worke of God whereby hee continues the creation. And the order which I will obserue, is first to speake of the *Counsell of God*, and secondly of the Execution of his Counsell, which hath two speciall branches, the first the *Creation*, the second the *preferuation or gouernment* of things created.

The Counsell of God, is his eternall & vnchangeable decree, whereby hee hath ordained all things either past, present, or to come, for his owne glory. First I call it a decree, because God hath in it set downe with himselfe as appointed soueraigne Lord, what shall be, what shal not be. I adde further, that al things whatsoeuer, come vnder the compasse of this decree, as *Paul saith, He worketh all things, according to the counsell of his will*. And our Saviour Christ saith, that a sparrow cannot fall on the ground *without the heavenly Father*: yea further, he tels his disciples, that the *very haire of their heads are numbered*, meaning that they are knowne and set downe in the counsell of God. And considering that God is King ouer heauen and earth; and that most wise, yea wise-dome it selfe; and most mighty, yea might and power it selfe: it must needs be that hee hath determined how all things shall come to passe in his kingdom, with all their circumstances, time, place, causes, &c. in such particular manner, that the very least thing that may bee, is not left vnappointed and vndisposed.

The counsell of God hath two properties, *eternitie* and *vnchangeablenesse*. It is eternall, because it was set down by God from euerlasting before all times, as *Paul saith: God hath chosen the Ephesians to saluation before all worlds*. And he saith of himselfe, that hee was called according to *the purpose of God, which was before all worlds*. Again, the same counsell once set downe, is vnchangeable. God saith, *I am Iehonah, and I change not, With God* (saith S. Iames) *there is no variablenesse, nor shadow of change*. Now such as God is, such is his decree or counsell. And beeing vnchangeable, his counsels also are vnchangeable.

Gods counsell hath two parts: his foreknowledge, and his will or pleasure. His foreknowledge; whereby he did foresee all things which were to come. His wil, whereby in general manner he wils & ordaines whatsoeuer is to come to passe; and therefore such things as God altogether nisseth, can not come to passe. Now these two parts of the counsell of God must bee ioyned together, and not seuered. Will without knowledge is impotent, and foreknowledge without will, is idle. And therefore such as hold that God doth barely foresee sundry things to come, no manner of way either willing or decreeing the issue & euents of them, do bring in little better then Atheisme. For if wee say that any thing comes to passe either against Gods wil, or God not knowing

Ioh. 1. 3.

Heb. 1. 2.

Gen. 1. 2.  
Iob. 26.  
13.Basil. de  
spirit.  
sanct.  
cap. 16.  
4 Col. 1.  
16.  
Rom. 11.  
36.Eph. 1. 11  
Mar. 10.  
29.

uerse 30.

Eph. 1. 4.

2 Tim. 1.  
9.Mal. 3. 6.  
Iam. 1. 17

of it, or not regarding it; wee shall make him either impotent or carelesse, and raise the very foundation of Gods providence.

And this decree of God must be conceived of vs, as the most generall cause of all things subsisting: being first in order, hauing all other causes vnder it, and most principall, ouer-ruling all, ouer-ruled by none.

Thus wee see what is to be held touching Gods counsell: now for the better clearing of the truth, three objections of some difficultie are to be answered. First may some man say, if God decree & ordaine all things whatsoever, then he decreeth & ordaineth sin: but God decrees not sinne in as much as it is against his will: and therefore he decrees not all things.

*Ans.* We vse not to say that God doth simply will or decree sinne, but only in part, adding withall these caueats: I. That God willethe and decreeth sinne, not properly as it is sin, but as it hath in it sundry regards and respects of goodnesse, so farre forth as it is a punishment, or chastisement, or triall, or action, or (\*) hath an existence in nature. II. God can so vse euill instruments, that the worke done by them beeing a sinne, shall neuertheless in him bee a good worke: because hee knowes how to vse euill instruments well. If it be further alledged, that God willethe no wickednesse. Psal. 5. 5. we must know, that Gods will is two-folde, generall, and speciall. General, whereby God willethe and decreeth that a thing shal be: and by this kind of will hee may be said to will sinne: and that without sinne. For though he decree it thus, yet doth he not in still wickednes into the heart of any sinner, & his decree is only for a most excellent end. For in regard of God which decreeth it, it (\*) is good that there should be euill. To this purpose *Augustine* saith excellently, *By an vnspurable manner it comes to passe, that that which is against Gods Will, is not without his will.* Now the speciall will of God is that, whereby hee willethe any thing in such manner, that he approoueth it, and delighteth in it. And thus indeed we can not say without blasphemy, that God willethe sinne. Thus then wee see in what manner, and how far forth God may be said to decree sinne, that is, to will and appoint the permission of it.

Again, it may be objected thus: If all things be determined by the vnchangeable decree of God, then all things come to passe by an vnchangeable necessitie: and men in their actions haue no free will at all, nor liberty in doing any thing. *Ans.* This must be learned as a cerren rule, that the necessary decree of God, doth not abolish the nature of the second causes, and impose necessity vpon the wil of m<sup>n</sup>, but only order & incline it without any constraint, to one part. As for example: When a people is gathered together to heare Gods word, there is none of them but they know that they come thither by Gods providence, (and in that respect necessarily) yet before

A they come, they had all freedome and libertie in themselves to come or not to come: and Gods eternall counsell did not hinder the libertie of our wills, in coming or not coming, nor take away the same: but only incline and turne them to the choise of one part. Another example hereof wee may haue in our Sauour Christ, whose state & condition of body, if we regard, he might haue liued longer: yet by the eternall counsell of God hee must die at that place, at that time, at that houre, where & when he died. Wherby we may see, that Gods counsell doth not hinder the will of man; but only order and dispose it. Which answer being well marked, we shal see these two will stand together: the necessary & vnchangeable counsell of God, and the free wil of man: And againe, that the same action may be both necessary & contingent: necessary, in regard of the highest cause, the counsell of God; not necessary, but contingent, in respect of the second causes, as among the rest, the wil of man.

B Thirdly, some will yet object against this doctrine, that if all things come to passe according to Gods vnchangeable decree, the what needs the vsing of any means? what needs the preaching of the word? and receiuing of the Sacraments? what needs any lawes, Princes, Magistrates, or gouernments? what needs walking in mens ordinary callings? al is to no end; for let me play, or work, sleep, or wake; let the do what they will: all is one for Gods eternall counsell must needs come to passe. Therefore it may seeme in vaine for men to busie themselves about such things. *Ans.* But wee must know, that as God hath appointed all things to come to passe in his eternall and vnchangeable counsell; so in the same decree, he hath together set down the means & wayes whereby he wil haue the same things brought to passe: for these two must neuer be seuered, the thing to be done, and the meanes whereby it is done.

C We may read in the Acts in *Pauls* dangerous voyage towards Rome, an Angell of the Lord told *Paul*, that God had giuen him all that failed with him in the ship: now the souldiers & mariners hearing this, might reason thus with themselves: Seeing God hath decreed to saue vs al, we may do what we wil, there is no danger, for we shal al come to land aliue: but mark what *Paul* saith, *Except these abide in the ship, ye cannot be safe:* where we see, that as it was the eternall counsell of God to saue *Paul*, and all that were with him; so he decreed to saue all by this particular meanes of their abode in the shippe. King *Ezechias* was restored to his health, and received from God a promise that he should haue 15. yeares added to his dayes, and the promise was confirmed by a signe: now what doth he? cast off all meanes? no: but as he was prescribed, so he applyeth a bunch of dry figs to his sore, and vseth still his ordinary dyc. Therefore it is grosse ignorance & madnesse in men, to reason so against Gods decree; God in his vnchangeable counsell

\* Quatenus habet rationem entis, non quatenus habet rationem delectus.

\* Bonum est vt sit malum. Aug. Enchirid. ad Laur. c. 101. c Voluntate permittit vult, approbat non vult.

AR. 27. 24, 25.

Verse 32.

2. King. 10. 6, 7.

hath decreed and set downe all things how they shall be; therefore I will vse no meanes, but liue as I list: nay rather wee must say the contrarie; because God hath decreede this thing or that to bee done: therefore I will vse the meanes which God hath appointed to bring the same to passe.

Now follows the *Creation*, which is nothing els but a work of the blessed Trinity, forming and framing his creatures which were not before, and that of nothing. The points to be knowne concerning the creation are many. The first, is the thing by which God did begin and finish the creation. And we must vnderstand that at the first God made all things without any instrument or meanes, & not as men doe which bring to passe their busines by seruants and helpes, but onely by his word & commandement; as the Psalmist saith, *He commanded, and all things were made.* In the beginning God said, *Let there be light*, and there was light: and by the same meanes was the creation of euery creature following. The very power of the word and commandement of God was such, as by it that thing was made & had a beeing, which before was not. It may be demanded, what word this was by which God is said to make all things. *Answer.* The word of God in Scripture is taken three waies: for the substantial word, for the sounding or written word, for the operative or powerful word.

The substantial word, is the second person begotten of the substance of the Father. Now howsoeuer it be true, that God the Father did create all things by his word, that is, by his Sonne: yet doth it not seeme to bee true that by these words [*God said, Let there be*, this or that] that the Sonne is meant. For that word which God gaue out in the creation was in time, whereas the Sonne is the word of the Father before all times: and againe, it is a word common to the three persons equally, whereas the Sonne is the word of the Father onely. Furthermore, it is not like that it was any sounding word standing of letters & syllables, and vttered to the creatures after the vsuall manner of men, that was the cause of them: it remaines therefore that all things were made by the operative word, which is nothing but the pleasure, will, and appointment of God, & is more powerful to bring a thing to passe, then all the meanes in the world beside. For Gods willing of any thing, is his effecting and doing of it. And this is proued by *Dauid* when hee saith, *Hee spake the word, and they were made: hee commanded, & they were created.* Hence we must take out a speciall lesson, needefull to be learned of euery man. Looke what power God vsed and shewed in making the creatures when they were not, the same power he doth can and will shew forth in re-creating and redeeming sinfull men by the precious blood of Christ. By his word hee created mans heart when it was not; and he can and will as easily create in vs al new hearts specially whē we vse

A the good meanes appointed for that end. As, when Christ said to dead *Lazarus*, *Lazarus, come forth*, hee arose & came forth of his graue, though bound hand and foot: so when the Lord speakes to our dead heart by his word and spirit, wee shall rise forth of the graues of our sinnes and corruptions. In the creation of the great world, God said, *Let there be light*, and presently darkenesse gaue place: and the same he can doe to the litle world, that is, to man. We are by nature darkenes, and let God but speake to our blind vnderstandings, our ignorance shall depart, and we shall be enlightened with the knowledge of the true God & of his will: as *Paul* saith, *God that commanded the light to shine out of darkenesse, is he which hath shined in our hearts, to giue the light of the knowledge of the glorie of God in the face of Iesus Christ.*

B Secondly, God made all creatures, without motion, labour, or defatigation: for his very bidding of the worke to be done, was the doing of it. And this thing no creature can doe, but God onely, though vnto *Adam* labour was with out paine before the fall.

C Thirdly, the matter and the first beginning of all creatures was nothing, that is, all things were made, whē as there was nothing wherof they might be made, as *Paul* saith, *God calleth those things which be not, as though they were.* And indeede in the first creation, all things must be made either of the essence of God, or of nothing: but a creature cannot bee made of the essence of God, for it hath no parts, it is not diuisible: and therefore God made all things that were made out of himselfe or his own essence: the conclusion then is, that the framing of the creatures in the beginning, was not of any matter, but of nothing, because before the creation, out of God there was nothing. This must teach vs to humble our selues. Many there bee that stand vpon their ancestours: but let them here looke whence they came first, namely, as *Abraham* saith of himselfe, *of dust and ashes.* And what was this dust & ashes made of? surely of nothing: wherefore euery mans first beginning is of nothing. Well then, such men, as are caried away with their pedigree and descent, if they looke well vnto it, they shal find smal cause to boast or bragge: And this consideration of our first beginning, must mooue vs to true humiliation in our selues.

D Fourthly, God in framing his creatures in the beginning made them good; yea very good. Now the goodnes of the creature is nothing else, but the perfect estate of the creature, wherby it was conformable to the will & minde of the Creator allowing and approuing of it, when he had made it: for a creature is not first good, and then approoued of God: but because it is approoued of God, thereof it is good. But wherein, will some say, stands this goodnes of the creature? *I answer*, in three things. 1. in the comelinesse, beautie and glorie of euery worke in his kind both in forme

Ioh. 11.  
46.

2. Cor.  
4.6.

Rom. 4.  
17.

Psal. 148.

5.

Gen. 1.3.

Heb. 1.3.

Psal. 33.

6.9.

Psal. 51.

10.

and constitution of the matter. **I.** In the excellencie of the vertue which God hath giuen to it: for as he hath appointed euery creature for some especiall end; so hee hath fitted and furnished it with sufficient power & strength for the accomplishing of the same end. **II.** In the exceeding benefit and profitableness that came by them to man: But since the fall of man, this goodnesse of the creature is partly corrupted, and partly diminished. Therefore when we see any want, defect, or deformity in any of them, we must haue recourse backe againe to the apostacie of our first parents; and remember our fall in the, & say with a sorrowfull heart, this comes to passe by reason of mans fault wretched sin, which hath defiled heauen & earth, & drawne a curse not only vpon himselfe, but vpon the rest of the creatures for his sake, whereby their goodnes is much defaced.

Fifthly, the end of creation, is the glory of God, as *Salomon* saith, *God made all things for his owne sake, yea, run the wicked for the day of euill.* And God propounds this principall end to himselfe, nor as though he wanted glory; and would purchase it vnto himselfe by the creation; for he is most glorious in himselfe; and his honour and praise being infinite, can neither be encreased nor decreased: but rather that he might communicate, and make manifest his glory to his creatures, and giue them occasion to magnifie the same. For the reasonable creatures of God; beholding his glory in the creation, are moued to testifie and declare the same among men.

The sixth shall be touching the time of the beginning of the world, which is betweene five thousand and fixe thousand yeares a goe. For *Moses* hath set downe exactly the computation of time from the making of the world to his owne daies: and the Prophets after him haue with diligence set downe the continuance of the same to the very birth of Christ. But for the exact account of yeares Chronologers are not all of one minde. Some say there bee 3929. from the creation to Christs birth, as *Berosus*: some 3952. as *Hierome* and *Bede*: some 3960. as *Liber* and *Is. Lucius*: some 3963. as *Melancton* in his Chronicle, and *Finckius*: some 3970. as *Bullinger* and *Tremelius*: some towards 4000. as *Buntingus*. Now from the birth of Christ to this day, are 1592. yeres, and adding these together, the whole time amounteth. And God would haue the verie time of the beginning of the world to bee reuealed: First, that it might be knowne to the Church, when the covenant of grace was first giuen to God to man, & whē it was afterward renewed, and how Christ came in the fulnes of time, *Gal. 4. 4.* Secondly, that we might know that the world was not made for the eternall and euer-living God, but for man. Thirdly, that we might learne not to set our hearts on the world, and on the things therein, which haue beginning and end, but seeke for things eternal in heauen. And before the time which

**A.** I haue named began, there was nothing beside God; the world it selfe, and all thinges were vncreated: Some men vsē to object and say, what did God all that while before the world was? how did he employ himselfe what was he idle? *Answer.* The Iewes to this badde question make as badde an answer: For they say hee was continually occupied in making many little worlds, which he continually destroyed as he made them: because none pleased him till he made this: But we misstrather say, that some things are reuealed which God did then, as that he decreed what should come to passe when the world was; and that then the blessed persons in *Calvary* did take eternall delight each in other. If any man will needes know more, let him heare what *Moses* saith, *Secret things belong to the Lord our God, but shewings reuealed, to vs and our children for euer:* and let them marke what one eluding the question, answered: namely, that God was making hell fire to burne all such curious persons as will needs know more of God then hee hath reuealed to them: for where God hath not a mouth to speake, there we must not haue an eare to heare: therefore our duty is, to let such curious questions passe.

**B.** Seauently, some may aske in what space of time did God make the world? *Answer.* God could haue made the world, and all things in it one moment: but hee began and finished the whole worke in fixe distinct daies. In the first day he made the matter of all things and the light: in the second the heauens: in the third day hee brought the sea into his compass, and made the dry land appeare, and caused it to bring forth herbes, plants, and trees: in the fourth day hee made the Sunne, the Moone, and the Starres in heauen: in the fifth day he made the fishes of the sea, the fowles of the heauen, and euery creeping thing: in the sixth day he made the beasts of the field, and all cattell, and in the end of the sixth day hee made man. Thus in fixe distinct spaces of time, the Lord did make all things: and that especially for three causes. **I.** To teach men that they ought to haue a distinct and serious consideration of euery creature: for if God had made the world in a moment, some might haue said, this work is mysticall, that no man can speak of it. But for the preuēting of this cauil, it was his pleasure to make the world and all things therein in fixe daies: and the seauenth day hee commanded it to bee sanctified by men, that they might distinctly & seriously meditate vpon euery daies worke of the Creation. **II.** God made the world, & euery thing therein in fixe distinct daies, to teach vs, what wofull power & liberty he had ouer al his creatures: for he made the light when there was neither Sun nor Moone, nor Stars; to shew, that in giuing light to the world, he is not bound to the Sun, to any creature, or to any means: for the light was made the first day: but the Sunne, the Moone, and the Stars were not created before

Pro. 8. 30

Deut. 29. 29.

August. 1. 1. confell. 2. 11.

Gen. 1.

Gen. 1.

the fourth day. Again, trees and plants were created the third day: but yet, the Sunne, Moone, and the Starres, and raine, which nourish & make hearts, trees, and plants to grow, were not created till after the third day: which shews plainly, that God can make trees, plants and hearts to grow without the means of rain: and without the vertue and operation of the Sunne, the Moone, and the Starres. III. He made the world in six distinct daies, and framed all things in this order, to teach vs his wonderfull providence over all his creatures: for before man was created hee provided for him a dwelling place, and all things necessarie for his perpetuall preservation, & perfect happiness and felicity. So also he created beasts & cattell; but not before he had made hearts, plants; and grasse, and al meanes whereby they are preserved. And if God had this care over man when as yet he was not: much more will God have care over him now when he is, and hath a being in nature.

Duties.

And thus much concerning the points of doctrine touching the Creation. The duties follow. And first, by the worke of creation we may discern the true *Iehovah* from all false gods and idols in the world. This *Isaiah* maketh plaine, bringing in the Lord reasoning thus: *I am God, and there is none other God besides me. How is that pronounced thus: I form the light, and create darknesse, I make peace, and create euill: I the Lord doe all these things.* If a man aske thee how thou knowest the true God from all false gods: thou must answer, by the worke of creation: for he alone is the maker of heauen and earth, and all things in them. This property can not agree to any creature, to any man, Saint or Angel: nay, not to all men and al Angles: they cannot giue being to a creature which before was nothing.

Secondly, whereas God the Father is creator of all things, and hath giuen vnto man reason, vnderstanding, and ability more then to other creatures, we are taught to consider and meditate of the worke of Gods Creation. This the wise man teacheth vs, saying, *Consider the worke of God.* And indeed it is a speciall duty of euery man which professeth himselfe to be a member of Gods Church, as he acknowledgeth God to be the Creatour, so to looke vpon his workmanship, and view and consider all creatures. A skilfull workman can haue no greater disgrace, then when he hath done some famous thing, to haue his friend passe by his worke, and not so much as looke vpon it. If it be demanded for what end wee must looke vpon the work of Gods creations I answer, that in it wee may see and discern Gods power, wisdom, loue, mercy, and providence, and all his attributes, and in all things his glorie. This is a most necessary duty to be learned of euery man: we thinke nothing too much or too good to bestow on vaine shewes and plaies, idle sports and pastimes, which are the vanities of men, and we do most willingly

behold them: in the meane season vtterly neglecting and contemning the glorious work of Gods creation. Well, the Lord hath appointed his Sabbath to be sanctified, not only by the public ministry of the word, and by priuate prayer, but also by a speciall consideration and meditation of Gods creatures; and therefore the duty of euery man is this, distinctly and seriously to view and consider the creatures of God; and thereby take occasion to glorifie his name; by ascribing vnto him, the wisdom, glorie, power, and omnipotencie that is due vnto him, & appears in the same.

Thirdly, wee must giue God glorie in all his creatures; because hee is the creatour of them all. So in the Revelation the foure and twenty Elders fall downe before him, and say *Thou art worthy, O Lord, to receive glory and honour, and power:* giuing this reason, *for thou hast created all things, and for thy will sake they are and haue beene created.* Read the Psalmes, 147. and 148. both which tend to this effect, that God must be praised: because he is the Creator of all things; to whom all glory is due. We know, that when men behold any curious worke of a cunning and skilfull craftsman, straightway they will leaue the worke, and inquire after him that made it, that they may praise his skill. The same is our duty in this case, when we come abroad, and behold euery where in all the creatures the admirable and vnspeakeable wisdom, goodness, and power of God; then we must make hast from the creature, and go forward to the Creatour, to praise and glorifie him: and herein must we shew our selues to differ from brute beasts, in that by the vse and view of Gods creatures, we doe returne due glory, praise, and honour vnto the Creatour.

Our fourth duty is set downe by the Prophet *Amos*, who mouing the people to meet God by repentance, addeth a reason taken from the Creation. *He that formeth the mountains and createth the winds, which declareth vnto man what is his thought, which maketh the morning darknesse, &c.* The Lord God of hosts is his name. The meaning of the Prophet is this: God is a terrible iudge, and we are as traitors and rebels against him: therefore the best way that wee can take, is this: he is comming to iudgement, let vs therefore meete him, fall downe before him, & humble our selues vnder his mighty hand. And the holy Ghost by the Prophet would moue the people to meet God by serious repentance, by a reason framed thus: If God who is their Iudge, bee able to create the winds, and to forme the mountains, and to make the morning darknesse: then hee is also able to make an eternall iudgement for their confusion. And therefore all such as bee impenitent sinners, let them prepare themselves to turne vnto him: and surely if men had grace to lay this to their hearts, they would not liue so long in their sins without repentance as they doe: nay rather they would prepare themselves

1.  
Esa. 45.  
6, 7.

Eccles. 7.  
35.

Reu 4.11

Amos 4.  
13.

themselves to meete him in the way before he come to iudgement, because he is a Creator, & therefore able to bring infinite punishments vpon them at his pleasure, and to bring them to nothing, as he made them of nothing. And let them know it whosoener they be that goe forward in their sinnes, that God the Creator whensoever hee will, can open hell to deuoure them: and that he can shew himselfe as mightie in his iudgements to mans destruction, as he was mighty in the beginning in giuing vs being when we were nothing. Wherefore notable is the practise of *Dauid*, who inures himselfe to the feare of God by the consideration of his creation, saying, *I am fearefully, and wonderfully made, &c.*

Lastly, those that haue beene impenitent sinners through all their life past, must not onely learne to repent for their sinnes; but also indeauour to performe obedience vnto Gods word. God is a Creator, and the thing created should in all respects be conformable to his will: for *Dauid* saith, *Thine hands haue fashioned mee, and framed mee, giue me vnderstanding therefore that I may learne thy commandments.* And good reason: for there is no man of any trade, but he would faine haue all that he maketh and deuise, to be vsed: but yet so as the vse thereof must be conformable to the will of the maker. For this cause *Moses* that faithfull seruant of God saith, that the people of Israel dealt wrongfully with the Lord: why? *for he hath created them, and proportioned them: he is their father and he bought them: yet they haue dishonoured him by corrupting themselves towards him by their vice.*

All creatures in heauen and earth doe the will of the Creator, except man, and the diuel and his angels: for the Sunne, the Moone, and the Starres, they keep that course which God hath appointed them: but man though he bee bound to doe the will of God, because God is his Creator, yet hee rebels against him. The potter, if in tempering his clay, hee cannot make and frame it according to his minde, at length he will dash it in peeces: so God, hee createth man, not that he should doe his own will, but Gods will: and therefore the Lord in his wrath will confound him eternally, whosoever he be that followeth the lusts of his own wicked heart, and will not be brought to be conformable to Gods will, but goes on in his rebellion without stay. For this cause it stands euery man in hand to yeeld himselfe pleyable to Gods will, and to endeauour to obey it by keeping a good conscience before God, and al men, and by walking faithfully in his calling, lest the end be confusion. If a man haue a trade and other men come into his shoppes, and vse such tooles and instruments as bee there, to wrong ends, hee will in no wise brooke it, but take the abuse in great displeasure: now the world is as it were an opened shop, in which God hath set forth vnto his glory and maiesty, and the creatures of al kinds to be instru-

ments appointed for excellent vses, and specially man for the accomplishment of his will. And therefore when he rebels against the will of God, and by sin puts the creatures to wrong ends, hee cannot but most grievously offend God.

And thus much of the duties. Now in the third place follow the consolations vnto Gods Church and people. First, as *Saint Peter* saith; *God is a Creatour, yea a faithfull Creatour.* The properties of a faithfull creatour are two: I. Hee will preserue his creature; no man is so tender ouer any worke as he that made it, for hee cannot abide to see it any way abused. God therefore being a faithfull creatour, tenderly loues all his creatures. So *Iob* reasoneth with God, that hee will not cast him off, because he is the worke of his hands. II. God will beare with his creature, to see whether it will bee brought to any good end and vse, before he will destroy it. And to vse the former comparison: the potter will turne and work, the clay euery way to make a vessell vnto his mind; but if it frame no way, then will hee cast it away, & dash it against the wal. And so God who created man, still preferueth him, and vseth all meanes to make him conformable to his will, before hee cast him off. The Lord did long strive with men in the old world, to turne them from their wickednesse: but when nothing would serue them, it is said: *It repented the Lord that he had made man on the earth.* And in like manner, if wee which are the creatures of God, shall rebell against this our Creatour, it may bee, he will beare with vs for a time: but if wee continue therein, and doe not turne to him by repentance, hee will bring vpon vs a finall destruction both in body and soule. Yet I say, before hee doe this, his manner is to try all meanes to preferue vs, and turne vs vnto him: and afterward if nothing will serue, then will he shew forth his power in mens confusion: and therefore it stands vs in hand to looke vnto it betime.

Secondly, looke what power the Lord did manifest in the creation of all things, the same power he both can and will make manifest in the redemption of mankind. In the beginning God made all things by his word; and so likewise he is able still to make by the power of his word, of a wicked man that is dead in sin, a true and liuely member of Christ: which the Prophet *Esay* signifieth when hee saith, *The Lord that created the heauens, and spread them abroad, hee hath streiched forth the earth, and the bounds thereof, &c. 1 the Lord haue called thee in right conscience.* This must not encourage euill men in their wickednesse, but it serueth to comfort the people of God, considering that the same God which once created them, is also as able to saue them: and will shew himselfe as mightie in their redemption, as hee was in their creation of nothing.

And thus much of the creation in generall. Now it followeth, that we come to the hand-

Consolations.

I. 1. Pet. 4. 19.

Iob 10. 3

Gen 6. 3.

Esa. 45. 1. 2.

Psal. 139 14.

Psal. 119. 37.

Deut. 32. 5, 6.

ling of the parts thereof. For it is not said barely that God is a Creatour; but particularly that hee is a *Creator of heauen and earth*: of both which we will speake in order: and first of the creation of heauen.

*Heauen* in Gods word signifieth all that is about the earth: for the aire wherein we breathe is called heauen. And according to this acceptation of the word, there are three heauens, as *Paul* saith, *He was taken up into the third heauen*. The first of these heauens is that space, which is from the earth vpward vnto the firmament, where the starres are. Thus the birds which flye in the ayre betwene the earth and the starres, are called *the fowles of heauen*: and when God sent the flood to drowne the old world, *Moses* saith, *the windowes of heauen were opened*; meaning, that God powred down raine from the cloudes abundantly, for the making of a flood to drowne the world. The second heauen is that which containeth the Sunne, the Moone; and the Starres: so *Moses* saith, that God in the beginning created the Sunne, the Moone, and the Starres, and placed them in the *firmament of heauen*. Besides these two heauens, there is a third which is inuisible: and yet it is the worke of Gods hands: and it is that glorious place where Christ euen in his manhood sitteth at the right hand of the Father: and whether the soules of the faithfull departed are carried and placed: and in which at the end of the world shall all the elect both in body and soule, haue perfect ioy and blisse in the glorious sight and presence of God for euer. But for the better conceiuing the truth, we are to skan and consider diligently 3. questions. First, whether this third heauen be a creature; for many haue thought it was neuer created, but was eternall with God himselfe: but it is a grosse error contrary to Gods word. For the Scripture saith, *Abraham looked for a city* (meaning the heauenly Ierusalem, this third heauen) *having a foundation whose builder and maker is God*. Further, if it be eternall, it must either be a creatour, or a creature: but it is no creatour for then it should be God: and therefore it must needs be a creature. But some will say, the Lord is eternall, and this third heauen hath alwaies bene the place of the Lords abode, and therefore it is also eternall. *Ans.* True it is indeed that God doth shew his glory and maiestie in the third heauen: but yet that cannot possibly containe his Godhead, as *Salomon* saith: *Behold the heauens, and the beaues of heauen are not able to containe thee*. Wherefore though God doth manifest his eternall glorie in this third heauen, yet doth it not follow, that therefore this place should be eternall: for hee needs no habitation to dwell in, he is euery where, filling all things with his presence, excluded from no place. The second question is, where this third heauen is? *Ans.* There are some Protestants say, it is euery where: and they hold this opinion to maintaine the reall presence of the Lords body in or about the

A Sacrament. But if it were euerywhere, the hee should be in heauen, which no man will say: but heauen indeed is about these visible heauens which we see with our eyes: so the Apostle saith, *Christ ascended on high farre above all heauen, &c.* And againe, it is said of *Stephen*, that being full of the holy Ghost, *He looked vp stedfastly into the heauen, and saw them open, and the Sonne of man standing at the right hand of GOD*. Thirdly, it may be demanded, why God created this third heauen? *Ans.* God made it for this cause, that there might be a certaine place wherein he might make manifest his glorie and maiesty to his elect Angels and men; for the which cause it was created a thousand-fold more glorious then the two former heauens are, and in this respect is called *Paradise*, by reason of the ioy and pleasure arising from Gods glorious presence. And our Sauour Christ calleth it *the house of Gods Father*: because into it must be gathered all Gods children. It is called the *kingdome of heauen*, because God is the King thereof, and ruleth there in perfect glory. True it is, God hath his kingdome here on earth: but hee ruleth not so fully and gloriously here, as he shall in heauen: for this is the kingdome of grace, but that is the kingdome of his glory, where he so reigneth, that hee will be all in all, first in Christ, and then in the elect both Angels and men.

C Now follow the duties whereunto we are moued principally in consideration of the making of the third heauen. First, if God created it especially for the manifestation of his glory vnto men, that at the end of the world, by the fruition of Gods most glorious presence, there they might haue perfect ioy and felicity: we haue occasion here to consider the wonderfull madnesse and forgetfulness that reigneth euery where among men, which only haue regard to the estate of this life, & cast all their care on this world, and neuer so much as once dreame of the ioyfull and blessed estate which is prepared for Gods children in the highest heauen. If a man haue two houses, one but a homely cottage, and the other a princely pallace, should leaue the better, and take all the care and pains for the dressing vp of the first, would not every man say, he were a madde man? yes vndoubtedly. And yet this is the spirituall madnesse that takes place euery where among men: for God hath prepared for vs two houses, one is this, our body which we beare about vs, which is an house of clay, as *Iob* saith, *We dwell in houses of clay whose foundation is dust, which shall bee destroyed before the moeth*: and as *Peter* saith, *a tabernacle or tent*, which we must shortly take downe; and wherein we abide but as *pilgrims and strangers*. Again, the same God of his wonderfull goodness hath provided for vs a second house in the third heauen, wherein we must not abide for a time and so depart: but for euermore enjoy the blessed felicity of his glorious presence.

Eph. 4. 10

A. 7. 51  
56.Luk 23.  
43.  
Ioh. 14. 1

Duties.

Iob 4. 19.

2. Pet. 1.  
14.  
1. Pet. 2.  
11.2. Cor.  
12. 2.

Gen. 7. 11

Gen. 1. 1.

Heb. 11.  
10.1. King.  
8. 27.

sence. For all this marke a spirituall phrensie A  
possessing the minds of men : for they imploy  
all their care and industry for the maintaining  
of this house of clay, whose foundation is but  
dust : but for the blessed estate of the second  
house, which is prepared for them in the king-  
dome of heauen, they haue little regard or  
care. They will both run and ride from place  
to place day and night, both by sea and land :  
but for what? Is it for the preparing of a man-  
sion place in the heauenly Ierusalem? nothing  
lesse, for they will scarce goe out of the doore  
to vse any meanes whereby they may come  
vnto it : but all their studie is to patch vp the  
ruines and breaches of their earthly cabbin.  
Now let all men iudge in their owne consci-  
ences, whether, as I haue said, this be not more  
then senselesse madness? Againe, the body is  
but a tabernacle wherein wee must rest as it  
were for a night, as a stranger doth in an Inne,  
and so away: but the second house is eternal in  
the heauens, an euermore seat of all felicity  
and happinesse. And therefore our dutie is a-  
boue all thinges to seeke the kingdome of God  
and his righteousnesse, as Christ himselfe bid-  
deth vs. And if the Lord haue there prepared  
such a place for vs, then we must in this world  
vse all good means, whereby we may be made  
worthy the fruition of it; and also fit and ready  
at the day of death to enter into it : which  
at the day of iudgement we shall fully possesse  
both in soule and body, and there reigne eter-  
nally in all happinesse with God Almighty  
our Creator, the Father, the Sonne, and the  
holy Ghost. But some may say, how shal a man  
so prepare himselfe, that hee may bee fit for  
that place? *Ans.* This the holy Ghost teach-  
eth vs : for speaking of this heauenly Ieru-  
salem, he saith, *There shall enter into it none un-  
cleane thing, neither whatsoeuer worketh abomina-  
tion or lies.* The meanes then to make our selues  
fit, is to seeke to bee reconciled to God in  
Christ for our sinnes past, and withal to indea-  
uor to haue an assurance of the free remission  
and pardon of them all in the blood of Christ.  
And as touching that part of life which is to  
come, wee must remember what Saint Iohn  
saith, *Euery one that hath this hope purifieth him-  
selfe,* meaning, that hee which hath hope to  
reigne with Christ in heauen, vseth the means  
wherby he may purifie & keep himselfe from  
sinne : as also he saith after, *that he which is  
borne of God keepeth himselfe, and the wicked one  
toucheth him not.* Signifying that all such per-  
sons as are truly iustified and sanctified, carry  
such a narrow and strait watch ouer the whole  
course of their liues and conuersations, that  
the diuel can neuer giue them deadly wounds,  
and wholly overcome them. Now the man  
that is resolute in his conscience of the pardon  
of his sinne for the time past, and hath a stead-  
fast purpose in his heart to keepe himselfe vp-  
right, and continually to walke in righteous-  
nesse and true holinesse all the daies of his life:  
this man, I say, is prepared and made fit to

enter into the heauenly Ierusalem : come  
death when it will, he is readie. And howso-  
euer he must not looke for heauen here vpon  
earth, yet he is as it were in the suburbs of  
this heauenly citie : and at the end of this life,  
the king thereof, the Lord Iesus will open the  
gates, and receiue him into his kingdome of  
hee is already entred into the kingdome, of  
grace. To conclude this point, let euery man  
in the feare of God, be moued hereby to set  
his heart to prepare himselfe; that when God  
shall call him hence, he may be fit to enter into  
that glory.

Secondly, seeing God hath prepared the  
third heauen for vs, it teacheth euery man in  
this world to be content with the estate wher-  
in God hath placed him, whether it be high  
or low, rich or poore: why so? because here he  
is but a pilgrime, and liues in a cottage of clay,  
& in a tent wherein he must abide but a while,  
as a pilgrime doth, oftentimes carrying his  
house about with him; and we shall in better  
sort accept the afflictions which Gods sends  
vs in this life, if we remembet that there is pre-  
pared for vs a place of ioy, which must be our  
resting place and perfect felicity for euer-  
more. This was the practise of the children of  
God, especially of Abraham: for when the  
Lord called him out of his owne countrey, he  
obeyed, and by faith abode in the promised land, as  
in a strange country, as one that dwells in the tents  
with Isaac and Iacob heires with him in the same  
promise: and the reason followeth, for he looked  
for a citie hauing a foundation, whose builder and  
maker is God. They beleueed that these things  
which the Lord promised, were shadowes of  
better things: and hereon staied themselves,  
beeing well content with that estate whereto  
God had called them. So Paul was contented  
to beare the afflictions which God had layed  
vpon him, and his reason was, because (saith  
he) we looke not on things which are seene, but on  
things which are not seene: for the things which are  
seene are temporall, but the things which are not  
seene are eternall. And in the next chapter: We  
know (saith he) that if our earthly house of this  
tabernacle be destroyed, we haue a dwelling giuen vs  
of God, that is, an house not made with hands, but  
eternall in the heauens. And for this cause his de-  
sire was rather to remooue out of this bodie,  
and to be with the Lord.

And thus much concerning heauen. Now  
followeth the second part of Gods creation in  
these words.

And earth] Earth signifieth the huge masse  
or body standing of sea & land, on which we  
liue, and all things that be in or vpon the earth  
whatsoeuer: as Paul saith, *For by him were crea-  
ted all things that are in heauen or in earth, &c.*  
In other Creeds which were made since this of  
the Apostles, being expositions of that; there  
is added, *maker of all things visible and inuisible.*  
Here wee haue occasion to speake of all crea-  
tures, but that were infinite : therefore I will  
make choice of these two good angels, & men

Heb. 11. 9  
10.

2. Cor. 4.  
18.

and verse  
1. 2.

Col. 1.  
16.

Mat. 6. 33

Reu. 21.  
27.

1. Ioh. 3. 3

1. Ioh. 1.  
18.

I. That Angels had a beginning it is no question: for *Paul* saith, that by God all things were created in heauen and earth, things visible and inuisible, whether thrones, principallities, or powers. And in respect of the creation, Angels are called the *sonnes of God*. But the time and day of their creation cannot be set downe further then this, that they were created in the compasse of the sixe daies. For *Moses* saith, *Thus*, namely in the compasse of the first sixe daies, *the heauens and the earth were fashioned, and all the host of them*: that is, all variety of creatures in heauen and earth, seruing for the beauty and glorie thereof: whereof no doubt the Angels are the principall.

II. Touching the nature of Angels, some haue thought that they are nothing but qualities and motions in the minds of men, as the Sadduces and the Libertines of this time: but the truth is, that they are spirits, that is, spirituell and inuisible substances created by God, and really subsisting: for the scripture ascribes vnto them such kind of actions which cannot be performed by the creatures, save only such as be substances: as *to stand before the throne of God, to behold the face of the father, to carrie mens soules to heauen*, yet we must not imagine that they are bodily substances consisting of flesh and bone. And though they tooke vpon them visible shapes and formes, and did eate and drinke in company of men, and thereupon are called *(a) Men* in scripture: yet they did this by diuine dispensatio for a time, that they might the better performe the actions & businesses amons men, to which they were by God appointed. And the bodies of men which they assumed, were no Parts of their natures vnited to them, as our bodies are to vs; but rather they were as garments are to vs, which they might put off and on at their pleasure. If any shall aske, whence they had these bodies, the answer is, that either they were created of nothing by the power of God, or framed of some other matter subsisting before. If againe it be asked, what became of these bodies when they laied them downe, because they vsed them but for a time, the answer may be, that if they were made of nothing, they were againe resolued into nothing: if made of other creatures, that then they were resolued into the same bodies of which they were first made, though indeede wee can define nothing certainly in this point.

III. Angels are reasonable creatures, of excellent knowledge and understanding, farre surpassing all men save Christ. Their knowledge is threefold: naturall, reuealed, experimentall. *Naturall*, which they receiued from God in the creation. *Reuealed*, which God makes manifest to them in processe of time, whereas before they knew it not. Thus God reuealed to *Abraham* the mystery of the 70. weekes, Dan. 8. and 9. And in the Apocalyps many things are reuealed to the angels that they might reueale them to vs. *Experimentall* knowledge, is

that which they get by observing the dealings of God in the whole world, but especially in the Church. And thus *Paul* saith, *that to principallities and powers in heauenly places is knowne the manifold wise dome of God by the Church*.

IV. And as the knowledge, so also the power of the good angels is exceeding great. They are able to doe more then all men can. Therefore *Paul* calls them *mightie Angels*. Theff 1. 7. Yea, their power is farre superiour to the power of the wicked angels, who since the fall are vnder them and cannot preuaile against them.

V. The place of the aboad of angels, is the highest heauen, vnlesse they be sent thence by the Lord, to doe something appointed by him. This our Saviour Christ teacheth when he saith, *that the angels of little ones do alwaies behold the face of their Father in heauen*. And the wicked angels before their fall were placed in heauen, because they were cast thence.

VI. That there be certaine distinctions & diuersities of Angels, it is very likely, because they are called thrones, and principallities, and powers, *Cherubim* and *Seraphim*. But what bee the distinct degrees and orders of Angels, and whether they are to be distinguished by their natures, gifts, or offices, no man by Scripture can determine.

VII. The Ministry of Angels to which the Lord hath set them apart, is three-folde, and it respecteth either God himselfe, or his Church, or his enemies. The Ministry which they performe to God, is first of all, to adore, praise, and glorifie him continually. Thus the *Cheubins* in *Esaies* vision cry one to another, *Holy, holy, holy is the Lord God of hosts: the world is full of his glory*. And when they were to publish the birth of the Mesijs, they beginne on this manner, *Glorie to God in the highest heauens, peace on earth*. And *John* in his vision heard the Angels about the throne, crying with a loud voyce, *Worthy is the lambe, &c. to receiue power, riches, and strength, wisdom, and honour, and glory, and praise*. And indeede the highest end of the ministry of angels, is the manifestation of the glory of God. The second, is to stand in Gods presence, euermore ready to doe his commandements, as *Dauid* saith, *Praise the Lord, ye his angels that excell in strength, that do his commandements in obeying the voice of his word*. And here is a good lesson for vs. Wee pray daily, that we may doe the will of God, as the angels in heauen doe it: let vs therefore be followers of the holy Angels in praising God, and doing his commandements as they doe.

The miniterie of Angels concerning the Church, stands in this, that they are ministering spirits for the good of them which shall be the heirs of saluatio. This good is threefold; in this life, in the end of this life, and in the last iudgement: againe, the good which they procure to the people of God in this life, is either in respect of body, or soule. In respect of the

Col. 1. 16

Job 38. 7.

Gen. 2. 1.

Luk. 24. 4.

Eph. 3. 10.

Psal 103. 20.

Aug. de Trin. lib. 3. cap. 3.

Math. 18. 10.

Isa. 6. 3.

Luk. 2. 13.

Apoc. 1. 11, 12.

Psal. 103. 26.

Heb. 1. 14.

bodie, in that they doe most carefully performe all manner of duties which doe necessarily tend to preferue the temporall life of Gods children, euen from the beginning of their daies to the end. *Dauid* saith, that they pitch their tents about him that feares the Lord.

When *Agar* was cast forth of *Abrahams* family, and wandered in the wilderness, an angell comes vnto her and giues her counsell to returne to her mistresse and humble herselfe. When *Elias* fled from *Iesabel*, hee was both comforted, directed, and fedde by an Angell. And an angell bids the same *Elias* bee of good courage and without feare to goe to king *Achazias* and reprove him. Angels bring *Lot* and his family out of *Sodome* & *Gomorrah*, before they burne the cities with fire and brimstone. When *Iakob* feared his brother *Esau*, he saw angels comming vnto him: and he plainly acknowledgeth that they were sent to be his protectours & his guides in his journey. *Abraham* being perswaded of the assistance of Gods angels in all his waies, said to his seruant, The Lord God of heauen, who tooke me from my fathers house, &c. Will send his angell before thee. The wise men that came to see Christ, are admonished by Angels to returne another way: and *Ioseph* by the direction of an angell fled into *Egypt*, that he might preferue Christ from the hands of the cruell tyrant. The tents of the Israelites were garded by Angels. The three children are deliuered from the fiery furnace: and *Daniel* out of the Lyons denne by angels. When Christ was in heauenne, they ministered vnto him and comforted him: and they brought *Peter* out of prison, and set him at liberty.

Againe; the Angels procure good vnto the soules of the godly, in that they are maintainers and furtherers of the true worshippe of God, and of all good meanes, whereby we attaine to saluation. The law was deliuered in Mount *Sinay* by angels; and a great part of the reuelation of *Iohn*. They expound to *Daniel* the 70. weekes. They instruct the Apostles touching the returne of Christ to the last iudgement. An angel forbids *Iohn* to worship him, but worship God the Creator of heauen and earth. They fetch the Apostles out of prison, and bid them teach in the temple. An Angell brings *Philip* to the Eunuch, that hee may expound the scriptures to him. Lastly, they reueale the misteries & the will of God: as to *Abraham* that hee should not kill his sonne *Isaac*; to *Mary* & *Elizabeth*, the natiuitie of *Iohn* Baptist, and of Christ our Saviour; & all this they doe according vnto the will of God, Gal. 1. 8. Beside all this, angels reioyce at the conuersion of sinners by the ministry of the Gospel. And for the Churches sake, they protect not onely particular men, but euen whole nations and kingdomes.

The ministerie of angels in the end of this life; is to carrie the soules of the godly into *Abrahams* bosome, as they did the soule of *La-*

*zarus*. And in the day of iudgement to gather all the elect that they may come before Christ, and enter into eternall fruition of glory both in body and soule.

The third and last part of the ministerie of Angels, concernes Gods enemies; and it is to execute iudgements on all wicked persons & impenitent sinners. Thus all the first borne of *Egypt* are slaine by an angell. When *Ioshua* was about to sacke *Ierico*, an Angel appeared vnto him as a captaine, with drawn sword to fight for Israel. When the host of *Zenacharib* came against Israel, the Angel of the Lord in one night slue an hundred, eightie and sine thousand. Because *Herod* gaue not glorie vnto God, the angell of the Lord smote him, so as he was eaten vp of wormes and died.

And thus wee see what points wee are to marke touching the good Angels. Now followeth the vse which wee are to make in regard of their creation. First, whereas they are Gods ministers to inflict punishments vpon the wicked, here is a special point to be learned of vs; that euery man in the feare of God take heed how he liueth and continueth in his sins, for the case is dangerous, considering that God hath armies of Angels, which stand ready euery where to execute Gods heauy iudgements vpon them that liue thus. When the people of Israel had sinned against the Lord, *Moses* saith; they were naked; that is open to all the iudgements of God; enen destitute of the guard of his good Angels. Wretched *Balaam* that wizzard went to *Bala* to curse the children of Israel: and as he went it is said, the Angel of the Lord stood in his way with a drawn sword: and if the asse had bene no wiser then his master, the angel had slaine him. Whereby it appeares, that when wee rush on into the practise of any sinne, wee doe as much as in vs lyeth, to cause God to send downe his iudgements vpon vs for our sinnes, and that by the ministerie of his Angels.

Secondly, we are taught another lesson by Christ himselfe: See (saith he) that you despise not one of these litle ones: now marke his reason for I say vnto you, that in heauen their angels do walke beholde the face of my father. By litle ones he meaneth young infants which are within the covenant; or others which are like to young infants in simplicitie and innocencie of life & humilitie. And Christ will not haue them to bee despised. A dutie very needfull to bee stood vpon in these times. For now adays, if a man carrie but a shew of humilitie, of good conscience, and of the feare of God, he is accounted but a silly fellow, he is hated, mocked, and despised one euery hand. But this should not bee so. For him whome God honoureth with the protection of his good Angels, why should any mortall man despise? And it stands mockers and scorners in hand to take heede whom they mocke. For though men for their parts put vp many abuses and iniuries, yet their angles may take iust reuenge, by

smiting

Math. 25. 32.

Exod. 12. 24, 29. Ios. 5. 13. 2 Kings 19. 35.

2 Kings 19. 35.

Duties. I

Exod. 32. 15.

Num. b. 23. 1.

7. 2. Math. 23. 10.

smiting them with plagues and punishments for their offences.

Thirdly, seeing Angels are about vs, and serue for the good of men, we must doe whatsoeuer we doe in reuerent and seemely manner, as *Paul* giues counsell to the Philippians, *Brethren* (saith hee) *whatsoeuer things are true, whatsoeuer things are honest, iust, pure, and pertaine to loue, of good report, if there be any vertue, if there be any praise, thinke on these things*: many men do all their affaires orderly for auoiding shame, but wee must doe the same vpon a further ground, namely, because Gods holy Angels waite on vs. And considering that men haue care to behaue themselves well when they are before men, whither a shame is it for a man to behaue himselfe vnseemely either in open or in secret, he then being before the glorious Angels? *Paul* saith, *that the woman ought to haue power on her head, because of the Angels*; that is, not only the ministers of the Church, but Gods heavenly angels, which daily wait vpon his children, and guard them in al their waies.

Fourthly, this must teach vs modestie, and humilitie: for the angles of God, are very notable & excellent creatures, & therefore they are called in the Psalmes *Elohim*, Gods: yet how excellēt soeuer they be, they abase themselves, to become guardians and keepers vnto sinfull men. Now if the angels doe so abase themselves; then much more ought euery man to abase and humble himselfe in modestie and humilitie before God: and whatsoeuer our calling is, we must not be puffed vp, but be content. This is a necessarie dutie for all, but especially for those which are in the schooles of the Propets; whatsoeuer their gifts or birth be, they must not thinke themselves too good for the calling of the ministerie. And if God haue called vs thereunto, wee must be content to become seruants vnto all in the matter of saluation: though the men whom we teach be neuer so base or simple; for no man doth so farre excell the basest person in the world, as the glorious Angels of God doe exceede the most excellent man that is; therefore seeing they vouchsafe to become seruants vnto vs, we must not thinke our selues too good to serue our poore brethren.

And thus much of the duties. Now follow the consolations that arise from this, that God hath giuen his glorious angels to serue for the protection and safegard of his Church & people. If mens spiritual eyes were opened, they should see the diuell and his angels, and all the wicked of this world to fight against them: & if there were no means of comfort in this case, then our estate were most miserable. But marke, as Gods seruant hath all these wicked ones to be his enemies: so he hath garrisons of angels that pitch their tents about him & defend him from them all. So *Dauid* saith, *Hee shall giue thy angels charge over thee, and they shall keepe thee in all his wayes, that thou dash not thy foote against a stone*: where the angels of God are

compared to nources, which carry little children in their armes, feed them, and are al waies ready at hand, to saue them from fals & many other dangers. When the king of Syria sent his horses and chariots to take *Elisha* the Lords Prophet, because he reuealed his counsell to the King of Israel: his seruant saw them round about Dorthan where he was, & he cried, *Alas, master what shall wee doe?* then *Elisha* answered, *Fear not, for they that be with vs, are more then they that be with them*: & he besought the Lord to open his seruants eyes, & he looked, and behold, the mountaines were full of horses and chariots of fire round about *Elisha*. So likewise not many yeeres agoe; our land was preferred from the inuasion of the Spaniard, whose huge Nauie lay vpon our Sea coasts: but how were we deliuered from them? surely by no strength, nor power, nor cunning of man; but it was the Lord, no doubt, by his angels that did keepe our coasts, and did scatter our enemies, and drowne them. Let enemies rage, and let them doe that they will, if a man keepe himselfe in the wayes which God prescribeth, hee hath Gods Angels to guide and preserve him: which thing must moue men to loue and embrace the true religion, and to conforme them selues in all good conscience to the rule of Gods word. For when a man doth not so, all the Angels of God are his enemies; and at all times ready to execute Gods vengeance vpon him: but when men carry themselves as dutifull children to God, they haue this prerogative, that Gods holy Angels doe watch about them, & defend them day and night from the power of their enemies, euen in common calamities and miseries. Before God sends his iudgements on Hierusalem, an angell is sent to marke them in the foreheads that mourne for the abominations of the people. And this priuiledge none can haue, but hee whose heart is sprinkled with the blood of Christ, and that man shall haue it vnto the end.

And thus much of the creation of Angels. Now it followes to speake of the creation of Man: wherein we must consider two things: I. the points of doctrine. II. the vses. For the points of doctrine. First, Man was created and framed by the hand of God, and made after the image of God: For *Moses* brings in the Lord speaking thus, *Let vs make man in our image, &c. in the image of God created hee them*, which also must bee vnderstood of Angels. The image of God, is nothing else but a conformitie of man vnto God, whereby man is holy as God is holy: for *Paul* saith, *Put on the new man, which after God*, that is, in Gods image is created in righteousness and holinesse. Now I reason thus: wherein the renuing of the image of God in man doth stand, therein was it at the first: but the renuing of Gods image in man doth stand in righteousness and holinesse: therefore Gods image wherein man was created at the beginning, was a conformitie

2. Km. 6.  
17.

Ezech. 9.  
Exod. 23.  
23. with  
1. Cor. 5.7

Gen. 1.  
26.

Eph. 4.24

Phil. 4. 8.

1. Cor. 11.  
10.

Psal. 97.  
11.

to God in righteouſnes & holines. Now whether Gods image doth further conſiſt in the ſubſtance of mans body and ſoule, or in the faculties of both, the Scripture ſpeaks not. This image of God hath 2. principal parts: I. Wiſedome: II. holines. Concerning wiſedome *Paul ſaith, Put ye on the new man which is created in knowledge after the image of him which created him.* This wiſedome conſiſts in three points: I. In that he knew God his Creator perfectly: for *Adam* in his innocencie knew God ſo farre forth as it was convenient for a creature to know his Creator. II. He knew Gods will ſo far forth as it was convenient for him, to ſhew his obedience thereunto. III. He knew the wiſedome & will of his Creator touching the particular creatures: for after *Adam* was created, the Lord broght euery creature vnto him, preſenting them vnto him, as being Lord and King ouer the, that he might giue names vnto them. Whereby it appears that *Adam* in his innocency did know the nature of al creatures, and the wiſedome of God in creating them, els he could not haue giuen them fit names: and when God brought *Eue* vnto *Adam*, he knew her at the firſt, and ſaid, *This is now bone of my bone, and fleſh of my fleſh, ſhee ſhall be called woman, &c.* The ſecond part of Gods image in man, is holines and righteouſnes; which is nothing els but a conformity of the will and affections, & of the whole diſpoſition of man both in body & ſoul, to the wil of God his creator. Yet we muſt remeber that *Adam* in his innocency had a changeable will, ſo as he could either wil good or evil: he was created with ſuch liberty of wil, as that he could indifferently wil either. And we muſt not think that the will of the creature was made vnto changeably good, for that is peculiar to the will of God, and hereby is the creator diſtinguiſhed from the creature

And here two things offer themſelues to be conſidered. The firſt, why the man is called the *image of God*, and not the woman. *Anſw.* He is ſo called, not becauſe holineſſe and righteouſneſſe is peculiar to him which is common to both: but becauſe God hath placed more outward excellencie and dignitie in the perſon of a man then of a woman. The ſecond, how Chriſt ſhould be called the *image of God*. *Anſw.* He is ſo called for 2. ſpeciall cauſes. Firſt, becauſe he is of the ſame ſubſtance with the Father; and therefore is his moſt absolute image, and as the author of the Hebrewes ſaith, *The brightneſſe of his glorie, and the ingrauen forme of his perſon.* Secondly, becauſe God being inuiſible both maniſeſt himſelfe in Chriſt, in whom as in a glaſſe wee may behold the wiſedome, goodneſſe, iuſtice, and mercy of God.

The ſecond point to be conſidered in the creation of man, is the dignity of his perſon: for *Dauid* ſaith, *Thou haſt made him little inferior to the Angels, and crowned him with glory, and worſhip.* This dignity ſtands in four points. I. A bleſſed communion with the true God: for *Paul* ſpeaking of the Gentiles which were not

A called, ſaith, they were *ſtrangers from the life of God*. Where by the contrary we may gather, that our firſt parents in their innocency liued the life of God, which is nothing els but to leade a life here on earth, as that the creature ſhall haue a bleſſed and immediate fellowſhip with God; which ſtands in this, that before the fall of man, God reuealed himſelfe in a ſpecial manner vnto him, ſo as his very body & ſoule was a temple & dwelling place of the Creator. This fellowſhip between God and man in his innocency, was made maniſeſt in the familiar conference which God vouchſafed to man: but ſince the fall, this communion is loſt: for man cannot abide the preſence of God. B And therefore when *Peter* had fiſhed al night, and caught nothing, our Saviour bad him caſt downe his net to make a draught, who did ſo; but when he ſaw the great multitude of fiſhes that were taken, at this ſight beholding but as it were ſome ſparks of the glorious maiesty of God in Chriſt, hee fell downe at his feete, ſaying, *Lord depart from me, for I am a ſinner.* The ſecond point wherein mans dignity conſiſteth, is that man was made Lord & King ouer al creatures, as *Dauid* ſaith, *Thou haſt made him to haue dominion in the workes of the hands:* and therefore God hauing created him in his image, biddeth him, *rule over the fiſhes of the ſea, over the fowles of the heauen, and over euery beaſt that mooueth vpon the earth:* and after ward he brought them all to him, as to a ſoueraigne Lord and King to be named by him: and anſwerably euery creature in his kind gaue reuerence and ſubiection vnto man, before his fall, as vnto their Lord & King. Where by the way we muſt remember, that when we ſee any creature that is hurtfull and noiſome vnto man, and would rather deuoure then obey him; it muſt put vs in mind of our ſinne: for by creation we were made Lords and Kings ouer al creatures, and they durſt not but reuerence & obey vs: but the rebellion of man vnto God, is the cauſe of the rebellion of the creatures vnto vs. The third part of mans dignity by creation, is that before his fall hee had a wonderfull beauty and Maieſty aboue al creatures in his body: wheupon *Dauid* ſaith, The Lord hath crowned him with *glory and worſhip*. And in the reſt of the Covenant with *Noe*; God ſaith, *that the dread and feare of man ſhall be vpon all creatures*; which now though it be but ſmal, yet doth it plainly ſhew what was the glory and maieſty of mans perſon at the firſt. The fourth dignity of mans eſtate in innocency, is that his labour was without pain or wearines: if he had neuer fallen, he ſhould haue laboured in the garden; but ſo, as he ſhould neuer haue bin wearied therewith. For when *Adam* was fallen, God ſaid, *In the ſweat of thy face ſhalt thou eat thy bread*. Now if the pain in labor come after as a curſe vpon man for his tranſgreſſion, then before his fall man felt no paine in his officers. And in theſe four things conſiſteth mans dignity which he had in the creation.

Eph 4:18

Col. 3:10

Gen. 2:23

1. Cor. 11:7

Col. 1:15

Heb. 1:3

Phil. 8:5

2. Pet. 1:12  
Gen. 9:1

Gen. 3:19

Now in the third followeth mans calling before his fall; which is twofold: I. particular. II. generall. Mans particular calling was to come into the garden of Eden, to keepe it, and to dresse the trees & fruits thereof. This shewes vnto vs a good lesſon, that euery man muſt haue a particular calling wherein hee ought to walke: and therefore ſuch as ſpend their time idly in gaming & vaine delights, haue much to anſwer to God at the day of iudgment. This will not excuſe a man to ſay then, that hee had land and liuing to maintaine himſelfe, & therefore was to liue as he liſt; for euen *Adam* in his innocencie had all things at his will, and wanted nothing, yet euen the God employed him in a calling: therefore none muſt be exempted, but euery man both high and low muſt walke in his proper calling. *Adams* generall calling was to worſhip his Creator, to which he was bound by the right of creation, conſidering the morall law was written in his heart by nature. Which is ſignified in the Decalogue, where the Lord requires worſhip & obedience of his people, becauſe he is *Iehouah*, that is, one which hath being in himſelfe, and giues being to all men by creation. For the better vnderſtanding of this point, wee are to conſider three things. I. The place where *Adam* did worſhip. II. The time. III. The ſacraments. For the firſt, God euer ſince the beginning had a place where he would be worſhipped, and it is called *Gods Houſe*, which then was the garden of Eden. For it was vnto *Adam* a place appointed by God for his worſhip: as Church aſſemblies are vnto vs: where alſo the Lord at ſometime did in a ſpeciall manner ſhew himſelfe vnto his creature. Touching the time of Gods worſhip, it was the ſeauenth day from the beginning of the creation, the Sabbath day. And here we muſt note, that the keeping of the Sabbath is morall. Some indeede doe pleade that it is but a ceremonie; yet falſely: for it was ordained before the fall of man, at which time Ceremonies ſignifying ſanctification had no place. Nay marke further: *Adam* in his innocencie was not clogged with ſinne as wee are: yet then hee had a ſet Sabbath to worſhip God his Creator: and therefore much more neede hath euery one of vs of a Sabbath day, wherein we may ſeuer our ſelues from the workes of our callings, and the workes of ſin, to the worſhip of God in the exerciſe of religion, and godly meditation of our creation. This point muſt be learned of vs, for when no occaſion is offered of buſines, then men will formally ſeeme to keepe the Sabbath: but if there come occaſion of breaking the Sabbath: as traſlike, gaming, & vaine ſhewes, then Sabbath faſtwell, men will haue their pleaſures, let them worſhip God that wil. But let vs remember in the feare of God, that whoſoever continue in the breach of this law being morall, God will no leſſe poure forth his puniſhments vpon them, then for the breach of any other commandement: the conſide-

ration whereof, muſt moue euery man to a reuerent ſanctifying of the Lords day.

Now for *Adams* ſacraments they were two: the tree of life, and the tree of knowledge of good and euill: theſe did ſerue to exerciſe *Adam* in obedience vnto God. The tree of life, was to ſignifie aſſurance of life for euer, if he did keepe Gods commandements: the tree of knowledge of good and euill, was a ſacrament to ſhew vnto him, that if he did tranſgreſſe Gods commandements, he ſhould die: and it was ſo called, becauſe it did ſignifie that if hee tranſgreſſed this law, hee ſhould haue experience both of good and euill in himſelfe.

Gen. 2.9.

Now in the fourth place followeth the end of the creation of man, which is two-folde. Firſt, that there might be a creature to whom God might make manifeſt himſelfe, who in a ſpeciall manner ſhould ſet forth and acknowledge his wiſedome, goodneſſe, mercy, in the creation of heauen and earth, and of things that are in them, as alſo his prouidence, in governing the ſame. Secondly, God hauing decreed to gloriſie his name in ſhewing his mercy, and iuſtice vpon his creature, hereupon in time createth men to ſhew his mercy in the ſaluation of ſome, and to ſhew his iuſtice in the iuſt and deſerued damnation of other ſome. And therefore he hath appointed the creation ſpecially of man, to be a meanes of manifeſtation and beginning of the execution of his eternall counſell;

Thus much concerning mans creation in generall. The ſpeciall parts of men are two: body, and ſoule. And the reaſon why the Lord would haue him ſtand on theſe 2. parts is this: Some creatures made before him were onely bodily: as beaſts, fiſhes, fowles: ſome ſpiritual, as Angels: now man is both: ſpiritual in regard of his ſoule, corporall and ſenſible in regard of his body, that nothing might be wanting to the perfection of nature. If it bee alledged, that man conſiſts of three parts, body, ſoule, and ſpirit, becauſe *Paul* prayeth, 1. Theſ. 5. 23. that the *Thyſſalonians* may be ſanctified in body, ſoule, and ſpirit: the anſwer is, that the ſpirit ſignifies the minde, whereby men conceiue and vnderſtand ſuch things as may be vnderſtood: and the ſoule is there taken for the will and affections: and therefore theſe twain are not two parts, but only two diſtinct faculties of one and the ſame ſoule.

The body of man at the firſt was formed by God of clay, or of the duſt of the earth, not to be the graue of the ſoule, as *Plato* ſaid, but to be an excellent and moſt fit inſtrument to put in execution the powers and faculties of the ſoule. And howſoever in it ſelfe conſidered, it is mortall, becauſe it is compounded of contrary natures called Elements: yet by the appointment and bleſſing of God in the creation, it became immortal till the fall of man.

As for the ſoule, it is no accidentarie quality, but a ſpiritual & inuiſible eſſence or nature, ſubſiſting by it ſelfe. Which plainly appears

Jae. 11. 1

Zach. 12.  
1.

in that the soules of men haue being and continuance as well forth of the bodies of men as in the furies; and are as well subiect to torments as the body is. And whereas we can and doe put in practise sundry actions of life, sense, motion, vnderstanding, we do it only by the power and vertue of the soule.

Gen. 2. 4.

Hence ariseth the difference betweene the soules of men, and beastes. The soules of men are substantia; but the soules of other creatures seeme not to be substantia; because they haue no being out of the bodies in which they are; but rather they are certain peculiar qualities arising of the matter of the body, and vanishing with it. And it may be for this cause, that *the soule of the beast is said to bee in the blood*, whereas the like is not said of the soule of man.

And though mens soules be spirits as angels are, yet a difference must be made. For angels cannot be united with bodies, so as both shall make one whole and entire person, whereas mens soules may: yea the soule coupled with the bodie is not onely the mouer of the body, but the principall cause that makes man to be a man.

1. Cor.  
15. 45.  
Heb. 12. 9.

The beginning of the soule is not of the essence of God; vnlesse wee will make every mans soule to be God; neither doth it spring of the soule of the parents, for the soule can no more beget a soule, then an Angell can beget an Angell. And *Adam* is called a liuing soule, and not a quickening soule. And earthly fathers are called the *fathers of our bodies*, and not of our soules. It remaines therefore as being most agreeable to the Scriptures, that the soules of men are then created by God of nothing, when they are infused into the body.

And though the soules of men haue a beginning, yet they haue no end, but are eternall. And when they are said to dy, it is not because they cease at any time to subsist or haue being in nature, but because they cease to be righteous, or to haue fellowship with God.

1. Cor. 6.  
20.  
1. Cor.  
10. 31.

Whereas our bodies are Gods workmanship, we must glorifie him in our bodies, and all the actions of body and soule, our eating and drinking, our liuing and dying, must be referred to his glory: yea we must not hurt or abuse our body, but present them as holy and liuing sacrifices vnto God. And whereas God made vs of the dust of the earth, we are not to glorie and boast our selues, but rather to take occasion to praise the great goodness of God, that hath vouchsafed to honour vs beeing but dust and ashes. And after that man is created, what is his life? alas it is nothing but a little breath: stoppe his mouth and his nostrills, and he is but a dead man. By this we are put in minde to consider of our fraile and vncertaine estate, and to lay aside all confidence in our selues: and for this cause the Prophet *Esay* teacheth vs to haue no confidence in man, because his breath is in his nostrills. Againe, let vs marke the frame and shape of mans body. All other creatures goe with their bodies and

Rom. 7.  
1.

Esa. 2. 22.

eyes to the ground-ward; but man was made to goe vpright; and whereas all other creatures haue but foure muskles to turne their eyes round about, man hath a fifth to pull his eyes vp to heauen-ward. Now what doth this teach vs? surely, that howsoeuer we seeke for other things, yet first of all, and above all, we should seeke for the kingdom of heauen; & the righteousness thereof: and that our whole desire should bee set to enioy the blessed estate of Gods children in heauen. Secondly, it teaches vs in receiuing Gods creatures, to returne thankfulness vnto God, by lifting up the heart to heauen for the same. These are very needfull and profitable lessons in these dayes; for most men indeede goe vpright: but looke into their liues, and they might as well go on all foure: for in their conuersation they set their whole hearts vpon the earth, as the beast doth, and their eyes vpon the things of this world: hereby they doe abase themselues, and deface their bodies, & being men, make themselues as beasts: we shall see great numbers of men that run and ride from place to place, to prouide for the bodie, but to seeke the kingdom of heauen; where their soules should dwell after this life in ioy for euer, they will not stirre one foote.

Thirdly, mans body by creation, was made a temple framed by Gods own hands for himselfe to dwell in; therefore our duty is to keepe our bodies pure and cleane, and not to suffer them to be instruments, whereby to practise the sinne of the heart. If a man had a faire house wherein he must entertaine a Prince, and should make thereof a swine-stye, or a stable, would not all men say, that he did greatly abuse both the house and the Prince? euen so mans body beeing at the first made a palace for the euer-liuing God; if a man shall abuse it by drunkenness, swearing, lying, fornication, or any vncleanness, he doth make it in stead of a temple for the holy Ghost, to be a stye or stable for the diuell. For the more filthie a mans body is, the more fit it is to be a dwelling place for sinne and Satan.

Fourthly, man by creation was made a goodly creature in the blessed image of God: but by *Adams* fall men lost the same, and are now become the deformed children of wrath: our dutie therefore is, to labour to get againe our first image, and indeauor our selues to become new creatures. If a Noble man should staine his blood by treason, after his death the posteritie will neuer bee at rest, till they haue got away the spot: Man, by *Adams* fall, is become a limme of the diuell, a rebell and a traitor against Gods maiesty: and this is the state of euery one of vs, by nature we are at enmity with God, and therefore we ought to labour about all things in the world, to be restored in Christ to our first estate and perfection, that so we may become bone of his bone, flesh of his flesh, beeing iustified and sanctified by his obedience, death and passion.

Colomb.  
1. 5. cap. 9.1. Cor. 16  
19.

Fifthly, man was created, that there might be a way prepared, whereby God might shew his grace and mercy in the saluation of some; and his iustice in the deserued damnation of others for their finnes: and in the creation of man Gods eternal counsell begins to come into execution. Hereupon it stands vs in hand to make conscience of euery euill way, being repentant for all our sins past, and hauing a constant purpose neuer to sinne more as we haue done, that by our good conuersation here in this life, we may haue assurance that we be eternally chosen to saluation by the Lord himself.

Lastly, whereas we haue learned, that the soule of man is immortall, wee are hereby taught to take more care for the soule the for the bodie. For it cannot bee extinguished: When it is condemned, euen then it is alwaies in dying; and can neuer die. But alas, in this point the case is flat contrary in the world: for men labour all their liues long to get for the body, but for the soule they care little or nothing at al, whether it sink or swim, go to heauen or hell, they respect not. This doth appeare to be true, by the practise and behavior of men on the Lords day: for if the number of those which come to heare Gods word, were compared with those which runne about their worldly wealth & pleasure, I feare me the better sort would be found to be but a litle handfull to a huge heape, or as a drop to the Ocean sea, in respect of the other. But wilt thou go an hundred miles for the increase of thy wealth, & delight of thy body? then think it not much to go ten thousand miles (if need were) to take any paines for the good of thy soule, and to get food for the same, it being euerlasting.

And thus much for the duties. Now follow the consolations. Although by reason of the fall of man wee can haue but litle comfort now: yet the Creation doth confirme the vnspokeable prouidence of God ouer his creatures, but especially ouer man, in that the Lord created him the sixth day: and so before he was made, prepared him a Paradise for his dwelling place, & all creatures for his vse and comfort. And if he were thus careful for vs when we were not, then no doubt he will be much more careful for vs at this present, in which we liue and haue being. Nay, marke further; since the fall man eates and drinks in quantitie a great deale which in common reason should rather kil him, the turn to the strength and nourishment of his body: yet herein doth the wonderfull power of the Creatour most notably appeare, who hath made mans stomacke as a lymbecke or styll to digest all meates that are hole some for his nourishment and preseruacion.

And thus much for the Creation. Now in these words, *maker of heauen and earth* is more to be vnderstood then the worke of creation, namely, Gods prouidence in gouerning all things created, as he appointeth in his eternal decree: and therefore Saint Peter saith, *God is a*

*A faithfull Creatour*, that is, God did not onely make heauen and earth, and so leaue them, as Masons & Carpenters leaue houses when they are built: for by his prouidence he doth most wisely gouerne the same. Now therefore let vs come to speake of Gods prouidence. And first of all the question offers it selfe to be considered, whether there be any prouidence or no? for the minds of men are troubled with many doubtings hereof: And to make the question out of all doubt, I will vse foure arguments to confirme the prouidence of God. The first; is the testimony of the Scripture, which ascribes the euent of all particular actions, euen such as are in themselves casual, as the *casting of lots*, and such like, to the disposition of God: which very thing also teacheth, that euen men themselves, indued with reason & vnderstanding, haue need to be guided in all things, and gouerned by God: and it serues to confute those that deny Gods prouidence. *Why sayest thou, O Iacob, and speakest, O Israel, my way is hidde from the Lord, and my iudgment is past ouer by my God?*

The second argument may be taken from the order which appeareth in the whole course of nature. First, to begin with families; there is to be seene an Eutaxie or seemly order, in which some rule, and some obey: and the like is to be found in townes, citties, Countries, and Kingdomes: yea euen in the whole world, in which all things are so disposed, that one serueth for the good of another. Trees and hearbes, and grasse of the field serue for beasts and cattell: beasts and cattell serue for men: the heauens aboue serue for them which are beneath: and all the creatures which are aboue and beneath serue for God. This argueth, that God is most wise and prouident in ordering and disposing all things whatsoeuer.

The third argument is taken from the conscience specially of malefactours. Suppose a man that commits a murder so closely, that no man knowes therof, and that the party himself is free from al the danger of the law; yet shall he haue his own conscience to accuse, vpbraid, & condemne him, yea euen to fright him out of his wit, and to giue him no more rest then he can finde vpon the racke or gybbet.

Now this accusation and terrour of conscience, is nothing els but the fore-runner of another most terrible iudgement of God, who is Lord of all creatures, and iudge of all men. And this also prooues the prouidence of God. For if the conscience can finde a man out, & lay his faults to his charge, how much more shall God himselfe the Creatour of the conscience see and consider all his doings? The fourth and last argument is this: The propheties of things to come should be vncertaine or false, if God gouerned not the world. But now considering things many yeers ago fore-told, come to passe in the same manner, as they were fore-told by the Prophets and Apostles: hereby we must certainly conclude, that there is a prouidence of God, whereby all and euery thing is gouerned.

Gods prouidence  
prooued.

1.

Pro. 16.  
33.

Pro. 20.  
24.  
Ier. 10. 23  
Ia. 40. 27

2.

3.

4.

Object  
answered.

1.

Against the prouidence of God sundry things bee alleaged. The first, and speciaill is that prouidence and disorder, confusion and order cannot stand together. Now in the world there is nothing but disorder and confusion, in seditions, treasons, conspiracies and subversions of kingdomes: where also sinne and wickednesse preuailes. *Ans.* It is true indeede there hath bene confusion in the world euer since the fall of man and Angels; and it ariseth not from God, but from them alone; who as they did at the first transgresse the wil of God, so they doe what they can to turne all vpside downe. Now then confusion and disorder is only in respect of the diuell & his instruments; but in regard of God, in the very midst of all confusion there is order to be found, because he can, and doth dispose it to the glory of his owne name, and to the good and saluation of his chosen, as also to the confusion of his enemies.

2.

Again, it may be objected, that with vngodly and wicked men all things go well, and contrariwise with the godly all things go hardly. For through the world, none are more mistreated and more vnder outward misery then they; but if there were any prouidence in God, then it should be otherwise; the godly should flourish and the wicked perish. *Ans.* The consideration of the outward estate of men in the world, wasto *Dauid* an occasiō of a sore temptation: For when he saw the wicked to prosper alway, and their riches to increase, he brake forth and said, *Certainly I haue cleansed my heart in vaine; and I washed my hands in innocency. Now if wee would repell this temptation, as Dauid afterwarde did, then wee must goe into the world, and labour with him: and learne to be resoluēd in these points: 1. Though the godly be laden with miseries, yet euen that, by the especiall prouidence of God, turnes to their great good. For euerie man since the fall of Adam is stained with the lothsome contagion of sinne. Now the child of God that is truly regenerate, & must be fellow-heire with Christ after this life in the kingdom of glory, must in this life be cast into the Lords furnace, that in the fire of affliction he may more and more be skoured and purged from the corruption of his nature, and be estranged from the wickednesse of the world. 2. The prosperous success of the wicked, their spoiles, their riches, and all their honour turnes to their greater vilenesse in the end: as doth appeare in the history, and in the examples of the Chaldeans of *Babylon*, enemies, and of *Dives* and *Lazarus*.*

3.

Thirdly, it may be objected, that many things come to passe by chance; and therefore not by Gods prouidence: because chance and prouidence cannot stand together. *Ans.* We must distinguish between *chance*, & *meer chance*. *Chance* is, when any thing comes to passe, the cause thereof being vnkowne not simply; but in respect of man: and therefore in regard

A of men which know not the reason of things, wee may say there is chance: and so the spirit of God speaks, *Time and chance come to them all.* And againe, *By chance there came down a Priest the same way.* Now this kinde of chance is not against the prouidence of God, but is ordered by it. For things which in regard of men are casuall, are certainly knowne and determined by God. *Meere chance* is, when things are said or thought to come to passe without any cause at all. But that must be abhorred of vs as an euerturning the prouidence of God.

Thus seeing it is plaie that there is a prouidence, let vs in the next place see what it is. *Prouidence* is a most free and powerfull action of God, whereby he hath care ouer all things that are.

Prouidence hath two parts, *knowledge* and *gouernment*. Gods knowledge, is whereby all things from the greatest to the least are manifest before him at all times. As *Dauid* saith, *His eyes will consider, his eye-lidder will try the children of men.* And againe, *Hee abaseth himselfe to behold the things that are in the heauen and the earth.* And the Prophet *Hanani* said to *Asa*, *The eyes of the Lord behold all the earth.* And *S. Iames* saith, *From the beginning of the world God knoweth all his works:* This point hath a double vse, as *S. Peter* saith, it must moue vs to *eschue euil* and *doe good*: Why, *Because*, saith he, *the eyes of the Lord are vpon the iust, and his countenance against euil doers.* Secondly, it must comfort all those that labour to keepe a good conscience. For the eyes of God behold all the earth to shew himselfe strong with them that are of perfect hearts towards him.

*Gouernment*, is the second part of Gods prouidence, whereby he ordereth all things and directeth them to good ends. And it must be extended to the very least thing that is in heauen or earth, as to the *sparrow*, and to oxen, and the *haire of our head*. And here wee must consider two things, the manner of gouernment, and the meanes.

The manner of gouernment is diuerse, according as things are good or euill. A good thing is that which is approued of God. As first of all, the *substances* of all creatures, euen of the diuels themselves: in whom whatsoeuer is remaining since their creation is in it selfe good. Secondly, the *quantities*, *qualities*, *motions*, *actions*, & *inclinations* of the creatures in themselves considered with all their euents are good. Again, good is either naturall or morall. *Naturall*, which is created by God for the lawfull vse of man. *Morall*, which is agreeable to the eternall and vnchangeable wisdom of God; reuealed in the morall law.

Now God gouerneth all good things two waies. First, by *sustaining* and preferring them that they decay not: Secondly, by *mooning* them that they may attaine to the particular ends for which they were generally ordained. For the quality and vertues which were placed in the *Sunne*, *Moone*, *Starres*, *Trees*,

Eccle. 9. 11  
Luk. 10.  
31.Proui-  
dence de-  
scribed.  
The parts  
of it.

Psal. 11. 4

Psal. 113.  
6.2. Chr. 16  
9.  
Act. 15. 181. Pet. 3.  
11, 12.

2. Ch. 16. 9

Mat. 6. 26  
Deut. 25.  
4.  
Mat. 10.  
30.

1. Th. 5.

Plants.

Plants, Seedes, &c. would lie dead in them and be vnprofitable, vnlesse they were not onely preferred, but also stirred vp and quickened by the power of God so oft as hee employes them to any vse.

**Emil**, is the destruction of nature: and it is taken for sinne, or for the punishment of sin. Now sin is gouerned of God by two actions: the first, is an *operative permission*. I so call it, because God partly permitteth sinne, and partly worketh in it. For sinne as it is commonly taken hath two parts; the subiect or matter, and the forme of sinne: the subiect of sinne, is a certaine quality or action; the forme, is the a-nomie or transgression of Gods law. The first is good in it selfe, and euery *quality or action*, so far forth as it is a quality or action, is existing in nature, and hath God to be the author of it. Therefore sinne, though it be sufficiently euill to eternall damnation, yet can it not be said to be absolutely euill as God is absolutely good, because the subiect of it is good, and therefore it hath in it respects and regards of goodnes. In respect of the second, that is, the breach of the law it selfe, God neither willeth, nor appointeth, nor commandeth, nor causeth, nor helpeth sinne, but forbiddeh, condemneth, and punisheth it: yet so, as withall he willingly permitteth it to be done by others, as men and wicked Angels, they being the sole authors & causes of it. And this permission by God is vpon a good end: because thereby hee manifesteth his iustice and mercy. Thus it appears that in originall sinne, the naturall inclination of the mind, will, and affections in it selfe considered is from God, & the ataxie or corruption of the inclinatio in no wise from him, but onely permitted: againe, that in actual sinne the motion of the body or mind is from God, but the euilnesse and disorder of the motion is not from him, but freely permitted to be done by others. As for example; In the act of murder, the action of mouing the whole body, of stirring the feuerall ioynts, and the fetching of the blow whereby the man is slaine, is from God: *for in him we liue, mooue, and haue our being*: but the disposing and applying of all these actions to this end, that our neighbours life may be taken away, and we thereby take re-nenge vpon him, is not from God, but from the wicked will of man and the diuell.

Gods second action in the gouernment of sinne, is after the last permission of it, partly to *restrain* it more or lesse, according to his good wil and pleasure, and partly to *dispose* and turne it against the nature thereof to the glory of his owne name, to the punishment of his enemies, and to the correcting and chastisement of his elect.

As for the second kinde of euill, called the punishment of sinne, it is the execution of iustice, and hath God to be the author of it. And in this respect *Esay* saith, that *God createth euill*: and *Amos*, *That there is no euill in the city which God hath not done*. And God as a most iust iudge

A may punish sin by sinne, himselfe in the meane season free from all sinne. And thus the places must bee vnderstood, in which it is said, that *God giueth Kings in his wrath; hardeneth the hearts; giueth the eyes; minglenth the spirit of errors; giueth vp men to a reprobate sense; sendeth strong illusions to beleue lyes; sendeth euill spirits giuing them commandement to hurt, and leaue to deceiue, &c.*

Thus hauing scene in what manner God gouerneth all things, let vs now come to the means of gouernment. Sometimes God worketh without meanes, thus hee created all things in the beginning: and he made trees & plants to grow and flourish without the heat of the Sun or rain: sometimes he gouernes according to the vsual course & order of nature, and when hee preferres our liues by meat and drinke: yet so, as he can and doth most freely order all things by meanes either aboue nature or against nature, as it shall seeme good vnto him. As when he caused the *sunne to stand in the firmaments*, and to *goe backe in Abazdiah*: when hee caused the *fire not to burne the three children*: when he kept backe *dew and raine three yeares in Israel*, when he made *waters to flow out of the rocke*: when he caused *Eliu cloake* to diuide the waters of Iorden: when hee caused *yon to swimme*: when hee preserved *Ionas a liue three daies and three nights in the whales bellie*: when hee *cured diseases*, by the strength of nature incurable, as the *leprosie of Naaman*; the *issue of blood* and *blindnesse*, &c.

C Among all the meanes which God vseth, the speciall are the reasonable creatures, which are no passiue instruments, as the tooles in the hand of the workman, but actiue: because as they are moued by God, so againe being indued with will and reason, they moue themselves. And such instruments are either good or euill. Euill, as wicked men and Angels. And these he vseth to doe his good will and pleasure, euen then when they do least of all obey him. And considering that the sinning instrument which is moued by God, doth also moue it self freely without any constraint on Gods part: God himselfe is free from all blame, when the instrument is blame-worthy. D In directing the instrument, God sinneth not: the action indeede is of him, but the defect of the action from the instrument: which being corrupt, can it selfe doe nothing but that is corrupt: God in the meane season by it, bringeth that to passe which is very good. The whole cause of sinne in Satan and in vs, as for God, he puts no wickednes into vs, but the euill which hee findes in vs hee moues, that is, orders and gouernes, and bends it by his infinite wisdom, when and in what manner, it pleaseth him, to the glorie of his name, the euill instrument not knowing so much, nay, intending a farre other end. As in the mill, the horse blindfolded goes forward, and perceiues nothing but that hee is in the ordinarie way, whereas the miller himselfe whips him and

Hof. 13.  
11.  
Neh. 9.  
37.  
Exod. 4.  
& 7.  
16. 19. 14  
Rom. 1.  
18.  
2. Thess.  
2. 11.  
1. King.  
22. 22.

106. 10. 1.  
16. 3. 8. 9.  
Dan. 3.  
27.  
1. Kin. 18.  
41.  
Exod. 17.  
6.  
2. Kin. 2. 1.  
1. Kin. 6. 1.  
Ionas 1.  
17.  
1. Kin. 5.  
14.  
Mat. 9. 11  
Ioh. 9. 6.  
7.

Ac. 17.  
26.

16. 45. 7.  
Amos 3.  
c.

and stirs him for ward for another end, namely for the grinding of corne. And this is that which wee must hold touching Gods prouidence ouer wicked men and Angels: and it stands with the tenour of the whole Bible. *Iosephs* brethren solde him to Egypt very wickedly, euen in the testimony of their owne consciences: yet *Ioseph* hauing respect to the counsell and worke of God which he performed by his brethren, saith, that the Lord sent him thither. And the Church of Ierusalem saith, that *Hero*d and *Pontius Pilate* did nothing in the death of Christ, but that which the hand and the counsell of God had determined to be done: because though they wickedly intended nothing but to heu their malice & hatred in the death of Christ: yet God propounding a further matter by them then euer they dreamed of, shewed forth his endles mercy to man in the worke of redemption. On this manner must all the places of scripture be vnderstood, in which it is said, that God gave the wines of *Dauid* to *Abolon*; that God mooued *Dauid* to number the people; that he commanded *Shemesi* to rise on *Dauid*; that the *Medes* and *Persians* are his sanctified ones: that the reuolt of the ten tribes was done by God, &c. By all these examples it appears, that wee must not seuer Gods permission from his will or decree; and that we must put difference betweene the euill worke of man; and the good worke of God which he doth by man: and the whole matter may yet be more cleerely perceiued by this comparison: A theefe at the day of aslife is condemned, and the magistrate appoints him to be executed; the hangman owing a grudge to the malefactor, ysteth him hardly, and prolongeth his punishment longer then he should: Now the magistrate & the hangman do both one and the same worke, yet the hangman for his part is a murderer, the magistrate in the meane season no murderer; but a iust iudge putting iustice in execution by the hangman: so God though he vse euill instruments, yet is he free from the euill of the instruments.

And further we must here marke the difference which must bee made in Gods vsing of all kinds of instruments. When he vseth good creatures, as Angels, he worketh his will not onely by them, but also in them: because hee inspires them and guides them by his spirit, so as they shall will, & doe that which he willeth and intendeth. As for euill instruments, hee worketh by them onely, and not in them; because hee holds backe his grace from them, and leaues them to themselves, to put in practise the corruption of their owne hearts.

Thus much of the parts of Gods prouidence: now follow the kinds thereof. Gods prouidence is either generall or speciall. *Generall*, is that which extends it selfe to the whole world and all things indifferently, euen to the diuels themselves. By this prouidence God continueth and maintaines the order which he set in nature in the creation, and he preserues

the life, substance, and the being of all and euery creature in his kiade.

The speciall prouidence is that, which God sheweth & exerciseth towards his Church & chosen people, in gathering and guiding them and in preserving them by his mighty power against the gates of hell. And therefore Gods Church here vpon earth is called the kingdom of grace, in which he shewes not only a generall power ouer his creatures, but withall the speciall operation of his spirit in bowing and bending the hearts of men to his will.

Thus much concerning the doctrine of Gods prouidence. Now followes the duties. First, seeing there is a prouidence of God ouer euery thing that is, wee are hereby taught to take good heede of the transgression of the least of Gods commandements. If men were perswaded that the Prince had an eye euery where, doubtlesse many sudiects in England would walke more obediently to the lawes of the land then they doe: and durst in no wise worke such villanies as are daily practised. Wel, howsoeuer it is with earthly Princes, yet this all seeing presence is least wanting in God: he hath an eye euery where: wherfoeuer thou art, there God beholdeth thee, as *Dauid* saith, *God looked downe from heauen vpon the children of men, to see if there were any that would vnderstand and seeke God.* Therefore except thou be brutish and past shame, take heed of sin. If men had but a spark of grace, the consideration of this would make them loath the practise of any euill worke; *Eliab* saith to *Abah*: *As the Lord God of Israel lieth before whom I stand, there shall be neither dewe nor raine these three yeeres.* Where the Prophet confirmeth his speech with an oath saying, *As the Lord of hosts lieth it shall be so.* And lest *Abah* should thinke he made no conscience what he said; hee addeth this clause, that he stood in the presence of God. As if he should say: howsoeuer thou thinkest of me, yet as it stands me in hand, so do I make conscience of my word: for I stand in the presence of God, and therefore know it, as the Lord lieth there shall be no raine nor dew these three yeeres. So *Cornelius* hauing an eye to Gods prouidence, doth moue himselfe and all his household to a solemne hearing of the word of God deliuered by the mouth of *Peter*, saying, *that they were all present before God, to heare all things commanded of him.* As these men had regard to Gods prouidence, so we likewise must behaue our selues reuerently, making conscience of our behaviour both in words and workes: because wherfoeuer we be, we are in the presence of God.

Secondly, if there be a prouidence of God ouer euery thing, then we must learne contentation of minde in euery estate; yea, in aduersitie vnder the crosse when all goes against vs we must be content, because Gods prouidence hath so appointed. So *Dauid* in the greatest of his griefes was dumbe and spake nothing; his reason was, because *thou Lord didst it.*

Psal. 104.

Ira. 4. 3. 1.  
Zach. 8. 3.I. Duties  
fr6 Gods  
prouidence.

Psal. 93.

1. King.  
17. 1.AG. 10.  
33v

2.

Psal. 39. 9

Gen. 45.  
7. 8.

AG. 4. 28

2 Sam.  
11. 13.  
2 Sam.  
14. 1.  
2 Sam.  
16. 11.  
16. 10. 5.  
& 23 6.  
1 Chron.  
11. 4.The  
kinds of  
Gods  
proui-  
dence.  
AG. 17.  
28.  
Heb. 1. 3.  
Iob 37. 8  
38.

And when *Shemei* cursed *David*, *Abishai* would haue had the king to haue giuen him leaue to haue slaine him: but *David* would not suffer it, but said: *Hæ erſerb enen becauſe the Lord hath biſiden him curſe David: who dare then ſay, Wherefore haſt thou done ſo?* In whoſe example we may ſee a pattenne of quietnes of minde. When a croſſe cometh, it is a hard thing to be patient; but wee muſt draw our felues thereunto by conſideration of Gods eſpecial prouidence.

Thirdly, when outward meanes of preſeruation in this life doe abound, as health, honour, riches, peace, and pleaſure, then we muſt remember to be thankfull; becauſe theſe thing-alwaies come by the prouidence of God. Thus *Iob* was thankfull both in proſperity and aduerſity: *The Lord ſaith he gave, and the Lord taketh away, bleſſed be the name of the Lord.* Indeed to be patient in euery eſtate and thankfull to God, is a very hard matter: yet will it be more eaſie, if we learne in all things that befall vs in this life, neuer to ſeuer the conſideration of the things that come to paſſe from Gods prouidence. For as the body and ſoule of man (though we ſee onely the body) are alwaies together, as long as a man liueth: ſo is Gods prouidence ioyned with the thing done: wherefore as wee looke on the thing done, ſo wee muſt alſo in it, labour to ſee and acknowledge the good pleaſure and appointment of God. As for example: a mans houſe is ſet on fire, and all his goods conſumed; this very ſight would make him at his wits end: but now as he beholdeth this euent with one eye, ſo with the other eye hee muſt at that very inſtant looke vpon Gods bleſſed prouidence. When a man beholdeth and feelles the loſſe of his friends, he can not but grieue thereat, vniſſe hee be more ſanctified then ſtocke or ſtone: yet that he may not be ouerwhelmed with griefe, he muſt euer with one eye looke at the pleaſure of God hereina. This will be an eſpecial meanes to ſtay the rage of any headſtrong affection in all our afflictions. In the world the manner of men is, if health, wealth, and eaſe abound, to thinke all is well: but if croſſes come, as loſſe of friends, and loſſe of goods, then men crie out, as being ſtraught by theſe wits; the reaſon is, becauſe they looke onely at the outward meanes, and tie Gods prouidence to them; not being able to ſee any goodneſſe or prouidence of God: out of ordinarie meanes. Againe, when a man is ſtored with riches, honour, wealth and proſperity, he muſt not barely looke on them, but behold withall Gods goodneſſe, and bleſſing in them: for if that be wanting, all the riches in the world are nothing. Likewiſe in receiuing thy meate and drinke, thou muſt looke further into the bleſſing of God vpon it, which if it be away, thy meate and thy drinke can no more nourish thee then the ſtone in the wall. And the ſame muſt we doe in euery buſineſſe of our calling; which if men would learne to praſtiſe, they

would not ſo much truſt to the meanes, as honour, wealth, fauour, &c. but rather to God himſelfe. The Lord by the Prophet *Habakuk* reprooues the *Chaldeans* for offering ſacrifice vnto their nets; which ſinne, they committed becauſe they looked onely vpon outward things: and like moles had no power to ſee further in to them, and to behold the worke of God in all their proceedings. And this is the very cauſe why we are vnthankfull for Gods benefits: for though we behold the bare creatures, yet are wee ſo poreblind, that wee can not diſcerne any bleſſing and prouidence of God in them. Therefore let vs learne to looke vpon both ioynly together, & ſo ſhall we be thankfull vnto God in proſperity, and patient in aduerſity with *Iob* and *David*. This leſſon *Paul* learned; *I can bee abaſed* (ſaith he) *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 be in want.*

Fourthly, ſeeing Gods prouidence diſpoſeth all things, we are taught to gather obſeruatiſons of the ſame, in things both paſt and preſent, that we may learne thereby to be armed againſt the time to come. Thus *David* when he was to encounter with *Goliath*, gathered hope and confidence to himſelfe for the time to come, by the obſeruatiſon of Gods prouidence in the time paſt: for, ſaith he, *when I kept my Fathers ſheepe, I ſlue a Lyon & a Beare that deuoured the ſtöcke; now the Lord that deliuered mee out of the paw of the Lyon, and out of the paw of the Beare, he will deliuer me out of the hand of this Philſtine.*

Fifthly, becauſe Gods prouidence diſpoſeth all things, when wee make lawfull promiſes to doe any thing, we muſt put in, or at the leaſt conceiue this condition [*if the Lord will*] for *S. Iames* ſaith, that we ought to ſay, *If the Lord will, and if we liue, wee will doe this or that.* This alſo was *David* praſtiſe: for to all the congregation of *Iſrael* he ſaid, *If it ſeeme good to you, and if it procede from the Lord our God, wee will ſend to and fro; &c.*

Sixtly, ſeeing Gods prouidence is manifeſt in ordinarie meanes, it behooueth euery man in his calling to vſe them carefully: and when ordinarie meanes be at hand, we muſt not looke for any helpe without them, though the Lord be able to doe what hee will without meanes. *Iob* when many *Aramites* came againſt him, he hartned his ſouldiers though they were but few in number; bidding them *be ſtrong & valiant for their people, and for the cities of their God; then let the Lord doe that which is good in his eyes.* And our Saviour *Chriſt* aſſaileth it to be ſo tempting of God for him to leape downe from the pinnacle of the Temple to the ground, whereas there was an ordinarie way at hand to deſcend by ſtaires. Hence it appears, that ſuch perſons, as will vſe no meanes whereby they may come to repent and beleue, doe indeede no more repent and beleue, then they can be able to liue which neither eate nor drinke.

And

2 Sam. 16  
10.

Iob 1. 2.

Hab. 1.  
16.Phil. 4. 11  
13.

4.

1 Sam.  
17. 37.

5.

Iam. 4. 15

1 Chron.  
13. 2.

6.

2 Sam.  
10. 12.

Mat. 4. 6

Conso-  
lations.

Psal. 16, 8

Gen. 45, 7

1. Sam. 3, 86.

Rom. 11, 12.  
Gal. 3, 22

Siinne.

1 Ioh. 3, 4.

Rom. 3, 10.  
& 4, 15.  
and 5, 13.

And thus much of the duties. Now follow the Consolations. First, this very point of Gods speciall providence, is a great comfort to Gods church: for the Lord moderateth the rage of the diuel & wicked men, that they shall not hurt the people of God. *David saith, The Lord is at my right hand, therefore I shall not slide.* And, When *Iosephs* brethren were afraid because they had sold him into Egypt, hee comforteth them saying, *that it was GOD that sent him before them for their preservation.* So King *David* when his souldiers were purposed to stone him to death, he was in great sorrow; but it is said, *hee comforted himselfe in the Lord his God.* Where we may see, that a man which hath grace to beleue in God, and relie on his providence in all his afflictions and extremities shall haue wonderfull peace and consolation.

Before wee can procede to the articles which follow, it is requisite that we should in- treat of one of the greatest workes of Gods providence that can be, because the opening of it giueth light to all that inueth. And this worke, is a *Preparation* of such meanes where- by God will manifest his iustice and mercie. It hath two parts, the *first permission of the fall of man, and the giuing of the Covenant of grace.* For so *Paul* teacheth when he saith, *That God shut up all vnder vnbelleefe, that hee might haue mercie vpon all.* And againe, *The Scripture hath concluded all vnder sinne, that the promise by the faith of Christ Iesus should bee giuen to them that beleene.*

Touching the first, that wee might rightly conceiue of mans fall, we are to search out the nature and parts of sinne. *Sinne* is any thing whatsoeuer is against the wil & word of God: as *S. Iohn* saith, *Sin is the transgression of the law.* And this definition *Paul* confirmeth when he saith, *that by the law comes the knowledge of sinne:* and, *where no law is, there is no transgression:* and, *Sinne is not imputed, where there is no law.*

In sinne we must consider three things: the *fault, the guilt, the punishment.* The *fault*, is the anomic or the inobedience it selfe, and it comprehends not onely huge and notorious of- fences, idolatrie, blasphemie, theft, treason, adulterie, and all other crimes that the world cries shame on: but euery disordered thought, affection, inclination: yea, euery defect of that which the law requireth.

The *guilt* of sinne, is whereby a man is guiltie before God, that is, bound and made subiect to punishment. And here two questions must be skanned: where man is bound? & by what? For the first, Man is bound in conscience. And hereupon the conscience of euery sinner sits within his heart as a little iudge to tell him that hee is bound before God to punishment. For the second, it is the order of diuine iustice set down by God which binds the conscience of the sinner before God: for he is Creator and Lord, and man is a creature, and therefore must either obey his will and com- mandement, or suffer punishment. Now then

A by vertue of Gods law, conscience binds ouer the creature to beare a punishment for his of- fence done against God: yea it tels him, that he is in danger to be iudged and condemned for it. And therefore, the conscience is as it were the Lords Sergeant to informe the sin- ner of the bond and obligation whereby hee alwaies stands bound before God.

The third thing which followeth sinne, is punishment, and that is death. So *Paul* saith, *The stpend of sinne is death:* where by death, we must vnderstand a double death, both of body and soule. The death of the body, is a separation of the body from the soule. The second death, is a separation of the whole man, but especially of the soule from the glorious presence of God. I say not simply from the presence of God, for God is euery where: but onely from the ioyful presence of Gods glory. Now these two deaths are the stpend or allowance of sinne: and the least sin which a man commit- teth, doth deserue these two punishments. For in euery sinne the infinite iustice of God is vi- olated: for which cause there must needs be inflicted an infinite punishment, that there may be a proportion betweene the punish- ment and the offence. And therefore that distinction of sinne which Papists make, name- ly, that some are in themselves venial, & some mortall, is false, and hereby confuted: other- wise in respect of the diuers estate and condi- tion of men, finnes are either venial or mortall. Venial they are to the elect, whose finnes are pardonable in Christ: but to the reprobate all finnes are mortall.

Neuertheless we hold not all finnes equall, but that they are greater or lesse according to the diuersitie of objects and other circum- stances.

Thus much of sinne in generall: now wee come to the parts of it. The first sinne of all that euer was in man, is the sinne of *Adam*, which was his disobedience in eating the for- bidden fruite: In handling whereof sundrie points are to be opened, but let vs begin with the causes thereof.

The outward efficient cause was the diuell. And though he be not named by *Moses* in the history of the fall, yet that is not to trouble vs, for wee must not conceiue otherwise of the serpent, then of the instrument and mouth of the diuel. For it is not likely, that it being a brut creature should be able to reason and de- termine of good and euil, of truth & falsehood. Now in the temptation the diuell shewes his malice and his fraud. His malice, in that wher- as hee can not ouerturne God himselfe, yet hee labours to disturbe the order which hee hath set downe in the creation, and especially the image of God in the most excellent crea- tures on earth, that they may be in the same miserable condition with himselfe. His fraud, First, in that he beginnes his temptation with the woman being the weaker person, and not with the man, which course he still continu- es:

Rom. 6,

23.

Rom. 5, 5

\* Exod.  
22. 18.  
a witch  
named in  
the femi-  
nine gen-  
der Me-  
chafthe-  
pha.

as may appeare by this, that (a) more women are intangled with witchcraft and force-rie then men. Secondly, he shewes his fraud, in that he proceedes very slyly and intrangles *Eue* by certaine steppes and degrees. For first, by mooning a question, hee drawes her to listen vnto him; and, to reason with him of Gods commandement. Secondly hee brings her to looke vpon the tree, and wishly to view the beauty of the fruite. Thirdly, hee makes her to doubt of the absolute truth of Gods word and promise, & to beleue his contrarie lies. Fourthly, hauing blinded her minde with his false perswasion, she desires and lusts after the forbidden fruite, and thereupon takes it, eates it, and giues it to her husband.

Ecdl. 7. 31

The inward cause, was the will of our first parents, euen in the testimonie of their owne consciences, as *Salomon* saith, *This haue I found, that God made man righteous; but they haue found many inuentions.* But it may be objected, that if *Adam* were created good, he could not bee the cause of his owne fall, because a good tree cannot bring forth euill fruite. *Ans.* Freedom of his will is foure-fold. I. Freedom to euill alone, this is onely in wicked men and Angels, and is indeede a bondage: the second, is freedom to good alone, and that is in God & the good Angles by Gods grace: the third, is freedom to good in part, ioynd with some want of libertie, by reason of sinne: and this is in the regenerate in this life: the fourth, is freedom either to good or euil indifferently. And this was in *Adam* before his fall, who though he had no inclination to sin, but only to that which was acceptable to God: yet was he not bound by any necessity, but had his libertie freely to chuse or refuse either good or euill. And this is eident by the very tenour of Gods commandement, in which hee forbids *Adam* to eate the forbidden fruite: and thereby shewing that he being created righteous, & not prone to sin, had power to keepe or not to keepe the commandement: though since the fall, both hee and we after him cannot but sinne. Wherefore *Adam* being allured by Satan, of his owne free accord changed himselfe and fell from God. Now then as the good tree changed from good to euill, brings forth euill fruit: so *Adam* by his owne inward and free motion changing from good to euill, brings forth euill.

As for God, hee is not to bee reputed as an author or cause any way of this sinne, for hee created *Adam* & *Eue*, righteous, endued them with righteous wils: and he told them what he would exact at their hand, & what they could performe: yea hee added threatnings, that with the feare of danger hee might terrifie them from sinne. Some may say, whereas God foresaw that *Adam* would abuse the libertie of his will, why would hee not preuent it? *Ans.* There is a double grace (b) the one to be able to will and do that which is good, the other to be able to perseuer in willing and doing

A the same. Now God gaue the first to *Adam*, and not the second: and he is not to be blamed of vs, though he confirmed him not with new grace, for he is debter to no man to giue him so much as the least grace; whereas he had already giuen a plentifull measure thereof to him. And God did hold back to conferre any further grace vpon iust cause. I. It was his pleasure, that this fact should bee an occasion or way to exercise his mercie in the sauing of the elect, and his iustice in the deserved condemnation of impenitent sinners. And vnles *Adam* had fallen for himselfe and others, there should haue beene found no miserie in men, on whom God might take pitie in his Sonne, nor wickednesse which he might condemne; and therefore neither manifestation of iustice, nor mercie. I I. It was the will of God in part to forsake *Adam*, to make manifest the weakenes that is in the most excellent creatures, without the speciall and continuall assistance of God. III. There is a double libertie of will, one is to will good or euill; this belongs to the creature in this world, & therefore *Adam* receiued it. The other, is to will good alone. This he waied, because it is referred to the life to come: and though we knew no cause of this dealing of God, yet is it one steppe to the feare of God for vs to hold that good and righteous which hee appointeth or willet; and not to square the works & iudgements of God by our crooked reason. And yet to come to reason it selfe, Who can here complaine of God? can the diuell? but God did not cause him to tempt or deceiue our first parents. Can *Adam* and *Eue*? but they fell freely without any motion or instigation from God, and their owne conscience accused them for it. Can the posterity of *Adam*? but the Elect receiue more in Christ then they lost in *Adam*: and the reprobate, ouerwhelmed with the burden of their owne sinnes, and thereupon receiuing nothing but due and deserved damnation, cannot find fault. But some may further reply and say, he that foreseeeth an euill and doth not preuent it, is a cause of it: but God did foresee the fall of man, and did not preuent it. *Ans.* The rule is generally true in man, that the foreseer of an euill not preuenting it, is in some sort a doer of it: for it is the sentence of the law of God, to which man is bound from the first Creation. But God is aboue all his lawes, and not bound to them: he is an absolute Lord and Law-giuer, and therefore his actions are not within the compasse of morall lawes, as mens are. Whereupon it followes, that though he did foresee mans defection, yet is hee free from all blame in not preuenting it. For with him there bee good causes of permitting euill.

And though God be no cause of mans fall, yet must we not imagine that it came to passe by chance or fortune, whereas the least things that are, come to passe with Gods prouidence. Neither was it by any bare permissio without

How God  
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Adamo  
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his decree and will: for that is to make an idle providence: neither did it happen against the will of God; hee utterly nilling it. for then it could not haue bin, vnles we denie God to be omnipotent. It remains therefore that this fall did so proceede of the voluntarie motion of *Adam*, as that God did in part ordaine and will the permitting of it, not as it was a sinne against his commandement, but as it was further in the counsell of God a way to execute his iustice and mercie. Against this which I say, diuers things are objected. First, that if *Adam* did that which God in any respect willed, then he did not sinne at all. *Answer*. Hee that willet, and doth that which God willet, for all that sinne; vnles hee will it in the same manner with God, and for the same end. Now in the permitting of this fact, God intended the manifesting of his glorie: but our first parents intending no such thing, sought not only to be like, but also to bee equall with God. Secondly, it is alleaged that *Adam* could not but fall necessarily, if God decreed it. *Answer*. *Adams* fall that came not to passe without Gods decree, and therefore in that respect was necessarie; was neuertheless in respect of *Adams* free-will contingent and not necessarie: Gods decree not taking away the freedome of will, but only ordering it. Lastly, it is alleaged, that Gods will is the cause of *Adams* will, and *Adams* will the cause of his fall, and that therefore Gods will shall be the cause of the fall. *Answer*. It must needs be granted, that Gods will is a moouing cause of the wils of euil men; yet marke how: not as they are *euil wils* simply, but as they are *wils*: and therefore when God inclines the euill will of his creature to his good purpose, he is nothing at all intangled with defect or euill of his will.

Touching the *time* of the fall, the received opinion in former ages hath bin, that our first parents fell the same day in which they were created, and therefore *Augustine* writes that they stood but sixe houres. And though wee can not determine of the certaine time, yet in all likelihood was it very short. For *Moses* presently after that he had set down the creation of man, without the interpositiō of any thing else, comes immediatly to the fall. And considering the nature of the diuell is without ceasing to shew his malice, no doubt he tooke the first occasion that possibly might bee had to bring man to the same damnation with himselfe. And our Saviour Christ saith, that the diuell was a man-slayer from the beginning, namely, from the beginning not of the creation of the world, or of time, but of man. And *Ene* saith, *Wee shall eate of the fruit of the trees of the garden*, it may be, insinuating that as yet she had not eaten when the diuell tempted her.

Touching the *greatnesse* of mans fall, some haue inade a small matter of it, because it was the eating of an apple or some such fruit. But we must not measure the greatnesse or smallnesse of a sinne by the object or matter where

about it is occupied, but by the commandement of God, and by the disobedience or offense of his infinite Maiestie. And that this fact of *Adam* and *Ene* was no small fault, but a notorious crime and apostasie, in which they withrew themselves from vnder the power of God, may reiect and deny him, will evidently appeare, if we take a view of all the particular sinnes that be contained in it. The first, is *unbelief*, in that they doubted and distrusted of the truth of Gods word which he spake to them. The second, is *contempt of God*, in that they beleueed the lies of the diuell rather then him. For when God saith, *In the day that ye shall eate thereof, ye shall die the death*, it is as nothing with *Ene*: but when the diuell comes and saith, *Ye shall not die at all*, that she takes hold on. The third, is *pride* and ambition. For they did eate the forbidden fruit, that they might be as gods, namely, as the Father, the Sonne, the holy Ghost. The fourth, is *unthankfulness*. God had made them excellent creatures in his owne image, that is nothing with them to be like vnto him, vnlesse they may be equall with him. The fift, is *curiositie*, whereby they affected greater wisdome then God had giuen them in creation, & a greater measure of knowledge then God had revealed to them. The sixth is *reprochfull blasphemie*, in that they subscribe to the saying of the diuell, in which he charged God with lying and enuie. The seauenth, is *murder*: for by this means they bereaue themselves and their posteritie of the fellowship & graces of Gods spirit, & bring vpon their own heads the eternall wrath of God. The eight, is *discontentation*, in that they sought for an higher condition then that was, in which GOD had placed them. In a word, in this one single fact is comprised the breach of the whole law of God. And wee should often thinke vpon this, that we may learne to wonder at the iust iudgements of God in punishing this fall, and his vnspokeable goodnesse in receiuing men to mercy after the same.

And here wee must not omit to remember the largenesse of *Adams* fall. Sinnes are either personall or generall. Personall are such as are peculiar to one or some few persons, and make them alone guilty. Generall, that bee common to all men: and such is *Adams* fall. It is a sinne not onely of the person of one man; but of the whole nature of man. And *Adam* must be considered not as a priuate man, but as a root or head bearing in it all mankinde; or as a publike person, representing all his posterity, and therefore when he sinned, all his posterity sinned with him; as in a Parliament whatsoeuer is done by the Burgesse of the shiere, is done by euery person in the shiere. As *Paul* saith, *By one man sinne entred into the world, and so death went oner all for as much as all haue sinned*. And here lyes the difference betweene *Adams* fall and the sinnes of men, as *Cains* murder, which makes not the posterity of *Cain* guilty, because he was neuer ap-

Particular sin in Adams fall.

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2.

Gen. 3.4.  
3.  
Gen. 3.5.  
4.

5.

6.

7.

8.

Rom. 5.  
12.

Aug. Each. ad Laur. chap. 99.

Object. 1

3

3

Time of Adams fall.

Ioh. 8.44

Gen. 3.2.

pointed by God to bee the roote of his posterity, as *Adam* was : and therefore his sinne is personall, whereas *Adams* is not. Yet this which I say, must not be vnderstood of all the sins of *Adam*, but only of the first.

From the fall of *Adam* springeth *originall sinne*, so commonly called not only as a fruit thereof, but also as a iust punishment of it. And after the foresaid fall, it is in *Adam* & his posterity, as the mother & roote of all other sin: yet with this distinction, that actuall sinne was first in *Adam*, and then came *originall*; but in vs first is *originall sinne*, & then after followes actuall.

*Originall sinne* is termed diuersly in scriptures, as the *flesh*, the *old man*, because it is in vs before grace : *conscience*, sinne that is ready to compasse vs about, the *sinning* sinne : & it is termed *originall*, because it hath bin in mans nature euer since the fall, and because it is in euery man at the very instant of his conception and birth, as *Dauid* plainly saith, *Behold, I was borne in iniquitie, & in sinne hath my mother conceived mee* : not meaning properly his parents sinne (for he was bo:ne in lawfull marriage) but his owne hereditarie sinne, whereof he was guiltie in his mothers wombe.

But let vs a little search the nature of it. Considering it hath place in man, it must bee either the substance of body or soule, or the faculties of the substance, or the corruption of the faculties. Now it cannot bee the substance of man corrupted : for then our Sauour Christ in taking our nature vpon him, should also take vpon him our sinnes, and by that meanes should as well haue neede of a redeemer as other men : & againe the soules of men should not be immortal. Neither is it any one or all the faculties of men. For euery one of them, as namely, the vnderstanding, will, affections, and all other powers of body or soule were in man from the first creation ; whereas sinne was not before the fall. Wherefore it remaines, that *originall sinne* is nothing els, but a disorder or euill disposition in all the faculties and inclinations of man, whereby they are all caried in ordinarily against the law of God.

The subiect or place of this sinne, is not any part of man, but the whole body & soule. For first of all, the naturall appetite to meate and drinke, and the power of nourishing is greatly corrupted, as appeares by diseases, aches, sursets, but specially by the abuse of meate and drinke. Secondly, the outward senses, are as corrupt, and that made *Dauid* to pray, that God would turne his eyes from beholding of vanity; and Saint *Iohn* to say, *Whatsoeuer is in the world, is the lust of the flesh, the lust of the eye, & the pride of life*. Thirdly, touching the vnderstanding, the spirit of God saith, that the *frame of the heart of man is only euill continually*: so as we are not able of our selues to thinke a good thought. And therefore withall, the will of man and his affections are answerably corrupt; and hereupon the doctrine of Christ is, that wee must re-

nounce our own wils. Lastly, all mens strength to good things is nothing out of Christ.

The propagation of this sinne, is the deriuing of it from *Adam* to all his posterity, whereby it rinneth as a leprosie ouer all mankind. But in what manner this propagation is made, it is hard to define. The common opinion of Diuines is, that it may bee done two wayes. The first is this : God when he created *Adam* in the beginning, set downe this appointment and order touching the estate of man, that whatsoeuer *Adam* receiued of God, hee should receiue it not only for himselfe, but for his posteritie, and whatsoeuer grace of God he lost, hee should lose not onely to himselfe, but to all his posterity : And hereupon *Adam* when he sinned, hee deprived first of all himselfe, and then secondly all his posterity of the Image of God; because all mankind was in his loines when he sinned. Now then vpon the former appointment, when the soules of men are created and placed in the body, God forsakes them, not in respect of the substance of the soule or the faculties, but onely in respect of his owne image, wherof the soules are deprived; after which followes the defect or want of righteounesse, which is *originall sin*. And God in depriuing man of that which *Adam* lost, is not therefore to be thought to be the author or maintainer of sinne, but a iudge.

For this deprivation of the image of God, so farre forth as it is inflicted by him vpon mankind, it must be conceived as a deserved punishment for the sinne of *Adam* and all men in him, which punishment they pulled vpon themselves. The second way is, that the corruption of nature is deriued from the parents in generation by the body; for as a sweete oyle powred into a faulty vesselk, loseth his purenes, and is infected by the vesselk : so the soule created good, and put into the corrupt bodie, receiues contagion thence. And this coniunction of the pure soule with the corrupt body, is not against the goodnes of God; because it is a iust punishment of the sinne of all men in *Adam*. It may be this which hath bene said will not satisfie the minds of all: yet if any will be curious to search further into this point, let the know that there is another matter which more concerns them to looke vnto. When a mans house is on fire, there is no time then to inquire how, and which way, and whence the fire came, but our duty is with all speede & expedition to vse all good meanes to stay it. And so considering that our whole natures are really infected & poisoned with the loathsome contagion of *originall sinne*, which is a weight sufficient to presse down the soule to the gulfe of hell, it stands vs in hand a thousand fold more to vse the meanes whereby it may be taken away, then to dispute how it came.

Some may alleadge against the propagation of sinne, that holy parents beget holy children, which are void of *originall sinne*: because it stands not with reason, that parents should

Propagation of original sinne.

R. 6. 5. 11.

Original sinne.

Heb. 12. 1  
Ro. 7. 13.

Pla. 51. 5.

Pla. 119.  
37.  
1 Ioh. 2.  
16.

Gen. 6. 5.  
& 8. 21.  
2 Cor. 3.  
5.

conney that to their childre which they themselves want, namely, the *guilt* & the *punishment* and the *fault* of sinne in part. *Ans.* I. Men are not in this life perfectly holy. For sanctification is but in part, & therefore they can not possibly beget children pure from all sin. Secondly, parents beget children as they are *men*, and not as they are *holy men*; and by generation they deriue vnto their children nature with the corruption therof, and not grace, which is aboue nature. Take any corne, yea the finest wheat that euer was, winow it as cleane as possibly may bee: afterward sowe it, weede it also when it is sowed, reape it in due time, and carrie it to the barne; when it is threshed, you shall finde as much chaffe in it as euer was before: and why? because God hath set this order in the creation, that it shall spring and grow, so oft as it is sowed, with the *talke*, *care*, *blade*, & all: so likewise though the parents be neuer so holy, the children as they come of them are conceived and borne wholly corrupt, because God tooke this order in the creation, that whatsoeuer euill *Adam* procured, he should bring it not only on himselfe, but vpon all his posteritie: by vertue of which degree, the propagation of sin is continued without any interruption, though parents themselves bee borne anew by the spirit of God.

Greatest  
of it.

1.

2.

And here wee must not omit to speake of the quantitie or greatnes of originall sinne, for the opening whereof wee must consider three points. The first, that originall sinne is not diuerse, but one and the same in kinde in euery man, as the generall and common nature of man is one and the same in all men. The second, that this sinne is not in some men more, in some me lesse, but in euery man equally, as all men doe equally from *Adam* participate the nature of man, & are equally the children of wrath. Some, it may be, wil say, that this can not be true, because some men are of better natures then others are: some of disposition cruel and seuer, some againe gentle and milde: some very licentious and disordered, some very ciuill. *Ans.* The differences that bee in men wanting the feare of God, arise not of this that they haue more or lesse originall corruption, but of the restraint and limitation of mans corruption. For in some God bridleth sin more then in others, and in them is found ciuilitie: and againe in some lesse, and in such the rebellion of nature breakes forth vnto all misdeameour. And in deede, if God should not keepe the vntoward disposition of men within compasse, otherwhiles more, otherwhiles lesse, as shall seeme good vnto his maiesty: impiety, cruelty, iniustice, and all manner of sins would breake out into such a measure that there should bee no quiet liuing for men in the world, and no place for Gods Church. And thus it is manifest, that although all men be not equall in the practise of wickednes, yet that is no hinderance but they may be equall in the corruption of nature it selfe. The third

3.

A point is, that originall sin is so huge and large euery way, that it may truly bee termed the roote or feede, not of some few sins, but of all sinnes whatsoeuer, euen of the very sin against the holy Ghost. We must not imagine it to be an inclination or pronenesse to one or two faults, but a pronenesse to all and euery sinne that is practised in the world; and that in all persons young and old, high & low, male and female. It is a most horrible villany for a man to kill his father or mother, or his child: yet some there be that do so: at the hearing whereof we vse to wonder, and to testifie our dislike by saying, that the doers thereof were wicked and diuellish persons, and it is truly said. Neuertheless we must vnderstand, that although we abstaine from such heinous practises, yet the very roote of such sinnes, that is, a disposition vnto them, is found in vs also. *Iulian* the Apostata both liuing and dying blasphemed Christ. *Herod*, & *Pontius Pilate*, and the wicked Iewes crucified him, and *Iudas* betrayed him. Men vse to say that if Christ were now aliue, they would not doe so for all the world. But let vs better consider of the matter. The same naturall corruption of heart that was in them, is also in vs, we being the childre of *Adam* as well as they: and by force of this corruption, if Christ were now liuing on earth, thou wouldest if like occasio were offered, either doe as *Iudas* did in betraying him, or as *Pilate* did, deliuer him to bee crucified, or as the souldiers, thrust him through with their speares, or as *Iulian*, pierce him with all manner of blasphemies, if God withheld his graces from thee, and leaue thee to thy selfe. In a word, let men conceiue in mind the most notorious trespasse that can be, though they doe it not, nor intend to do it, and neuer doe it: yet the matter, beginning, and feed thereof is in themselves. This made *Jeremy* say, *The heart of man is deceitfull and wicked aboue all things, who can know it?* It is like a huge feale, the banks whereof cannot be seene, nor the bottome searched. In comon experience we see it come to passe, that men, Protestants, to day, to morrow Papists; of Christians, hereticks; now friends, but presently after foes; this day honest & ciuill me, the next day cruel murderers. Now what is the cause of this difference? surely the hidden corruption of the heart, that wil thrust a man forward to any sin whe occasio is offered. This point must be remembred & oft thought vpon.

From *Originall sinne* springeth a *stall*, which is nothing else but the fruite of the corrupt heart, either in thought, word or deede.

Thus much touching mans fall into sinne by Gods iust permission. Now folloves the good vse which we must make thereof. First, by this we learne to acknowledge & bewaile our owne frailty. For *Adam* in his innocencie being created perfectly righteous, when hee was once tempted by the diuell fel away from God: what shall wee doe then in like case which are by nature folde vnder sinne, and in

Jer. 17.9.

A stall  
sinne.

Vse of  
mans fall.  
I.

our felues a thousand times weaker then *Adam* was? Many men there bee that mingle themselves with al companies; tell the of the danger thereof, they will presently reply, that they haue such a strong faith that no badde company can hurt them. But alas: silly people. Satan bewitcheth them, & makes them to beleue falshood to bee truth: they know not their miserable estate. *If Adam, saith Bernard, had a downfall in Paradise, what shall wee doe that are cast forth to the dunghill?* Let vs therefore often come to a serious cōsideration of our own weaknesse, and follow withal the practise of *Dauid*, who being priuie to himselfe touching his owne corruption, prayeth to God in this manner, *Knit my heart to thee, O Lord, that I may feare thy name.* *Psal. 86. 11.* Secondly, we learne hereby absolutely to submit our felues to the authoritie of God, and simply to resolute our felues, that whatsoever hee commandeth is right and iust, though the reason of it bee nor knowne to vs. For *Eue* condescended to listen to the speech of the Serpent, and without any calling she reasoned with it of a most waighty matter, and that in the absence of *Adam* her head and husband, namely, of the truth and glory of God: and hereby was brought to doubt of Gods word, & so ouerturned. Thirdly, if all men by *Adams* fall bee shut vp vnder damnation, there is no cause why any of vs should stand vpon his birth, riches, wisdom, learning, or any other such gifts of God: there is nothing in vs that is more able to couer our vilenesse and nakednesse, then fig-tree leaues wete able to couer the offence of *Adam* from Gods eyes. We are vnder the wrath of God by nature, and cannot attaine to euerlasting life of our felues. Wherefore it doth stand euery one of vs in hand to abase our felues vnder the mightie hand of God, in that wee are become by our sinnes the very basest of all the creatures vpo earth, yea vtterly to despaire in respect of our felues, and with bleeding hearts to bewaile our owne case. There is no danger in this: it is the very way to grace: none can be a liuely member of Christ till his conscience condemne him, and make him quite out of heart in respect of himselfe. And the want of this is the cause why so few perceiue any sweetnesse or comfort in the Gospel: and why it is so little loued and embraced now adaies. Lastly, if all mankind be shut vp vnder vnbeliefe, the duty of euery man is, to labour in vsing all good meanes whereby we may bee deliuered from this bondage, and to pray to God with *Dauid*, *Create in mee a cleane heart, O God, and renew a right spirit within me.* And cry out with *Paul*, *O wretched man that I am, who shall deliuer me from this body of death?* And we must neuer be at rest, till we haue some assurance in cōscience, that in Christ wee haue freedome from this bondage, & can with the Colossians giue thanks that we are deliuered from the power of darknes, and translated into the kingdome of Christ. This shold be the affection of euery

man, because the spirituall thraldome vnder sin is of all miseries most loathsome and burdensome. And in this respect the day of death should be vnto vs most welcome, because it doth vnloose vs from this miserable estate, in which wee doe almost nothing but displease God. For this is the greatest griefe that can be to such as are indeede the children of God, by their sinnes to offend their merciful father. As for those which feelee not the weight of their naturall guiltinesse and corruption, but lye slumbering in the security of their owne hearts, they are therefore the more miserable, in that being plunged in the gulf of all misery, yet they feelee no misery.

Thus much of the permision of the fall of man. Now we come to the Couenāt of grace: Which is nothing else, but a *compact made betweene God & man touching reconciliation and life enenlasting by Christ*. This couenant was first of all reuealed & deliuered to our first parents in the garden of Eden, immediately after their fall by God himselfe, in these words, *The seed of the woman shall bruiſe the serpens head, & afterward it was continued & renewed with a part of Adams posteritie, as with Abraham, Isaac, Iacob, Dauid, &c.* but it was most fully reuealed and accomplished at the coming of Christ.

In the Couenant I will consider two things; the parties recoiled, betweene whom the couenant is made, and the foundation thereof. The parties are God & man. God is the principall, and he promiseth righteousnes & life eternall in Christ: Man againe binds himselfe by Gods grace to beleue and to rest vpon the promise. Here it may be demanded, why man is more in the couenant then Angels. *Answe.* The will of God in this point is not reuealed, vlesse it be because angels fell of themselves, not moued by any other: but man did fall by them. Again, it may be asked, whether al mankind were euer in the couenant or no? *Answe.* Wee can not say that all and euery man hath bin and now is in the couenant, but onely that little part of mankind, which in all ages hath bin the Church of God, and hath by faith embraced the couenant: as *Paul* plainly auoucheth, *Galat. 3. 22.* *The Scripture (saith he) hath concluded all vnder sin: that the promise of the faith of Iesus Christ should be giuen [not vnto all men] but to them that beleue. Without faith no man can please God; and therefore God makes no couenant of reconciliation without faith.* Again, since the beginning of the world there hath beene alwaies a distinction betweene man & man. This appeares in the very tenour of the words of the couenant made with our first parents, where God saith he will put difference betweene the seed of the woman and the seed of the Serpent: meaning by the seede of the woman, Christ with all the Elect whom the Father hath giuen vnto him, who shall bruiſe the Serpents head, & tread Satan vnder their feet. *Rō. 16. 20.* And by the seede of the Serpent hee meaneth wicked men that liue & die in their

Psal. 86.  
11.

2.

3.

Psal. 51.  
10.  
Rom. 7.  
24.

Col. 1. 73

Couenāt  
of Grace

Gen. 3.  
25.

Parties  
couen-  
ting.

Heb. 11.  
6.

Gen. 3.  
15.

Gen. 6. 2.

Gen. 17.

21.

Rom. 9.

13.

Rom. 9. 3.

4.

Rom. 9.

15.

sinnes, as S. Iohn saith, 1. Ioh. 3. 8. *He that committeth sin is of the diuill.* And according to this distinction in times following was *Abel* receiued into the covenant, & *Cain* reiect: some were the sons of God in the daies of *Noe*, some the sonnes of men: In *Abrahams* family, *Ismael* is cast out, and the covenant established in *Isaac*: *Jacob* is loued, *Esau* is hated. And this distinction in the families of *Abraham*, *Isaac*, & *Jacob*, *Paul* approoueth, when he maketh some to be the children of the flesh, and some other the children of the promise, Rom. 9. 8. And againe, the Iewes a people of God in the covenant, the Gentiles no people. For *Paul* makes it a priuiledge of the Iewes to haue the adoption, and covenant; and the seruice of God, and the promises belonging vnto them, whereas he saith of the Ephraim, Eph. 1. 12. that they were aliens from the common wealth of *Israel*, & were strangers from the covenants of promise, and had no hope, and were without *Christ*, and without God in the world. And the same may be said of the whole body of the Gentiles excepting here & there a man, who were conuerted and became Profelytes. And this is manifest in that they wanted the word and the Sacraments, and teachers. And this saying of the Prophet *Osee*, *I will call them my people, which were not my people: and her beloued, which was not beloued*, is alleadged by *Paul* to proue the calling of the Gentiles.

**Obiect. I.** Some doe alleadge to the contrary, that when the covenant was made with our first parents, it was also in them made with all mankind, not one man excepted: and that the distinction and difference betweene man and man, ariseth of their vnbeliefe and contempt of the covenant afterward.

**Ans.** Indeed in the estate of innocencie, *Adam* by creation receiued grace for himselfe and his posterity; & in his fall he transgressed not only for himselfe, but for all his posterity: but in receiuing the covenant of grace it cannot be proued that he receiued it for himself and for all mankind: nay the distinction betweene the seede of the woman and the seede of the Serpent, mentioned in the very first giuing of the covenant, shewes the contrary; for if after the fall, all and euery part of mankind were receiued into the covenant, then all men without restraint should bee the seede of the woman, bruising the Serpents head, and the Serpent should haue no seed at all. And again, all men cannot be charged with vnbeliefe and contempt in respect of the Euangelical covenant, but only such persons as haue knowne it, or at the least heard of it. And therefore sundry heads of the nations may be charged with vnbeliefe, as *Cain*, *Cham*, *Laphet*, *Ammon*, *Mobab*, *Ismael*, *Esau*, *Madian*, for they being neere to the fathers, heard the promises concerning *Christ*, offered sacrifices, & obserued external rites of the Church, but afterward fell away from the sincere worship of the true God to idolatry and all manner of wickednes, and became enemies of God and his people. But we

**A** plainly deny, that there was or could be the like vnbeliefe and contempt of Gods grace in their posterity, which for the most part neuer so much as heard of any covenant; their ancestours indeauouring alwayes to bury & extinguish the memory of that which they hated.

**Obiect. II.** It is objected againe, that the Covenant was made with *Abraham* and with all mankind after him, *Because* (saith the Lord) *thou hast obeyed my voice, in thy seed shall all the nations of the earth be blessed.* Gen. 22. 18.

**Ans.** *Paul* gives a double answer, first, that the place must bee vnderstood of many nations: secondly, that it must be vnderstood not of all nations in all ages, but of all nations of the last age of the world. For saith he, Gal. 3. 8. *The Scripture foreseeing that God would iustifie the Gentiles through faith, preached before the Gospel vnto Abraham saying, In thee shall all the nations be blessed.* Well, to conclude this point, in the making of the covenant there must bee a mutuall consent of the parties on both sides, & beside the promise on Gods part, there must be also a restitution on mans part; otherwise the covenant is not made. Now then, it must needs follow that all vnbelieuers contemning grace offered in *Christ*, are out of the Covenant, as also such as neuer heard of it; for where there is no knowledge, there is no consent; and before the coming of *Christ*, the greatest part of the world neuer knew the *Messias*, nor heard of the Covenant, as *Paul* saith to the learned Athenians, Act. 17. 30. *The time of this ignorance God regardedeth not, but now he admonisheth all men euery where to repent.*

The foundation and ground-work of the Covenant is *Christ Iesus* the Mediatour, in whom all the promises of God are yea and amen, and therefore he is called the angel of the covenant, & the covenant of the people to be made with all nations in the last age. Now then that we may proceede at large to open the substance of the Covenant, we are in the next place to come to that part of the Creede, which concerns the second person in Trinity set down in these words: *And Iesus Christ his only Son*, &c. from which words to the very end of the Creed, such points only are laide downe, as do notably vnfold the benefits and the matter of the covenant. Now the second person is described to vs by three things: first his titles: secondly, his incarnation: thirdly, his two-fold estate. His titles are in number foure. I. *Iesus*. II. *Christ*. III. *his only Son*. IV. *our Lord*. His incarnation, and his two-fold estate are set downe afterward.

To come to his titles, the first is *Iesus*; to which if wee adde the clause; *I beleue*, on this manner, *I beleue in Iesus*, &c. the article which we now haue in hand will appeare to be most excellent; because it hath most notable promises annexed to it. When *Peter* confessed *Christ* to be the Sonne of the liuing God, he answered, *upon this rocke will I build my Church, and the gates of hell shall not preuaile against it.*

The foundation of the Covenant.  
Mat. 2. 1.  
Esa. 49. 8.

Mat. 16.  
18.

1 Ioh. 4.  
15.

A. 10. 43

A. 16. 31

1 Ioh. 4. 2

Mat. 1. 22  
Luk. 1. 31

And againe, *He that confesseth that Christ is the Sonne of God, God dwelleth in him; and he in God.* And againe, *To him giue all the Prophets witness, that through his name all that beleue in him shall receiue remission of finnes.* Paul saith, *Beleue in the Lord Iesus, and thou shalt be saved; and all thy household.* Thus then the confession in which wee acknowledge that wee beleue in Iesus Christ, hath a promise of fellowship with God, and of life euermlasting. But it may be objected, that euery spirit (as Saint Iohn saith) which confesseth, *that Iesus Christ is come in the flesh, is of God.* Now the diuell, and all his angels and vnbeleueers do thus much: therefore why may not they also haue the benefit of this confession? Answer. By spirit in that place is neither meant angels nor men, nor any creature, but the doctrine which teacheth that Iesus Christ is come in the flesh; and it is of God, because it is holy and diuine, and hath God to be the Author of it. As for the diuell and his angels, they can indeede confesse that Christ the Sonne of God was made man, and a wicked man may teach the same; but vnto the confession whereunto is annexed a promise of eternall life, is required true faith, wherby we doe not onely know and acknowledge this or that to bee true in Christ, but also rest vpon him: which neither Satan, nor wicked men can doe. And therefore by this confession, the Church of God is distinguished from all other companies of men in the world which beleue not; as Paynims, Heretickes, Atheists, Turkes, Iewes, and all other infidels.

This name *Iesus*, was giuen to the Sonne of God by the Father, and brought from heauen by an Angel vnto Ioseph and Mary; and on the day when he was to be circumcised as the maner was, this name was giuen vnto him by his parents, as they were commanded from the Lord by the Angel Gabriel. And therefore the name was not giuen by chance, or by the alone will of the Parents, but by the most wise appointment of God himselfe.

The name in Hebrew is *Iehosua*, and it is changed by the Grecians into *Iesus*, which signifieth a *Sauour*. And it may be called the proper name of Christ, signifying his office and both his natures, because he is both a perfect & absolute Sauour, as also the alone Sauour of man, because the work of saluation is wholly and only wrought by him, & no part thereof is referred to any creature in heauen or in earth. As Peter saith, A. 4. 12. *For among men there is no other name giuen vnder heauen wherby we may be saved but by the name of Iesus.* And the author to the Hebrewes saith, Hebr. 7. 25. *That he is able perfectly to saue them that come vnto God by him, seeing he neuer liueth to make intercession for them.* If any shall object, that the promises of saluation are made to them which keep the commandments: the answer is, that the law of God doth exact most absolute and perfect obedience; which can be found in no man but in Christ, who neuer sinned; & there-

fore it is not giuen vnto vs now, that we might by our selues fulfill it, and worke out our owne saluation, but that being condemned by it, we might wholly depend on Christ for eternall life. If any further alleadge, that such as walk according to the commandements of God, though their obedience be imperfect, yet they haue the promises of this life and of the life to come. The answer is, that they haue so indeed, yet not for their works, but according to their workes, which are the fruits of their faith, whereby they are ioyned to Christ, for whose merits onely they stand righteous, and are acceptable before God. And whereas it is said by Peter, *that baptisms saue vs*, his meaning is

not to signifie that there is any vertue in the water to wash away our finnes and to sanctifie vs, but that it serues visibly to represent and confirme vnto vs the inward washing of our soules by the blood of Christ. It may further be said, that others haue bene Sauours beside Christ, as *Iosuah* the sonne of *Nun*, who for that cause is called by the same name with Christ. Answer. *Iosuah* after the death of *Moses* was appointed by God to be a guide to the children of Israel, which might defend them from their enemies, & bring them to the land of Canaan: but this deliuerance was only temporall, and that onely of one people. Now the Sonne of God is called *Iesus*, not because hee deliuereth the people of the Iewes onely, or because he saueh the bodies of men onely, but because he saueh both body and soule, not only of the Iews, but also of the Gentils, from hell, death, and damnation. And whereas prophets & ministers of the word, are called Sauours; it is because they are the instruments of God to publish the doctrine of saluation which is powerfull in mens hearts, not by any vertue of theirs, but onely by the operation of the spirit of Christ. Lastly, it may be objected, that the Father and the holy Ghost are Sauours, and therefore not onely the Sonne. Answer.

True it is, that in the worke of saluation all the three persons must be ioyned together, and in no wise to be seuered: the Father saueh, the Sonne saueh, the holy Ghost saueh: yet must we distinguish them in the manner of sauing: the Father saueh by the Sonne, the Sonne sauing by paying the ranfome and price of our saluation; the holy Ghost saueh by a particular applying of the ranfome vnto men. Now therefore whereas the Sonne payes the price of our redemption, and not the Father or the holy Ghost, therefore in this speciall respect he is called in Scriptures, and intituled by the name of *Iesus*, and none but he.

By this which hath bene said, the Papists are faulty two waies. First, that they giue too much to the name of *Iesus*: for they write in plaine tearmes, that *the bare name is selfe being used hath great power, and doth drine away diuels, though the parties that use it be void of good affection*; whereas indeede it hath no more vertue then other titles of God or Christ. Secondly,

1 Tim. 4.  
8.

1 Pet. 3. 1

A. 7. 45  
Heb. 4. 8.Obad. v.  
21.1 Tim. 4.  
16.Thyrrh.  
de d. 2. m. 6.  
thel. 567.  
569.

they are faulty that they giue too little to the thing signified. For Christ must either bee our alone and whole Saviour, or no Saviour. Now they make him but halfe a Saviour, and they ioyne others with him as partners in the work of saluation; when they teach, that with Christs merits must bee ioynd our works of grace in the matter of iustificatiō: and with Christs satisfaction for the wrath of God, our satisfaction for the temporal punishment; and when they adde to Christs intercession, the intercession & patronage of Saints, especially of the Virgin *Mary*, whom they call the *Queen of heauen*, the *Mother of mercy*, withall requesting her, that by the authority of a mother shee would command her sonne. If this doctrine of theirs may stand, Christ cannot bee the onely Saviour of mankind; but euery man in part shall be Iesus to himselfe.

But let vs goe on yet further to search the speciall reason of the name, which is notably set downe by the Angel. Mat. 1. 21. *Thou shalt* (saith he) *call his name Iesus, for he shall save his people from their sins.* In which words we may consider three points: I. Whom the Sonne of God shall save. II. By what? III. From what? For the first, he shall save his people. that is, the elect of the Iewes and Gentils; and therefore he is called the *Saviour of his bodie*. We must not here imagine, that Christ is a Saviour of all & euery man, for if that were true, then Christ should make satisfaction to Gods iustice for all and euery mans sins: and Gods iustice being fully satisfied, hee could not in iustice condemne any man: nay, all men should be blessed, because satisfaction for sin, and the pardon of sinne depend one vpon another inseparably. Again, if Christ bee an effectuell Saviour of all and euery particular man, why is any man condemned? It will bee said, because they will not beleue; belike then mans will must ouer-rule Gods will; whereas the common rule of Diuines is, that the first cause ordereth the second.

The means of saluation by Christ are two; his merit, & his efficacie. His *merit*, in that by his obedience to the law and by his passion, he made a satisfaction for our sins, freed vs from death, & reconciled vs vnto God. Some may object, that the obedience and passion of Christ being long agoe ended, cannot be able to save vs now: because that which he did 1600. yeares agoe, may seeme to be vanished and come to nothing at this day. *Answer.* If Christs obedience be considered as an action, & his passion as a bare suffering, they are both ended long agoe: yet the value and price of them before God is euerlasting: as in *Adams* fall the action of eating the forbidden fruit is ended, but the *guilt* of his transgression goes all ouer mankind, and continues still euen to this houre, & shall do to the end of the world, in those which shall be borne hereafter. The *efficacie* of Christ, is in that he giues his spirit to mortifie the corruption of our natures, that

A we may die vnto sinne, and liue vnto righteousness, and haue true comfort in terrors of conscience, and in the pangs of death.

The evils from which we are saved, are our owne sinnes, in that Christ freeth vs from the guilt and the punishment and fault of them all, when we beleue.

Thus much for the meaning of this title Iesus. Now follow the vses which arise of it. First of all, whereas we are taught to make confession that the Son of God is Iesus, that is a Saviour: hence it must needs follow that we are lost in our selues. And indeede before we can truly acknowledge that Christ is our Saviour, this confession must needs goe before, that we are in truth, and therewithall do feele our selues to be miserable sinners vnder the wrath of God, vnto the last in regard of our selues: for Christ came to save that which was lost, Mat. 18. 11. And when he talked with the woman of Canaan, he checked her and said, hee was not sent, but to the lost sheepe of the house of Israel, Mat. 15. 24. Christ Iesus came to poure oyle into our wounds: Christ came to set them at liberty which are in prison: and to place them in freedome that are in bondage. Now a man cannot poure oyle into a wound before there be a wound, or before it be opened, & we feele the smart of it. And how can we be set at liberty by Christ, except we feele our selues to be in bondage, vnder hell, death, and damnation?

C When the Disciples of Christ were vpon the sea in a great tempest, they cryed, *Master, save vs, we perish.* So no man can heartily say, I beleue Iesus Christ to be my Saviour, before he feele, that in himselfe he is vnto the last lost and cast away, without his help. But after that we perceiue our selues to be in danger, and to be ouerwhelmed in the sea of the wrath of God, then we cry out with the disciples, *Lord Iesus save vs, we perish.* Many Protestants in these daies hold Christ to be their Saviour, but it is onely formally from the teeth outward and no further: for they were neuer touched with the sense of their spirituall miserie, that they might say with *Daniel*, *Shame and confusion be longeth vnto vs:* and with the Publican, *I am a sinner, Lord be mercifull to me.* And therefore the conclusiō is this, that if we will haue Christ to be our Saviour, we must first beleue that in our selues we are vnto the last lost; and so must that place be vnderstood where Christ saith, he is not sent, but to the lost sheepe of the house of Israel; that is, to those which in their owne sense and feeling are lost in themselves.

Secondly, if Christ be a Saviour, then we must acknowledge him to be so. But how shall we doe this? *I answer,* Thus: A man is taken to be a skillfull Physitian by this, that many patients come vnto him and seeke for help at his hands. And so should it be with Christ. But alas, the case is otherwise. Euery man can talk of Christ, but few acknowledge him to be a Saviour, by seeking to him for their saluation, because they iudge themselves righteous,

Officiū  
B. Mariz  
reform. a  
Pio r.  
Pont. f.

Eph. 5. 23

Adus  
primz  
cauzz or  
dinastiaz  
secundz  
cauzz.

Mat. 8.  
-5.

Can. 9. 7  
Luk. 18.  
-13.

Mat. 15. 24

and feele not themselves to stand in neede of the helpe of Christ. Nay which is more, If a man be known that can cure strange diseases, men will seeke to him by sea and land, and sell both goods & lands to get helpe at his hands. Euen so, if men were perswaded that Christ were a perfect Sauour, & that they were sick and vtterly vnable to bee saued without him, they would neuer rest nor be quiet, but seeke vnto him for his helpe, and cry with *Dauid*, Psal. 35. 3. *O Lord, say vnto my soule, that thou art my saluation.* The woman that was diseased with an issue of blood, came behind our Sauour Christ, & when she had but touched him, she was healed. In the same manner, if we shal seeke to come to Christ, and do not touch his pretious body and blood by the hand of faith, the issue and the bleeding wounds of our soules shall be dried vp. When a man that had bene sicke eight and thirty yeares was come to the poole of Bethesda, he was faine to lye there vncured; because when the Angel troubled the water, euermore some stept before him: but if we will seeke to Christ for the saluation of our soules, no man shall preuent vs, or stept before vs. And if we finde our selues to be so laden with the burden of our finnes, that we cannot draw neer vnto him, let vs then do as the palfie man did: he got foure men to carry him on their shoulders to the place where Christ was: & when they could not by reason of the presse of the people enter into the house they opened the rooffe, & let him down in his bed by cords to Christ, that he might be healed. And so let vs vse the helpe of such as be godly, that by their instructiōs & consolatiōs, they may as it were put their shoulders, & by their prayers, as with cords, bring vs to Christ that we may receiue eternall saluation, being otherwise dead in sin & subiect to damnation.

Lastly, whereas *Ioseph* and *Mary* gaue this name not at their owne pleasure, but at the appointment of God himselfe; this ministers a good instruction to all parents touching the naming of their children when they are baptized, that they are with care and deliberation to giue conuenient names vnto them, which may put them in minde of duties either to God or men. This is worthy of our obseruation, for many care not how they name their children, yea it is at this day, and euer hath bene, that some giue such names to them, as that at the very rehearsing thereof, laughter ensueth. But this ought not to be so; for the name is giuen vnto children at the time of their baptisme in the presence of God, of his Church, and angels, euen then when they are to be entred into the Church of God, & that in the name of the Father, the Sonne, and the holy Ghost: therefore though we do not place religion in titles or names, yet neuertheless, a wife & godly choise in this matter is to be had that the names imposed may be in stead of instructiōs & admonitiōs to the parties named: and for this cause in the old testamēt names

are giuen by the propheticall instinct, or according to the euent of things which came to passe about the time of the birth of childre, or they were borrowed frō the holy ancestors, to put the posterity in mind to follow their steps.

And thus much of the duties: Now follow the consolations that Gods Church and people reape from this, that the Sonne of God is our Sauour. When as all mankind was included vnder sinne and condemnation, then the Lord had mercy vpon vs, and gaue vnto man the couenant of grace, in which he promised that his owne Sonne should be our redeemer. This is a great and vnspeakeable comfort, as may appeare in that the Angels so greatly reioyced herein when Christ was borne. Luk. 2. 10. 11. *Behold, say they, I bring you tidings of great ioy that shalbe to all the people, that is, that vnto you is borne in the city of Dauid, a Sauour, which is Christ the Lord.* Now if they reioice thus exceedingly at Christs birth, who was no: their Sauour, because they stood not in need to be redeemed; then much more ought the Church of God to reioyce herein, whom it doth principally concerne: and no maruell, for if we had wanted this blessed Sauour, it had bin better to haue bin a bruit beast or any other creature then a man: for the death of a beast is the end of his woe, but the death of a man without a Sauour is the beginning of endlesse miserie. Satan & his angels are fallen & haue no Sauour, but when man was fallen, God of his mercy dealt not so with him, but gaue his owne Son to restore him to a better estate, whereas he might as iustly haue damned all men for the fall of our first parents, as he did the wicked angels for theirs; for God is not bound to any creature: behold then a matter of vnspeakeable ioy: let vs therefore receiue and embrace Christ our Sauour, flie to him for the pardon of all our sins, and praise his name therefore.

Now wee come to the second title of the Sonne of God, whereby he is termed *Christ*: which title is as it were the surname of the second person, as some do thinke: yet according to the opinion of some others, it is no name at all, but onely a meere appellation, as when in the like case a particular man is called a *Duke* or a *King*. It is al one with *Messiah* in Hebrew wherewith the redeemer was named in the old Testament, and both signifie *anointed*.

Among the Iewes before the coming of Christ, three estates or orders of men were anointed with oyle: First of all, *Kings*, as *Saul*, *Dauid*, and the rest of the Kings of Iuda. Secondly, the *priests* that serued in the Tabernacle and Temple before the Lord, when they were ordained, & as it were, installed into the priesthood, were anointed with oyle, as first of all, *Aaron* and his sonnes, but afterward the high Priests alone. Thirdly, *Prophets* were thus anointed, as *Elisha*.

Now this legall anointing was a type and figure of the anointing of Christ: which was not with bodily oyle, but by the spirit, and it

Luk. 59

Tertol.  
contra  
Praxeum.  
Dan. 9.  
25.

was more excellent then all other anointings were. For *David* faith, he was anointed with the oyle of gladnesse aboue all his fellowes, signifying, that neither King, Priest nor Prophet was euer anointed in the same manner as he was.

Christs anointing is according to both his natures; for in what nature he is a Mediator, in the same he is anointed; but according to both his natures ioynly he is a mediator: the Godhead is no mediator without the manhood; nor the manhood without the godhead: and therefore his anointing extends it selfe both to his godhead & to his manhood.

Christs anointing hath two parts, both of them figured by the anointing of the Iewes. The first is his consecration whereby he was set apart to doe the office of a Mediator betweene God and man; and therefore to bee a King, a Priest, a Prophet: a King, to gather and withall to gouerne his Church and people: a Priest, to make satisfaction & intercession for the sinnes of the elect: a Prophet, to reueale & teach his people the will of God his Father. And though it be true that Christ is set apart to the worke of mediation, as he is a mediator, or as he is man, yet as he is God he doth designe & set himselfe apart to the same work. For to designe the mediator is a common action of the three persons, the Father, the Sonne, and the holy Ghost; and yet considering the Father is first in order, and therefore hath the beginning of the action: for this cause he is said especially to designe, as when Saint *Iohn* faith, *Atm hath God the Father sealed.*

The second part of Christs anointing, is the pouring out of the fulnesse of the spirit or grace into the manhood of Christ: and it was particularly figured by the holy oyle. For first, that oyle had no man but God alone to bee the author of it: so the most excellent and vnspokeable graces of the manhood of Christ haue their beginning from the Godhead of Christ. Again, though the same oyle was most precious, yet was it compounded of earthly substances, as mirrhe, calamus, & Casia, and such like; to signifie, that the spirituall oyle of grace, whereof the manhood of Christ was as it were a vessell or storehouse, did not consist of the essentiall properties of the Godhead, as *Eutiches* and his followers in these daies imagine, but in certaine created gifts and qualities placed in his humane nature: otherwise we should not haue any participation of them. Thirdly, the sweete fauour of the holy oyle figured, that the riches of all graces with the effect thereof in the obedience of Christ, doth take away the noysome sent of our loathsome sinns from the nostrils of God, & withall doth make our persons, and all our actions acceptable to him as a sweete perfume, as *Paul* faith, *we are vnto God the sweete sauour of Christ, &c.* And Christs death is for this cause termed a sacrifice of sweete smelling fauour.

And we must further vnderstand, that the se

gifts of Christs manhood are not conferred in small scantling or measure; for *Iohn* faith, *God giueth him the spirit not by measure*; because the graces which are in Christ are farre more both in number and degree, then all men or Angels haue or shall haue: though the good Angels and the Saints of God in heauen are very excellent creatures stored with manifold graces and gifts of God. For this cause Christ is called the *head of man*: because hee is euery way the most principall & glorious man that euer was. Yet for all this are not the gifts of Christs manhood infinite any way; because it is a creature and finite in nature, and therefore not capable of that which is infinite.

By Christs anointing the people of God reape great benefit and comfort, because they are to be partakers thereof. For this cause the oyle wherwith he was anointed is called the *oyle of gladnesse*, because the sweete sauer of it gladdeth the hearts of all his members, and brings the peace of God which passeth all vnderstanding. The holy oyle powred vpon *Aarons* head, came downe to his beard, and to the very skirts of his garments: and it signified, that the spirituall oyle of grace was first of all poured vpon our head Christ Iesus, & from thence consequently deriued to all his members, that by this means he might be not onely anointed himselfe: but also our anointer.

Now the benefits which we receive by his anointing are two; the first is, that all the elect when they are called to the profession of the Gospell of Christ, are in and by him set apart and made spirituall kings, priests, and prophets, as Saint *Iohn* faith: *Hee hath made vs kings and priests vnto his Father.* And Saint *Peter* out of *Iosh*, *I will poure (saith the Lord) my spirit vpon all flesh, and your sonnes and daughters shall prophesie.*

The second benefit is, that all the faithfull receiue the same oyle, that is, the same spirit of God in some little and conuenient measure, which he receiued aboue measure, as *S. Iohn* faith, *The anointing which yee receiued of him dwelleth in you, and teacheth you all things*: where by anointing is meant the holy Ghost. And hence it is, that men are called *Christians* of the name of Christ that is, anointed with the same oyle wherewith Christ was anointed. And the holy oyle might not bee giuen to a stranger, to signifie, that to haue the spirit of Christ, and to be guided by it, is peculiar to them that are Christs. Now then let vs all lay these things to our hearts, and extoll the vnspokeable goodnes of God, that hath aduanced vs to the dignitie of kings, priests, prophets before him, and hath giuen his spirit vnto vs, to enable vs to be so indeed.

Now follow the duties which are to bee learned hence. And first, whereas all Christians receiue anointing from the holy one Christ Iesus, to become prophets in a fort, we must doe our indeanours, that the word of God may dwell plentifully in vs, and for that

cause wee must search the Scriptures, euen as hunters seeke for the game, and as men seeke gold in the very mines of the earth. There is nothing more vnseeming a man, then grosse ignorance a christian. Therefore the author of the Epistle to the Hebrewes reprocues them, that whereas for the time they ought to haue bin teachers, they had need againe to be taught the first principles of the word of God.

Againe, that portion of knowledge which we haue receiued of God, is further to bee applied to the benefit and good of others: that is the most precious baulme, that on our parts should neuer be wanting to the heads of men. And here every man that is set ouer others must remember, within the compasse of his calling and charge, to instruct those that be vnder him, so farre forth as possibly hee can. Gouernours of families must teach their children, and seruants, and their whole houthold, the doctrine of true religion, that they may know the true God, and walke in all his waies in doing righteousness and iudgement. If houtholders would make conscience of this their duty, and in some sort and measure prepare their families against they come to the publike congregation, the Ministers of the Gospell with greater comfort and farre more ease should performe their duties: and see farre more fruite of their ministry then now they doe. But whereas they neglect their duty, falsly perswading themselves, that it doth not belong to them at all to instruct others; it is the cause of ignorance both in townes & families, in masters themselves, in seruants and children, and all. Lastly by this we are admonished to take all occasions that possibly can be offered, mutually to edifie each other in knowledge, saying among our selues as it was foretold of these times) *Come let vs goe up to the mountain of the Lord, to the house of the God of Iacob, and he will teach vs his waies, and we will walke in his paths:* and withall, wee should confirme each others. As Christ saith to Peter, *When thou art conuerted, confirme thy brethren;* and be ready at all times to render an account of our faith and religion euen before our enemies, when we are iustly called so to doe.

Secondly, because we are set apart in Christ, to become spiritual priests vnto God, we must therefore offer spirituall sacrifices acceptable vnto him: and they be in number fouen. The first, is an affiance whereby we rest vpon God, as David saith, *Offer the sacrifice of righteousness and trust in the Lord.* The second, is wholly to subiect our selues to the ministry of the Gospell, that wee may be changed and conuerted by it, as Paul saith, *That hee ministrerth the Gospell to the Gentiles, that the offering up of them might be acceptable, beeing sanctified by the holy Ghost.* The third, is all manner of prayers and supplications made vnto God. *Let my prayer, saith David, be directed in thy sight as incense, and the lifting up of my hands as an euening sacrifice.* The fourth, is praying and thanksgiuing vn-

to God. *Let vs by him offer the sacrifice of prayse alwaies to God, that is the fruit of the lippes which confesse his name.* And in the Reuelation, the golden vials full of odours, are the prayers of the Saints. The fifth, is the releef of our poore brethren according to our ability, as Paul saith, *I was euen filled, after that I had receiued of Epaphroditus that which came from you, an odour that smelleth sweete, a sacrifice pleasant and acceptable to God.* The sixth is the denial of our selues with a contrite and broken heart. The seauenth, is to refine our selues, bodies and soules wholly to the seruice of God: *See your selues (saith Paul) to God, as they that are alive from the dead: & your members as weapons of righteousness vnto God.* In which words he alludes to the manner of the old Testament; when a man offered any sacrifice for himselfe, he brought the beast into the temple or tabernacle, and set it before the altar, in token that he did resigne it vnto God: and so we for our parts must not giue our bodies and soules to become the instruments of sin and Satan, but we must haue them alwaies in readines, freely presenting them vnto God, that hee may haue the whole disposition of them according to his good pleasure, to the honour and glory of his name. Againe, in the whole burnt-offering all was consumed and turned to smoake, no man hauing benefit of it, to signifie, that we must giue our selues not in part, but wholly to the seruice of God, euen to death if neede be. If this be so, miserable is the practise of such that giue vp their bodies and soules to liue in licentious wantonnesse, in the pleasures of their beastly sinnes, in idlenesse. For they offer themselves a sacrifice, not to God, but to the diuell.

Thirdly, considering wee are annointed to be spiritual kings euen in this life, wee must walke worthy so great a calling. That this may bee so; first of all such as are gouernours set ouer others, must rule not according to their wils & pleasures, but in the Lord: withall, doing homage to their head & king Christ Iesus himself. Secondly, we must euery one of vs rule and beare sway euen as kings ouer our owne thoughts, wils, affections, ouer-mustering them as much as wee possibly can by Gods word and spirit: withall, maintaining & proclaiming continuall warre against our corrupt natures, the diuell and the world. And truly hee which can beare rule ouer his owne heart, is a right king indeede: and hauing receiued some measure of grace to reigne ouer himselfe in this life, hee shall reigne for euer with Christ in the life to come. As for such as are caried away with the swing of their corruptions, hauing blindness & ignorance to reigne in their minds, rebellion in their wils & affections, loosens in their whole liues, they may carry the outward form & shew of Christians as long as they will, but indeed they are no spiritual kings, but very bondmen: the strong man Satan keepes as yet the hold of their hearts, & as Lord and king holds vp his scepter there.

Lastly

Heb. 5.  
12.Psal. 111.  
5.

Isa. 2. 3.

Luk. 22.  
32.Spiritual  
sacrifices.

1.

Psal. 141.  
5.

2.

Rom. 15  
10.

3.

Psal. 141.  
2.

4.

Heb. 13.  
15.Reu. 5. 7  
5.Phil. 4.  
28.6.  
Psal. 51.  
17.7.  
Rom. 6.  
13.

Lastly, seeing Christ is annointed with the most pretious balme that euer was, and that for our sakes, he must be sweet and fauorie vnto vs, and all other things must be as vnfauoury droffe and dung in regard of him. We must in this case endeauour to say as the spouse of Christ doth: *Because of the fauour of the good oymments, thy name is an oymment poured out: therefore the virgins loue thee.* O that we could *fauour in the feare of God*, that wee might feel *how all his garments smell of myrthe, alyes, and Cassia, comming forth of his Tuory pallaces vnto vs.*

And because the holy oymntment of Christ is poured forth vpon all his members to make them fauory & sweete in the presence of God, let vs make conscience of all manner of sinne left by the poyson and stinke thereof wee infect not onely our selues, but all the creatures of God which we vse, yea heauen and earth it selfe. It stands not with equitie, that after we haue beene embalmed and sweetned by the precious merits of Christ, wee should make our selues two-footed swine, to returne to the mire of our old sinnes.

The coupling and combining of these two former titles together, contains the principall question of the whole Bible, which is, whether Iesus the Sonne of Mary bee Christ or no: as Saint Iohn saith, *These things are written that yee might beleeue, that Iesus is the Christ the Sonne of God, and that in beleeuing yee might haue life euerslasting.* This conclusion was denied by the Iewes, but auouched and confirmed both by Christ and by his Apostles: and their principall argument was framed thus. Hee which hath the true notes of Christ, is the Melsias or Christ indeed: but Iesus the Sonne of Mary hath the true notes of Christ: therefore Iesus is Christ. The proposition is opened at large in the propheties of the old Testament: the assumption is confirmed in the writings of the new Testament: and the principall reasons of the confirmation are touched in the Articles which concerne the second Person. The conclusion followes, and is it set downe, as I haue said, in the knitting together of the titles, Iesus and Christ.

Thus much of the second title, now followes the third, *his onely Sonne*: that is, the onely Sonne of the first Person the Father. In this title we must consider two things: the first, that he is the Sonne of God: the second, that hee is the onely Son of God. Touching the first, Christ is called the Sonne of God, because hee was begotten of the Father. Now for the opening of this eternall generation, wee must consider three points: the thing begotten, the manner of begetting, and the time. For the thing it selfe, it is Christ; who must be considered two waies, as he is a Sonne, and as hee is God. As he is a sonne, he is not of himselfe, but the sonne of the father begotten of him: neuertheless as hee is God, hee is of himselfe: neither begotten, nor proceeding; for the essence or godhead of the Father is of it selfe

without all beginning, but the godhead of the sonne is one and the same with the godhead of the Father: because by what godhead the Father is God, by the same and no other the sonne is God: therefore the sonne, as hee is God, he is God of himselfe without beginning euen as the Father. Whereupon it followes, that the Son is begotten of the Father: as hee is a Sonne, but not as he is God.

The manner of this generation is this. The Sonne is begotten of the substance of the Father not by any fluxe, as when water is deriued from the head of the spring to the chanel; nor by *deciſion* as when a thing is cut in peeces: nor by *propagation*, as when a grift is transplanted into a new stocke: but by an vnſpeakable *communication* of the whole essence or Godhead from the Father to the Sonne: in receiving whereof the Sonne doth no more diminish the maiestie or Godhead of the Father, then the light of one candle doth the light of the other from which it is taken. Whereupon the Councel of Nice hath said well, *that the sonne is of the father as light of light, not proceeding but begotten.*

The time of this generation hath neither beginning, middle, or end: and therefore it is eternall before all worlds: and it is a thing to be wondered at, that the father begetting and the sonne begotten are coeternall, and therefore equall in time. Wisdome in the Proverbes (which with one consent of all diuines is said to be Christ) affirmeth that he was before the world was created, that is, from eternity: for before the world was made there was nothing but eternity. But it may be alleaged to the contrary, that the saying of the father, *This day haue I begotten thee*, is expounded by Paul of the time of Christs resurrection. *Ans.* We must distinguish between generation it selfe, and the manifestation of it: and of the second must the place bee vnderstood, which was indeede accomplished at the time of Christs resurrection in which he was mightily declared to bee the Sonne of God; and though this be so, yet the generation it selfe may be eternall. If any man alleage further, that the person which begetteth must needs goe before the person begotten, the answer is; that there is a doable *priority*: one of *order*, the other of *time*: now in the generation of creatures there is priority both of order and time: but in the generation of the second person in trinity there is priority of order alone: the father being first, the sonne second, without priority of time: because they both in that respect are equall, and neither is before or after other: because the beeing or subsisting of the persons is not measured by time.

Hence it followeth necessarily, that Iesus Christ is true God: and the whole tenour of the Scriptures confirme it sufficiently. I. he is made equall to God the Father, *who beeing in the forme of God, thought it no robbery to be equall with God*: againe, *All things that the father hath*

Can. 1. 2.

Ila. 11. 3.

Psal. 45. 8

Ioh. 10. 31.

A2. 18. 5.

Pro. 8. 24

Psal. 2. 7.  
A2. 11.  
30. 33.

Rom. 1. 4.

Non autem  
one tamen  
vultu dicit.Phil. 2. 6.  
Ioh. 16. 15  
Num. 14  
26. 27.

1. Cor.  
10. 9.  
Psal. 102.  
24. with  
Ioh. 1. 3.  
1. Ioh. 5.  
20.

Ioh. 1. 1.  
& 8. 58.

Mat 18.  
20. & 26.

Ioh. 5. 17

are mine. The childre of Israel are said to haue tempted *Iehouah*: and *Paul* saith; that hee whom they tempted was *Christ Iehouah* founded the earth; and the same is said of *Christ*. II. *Christ* the Sonne of God is by name called God; *Iesus Christ is very God & life eternall* III. The properties of the Godhead are ascribed vnto him. He is eternall, because he was then when there was no creature. *In the beginning was the Word; and before Abraham was I am.* He is omnipresent, where two or three are gathered together in my name, there am I in the midst amongst them. Lastly, he is omnipotent, *Whatsoeuer things the Father doth, the same doth the Sonne also.* IV. The workes of creation and preservation are as well ascribed to the Son as the Father. By him the father made the world, and hee beareth vp all things by his mightie power: and miracles, which are workes either about or against the order of nature peculiar to God, were done by *Christ*. V. Diuine worship is giuen to him: for he is adored, invocated, and beleueed in, as God the Father. To him is giuen a name at which euery knee doth bow, of things in heauen, and things in earth, and things vnder the earth.

As for the reasons which be alleaded to the contrarie, they are of no moment. I. *Obiect.* The word of God cannot be God; the Sonne is the word of the Father: therefore he is not God. *Ans.* The word is taken two waies: First for a sounding word, standing of letters and syllables vttered either by God or by the creatures; now on this manner *Christ* is not the word of God. Secondly, there is a substantiall word, which is of the substance of him whose word it is. And thus *Christ* is the word of God the Father. And hee is so termed. I. in respect of the Father: for as reason and speech hath his beginning from the minde, without any passion in the minde, so hath hee beginning from the Father. And as the speech is in the mind, & the mind in the speech, so the Father is in the Sonne, & the Sonne in the Father. II. In respect of all creatures. The Father doth all things by the Sonne: by whose powerful word the world was made, is now preferred, & shall be abolished. III. In respect of the Church. For the Father by him speaks vnto vs both in the outward ministry of the word, & by the inward operation of the spirit: and againe, we by him speake to the Father.

II. It may be objected thus: God hath no beginning from any other; *Christ* hath beginning from the Father: therefore hee is not God. *Ans.* *Christ* must be considered both in regard of his Godhead, and in regard of his person: in regard of his Godhead, he came not of any but is of himselfe, as well as the Father is: yet in regard of his person hee is from the Father, who is a beginning to the rest of the persons, both in respect of order (for the Scripture saith not the holy Ghost, the Son, the Father: but the Father, the Sonne, the holy Ghost) as also in respect of the communi-

cation of the Godhead. And whereas it is said that God is of himselfe, if the name of God be taken for the Godhead it selfe absolutely consider, it is true: but if it be taken for any particular person in the Godhead, it is false. III. *Obiect.* None is greater then God: but the father is greater then *Christ*, for so he saith, *The father is greater then I.* *Ans.* *Christ* there speaks of himselfe as he was a man abased in the forme of a seruant: in which respect he is lesse then the father, who was neuer incarnate and abased in our nature. And though *Christ* in respect of his nature assumed, be inferior to the Father, yet doth it not hinder but that he may bee equal to him, as he is the second person in trinitie, or as he is God by one and the same Godhead with the Father. IV. *Obiect.* He that is made of God, this or that, is not God: but *Christ* is made of God, as *Paul* saith, *Christ is made vnto vs wisdom, righteousness, &c.* *Ans.* *Christ* is said to be made, not because there was any beginning of his Godhead, or any change or alteration in his person: but because in the eternall counsell of the Father, he was set apart before all times to execute the office of a Mediatour, and was withall in time called, & as it were consecrated and ordained thereunto in his baptism: hee is made therefore in respect of his office, but not in respect of his person, or nature. V. *Obiect.* God hath no head, *Christ* hath an head, as *Paul* saith; *God is Christ's head.* *Ans.* God, that is, the Father, is head of *Christ*, not as hee is God simply, but as he is *God incarnate*, or made manifest in the flesh, & in respect of the office to which he willingly abased himselfe. VI. *Obiect.* He which giues vp his kingdome is not God, *Christ* giues vp his kingdome. *The*, saith *Paul*, *shall be the end, when he hath deliuered up his kingdome to God euen the Father.* *Ans.* *Christ* is king two waies, as he is God, and as he is Mediatour: as he is God, he reignes eternally with the Father, & the holy Ghost: but as he is Mediatour, in the end of the world, when all the company of the elect are gathered, his kingdome shall cease, not simply, but in respect of the outward maner of administration: for the execution of ciuill and Ecclesiasticall functions shall cease. And whereas in the same place, it is said that *Christ* shall be subiect vnto God eternally after the end, it must be vnderstood partly in regard of the assumed manhood, partly in respect of his mysticall bodie the Church most neerely ioyned vnto him in heauen. VII. *Obiect.* The first-borne of euery creature, and of many brethren, is a creature, and not God: but *Christ* is the first-borne of euery creature, and of many brethren. *Ans.* Hee is called the first-borne by resemblance or allusion to the first-borne in the old testament: for as they were principall heires hauing double portions allowed them; and the chiefe or gouernours of the family: so *Christ* is made heire of the world; & the head of Gods family which is his Church, elected & adopted in him

Ioh 14. 28

1 Cor. 1. 30.

1 Cor. 11. 3.

1 Cor. 15. 24.

verse 28.

Rom. 8. 29.  
Col. 1. 15

Gen. 19. 3  
Deu. 21. 16.

Phil. 2. 10  
Ioh. 1. 1.  
Heb. 1. 3.  
1 Cor. 13  
3.  
Ioh. 17.

Mat. 18.  
19.  
Principiū  
or initis &  
origins.

him. And againe he is called the first-borne of every creature, because he was begotten of the substance of his Father before any creature was made, and therefore it is not here said that he was first created, but first begotten.

By the reasons which haue bin alleadged, as also by the sufficiency of the contrary arguments, it is more then manifest against all heretiks, that Christ is very God. Yet to stop the mouthes of all Atheists, and to satisfie all wauering and doubting mindes, I will adde one reason further. The Gospel of Saint Iohn was chiefly penned for this end, to proue the Deitie of Christ: and among other arguments alleadged, this is one, that Christ gaue a resolute and a constant testimony of himselfe, that he was the Son of God, and very God. Now if any man shall say, that sundry persons since the beginning of the world haue taken vpon them and that falsely, to be Gods: I answer, that neuer any creature tooke this title and honour vpon him to bee called God, but the fearefull iudgements of God were vpon him for it. In the estate of mans innocency, the diuell told our first parents, that by eating the fruit of the tree of knowledge of good and euill they should be as gods knowing good and euill: now, they beleeued him, and affected diuine honour: but what came of it? surely Adam with all his posteritie is shut vp for this very cause vnder eternall damnation. Herod likewise araied in royall apparell, and sitting on the iudgement seat, made an oration to the men of Tyre & Sidon, who gaue a shewt, saying, *The voyce of God, and not of man*. Now because he tooke the glory of God to himselfe, and did not returne it to him to whom it was due, immediately the Angell of the Lord smote him. And so, if Christ had been but a meere man, & not very God, as he auouched, vndoubtedly the hand of God would haue bene vpon him likewise for his confusion: but when he suffered for vs, and bare the punishment due for our sins, he most triumphed. And the iudgements of God were vpon Herod, Pontius Pilate, Caiaphas, and vpon all those that were enemies to him, and to his Church afterward, and that partly in life, partly in death. Wherefore considering God can not abide that his glory should be giuen to any creature, and seeing for that cause he takes reuenge on all those that exalt themselves to be gods, it remaines that the testimony which Christ gaue of himselfe that he was God, is vnfallibly true, and without all question to be beleued of vs. And to conclude, I would haue all the diuels in hell, with the cursed orders of Lucians, Porphyrians, and Atheists whatsoever to answer this one point, how it could come to passe, that Christ by publishing the doctrine of the Gospel, that is as contrary to mans reason, will, and affection, as water to fire, should winne almost the whole world to become his disciples, and to giue their liues for him, vnlesse he were God in-

deede, as he professed himselfe to be?

There be sundry speciall reasons wherefore it was necessary that Christ should bee God. I. There is none which can be a Saviour of body and soule but God. *I enim I am the Lord, and beside me there is no Saviour*. And, *I am the Lord thy God from the land of Egypt, and thou shalt know no God but me: for there is no Saviour beside me*. I I. There must bee a proportion betwene the sinne of man and the punishment of sinne: now the sinne of man in respect of the offence of the maiestie of God is infinite, in that he is infinitely displeased with man for the breach of his law: therefore the punishment of sinne must be infinite: and hence it followeth, that hee which suffereth the punishment beeing man, must withall be God, that the manhood by the power of the Godhead may be supported, that in suffering it may vanquish death, & make a sufficient satisfaction. III. He that must be a Saviour, must be able first to deliuer men from the bondage of their spirittual enemies, namely, sinne and Satan: secondly, to restore the image of God, lost by the fall of Adam, and to conferre righteousness and life euermlasting; thirdly, to defend them from hell, death, damnation, the flesh, the diuell, the world: fourthly, to giue them full redemption from all their miseries both in body and soule, and to place them in eternall happines; all which none can doe, but he which is very God. IV. It was the pleasure of God to shew his incomprehensible goodnesse in this, that his grace should not only be equall to our sin, but also by many degrees goe beyond it. And therefore the first Adam being but a meere man the second Adam must be both God & man: that as the second was more excellent then the first, so our comfort might be greater in our redemption by the second, then our misery and discomfort was by the fall of the first.

Hitherto we haue shewed, that Christ is the Sonne of God: now let vs come to the second point, namely that he is the *only Sonne of God*. And he is so tearmed, because he is the Sonne of the Father, in a speciall manner, so as nothing can be the Son of God as he is. Angels indeede are tearmed the sonnes of God, but that is only in respect of their creation: & all that beleue in Christ are sonnes of God by adoption, being receiued into the family of God, which is his Church, by the merite of Christ, whereas by nature they were the children of wrath. Christ also as he is man (I say not his manhood which is a nature and no person) is the Sonne of God by the grace of personall vnion, and not by nature or adoption. Lastly, Christ as he is the second person in Trinity, the eternall word of the Father coeternall and consubstantiall with him, is also the sonne of God. But how? neither by creation, nor adoption, nor by the vertue of personall vnion, but by nature; as he was begotten of the very substance of the Father before all worlds: and therefore he is called the *proper*

Ira 43.11

Ose 13.4

Aq. 12.  
21.3.

Iob 1.6.

and

Ioh. 1. 14.  
Rom 8.  
32.

and *only begotten* Sonne of God. It may be objected on this manner: If the Father beget the Sonne, he doth it either willingly, or against his will; if willingly, then the son is begotten by the free-will of the Father, and no son by nature. *Ans.* The Father did communicate to the Son his whole god-head *willingly* without constraint, yet not by his will, and therefore he is the Son of the Father by nature, *not by will*. It may be further said, that if Christ bee the Sonne of God by nature, as he is the essentiall word of the Father, and by personall *union* as he is man, then he is not one but two sonnes. *Ans.* As he is but one person, so is he but one sonne: yet not in one, but in two respects: two respects make not two things, whereas one and the same thing not altered, but still remaining one, may admit sundry respects.

Thus much of the meaning of the third title: now follow the comforts which may be gathered hence. Whereas Christ Iesus is the Son of God, it serues as a means to make miserable and wretched sinners, that are by nature the children of wrath and damnation, to be the sonnes of God by adoption: as S. *Iohn* testifieth. Now what a benefit this is to be the childe of God; no tongue can expresse. Christ saith, *Blessed are the peace-makers*: but why are they blessed? *for (saith he) they shall be called the sonnes of God.* Whereby he testifieth, that the right of adoption is a most excellent privilege; and not without cause. For he which is the child of God, is spiritually allyed to Christ and to all the Saints and seruants of God, both in heauen and earth, hauing his owne Redeemer for his elder brother, and all his members as his brethren and sisters; yea, if we be Gods adopted children, wee are also heires, euen heires of God, & heires annexed with Christ. Well, how great soeuer this prerogative is, yet few there be that rightly weigh it, & consider of it. Children of Noble men and Princes heires are had in account & reputation of all men, they are the very speech and wonder of the worlds. But it is a matter of no account to be the sonne of God, and fellow-heire with Christ. The dearest seruants of God haue bin esteemed, but as the off-scouring of the world. And no maruell, for they which are after the flesh, fauour the things of the flesh. Few men haue their vnderstandings inlightened to discern of such spirituall things as these are, and therefore they are little or nothing regarded. A blind man neuer seeing the Sunne, is not brought to wonder at it; and earthly minded men neither seeing nor feeling what an excellent thing it is to be the child of God, cannot be brought to seeke after it. But let all such as feare God, enter into a serious consideration of the vnspeakable goodnesse of God, comforting themselves in this, that God the Father hath vouchsafed by his owne Sonne to make them of the vassals of Satan, to bee his owne deare children.

Now follow the duties which are two: first

A we beleue that Iesus Christ who was to bee the Saviour of mankind, must needs be God: what is the reason hereof? surely because no creature, no not all the creatures in heauen & earth were able to saue one man; so vile, wretched, & miserable is our estate by *Adams* fall. And therefore the Son of God himselfe pittied our estate, & being king of heauē & earth, was faine to come from heauen, and lay downe his crowne and become a seruant, and taking vpon him our nature, was also faine to take vpon him our case and condition, and suffer death for our sins, which otherwise euery one of vs should haue suffered both in body and soule world without end. To make this more plain, let vs suppose some one that hath committed an offence against a Prince; and the trespassse to be so grievous, that no man can appease the kings wrath, saue onely the kings onely son; and which is more, the kings sonne himselfe cannot release him, vnlesse hee suffer the punishment for him in his own person, which is due vnto the malefactor. Now what is to be thought of this mans estate? surely all men will say, that he is in a most miserable taking, and that his trespassse is notorious, and so it is with euery one of vs by nature, whatsoeuer we are. No man could saue our soules, no not all the Angels of heauen, vnlesse the king of heauē & earth, the onely Son of God, had come downe from heauen and suffered for vs, bearing our punishment. Now the consideration of this must humble vs, & make vs to cast downe our selues vnder the hand of God, for our sins, and pray continually, that the Lord would send some *Moses* or other, which might smite the rockes of our hearts, that some teares of sorrow and repentance might gush out for this our woefull misery.

Secondly, whereas God the Father of Christ gaue his onely Son to be our Saviour, as wee must be thankful to God for all things, so especially for his great and vnspeakable benefit. Common blessings of God, as meate, drinke, health, wealth, and libertie, must at all times moue vs to be thankfull, but this that Christ Iesus the onely Son of God, redeemed vs being vtterly lost, this I say, must be the maine point of our thankfulness: but alas, mens hearts are so frozen in the dregs of their sins, that this duty comes little in practise now a daies. When our Saviour Christ cleansed ten lepers, there was but one of the that returned to giue him thanks: & this is as true in the leprosie of the soule, for though saluation by Christ bee offered vnto vs daily by Gods Ministers, yet not one of ten, nay scarce one of a thousand giues praise & thanks to God for it, because men take no delight in things which concerne the kingdome of heauen, they thinke not that they haue need of saluation, neyther doe they feele any want of a Saviour. But we for our parts must learne to say with *David*, *What shall I render vnto the Lord for all his benefits?* yea we are to practise that which *Salomon*

saith,

psal 116.  
12.

Prou. 23.  
26.

faith, *My Sonne giue vnto thy heart:* for we should giue vnto God both body and soule in token of our thankfulness for this wonderful blessing; that he hath giuen his onely Sonne to bee our Saviour; and we are to hold this for truth; that they which are not thankfull for it, let them say what they will, they haue no foundnesse of grace or power of religion at the heart.

And thus much of the third title. The fourth & last title is in these words, *Our Lord.* Christ Iesus the only Son of God is our Lord three waies: first, by creation; in that hee made vs of nothing when we were not. Secondly, he is our Lord in the right of redemption. In former times the custome hath bin, when one is taken prisoner in the field, he that payes his ranfome shall become alwaies after his Lord: so Christ when we were bondslaves vnder hel, death, & condemnation, payeth the ranfome of our redemption, & freed vs from the bondage of sinne and Satan, and therefore in that respect he is our Lord. Thirdly, he is the head of the Church (as the husband is the wiues head) to rule and gouerne the same by his word and spirit. And therefore in that respect also Christ is our Lord.

And thus much for the meaning. Now follow the duties: and first of all, if Christ be our Soueraigne Lord, we must performe absolute obedience vnto him, that is, whatsoeuer hee commands vs, that must we do. And I say, absolute obedience, because Magistrates, Masters, Rulers, and Fathers may command, and must be obeyed, yet not simply, but so far forth as that which they command doth agree with the word and commandement of God: but Christs wil and word is righteousnesse it selfe, and therefore it is a rule and direction of all our actions whatsoeuer: and for this cause hee must be absolutely obeyed. Thus he requires the obedience of the morall law: but why? because he is the Lord our God. And in *Malachie* he saith, *If I be your Lord, where is my feare?* And againe, we must reigne both body and soule, heart, mind, will, affectiōs; & the course of our whole liues to be ruled by the will of Christ. He is Lord not onely of the body, but of the spirit and soule of man: he must therefore haue homage of both. As we adore him by the knee of the body, so must the thoughts and the affectiōs of our hearts haue their knees also to worship him, and to shew their subiection to his commandements. As for such as doe hold him for their Lord in word, but in the meane season wil not indeauour to shew their loyalty in all manner of obedience, they are indeede no better then starke rebels. Secondly, when by the hand of Christ strange iudgements shall come to passe, as it is vsuall in all places continually; we must stay our selues without murmuring or finding fault, because he is an absolute Lord ouer all his creatures; all things are in his hands, and he may do with his owne whatsoeuer he will; and therefore we must rather feare and tremble whensoever we see or

A. heare of them: so *Dauid* saith, *Psalm 39.9. I was dumbe and opened not my mouth, because thou dost see.* And againe, *Psalm 119.120. My feet tremble for feare of thee; and I am afraid of thy iudgements.* Thirdly, before we vse any of Gods creatures or ordinances; we must sanctifie them by the direction of his word and by prayer: the reason is this, because he is Lord ouer all, & therefore from his word we must fetch direction to teach vs, whether we may vse them or not, & when & how they are to be vsed; and secondly, we must pray to him that he would giue vs liberty and grace to vse them aright in holy manner. Also wee are so to vse the creatures & ordinances of God, as being alwaies ready to giue an account of our doings at the day of iudgement: for we vse that which is the Lords, not our owne; we are but stewards ouer them, and we must come to a reckoning for the stewardship. Hast thou learning? the employ it to the glory of God, & the good of the Church: boast not of it as though it were thine owne. Hast thou any other gift or blessing of God, be it wisdom, strength, riches, honor, fauor, or whatsoeuer? then looke thou vse it so, as thou maist bee alwaies ready to make a good account thereof vnto Christ. Lastly, euery one must in such manner lead his life in this world, that at the day of death, he may with cheerefulnesse surrender & giue vp his soule into the hands of his Lord, and say with *Stenen*, *Lord Iesus receive my soule.* For consider this with thy selfe, that thy soule is none of thine owne, but his who hath bought it with a price, and therefore thou must to order and keepe it as that thou maist in good manner restore it into the hands of God at the end of thy life. If a man should borrow a thing of his neighbour, and afterward hurt it, and make a spoile of it, he would be ashamed to bring it againe to the owner in that manner, and if he do the owner himselfe will not receiue it. Vngodly men in this life doe so stain their soules with sinne, that they can neuer be able willingly to giue them vp into the hands of God at the day of death: and if they would, yet God accepts them not, but casts them quite away. We must therefore labour so to liue in the world, that with a ioyful heart at the day of death, we may commend our soules into the hands of our Lord Christ Iesus, who gaue them vnto vs. This is a hard thing to be done, & he that will doe it truly, must first be assured of the pardon of his owne sins, which a man can neuer haue without true & vnfaide faith & repentance: wherefore while we haue time, let vs purge & cleanse our soules and bodies that they may come home againe to God in good plight.

And here all gouernours must bee put in minde that they haue an higher Lord, that they may not oppresse or deale hardly with their inferiours. This is *Pauls* reason, *Ephes. 6.9. To masters, saith he, doe the same things vnto your seruants, putting away threatening: and know that euen your master is also in heauen, neither*

1 Cor.  
10.26.Ags 7.  
56.Ezra. 10.  
2.  
Mal. 1. 6.

is there respect of persons with him. Inferiours againe must remember to submit themselves to the authoritie of their gouernours; especially of magistrates. For they are set ouer vs by our soueraigne Lord and King Christ Iesus: as Paul saith, Rom. 13. 1. *Let every soule be subiect to the higher powers: for there is no power but of God, & the powers that be ordained of God.* And againe, Ephes. 6. 5. *Servants be obedient to your masters according to the flesh, with feare and trembling, in singleness of your hearts, as unto Christ.*

The confort which Gods Church may reape hence, is very great: for if Christ be the Lord of lords, and our Lord especially whome he hath created and redeemed; we neede not to feare what the diuell or wicked men can doe vnto vs. If Christ be on our side, who can be against vs? we neede not feare them that can destroy the body and doe no more; but we must cast our feare on him that is Lord of body & soule, & can cast both to hel, Mat. 10. 28.

Thus much of the fourth title. Now follows Christs Incarnation, in these words, *Conceived by the holy Ghost, borne of the Virgin Mary.* And they containe in them one of the most principall points of the doctrine of godlines, as Paul saith, 1 Tim. 3. 16. *Without controuersie great is the myserie of godlinesse, which is, God is made manifest in the flesh, iustified in the spirit, &c.* And that wee may proceede in order in handling them, I will first speake of the Incarnation generally, and then after come to the parts thereof. In generall we are to propound three questions, the answering whereof will be very needfull to the better vnderstanding of the doctrine following.

The first question is, Who was incarnate, or, made man? *Answe.* The second person in Trinity, the Sonne of God alone, as it is set down in this 1. article according to the Scripture. S. Iohn saith, Iohn 1. 14. *The Word was made flesh:* and the Angel saith, Luk. 1. 35. *The holy one which shall be borne of thee, shall be called the Son of the most high.* And Paul saith, Rom. 1. 3. *That Christ Iesus our Lord was made of the seed of Abraham according to the flesh.* And there be sundry reasons, why the second person should rather be incarnate then any other. I. By whom the Father created all things, and man especially by him, man being fallen is to be redeemed, & as I may say re-created: now man was at the first created of the Father by the Sonne: and therefore to be redeemed by him. II. It was most conuenient, that that which is the essentiall image of the Father, should take mans nature that hee might restore the image of God lost & defaced in man; but the second person is the essentiall image of the Father, & therefore hee alone must take mans nature. III. It was requisite that that person which was by nature the Son of God, should be made the sonne of man, that we which are the Sons of man, yea the sonnes of wrath, should againe by grace be made the Sons of God: now the second person alone is the Sonne of God by

nature, not the Father, nor the holy Ghost. As for the Father, he could not be incarnate. For to take flesh is to be sent of an other; but the Father cannot be sent of any person; because he is from none. Again, if the Father were incarnate, hee should be father to him which is by nature God; and the sonne of a creature, namely the Virgin Mary: which things cannot well stand.

And the holy Ghost could not be incarnate: for then there should be more Sons then one in the Trinity, namely, the second person the Sonne of the Father, and the third person the holy Ghost, the sonne of the Virgin Mary.

It may be objected to the contrary on this manner: The whole diuine essence is incarnate, euery person in Trinity is the whole diuine essence, therefore euery person is incarnate. *Ans.* The whole Godhead indeede is incarnate, yet not as it is absolutely considered, but so far forth as it is restrained & limited to the person of the Sonne; and to speake properly, the Godhead it self is not incarnate, but the very person of the Sonne subsisting in the Godhead. And though all the persons be one and the same essence, yet do they really differ each from other in regard of the peculiar manner of subsisting: and therefore mans nature may be assumed of the second person, and be not assumed either of the Father or of the holy Ghost; as in the like case the soule of man is wholly in the head and wholly in the feete, yea wholly in euery part: and yet the soule cannot be said to vse reason in the feete or in any other part, but only in the head.

Again, it may be alleadged, that the incarnation being an outward action of God to the creature is not proper to the Son. For the rule is, that all outward actions of God are common to all the persons in Trinity equally. *Ans.* (1) The incarnation stands of two actions, the first, is the framing and creating of that manhood which was to be assumed by the Sonne, or Word of the Father: and this action is common to all the three persons equally: the second, is the limiting or the receiuing of it into the vnity of any person, and in respect of this action, the worke of incarnation is peculiar to the Son. To this purpose August. speaks, *That creature (saith he) which the Virgin conceived and brought forth, though it appertaines to the person of the Son alone, yet was it made by the whole Trinity:* as when three men weaue one and the same garment, and the second onely weaues it.

The second question is, What manner of man the Sonne of God was made? *Answe.* He was made a proper or particular man, and a perfect or a very man. I say that he was a particular man, to shew that he tooke not vnto him the general forme or idea of mans nature conceived only in mind, nor the common nature of man as it is existing in euery man: but the whole nature of man, that is, both a body and a reasonable soule, existing in one (b) particular subiect. I say further that he was & is a true

\* Incho-  
acive co-  
munis,  
termina-  
tione non  
sic incho-  
lastici.

Aug. in  
Euch. ad  
Lau. c. 13

b In vno  
induitu-  
duo.

igno-  
rancia  
merit  
puni-  
tionis  
non pra-  
uiz dispo-  
sitionis.

and perfect man, beeing in euery thing that concernes mans nature like to *Adam, Abraham, David*, and all other men, sauing only in sinne. For first of all, he had the substance of a true body, and of a reasonable soule: Secondly, the properties of body and soule: in the body, length, breadth, thickeesse, circumscription, &c. in the soule, the faculties of vnderstanding both simple and compound: will, affections, as loue, hatred, desire, ioy, feare, &c. the powers also of hearing, feeling, seeing, smelling, tasting, mouing, growing, eating, digesting, sleeping, &c. Thirdly, hee tooke vnto him the infirmities of mans nature, which are certaine naturall defects or pactions in body or mind, as to be hungry, thirly, wearie, sadde and sorrowfull, &c. ignorant of some things, angry, to increase in ignorance, and wisdom, and knowledge, &c. yet this which I say must bee vnderstood with two caueats. The first is, that infirmities be either certaine vblameable pactions, or else such defects as are finnes in themselves: now Christ taketh the first onely, and not the second. Secondly, infirmities be either generall, or personall; generall, which appertaine to the whole nature of man, and are to be found in euery man that cometh of *Adam*: as to be borne vnlearned, and subiect to naturall affections, as sorrow, anger, &c. Personall, are such as appertain to some particular men, and not to all, and arise of some priuate causes & particular iudgments of God, as to be borne a foole, to be sicke of an ague, consumption, dropsie, pluresie, and such like diseases. Now the first sort be in Christ, and not the second: for as he tooke not the person of any man, but onely mans nature, so was it sufficient for him to take vnto him the infirmities of mans nature, though hee tooke not the priuate infirmities of any mans person. And the reason why Christ would put on not onely the substance and faculties of a true man, but also his infirmities, was; that he might shew himselfe to be very man indeed, also that he might suffer for vs both in body and soule, and that hee might giue vs an example of patience in bearing all manner of euill for Gods glory, and the good of our neighbour.

Now the things which may be alleadged to the contrary for the infringing of the truth of Christs manhood, are of no moment. As first, because Christ appeared in the forme of a man in the old testament, beeing no man: therefore he did so at his coming in the new testament: but the reason is not like. For Christ in the old testament, *Gen. 18.9.13.* as the angel of his Father in some special affaires, tooke vnto him the body of a man for some space of time; but he did not receiue it into the vnity of his person, but laid it down when the businesse which he enterprised with men was ended. Now in the fulnesse of time hee came from heauen as the angell of the covenant, and for that cause he was to vnite into

A his owne person the nature of man, which thing was neuer done before. And when as *Paul* saith, *Rom. 8. 3.* that Christ came in the *similitude of sinfull flesh*, his meaning is not to signifye, that he was a man onely in resemblance and shew; but to testifie, that being a true man which was indeede void of sinne, he was content to abase himselfe to that condition in which he became like to a miserable sinner in bearing the punishment for our sinne: For *Paul* doth not say that he tooke vpon him the similitude of flesh simply as it is flesh, but of the flesh of sinne or sinfull.

The third question is, why the Sonne of God must become man? *Ans.* There bee sundry reasons of this point, and the most principall are these: First of all, it is a thing that greatly stands with the iustice of God, that in that nature in which God was offended, in the same should a satisfaction be made to God for sinne: now sinne was committed in mans nature: *Adam* sinned first, and in him all his posterity: therefore it was necessary that in mans nature there should be a satisfaction made to Gods iustice, and for this cause the Sonne of God must needs abase himselfe and become man for our sakes. Secondly by the right of creation euery man is bound in conscience to fulfill enen the very rigour & extremities of the morall law. But considering man is now fallen from his first estate and condition, therefore it was requisite, that the Sonne of God should become man, that in mans nature he might fulfill all righteoussesse which the law doth exact at our hands. Thirdly, hee that is our redeemer must dye for our sins; for there is no remission of sins without shedding of blood: but Christ as hee is God cannot die: for no passion can befall the godhead. Therefore it was needfull, that he should become man, that in mans nature hee might die and fully satisfie Gods iustice for mans offense. Lastly, he that must make reconciliation betweene God and man, must bee such an one as may make request or speake both to God and man. For a Mediatour is as it were a middle person making intercession betweene two other persons, the one offended, the other offending. Therefore it is necessary that Christ should not onely be God, to speake vnto the Father for vs, and to present our prayers vnto him; but also man, that God might speake to vs, & we to God by Christ. For howseuer before the fall, man could speake to God euens face to face, yet since the fall, such feare possesseth mans corrupt nature, that he cannot abide the presence of GOD, but flyeth from it.

Now whereas I say, that it was necessary that the Sonne of God for the causes before alleadged must become man: the necessitie must bee vnderstood in respect of Gods will, and not in respect of his absolute power. For if it had so pleased God, hee was able to haue laide downe an other kinde of way of mans

Aug.de  
Agone  
Christi.Duties,  
f.

redemption, then by the incarnation of the Sonne of God: and hee appointed no other way, because he would not.

Thus much of the incarnation in generall. Now follow the duties which arise of it. And first, we are taught hereby to come to Christ by faith, and with all our hearts to cleave vnto him. Great is the deadnesse and sluggishnesse of mans nature: for scarce one of a thousand care for him, or seeke to him for righteousness and life euermlasting. But we should excite our selues euery way to draw neere to him as much as possible we may: for when he was incarnate, he came neere vnto vs by taking our nature vpon him, that we againe whatsoeuer we are, might come neere vnto him by taking vnto vs his *diuine nature*. Again, when Christ was incarnate, he was made bone of our bone, and flesh of our flesh, and therefore proportionally wee must labour to become bone of his bone, and flesh of his flesh: which we shall be, when wee are mystically vnited vnto him by faith, and borne anew by his spirit. Moreouer, Christ by his incarnation came downe from heauen to vs, that we being partakers of his grace, might ascend vp to heauen by him. And thus we see how the meditation of Christs incarnation should be a spurre to pricke vs forward still more and more to come to Christ.

Secondly, Christs incarnation must be a patterne vnto vs of a most wonderful and strange humility. For as *Paul* saith, *Phil. 2.6.7. Being in the forme of God, and thinking it no robbery to be equall with God, he made himselfe of no reputation: and tooke on him the forme of a seruant: and humbled himselfe, and became obedient to death, euen to the death of the crosse.* Yea so farre forth he abased himselfe, that as *David* saith, *Psal. 22.6. he was a worme: and no man.* And this teacheth vs to lay aside all self-loue & pride of heart, & to practise the duties of humility, as the Apostle exhorts the Philippians in the same place, and that that we do, when we begin to cast off that high opinion which euery man by nature conceiues of himselfe, and become vile & base in our own eyes. Secure & drowlie Protestants think themselves blessed. & say in their hearts as the angel of the Church of Laodicea said, *Reu. 3.17. I am rich and increased with goods, and haue neede of nothing*; whereas indeed they are most miserable and wretched, and poore, and naked, and blinde. And the same fond opinion possesseth the mindes of our ignorant people, who chaunt it in the very same time, saying, that God loues them, and that they loue God with all their hearts, and their neighbors as themselves; that they haue perfect faith in Christ and euerm had, not once so much as doubting of their saluation; that all is well with them, and that they are past all danger whatsoeuer, in the matter of their saluation, and therefore neede not take so much care for it. Thus ye may see how men are commonly carried away with vaine and fond conceits of their own excellencie. And truly so long as this ouerwee-

ning of our owne righteousness reignes in our hearts, let Preachers speake and say what they wil, we can neuer become followers of Christ in the practise of humility. Some will say, peradventure, that they neuer had any such opinion of their owne righteousness; but I answer againe, that there was neuer yet any man descended of *Adam*, saue Christ, but he had this proud phantasmie ruling and reigning in him, till such time as God gaue grace to change & alter his heart: and this inward pride the lesse we discern it, the more it is; & the more we discern it, the lesse it is. Therefore though as yet thou see it not in thy selfe, yet labour both to see and to feele it, and to striue against it. casting downe thy selfe for thy own misery after Christs owne example, who being God, abased himselfe to the condition of a miserable man. For thou shalt neuer be filled with the good things of God, till thou be emptied of self-loue & self-liking. For this cause let vs purge and empty our selues of all conceit of our own righteousness, that God may fill our hearts with his grace.

Furthermore the Incarnation of Christ is the ground and foundation of al our comfort, as the names of Christ seruing to expresse the same doe testifie. *iacob* in his last Testament saith, *that the scepter shall not depart from iudah, till Shilo, that is, the Messias come.* Now the name *Shilo* signifieth the tunicle or skinae that lapeth the infant in the mothers wombe, called by the Physitians *the secundine*: and by a kind of figure it is put for the Sonne of God in the wombe of the Virgin, made man. And *Iob* to comfort himselfe in his affliction saith, *I know that my redeemer liueth.* Now the word which hee useth to signify his redeemer by, is very emphaticall, for it signifieth a kinsman neere allied vnto him of his owne flesh that will restore him to life. And the Lord by the Prophet *Esay* calleth Christ *Immanuel*, that is, *God with vs*: which name importeth very much, namely, that whereas by nature we haue lost our fellowship with God, because our sinnes are a wall of partition seuering vs from him: yet neuertheless the same is restored to all that beleene, by the Mediator Christ Iesus: because his diuine nature is coupled to mans nature, and so the word is made flesh. And this trait coniunction of two natures into one person, ioynes God to men, and men to God: yea by Christ wee are brought to God, and haue free access vnto him and again in him we apprehend God, and are made one with him.

And further, whereas Christ beside our nature tooke our infirmities also, it is a wonderful comfort to Gods Church, for it shewes that he is not onely a Sauour, but also a very compasionate and pittifull Sauour. As the holy Ghost saith, *In all things it became Christ to be like vnto his brethern, that he might be mercifull and a faithfull high Priest in things concerning God.* Let a man be sicke of a grievous disease, and let a friend come that hath bene

Gen. 49.  
10.  
P. Galat.  
de occultis cath.  
veritat.,  
5. c. 4.  
Goel.  
Iob 19.  
25.

Isa 7. 14

Isa. 59. 2.

Col. 1. 21

Heb. 2.  
17.

troubled

troubled with the very same disease, he will presently shew more compassion then twenty others: and so Christ hauing felt in his owne soule and body the anguish and the manifold perplexities that we feele in our temptations & afflictions, hath his bowels as it were yearning towards vs, euermore being prest and ready to releue vs in all our miseries. In the daies of his flesh, hee wept ouer Hierusalem when he saw it afarr off, because she continued in her old sinnes, and did not know the time of her visitation: and no doubt, though now he be exalted in glory in heauen, yet his compassion to his poore members vpon earth is no whit diminished.

Now we come to speake of the Incarnation more particularly: and the Creede yet further expresseth it by two parts; the first, is the conception of Christ in these words: *Conceived by the holy Ghost*: the second, is his birth; in the words following, *Borne of the Virgin Mary*.

The conception of Christ is set down with his efficient cause; the holy Ghost, as the angel said to *Ioseph*, Feare not to take *Mary* for thy wife, *for that which is conceived in her, is of the holy Ghost*. Here it may be demanded, why the conception of Christ should be ascribed to the holy Ghost alone, which is common to all the persons in Trinity, as all other such actions are?

*Ans.* It is not done to exclude the Father or the Son himselfe from this worke; but to signifye that it comes of the free gift & grace of God (which commonly is tearmed by the Holy Ghost) that the manhood of Christ being but a creature, should be aduanced to this dignity, that it should become a part of the Sonne of God. And againe, the holy Ghost is the author of his conception in a speciall manner: for the Father and the Sonne did cause it by the holy Ghost from them both immediately.

In the conception of Christ wee must obserue and consider three things: The framing of the manhood, the sanctifying of it, and the personall vnion of the manhood with the Godhead. And howsoever I distinguish these three for orders sake, yet must wee know and remember, that they are all wrought at one and the same instant of time. For when the holy Ghost frames and sanctifies the manhood in the wombe of the Virgin; at the very same moment it is receiued into the vnity of the second person.

In the framing of Christs manhood two things must be considered, the *matter*, and the *manner*. The matter of his body was the very flesh and blood of the Virgin *Mary*, otherwise hee could not haue bene the sonne of *Dauid*, of *Abraham*, and *Adam* according to the flesh. As for his soule, it was not deriued from the soule of the Virgin *Mary* as a part thereof, but it was made as the soules of all other men be; that is, of nothing by the very power of God, and placed in the body: both of them from the first moment of their being, huiug their substance in the person of

the Son. And here we must take heed of two opinions: the first, is of the Anabaptists which hold that the flesh of Christ came down from heauen, and passed through the Virgin *Mary* as through a pipe, without taking any substance from her: the places which they alleadge for the purpose are manifestly abused. For whereas Christ saith of himselfe, *Ioh. 3. 13.* that he *descended from heauen*, his speech must be vnderstood in respect of his godhead, which may be said in some sort to descend, in that it was made manifest in the manhood here vpon earth. And whereas *Paul* calleth him *heauenly*, and the Lord from heauen, it is not in respect of the substance of his body, but in respect of his glorious qualities which he receiued after his resurrection. The other opinion is of the Papists, that hold the bread in the Sacrament to bee turned substantially into the body of Christ: which thing if it be true, then the body of Christ is made of bread kneaded and tempered by the hand of the baker, and not of the substance of the Virgin *Mary*.

As for the manner of the making and framing of the humane nature of Christ, it was miraculous; not by generation according to the ordinary course of nature; but by an extraordinary operation of the holy Ghost aboue nature: and for this cause, it is not within the compass of mans reason, either to conceive or to expresse the manner and order of this conception. The Angel ascribes two actions to the holy Ghost in this great worke; the one to come vpon the Virgin *Mary*, the other to overshadow her: by the first is signified the extraordinary work of the holy Ghost, in fashioning the humane nature of Christ, for so much the phrase (a) elsewhere importeth. The second signifieth, that the holy Ghost did as it were (b) cast a cloud ouer her, to teach vs, that we should not search ouermuch into the mystery of the Incarnation.

It may be objected against this which hath bin said, that if Christ be in this manner conceived by the holy Ghost, then the H. Ghost shall be Father to Christ, and Christ his Son. *Ans.* The reason is not good: for he that is a father, is not a bare efficient cause, but one which in the effecting of any thing conferres the matter vnto it from himselfe, whereof it shall be made. Now the holy Ghost did not minister any matter vnto Christ from his own substance, but did onely as it were, take the masse and lump of mans nature from the body of the Virgin *Mary*, and without ordinary generation made it the body of Christ, as *Basil* saith, *Christ was conceived not of the substance, but of the power, not by any generation, but by the appointment and benediction of the holy Ghost*.

The second point in the conception, is the sanctifying of that masse or lumpe which was to be the manhood of Christ. And that was done vpon speciall cause: first, that it might be ioyned to the person of the Son, which could not haue bene, if it had bin defiled with sin.

1. Cor. 15  
47, 48.

Luk. 1. 35

a Iud. 14.  
6.  
b Aq. 1. 8.  
Luk. 24. 4

Sermon  
de S. na-  
tiant.

Secondly, Christ was a Sauour as he is both God and man: now then beeing man, if hee had beene sinfull himselfe, he could not haue saved others, but should haue stood in need of a Sauour himselfe.

This sanctification hath two parts: the first, is the stay and stoppage of the propagation of originall sinne, and of the guilt of *Adams* sinne; which was on this manner: God in the beginning set down this order touching man, that what euill or defect sooner hee brought vpon himselfe, hee should deriue the same to euery one of his posterity begotten of him: and hereupon when any father begets his childe, he is in the roome of *Adam*, and conueyes vnto it beside the nature of man, the very guilt and corruption of nature. Now for the preuenting of this euill in Christ, God in great wisdom appointed, that he should be conceived by the holy Ghost without any manner of generation by man. And by this meanes hee takes substance from the Virgin without the guilt and corruption of the substance. But it may further be objected thus: Al that bee in *Adam* haue sinned in him; but Christ was in *Adam* as he is man: therefore he sinned in him. *Ans.* The proposition is false, vntill it be expounded on this manner: All that were in *Adam* haue sinned in him, so be it they come of him by generation. *Paul* saith not, out of one man, but, *by one man sinne entered into the world*, to shew, that man propagates his corruption to no more then he begets. Again, Christ is in *Adam* not simply as other men are, but in some part: namely, in respect of substance which he tooke from him, and not in respect of the propagation of the substance by ordinary generation: other men are both from *Adam* & by *Adam*. But Christ is from him alone and not by him as a begetter or procreant cause. The second part of sanctification is the infusion of all purenesse and holinesse into the manhood of Christ, so far forth as was meete for the nature of a redeemer.

The duties to bee learned hence are these: First, whereas Christ was sanctified in the womb of the Virgin *Mary*, we likewise must labour to be sanctified in our selues, following the commendement of God, *1. Pet. i. 16. Be ye holy as I am holy.* *S. Iohn* saith, that *he which hath hoped to be with Christ in glory in heauen, purifieth himselfe euen as he is pure*: no doubt setting before himselfe the example of Christ as a patterne to follow in all his waies. And because our hearts are as it were fees of corruptions, we must daily cleanse our selues of them by little and little, following the practise of the poore begger that is alwaies piecing and mending, and day by day puls away some rags and puts better cloath in the roome. And if wee shall continually endeaour our selues to cast off the remnants of corruption that hang so fast on, & make a supply thereof by some new portions of Gods heauenly grace; we shall be vessels of honor sanctified & meet for the Lord,

and prepared vnto euery good worke. Christ could not haue beene a fit Sauour for vs; vntill he had first of all bin sanctified, neither can we bee fit members vnto him, vntill wee be purged of our sinnes, and in some measure truly sanctified.

The comfort which Gods people may reape of the sanctification of Christs manhood is great: For why was he sanctified? surely if we marke it well, we shall find it was for the good and benefit of his elect. For *Adam* and Christ be two rootes, as hath been shewed. *Adam* by creation first received Gods image, and after lost the same for himselfe and his posteritie. Now Christ to remooue the sinne of man is made the second *Adam*, and the roote and very head of all the elect. His manhood was filled with holinesse about measure: that from thence as from a store-houise it might be deriued to all his members. And therefore by his most holy conception, our sinfull birth and conception is sanctified, and his holinesse serues as a couer to hide our manifold corruptions from the eyes of God. Yea it serues as a buckler to award the temptations of the diuell: for when hee shall say to our hearts on this manner; no vncleane thing can enter into the kingdome of heauen; but thou by reason of the remnants of originall sin art vncleane, therefore thou canst not enter into the kingdome of heauen: we returne our answer, saying, that Christs righteousnesse is our righteousnesse, seruing to make vs stand without blame or spot before God. And as *Iacob* put on *Esau's* garments that hee might get his fathers blessing: so if by faith we do put on the white garment of righteousnesse of our elder brother Christ Iesus, and present our selues in it vnto our heauenly Father, we shall obtaine his blessing which is eternall happinesse.

Now remains the third and last part of the conception, which is the Vnion of the Godhead & the manhood: concerning which, many points are particularly to be handled. The first is, what kinde of Vnion this is? *Ans.* In the Trinity there be two sorts of vnions: vnion in nature, and vnion in person. Vnion in nature, is when two or more things are ioined and vnted into one nature, as the Father, the Sonne, the holy Ghost, being and remaining three distinct persons, are one & the same in nature or Godhead. Vnion in person, is when two things are in that maner vnted, that they make but one person, or substance: as a body created by God, and a reasonable soule ioyned both together make one particular man, as *Peter, Paul, Iohn, &c.* And this second, is the vnion wherof we intreat in this place: by which the second person in Trinity the Son of God did vnite vnto himselfe the humane nature, that is, the body and soule of man: so as the Godhead of the Son and the manhood concurring together, made but one person.

The second point is, In what thing this vnion doth consist? *Ans.* It consists in this, that

Rom. 5.  
12.

1. Ioh. 3:3

Viscus  
Marthi-  
ol.

Ag. 17.  
18.

the second person the Sonne of God doth assume vnto it a manhood in such order, that it being void of all personall being in it selfe, doth wholly and onely subsist in the same person. As the plant called *Mistle* or *Mistletoe* hauing no roote of his owne, both growes and liues in the stocke or body of the Oke or some other tree: so the humane nature hauing no proper subsistence, is, as it were, ingrafted into the person of the Sonne, and is wholly supported and sustained by it so, as it should not bee at all, if it were not sustained in that manner. And for the better vnderstanding of this point, we must consider, that there be foure degrees of the presence of God in his creatures. The first, is his generall presence, and it may be called *the presence of his providence*, whereby hee preserveth the substances of all creatures, and giueth vnto them to liue, mooue, and haue being; and this extendeth it selfe to all creatures good and bad. The second degree, is *the presence of grace*, whereby he doth not onely preserve the substances of all his creatures, but also giueth grace vnto it: and this agreeth to the Church and people of God vpon earth. The third degree, is *the presence of glory*, peculiar to the Saints and Angels in heauen: and this stands in three things: for God not onely preserveth their substances, and giues them plentie of his grace; but also admits them into his glorious presence, so as they may behold his maiesty face to face. The fourth and last, is that, whereby the Godhead of the Son is present, & dwels with and in the manhood, giuing vnto it in some part his own subsistence. Whereby it comes to passe, that this manhood assumed is proper to the Son, & cannot be the manhood of the Father, or of the H. Ghost, or of any creature whatsoever. And this is a thing so admirable and so vnpeakeable, that among all the workes of God there cannot be found an other example hereof in all the world.

Hence it followes necessarily, that the manhood of Christ consisteth of body and reasonable soule, is a *nature* onely and not a *person*: because it doth not subsist alone, as other men, *Peter, Paul, Iohn* doe: but wholly depends on the person of the word, into the vnity whereof it is received.

The third point, is in what order the diuine and humane nature of Christ are vnited together. *Ans.* The common consent of Diuines is, that, albeit all the parts of the manhood & the godhead of Christ bee vnited at one instant; yet in respect of order hee vnites vnto himselfe first and immediately the soule, & by the soule the body. And it seemes vnmeet, that God being a most simple essence, should immediately be ioyned to a compound body: and therefore it may well bee said that hee is vnited vnto it by the more simple part of man, which is the soule. Againe, the manhood of Christ is first & immediately ioyned to the person of the sonne himselfe, and by the person to the Godhead of the sonne.

A The fourth point is, whether there remaine any difference or diuersity of the two natures after that the vnion is made. *Ans.* The two natures concurring make not the person of the sonne to be compounded properly, but only by analogie, for as bodie and soule make one man, so God and man make one Christ: neither are they turned one into another, the godhead into the manhood, or the manhood into the Godhead, as water was turned into wine at Cana in Galilee: neither are they confused and mingled together as meates in the stomacke: but they now are, and so remaine without composition, conuersion, or confusion, really distinct, and that in three respects. First, in regard of essence. For the godhead of Christ is the godhead, and cannot be the manhood: and againe, the manhood of Christ is the manhood, and not the godhead. Secondly, they are distinguished in proprieties: the godhead is most wise, iust, mercifull, omnipotent: yea wisdom, iustice, mercy, and power it selfe: and so is not the manhood, neither can it be. Againe, Christ as he is God hath his will eternal, and vncreated, which is all one with the will of the Father and the holy Ghost. And as he is man he hath another will created in time, and placed in his reasonable soule, & this Christ signifieth when hee saith, *Not my will, but thy will be done*. Thirdly, they are distinct in their actions or operations; which though they goe together inseparably in the worke of redemption; yet they must in no wise be contounded, but distinguished as the natures themselves are, Christ saith of himselfe; *I have power to lay downe my life, and I have power to take it vp againe*: & hereby he shewes the distinctions of operation in his two natures. For to lay downe his life is an action of the manhood, because the Godhead cannot die: and to take it vp againe is the worke of the Godhead alone, which reuiveth the soule to the bodie after death.

The fifth and last point is, What ariseth of this vnion? *Ans.* By reason of this hypostaticall vnion, though the Godhead receiue nothing from the manhood, yet the manhood it selfe, which is assumed, is thereby perfected & enriched with vnpeakeable dignity. For first of all, it is exalted aboue all creatures whatsoever, euen Angels themselves, in that it hath subsistence in the second person in Trinity. Secondly, together with the godhead of the sonne, it is adored & worshipped with diuine honour, as in like case the honour done to the King himselfe, redounds to the crowne on his head. Thirdly, by reason of this vnion, the godhead of Christ workes all things in the matter of our redemption, in and by the manhood. And hereupon the flesh of Christ though it profit nothing of it selfe, yet by the vertue which it receiueth from that perso to which it is ioyned it is *quickning flesh, & the bread of life*. Againe, from this vnion of two natures into one person, ariseth a kind of speech or phrase

Luk. 22.  
42.

Iohn 10.  
18.

Ioh. 6. 35.

Damas.  
l. 3. cap. 6.  
Cyr. in  
Symbol.

peculiar to the Scripture, called the *communication of proprieties*, when the propertie of one nature is attributed to the whole person; or to the other nature; as when *Paul* saith, that *God shed his blood*, that the *Lord of glorie was crucified*. And whē *Christ* saith, that he talking with *Nichodemus* was then in *heaven*.

The vse of the personall vnion is threefold. First, it serues to shew the hainousnesse of our sinnes, and the greatnes of our miserie. For it had not bin possible to make a satisfaction to Gods iustice in mans nature for the least offence; vnles the same nature had first of all bin nearly ioyned to the Godhead of the Sonne: that thereby it might be so farre forth supported and sustained, that it might overcome the wrath of God. Secondly, it sets forth vnto vs the endlesse loue of God to man. For whereas by reason of *Adams* fall wee were become the vilest of all creatures, except the diuell and his angels: by this mysticall coniunction, our nature is exalted to such an estate & condition, as is farre aboue all creatures, euen the Angels themselves. Thirdly, it is as it were the key of all our comfort: for all found comfort stands in happines, all happines is in fellowship with God, al fellowship with God is by *Christ*, who for this cause beeing very God, became very man, that hee might reconcile man to God, and God to man.

Thus much of the conception of *Christ*: now followes his birth: wherby in the ordinary time of trauaile, according to the course of nature, he was broght forth into the world by the virgin *Mary*. And it was the will of God, that *Christ* should not only be conceived; but also borne, and that after the manner of men, that he might be known to be very mā indeed. In the birth we may consider foure things; the time, the place, the manner, the manifestation of it.

The time, was in the *last daies*, toward the end of the 70. weekes of *Daniel*, which are to be accounted from the end of the captivity of *Babylon*, and make in all 490. yeares: or more plainly 3900. yeares and more from the beginning of the world, and as *Paul* saith, *in the fulnes of time*. And the Euangelists haue noted of purpose the time to haue bene when *Augustus* *Cesar* taxed the Iewes and all nations vnder his dominion; to signifie that *Christ* was borne at the very time foretold by *Iacob*, when the crowne and scepter was taken from *Juda*: & withal to shew that his kingdome was not of this world. And it was the good pleasure of God that *Christ* should not be borne either later or sooner, but so many ages from the beginning of the world: And this consideration of the very time it selfe, serues greatly for the confirmation of our faith. For thus may we reason with our selues: If *G O D* who in the beginning made a promise to our first parents concerning the seed of the woman, deferred it almost 4000. yeares, & yet at length accomplished the same to the very full: then no

A doubt *God* hauing promised the resurrection of the dead and life euerlasting, wil in his good time bring them to passe, though as yet we see them not. And thus by the accomplishment of all things past, should wee confirme our hopes concerning things to come.

The place was not at *Hiernusalem*, nor *Nazareth*, nor any other citie, but onely a village of *Juda* called *Bethlehem*, that the prophesie of *Michea* might be fulfilled, *Thou Bethlehem Ephrata art little to be among the thousands of Iuda, yet out of thee shall he come forth vnto me, that shall be ruler in Israel*. And here we may obserue a memorable example of Gods prouidence which ouerruleth the proceedings of cruell tyrants, to the accomplishing of his own will, they themselves for their parts intending nothing lesse. *Augustus* not so much as dreaming of the birth of the *Messias*, gaue commandement that every man should goe to his owne citie to bee taxed: and hereupon *Ioseph* and *Mary* take their iourney from *Nazareth* to *Bethlehem*: which iourney God himselte appointed & disposed to this end, that the *Messias* might bee borne in the place which hee preordained and foretold by his Prophets.

The manner of *Christs* birth was very base and poore: for the place where he was borne was a stable, and the cradle where he lay was a cratch. And he willingly tooke vpon him this pouerty for sundry causes, I. That the Scripture might be fulfilled, which saith, that he should be the *shame and contempt of the people*: and that he shall grow vp as a roote out of a dry ground, & haue neither forme nor beauty. II. That he might afterward from this base condition be exalted euen in his māhood to that rich & glorious estate in which hee should manifest himselfe to bee Lord of heauen & earth. III. He was borne in exceeding pouerty, that he might shame the wise men of this world, who exceedingly esteeme of their riches, power & glory, perswading themselves that without such means nothing can be done. And yet for all this they cannot so much as reconcile one man to God by all their might and wealth; whereas *Christ* himselte, hath done the same both in pouerty and weaknesse; and can enlarge and preferue his kingdome without earthly helpes. When hee hung vpon the crosse the souldiers stript him of his garmēt; and beeing naked hee brought that to passe, which all the Monarches of the earth in all their royalties could neuer haue performed. And whether *Christ* lie in the manger betwene the Oxe and the Ass, or in the pallee of the king, it matters not in regard of our saluation. IV. He came in this manner, that there might be a difference betwene his first coming in the flesh, and his last coming to iudgement. In the first he came onely for this end, not to make any outward alterations in the world, but to change the conscience, & to put in execution the worke of our spirituall redemption: and therefore he hath reserved

Ad. 20.  
28.  
1 Cor. 2.  
8.  
Ioh. 13.  
Vsc.

1.

2.

3.

Luk. 2. 6.

Isa. 2. 2.  
Dan. 9.  
24.

Gal. 4. 4.

Luk. 2. 1.

Mich. 5. 2

Psal. 12.  
6.  
Isa. 53. 1

the ouerturning of all earthly estates, with the manifestation of his owne glory, to the latter. V. Lastly, he was borne in a poore estate, that hee might procure true riches for vs in heauen; and withall sanctifie vnto vs our pouerty vpon earth. As *Paul* saith, *Ye know the grace of our Lord Iesus Christ; that he being rich, for your sakes became poore, that yee through his pouertie might be made rich.* He was content to lie in the manger, that we might rest in heauen.

This serueth to teach vs to bee content to beare any meane condition that the Lord shall send vpon vs: for this is the very estate of the Sonne of God himselfe. And if for our cause he did not refuse the basest cōditiō that euer was, why should we murmur at the same? for what are the best of vs but miserable sinners, and therefore vterly vnworthy either to goe or lie vpon the bare earth; and though we fare & lie better then our Lord himselfe, yet such is our dainties, we are not pleased therewith: whereas he for his part disdained not the manger of the Oxe. And if the Lord of heauen and earth coming into the world, finde so little entertainment or fauour, wee for our parts beeing his members, should willingly prepare our selues to take as hard measure at the hands of men.

The last point is the manifestatiō of Christs birth, that it may bee knowne to the world. Where consider two circumstances, the first, to whom? namely, to poore shepheards tending their flockes by night, and not to great or mightie men, louers of this world, not to the Priests at Ierusalem, contemptners of Gods grace; and that for two causes: one, because the shepheards were the fittest persons to publish the same at Bethlehem; the other, it was Gods pleasure to manifest that in the birth of Christ which *Paul* saith, *Not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish things of the world to confound the wise.* The second is, by whom? by the Angels of the Lord appearing in great glory vnto the shepheards. For the Priests of Ierusalem, & the rules of the Synagogues, to whom this office did belong, held their peace: beeing blinded in their manifold errors and wicked waies.

The duties to bee learned of the birth of Christ, are these. First, wee are admonished hereby to magnifie and praise the name of God, saying with *Mary*, *My soule doth magnifie the Lord, and my spirit reioyceth in God my Saviour.* And with *Zacharie*, *Blessed be the Lord God of Israel, for he hath visited and redeemed his people.* And with the Angels of heauen, *Glory to God in the highest heauens.* For in this birth is made manifest the wisdom, the truth, the iustice and mercy, and goodnes of God towards vs, more then euer it was before: yea as Christ God and man, is more excellent then the first *Adam* created according to Gods own image: and as the spirituall life is better then the naturall life, and as the eternall and most holy

A marriage of Christ the husband & his spouse the Church, arising as it were out of the blood that trickled out of his side, is more wonderfull then the creation of *Eue* of the ribbe of *Adam*: lastly, as it is a farre greater matter by death to overcome death, and to turne it vnto eternall life, then to command that to exist and be which was not before: so is the worke of redemption begunne in the birth of Christ more vnspokeable and admirable then the first creation of man. Hereupon not 6. Cherubims, as in the vision of *Isaiah*, not 24. elders as in the Apocalyps, but a great multitude of angels like armies were heard to praise G O D at the birth of Christ; and no doubt the like sight was not seene since the beginning of the world. And the angels by their example put vs in minde to consider aright of this benefite and to praise God for it. But alas, this practise is very rare in this fruitlesse and barren age of the world: where sinne & iniquitie abounds, as may be seene by experience; for by an olde custome we retaine stil in the Church the feast of the natiuitie of Christ, so commonly called; which neuertheles is not spent in praising the name of God who hath sent his Sonne from his own bosome to be our redeemer, but contrariwise in rising, dicing, carding, masking, mumming, and in al licentious liberty for the most part, as though it were some heathen feast of *Ceres* or *Bacchus*.

Secondly, Christ was conceived and borne in bodily manner, that there might be a spirituall conception and birth of him in our hearts, as *Paul* saith; *My little children of whom I trauaile till Christ be formed in you:* and that is, when we are made new creatures by Christ, & performe obedience to our Creator. When the people said to Christ, that his mother and his brethren sought him, he answered, *He that doth the will of God, is my brother, my sister, and mother.* Therefore let vs goe with the shepheards to Bethlehem, and finding our blessed Saviour swaddled and lying in the cratch, let vs bring him thence, and make our owne hearts to be his cradle: that we may be able to say, that wee liue not, but Christ liues in vs: and let vs present vnto him our selues, our bodies, and soules, as the best gold, mirth, & frankincense that may be: and thus conceiuing him by faith, he remaining without change, we shall be changed into him, and made bone of his bone, and flesh of his flesh. The world, I know, neuer so much as dreameth of this kind of conception and birth. For as *David* saith, *Men are drawne away by their owne concupiscence, which when is hath conceived bringeth forth sinne.* And these are the ougly and monstrous births of these daies. But let vs, I pray you, contrariwise waile and mourne for the barrennesse of our hearts, that doe so little conceiue the grace of Christ in heart, and bring it forth in action. The mother of Christ vndoubtedly was a

blessed

2 Cor. 8.  
9.

Luke. 2. 8,  
9.

1 Cor. 1.  
27.

Luke 1.  
46, 47.  
vers. 68,

vers. 14.

Gal. 4. 19

Mar. 3. 35

Psa. 7. 12

Iam. 1.  
14. 50

bleſſed woman: but if ſhe had not as well conceiued Chriſt in her heart, as ſhee did in her wombe, ſhee had not bin ſaued; and no more can we vneſſe we doe the ſame.

The birth of Chriſt to them that haue touched hearts, is the comfort of comforts, & the ſweeteſt baulme of confection that euer was. Behold, ſay the Angels to the ſhepherds, *we bring tidings of great ioy that ſhall bee to all people:* but wherein ſtands the ioy? they adde further, *unto you this day is borne in the city of Danid a Saviour, which is Chriſt the Lord.* And no maruell: for in that birth is maniſteſt the good will of God to man, and by it we haue peace, firſt, with God; ſecondly, with our ſelues in confidence: thirdly, with the good Angels of God: fourthly, with our enemies: laſtly, with all the Creatures. For this cauſe the Angels ſang, *Peace on earth, good will towards men.*

In the laſt place the Creede notes vnto vs the parent or mother of Chriſt, *the virgin Marie.* And here at the very firſt it may bee demanded, how he could haue either father or mother; becauſe he was figured by *Melchizedech* who had neither father nor mother. *Anſw.* *Melchizedech* is ſaid to be without father and mother, not becauſe hee had none at all: for according to the auncient and receiued opinion, it is very likely that he was *Sem* the ſonne of *Noe*; but becauſe where he is mentioned vnder this name of *Melchizedech* in the 14. chapter of *Genesis* there is no mention made of father or mother: and ſo Chriſt in ſome ſort is without father or mother: as he is man, he hath no father; as he is God, hee hath no mother. And whereas Chriſt is called the Sonne of *Ioseph*, it was not becauſe he was begotten of him, but becauſe *Ioseph* was his reputed father: or which is more, becauſe he was a legal father, namely according to the Iewes: in that (as ſundry diuines thinke) hee was the next of his kinne, and therefore to ſucceed him as his lawfull heire.

*Mary* became the mother of Chriſt by a kind of calling therto, which was by an extraordinary meſſage of an Angel concerning the conception and birth of Chriſt in and by her: to which calling and meſſage ſhee condeſcended, ſaying, *Behold the handmaid of the Lord, be it vnto me according to thy word.* And hereupon ſhe conceiued by the holy Ghoſt. This being ſo, it is more then ſenſleſſe folly to turne the ſalutation of the angel, *Hail to thee beloved, &c.* into a prayer. For it is as much as if we ſhould ſtill call her to become a mother of Chriſt.

And ſhe muſt be held to bee the mother of whole Chriſt God and man: and therefore the ancient Church hath called her the *mother of God*, yet not the mother of the godhead.

Furthermore, the mother of Chriſt is deſcribed by her qualitie; a *virgin*, and by her name, *Mary*. She was a virgin firſt, that Chriſt might bee conceiued without ſinne and be a perfect Saviour: ſecondly, that the ſaying of the prophet *Eſay* might be fulfilled, *Behold a*

*virgin ſhall conceive and beare a ſonne:* according as it was foretold by God in the firſt giuing of the promiſe, *The ſeede of the woman*, not the ſeede of the man, ſhall bruiſe the ſerpents head. Now the Iewes to elude the moſt pregnant teſtimony of the Prophet, ſay, that *Alma* ſignifies not a virgin, but a young woman which hath knowne a man. But this is indeed a forgery. For *Eſay* ſpeakes of an extraordinary worke of God about nature, whereas for a woman hauing knowne man to conceive, is no wonder. And the word *Alma*, through the whole Bible is taken for a virgin, as by a particular ſearch will appeare.

As *Mary* conceiued a virgin, ſo it may be well thought that ſhee continued a virgin to the end, though wee make it no article of our faith. When Chriſt was vpon the croſſe, he commended his mother to the cuſtodie of *Iohn*; which probably argueth that ſhe had no child to whoſe care and keeping he might be commended. And though Chriſt bee called her firſt borne, yet doth it not follow that ſhe had any children after him: for as that is called laſt after which there is none, ſo that is called the firſt before which there were none. And as for *Ioseph*, when he was eſpouſed to *Mary*, he was a man of eighty yeares old.

And here we haue an occaſion to praiſe the wiſedome of God, in the forming of man. The firſt man *Adam* was borne of no man; but immediately created of God: the ſecond, that is *Eue*, is formed not of a woman, but of a man alone: the third and all after, begotten both of woman and man: the fourth, that is Chriſt, God and man, not of no man as *Adam*, not of no woman as *Eue*; not of man and woman as we: but after a new maner, of a woman without a man he is conceived and borne.

And hereupon our duty is not to deſpiſe, but highly to reuerence the virgin *Mary*, as beeing the mother of the Sonne of God, (a) a propheteſſe vpon earth, a Saint in heauen. And we doe willingly condeſcend to giue her honour three waies; firſt, by thankſgiuing to God for her, ſecondly, by a reuerent eſtimation of her, thirdly, by imitation of her excellent vertues, yet farre bee it from vs to adore her with diuine honour, by prayer to call vpon her, as though ſhe knew our hearts, and heard our requeſts, and to place her in heauen as a Queene about the Sonne of God.

The name of the mother of Chriſt is added, to ſhew that he came of the lineage of *Danid*, and that therefore he was the true Meſſias before ſpoken of. It may be objected, that both *Matthew* and *Luke* ſet downe the genealogy of *Ioseph*, of whom Chriſt was not. *Anſw.* *Matthew* ſets down indeed in Chriſts genealogy, the naturall deſcent of *Ioseph* the husband of *Mary*, hauing *Iacob* for his naturall father: but *Luke* taking another courſe, propounds the naturall deſcent of *Mary* the mother of Chriſt: and when he ſaith that *Ioseph* was the ſonne of *Elu*, hee means of a legal

Gen. 3. 15

Gen. 22. 16. Exod. 2. 2

Ioh. 19. 27.

Epiph. 1. 2. 10. 1.

Luk. 1. 48.

forme. For sonnes and daughters in law are called sonnes and daughters to their fathers and mothers in law: *Mary* her selfe and not *Ioseph* being the naturall daughter of *Elu*. And whereas *Luke* doth plainly say, that *Mary* was the daughter of *Elu*; but puts *Ioseph* the son in law in her roome, the reason hereof may be, because it was the manner of the Iewes to account and continue their genealogies in the male and not in the female sexe, the man being the head of the family, and not the woman. And though *Ruth*; and *Rahab*; and other women be mentioned by *Matthew*, yet that is onely by the way: for they make no degrees herein. Again, it may be further demanded, how Christ could come of *David* by *Salomon*; as *Matthew* saith, and by *Nathan*; as *Luke* saith; they twaine being two distinct sonnes of *David*. *Answe*. By vertue of the law, whereby the brother was bound to raise vp seed to his brother, there was a double descent in vs among the Iewes, the one was naturall, the other legall. Naturall, when one man descended of another by generation; as the child from the naturall father: Legall, when a man not begotten of another, yet did succeed him in his inheritance: and thus *Salomons* is the naturall sonne of *Neri*, and the legall sonne of *Iechonias*. Now Saint *Luke* sets downe a naturall descent of Christ from *David* by *Nathan*, and Saint *Matthew* the other descent which is legall, by *Salomon*; whome Christ succeeded in the right of the kingdome, being borne the king of the Iewes: none that could possibly be named, hauing more right to it then he.

By this descent of Christ we haue occasion to consider, that Christ was euen in his birth the most excellent and notable man that euer was, descending of the eternall Father as he is the Son of God, and as he is man, descending of the Patriarkes, and of the renowned Kings of *Iuda*. And this his nobility he conueyes in part to his members, in that hee makes them the sonnes of God, a royall priesthood, and a peculiar people to himselfe: enriching them also with the reuenues of the whole world, and with title and right to the kingdome of glory in heauen, as their inheritance.

And withall, Christ being the liuely pattern of true nobility, by his example men of blood are taught not to stand so much on their pedigree, and their ancestors, as though Nobility stood in this; that man descends of man: but to labour withall that they may bee the sonnes and daughters of God by regeneration in Christ. This indeede is the ornament of the blood, the best part in the Noble mans skutcheon, & the finest flower in his garland. And though a man be neuer so noble or great in estate, yet if he be not a repentant sinner, he is base and vile, and his nobility stinks in the nostrils of God. Christ in his genealogy doth not so much as vouchsafe to name those his ancestors that ruled wickedly; and hereup-

on Saint *Matthew* omitteth three kings of *Iudah*; *Abimelech*, *Iotham*, and *Amaziah*: whereas neuertheless famous offenders that repented are mentioned, as *Ruth* and *Tamar*, and *Rahab*.

Thus much of the incarnation of Christ; now followeth the third & last point which is to be considered in the description of Christ; namely, the estate of Christ after his birth, which is two-fold, the estate of humiliation, and the estate of exaltation.

The estate of humiliation, is the condition of Christ the Mediatour, in which hee abased himselfe euen to the death of the crosse; that by that meane he might performe the office of a Priest in making satisfaction to the iustice of his Father.

This estate agrees to the whole person of Christ according to both natures. For first of all his manhood was abased and humbled, in that it was made subiect to the infirmities of mans nature; as also to the miseries and punishments which were due vnto man for sin. Secondly, his Godhead was abased, not as it is considered in it selfe: for so it admits no alteration or change: but in respect of the flesh or manhood assumed; vnder the which, as vnder a vaile, the godhead lay hid from the first moment of the Incarnation to the time of his resurrection, without any great manifestation of his power and maiestie therein.

The order of these two estates must be marked. The first is the estate of humiliatio, & the in the second place followes the estate of exaltation. As Christ saith of himselfe, *O soles, and flow of tears to beleeue, &c.* ought not Christ to haue suffered these things, and to enter into his glory? And here we for our parts must learne a lesson. The same which was true in Christ the head, must be verified in all his members; they must all haue their two-fold estate: first in this life the estate of humiliation: secondly, after this life the estate of glory. And as Christ first entred into the state of his humiliation, and then into glory; so it is with his members, first they must be abased in this life, and secondly exalted in the world to come. Hee that will raigne with Christ and be exalted, must first suffer with him, and be humbled: he that will weare the crowne of glory, must weare first a crowne of thorns, they that will haue all teares wiped from their eyes, must here first in this life shed them. And the children of God before they can sing the song of *Moses*, and of the seruants of God, and of the lambe, must first swim through the sea of burning glasse: whereby is signified, that those which after this life would sing songs of praises to Christ, must in this life be cast into a sea of misery. And if this be true, then we may here learne, that it is a wretched case for a man in this life to haue perpetuall ease, rest, and quietnes both in body & soule, goods, and good name: for we see by Christs example, that thorough aduersitie wee must come to happinesse: and

Luk. 24.  
26.

Ren. 15.  
233

if a man would haue rest and peace in the life to come; then in this life he must looke for trouble, persecution; and sorrow. Indee in the iudgement of the world, they are blessed that alwaies liue at rest; but before God they are most miserable, and (as oxen which are made fatte in the best pasture) readie for the slaughter-house every day. Secondly, here is an excellent consolation for those which professe the Gospel of Christ; in the time of trouble and persecution they must reioyce: because the state of humiliation in this life is a signe that they are in the plaine and right way to saluation and glory. A man is to take his iourney into a farre country, and inquiring for the way it is told him that there are many plaine waies, but the straight and right way is by woods, and hills, and mountains; and great dangers: now when hee is travelling, and comes into those places, he gathereth certainly that he is in the right way: so the child of God that is going to the kingdome of heauen, though there be many waies to walke in, yet he knowes that there is but one right way; which is very streight and narrow, full of trouble, sorrow and persecution: full of all manner of crosses and afflictions: and when in this life he is persecuted and afflicted for good causes, whether in body or in mind, if he be content to beare his crosse, it argueth plainly that hee is in the right way to saluation: for *through many afflictions we must enter into the Kingdome of heauen.*

The humiliation of Christ is first of all set downe in the Creede generally, and secondly by his parts or degrees. Generally, in these words: *suffered vnder Pontius Pilate.* Where we must consider two things; the Pasion it selfe, and vnder whom it was. For the first, that we may the better conceiue the passion in his owne nature, seauen speciall points must be opened. I. The cause efficient. The principall cause of the passion, as it is the price of our redemption; was the decree and providence of God; as *Peter* saith expressly, that Christ was deliuered by the determinate counsel & foreknowledge of God. The impulsive cause that moued God to worke our saluation by this meanes was nothing in man (for all mankind was shut vp vnder vnbelleefe, & therefore vnable to procure the least fauour at Gods hands) but the will and good pleasure of God within himselfe. The instrument which the Lord vseth in his businesse, were the wicked Iewes and Gentiles, and the diuell himselfe, by whom he brought to passe the most admirable worke of redemption, euen then when they according to their kind did nothing else but practise wickednesse and malice against Christ. II. The matter of the passion, is the whole malediction or curse of the Law, containing in it all manner of aduersities and miseries both of body and minde. All which may be reduced to three heads; the temptations of Christ, his ignominies and slaunders,

his manifold sorrowes and griefes, especially those which stand in the apprehension of the unsupportable wrath of God. III. The forme of the passion, is that excellent and meritorious satisfaction which in suffering, Christ made vnto his Father for mans sinne. We doe not rightly consider of the passion, if we conceive it to be a bare and naked suffering of punishment, but withall we must conceiue it as a propitiation or a meanes satisfactorie to Gods iustice. The passion considered as a passion, ministers no comfort: but all our ioy and reioycing stands in this, that by faith wee apprehend it as it is a satisfaction or a meanes of reconciliation for our offences. In this very point stands the dignity of the passion, whereby it differs from all other sufferings of men whatsoeuer. Therefore most damnable & wicked is the opinion of the Papists; who besides the alone passio of Christ, maintaine workes of satisfaction, partly of their owne, & partly of the Saints departed: which they adde to the passion as an appendance thereof. IV. The end of the passion, is that God might bring to passe a worke in which he might more fully manifest his iustice and mercy, then he did in the creation, and that is, the reconciliation betweene God and man. And here remember with the passion, to ioyne the active obedience of Christ in fulfilling the law; for Christ in suffering obeyed, and in obeying suffered. And they must bee ioyntly conceiued together for this cause. In reconciliation with God, two things are required: the removing of sinne in regard of the guilt, of the fault, and the punishment, and the conferring or giuing of righteousness. Now the passion of Christ considered apart fro his legall obedience, only takes away the guilt and punishment, frees man from death, & makes him of a sinner to be no sinner: and that hee may be fully reconciled to God, and accepted as righteous to life euermlasting, the legall obedience of Christ must also be imputed. And therefore in the Scriptures, where all our redemption is ascribed to the death and passion of Christ, this very obedience which stands in the perfect loue of God and man must bee included and not excluded. V. The time of the passion was from the very birth of Christ to his resurrection; yet so, as the beginning onely of his sufferings were in the course of his life, and the accomplishment thereof to the very full vpon the crosse. VI. The person that suffered was the Sonne of God himselfe: concerning whome in this case two questions must be resolved. The first, how can it stand with Gods iustice to lay punishment vpon the most righteous man that euer was, and that for grieuous sinners: considering that tyrants themselves will not doe so. *Answe.* In the passion, Christ must not be considered as a private person: for then it could not stand with equitie that hee should bee plagued and punished for our offences, but as one in the

eternall

A. 14.  
12.

A. 2. 1.

1 Non  
peccator,  
2. Iustus

Heb. 7.  
22.

eternall counsell of God set apart to be a publike *surety* or *pledge* for vs, to suffer and performe those things which we in our own persons should haue suffered and performed. For this cause God the Father is said to giue his Sonne vnto vs, and the Sonne againe to giue his life for his friends, *Ioh. 3. 16. & 15. 13.* The second question is, how by the short & temporary death of the Sonne of God, any man can possibly bee freed from eternall death and damnation which is due vnto him for the least sinne. *Answer.* When we say that the Sonne of God suffered, it must be vnderstood with distinction of the natures of Christ, not in respect of the Godhead, but in respect of the assumed manhood: yet neuertheless the passion is to be ascribed to the whole person of Christ God and man: and from the dignity of the person which suffered, ariseth the dignity and excellency of the passion, whereby it is made in value and price, to counterwaile euerlasting damnation. For when as the Son of God suffered the curse for a short time, it is more then if all men and angels had suffered the same for euer. **VII.** The difference of the passion of Christ, and the sufferings of Martyrs: & that stands in two things. First, Christs passion was a cursed punishment; the sufferings of the Martyrs are no curses, but either chastisements or trials. Secondly, the passion of Christ is meritorious for vs euen before God, because he became our Mediator & surety in the couenât of grace: but the sufferings of Martyrs are not of value to merit for vs at Gods hand; because in suffering they were but priuate men, and therefore they nothing appertaine to vs. By this it appeares, that the Treasurie of the Church of Rome, which is as it were a common chest containing the ouerplus of the merits of Saints, mingled with the merits of Christ, kept & disposed by the Pope himselfe, is nothing else but a senselesse dotage of mans braine. And whereas they say, that Christ by his death did merit, that Saints might merit both for themselves and others, it is as much as if they should say, the Son of God became Iesus, to make euery one Iesus. And it is a manifest vntruth which they say. For the very manhood of Christ considered apart from the godhead, canot merit properly: considering whatsoever it is, hath, or doth; it is, hath, & doth the same, wholly & only by grace: whereas therefore Christ merits for vs, it is by reason he is both God and man in one person. For this cause it is not possible, that one meere man should merit for another.

The vse of the passion followeth. It is the maner of Friars and Iesuits in the Church of Rome, to vse the consideration of the passion of Christ, as a meanes to stirre vp compasion in themselves, partly towards Christ, who suffered grieuous torments, and partly towards the Virgin Mary, who for the torments of her deere Son was exceedingly troubled; & with all to kindle in their hearts an indignatio to-

**A** wards the Iewes that put Christ to death. But indeede this kinde of vse is meere humane, & may in like manner be made by reading of any humane history. But the proper and speciall vse of the passion indeed is this: first of all, wee must set it before our eyes as a looking-glasse, in which we may cleerely behold the horribleness of our sins, that could not be pardoned without the passion of the Son of God; and the vnspeakeable loue of Christ that died for vs, and therefore loued his owne enemies more then his owne life; and lastly, our endlesse peace with God and happinesse: in that, considering the person of our redeemer, who suffered the pangs of hell, we may after a fort finde our paradise euen in the midst of hell.

**B** Secondly, the meditation of Christs passion serues as a most worthy meanes to begin and to confirme grace, specially whē it is mingled with faith; & that 2. waies. For first, it serues to breed in our hearts a godly sorrow for our sins past, whē we do seriously with our selues consider, that our owne sinnes were the cause of all the paines and sorrowes and calamities which he suffered in life and death, *Len. 4. 4. 29.* When any man had sinned vnder the law, he brought vnto the temple or tabernacle some kind of beast for an offering, according as he was prescribed, laying his hand vpon the head of it, and afterward slaying it before the Lord. Now by the ceremony of laying on the hand, he testified that he for his part had deserued death, and not the beast; and that it being slain & sacrificed, was a signe vnto him of the sacrifice of Christ offered vpon the crosse for his sins. And hereby we are taught, that so oft as wee remember the passion of Christ, we should lay our hands as it were vpon our own heads, vtterly accusing and condemning our selues, euermore keeping this in our hearts, that Christ suffered not for himselfe, but for our offences, which were the proper cause of all his woe and misery. And as Christs passion was grieuous & bitter vnto him, so should our sins likewise be grieuous and bitter vnto vs: let vs alwaies remember this; otherwise we shall neuer reap any sound benefit by the passion of Christ.

**D** Again, the passion of Christ is a notable meanes to stirre vp in our hearts a purpose & a care to reforme our selues, and liue in holines and newnes of life, on this manner. Hath the Sonne of God so mercifully dealt with me, as to suffer the curse of the whole law for my manifold iniquities, and to deliuer mee from iust and deserued damnation? yea, no doubt, he hath, I am resoluēd of it: if I should go on in mine old course, I should be the most ingratefull of all creatures to this my louing Sauour: I will therefore by his grace returne and reforme my life. And in this very point of reformation, the passion of Christ is set before vs as a most liuely pattern & example to follow. *For as much* (faith S. Per. 1 Pet. 4. 1.) *as Christ hath suffered for us in the flesh, arme your*

Lud.  
Gran.

*felues likewise with the same minde, which is, that he which hath suffered in the flesh, hath ceased from sin.* Where he teacheth, that there must be in vs a spirituall passion answerable to the passion of Christ. For as his enemies did lade him with miseries euen to the death of the crosse; so should we lade our owne flesh, that is, the corruption of our natures, with all such means as may subdue and weaken, crucifie and kill it. To the doing of this, three things especially are required. First, we must consider that the corruption of our rebellious natures is like the great and mightie *Goliath*, and the grace of God, which we receiue like yong and little *David*: and therefore if we desire that grace should preuaile against corruption, we must disarme the strong man, and strip him of all his weapons: which is done, by giuing all the members of our bodies to be instruments of the seruice of God in righteousness and holinesse. Secondly, we must endeavour to keepe in the corruption of nature as it were choking and smothering it in the heart; that by it neither the world nor the diuell preuaile against vs. And this must be done by hauing a narrow regard vnto all the powers and faculties of body and soule, setting a watch before our eyes, eares, lips, and all other parts of the body, that are in any action the instruments of the soule; and aboue all, as *Salomon* saith, *By counter-garding the heart with all diligence.* By the outward senses of the body, as through open windowes the diuell creepes into the heart; and therefore our duty is, to stop all such waies of entrance. Thirdly, when original corruption begins to rebell either in the minde, will, or any of the affectiōs, then must we draw out the sword of the spirit which is the word of God, & encounter with that hideous giant, laying load vpon him by the iudgements & threatnings of the law, and as it were *beating him downe with clubs*, as *Paul* speaketh. And if it fall out, that concupiscence begin to conceiue and bring forth any sin, we must bruite it in the head, & dash it against the ground, as a bird in the shell, lest it grow vp to our vtter confusion. These are the duties which we should learne by the passion of Christ. But lamentable are our daies, in which all for the most part goes contrarie: for commonly men are so farre from killing and subduing the rebellion of the naturall concupiscence, that all their studie and care is, how they may feede & cherish it, and make it stronger then the mighty *Goliath*. But let vs for our part be conformable to Christ in his passion, suffering in our flesh as he suffered in body & soule for vs. And let vs daily more and more by the hand of faith, apprehend and apply to our hearts & consciences the passion of Christ, that it may as a fretting corasine eate out the poison of our sinfull natures and consume it.

Now follows the second point concerning the passion of Christ, which is, vnder whom he suffered, namely vnder *Pontius Pilate*. And Christ may be said to suffer vnder him in two

A respects. First, because he was then the president of Iurie. For a litle before the birth of Christ, the kingdome of the Iewes was taken away by the Romane Emperour, and reduced into a Prouince, and *Pontius Pilate* was placed ouer the Iewes, not as king, but as the Romane Emperours deputy. And this circumstance is noted in the history of the Gospel, and here specified in the *Creede*, to shew that the Messias was exhibited in the time fore-tolde by the Prophets. *Jacob* fore-tolde that *Shilo* must bee borne after the scepter is remoued from *Iudah*: *Isaiah* saith, that the family of *Ishai* shall be worne as it were to the roote, before Christ as a branch shall spring out of it. Again, Christ suffered vnder *Pontius Pilate* as he was a iudge: whereby we are giuen to vnderstand of a wonder; namely, that Christ the Sonne of God, King of heauen and earth, was arraigned at the barre of an earthly iudge, and there condemned. For thus much the words in meaning import, that *Pontius Pilate* sate as a iudge vpon Christ, to examine him, to arraigne him, & giue sentence against him. Wherefore before we come to speake of the degrees of the Passiō of Christ, we must needs intreat of his arraignment vpon earth. In handling whereof we must generally consider these points: First, that when he was arraigned before *Pilate*, he was not as a priuate man, but as a *pledge* and *surety* that stood in the place and stead of vs miserable sinners, as the Prophet *Isaiah* saith, *He bare our infirmities, and carried our sorrowes*; and withall in him was mankinde arraigned before God. Secondly, this arraignment was made not priuately in a corner, but openly in the publike court, & that in a great feast of the Iewes, as it were in the hearing of the whole world. Thirdly, though *Pilate* in citing, examining, and condemning Christ, intended not to work any part of mans redemption, yet was this wholly set down, in the counsell & good pleasure of God, in whose roome *Pilate* sate, and whose iudgement he exercised.

The generall vse of Christs arraignment, is two-fold. First, it is a terrour to all impenitent sinners: for there is no freedome or protection from the iudgement of God, but by the arraignment of Christ: and therefore such as in this life receiue not him by faith, must at the end of this world be brought out to the most terrible barre of the last iudgement, there to be arraigned before the King of heauen and earth. And marke the equitie hereof. Christ himselfe could not haue bin our Sauour and Redeemer, vnlesse he had bin brought out to the barre of an earthly iudge, & arraigned as a guilty malefactor: and there is no man vpon earth that liues and dies out of Christ, but hee must whether he wil or no, hold vp his hand at the bar of the great Iudge of all mankind, where he shall see hell vnderneath him burning red hot, & opening it self wide to swallow him vp: and on the right hand of God standing all the Prophets, Apostles, and Saints of God, giuing

iudgement

Luk. 3. 1.

Gen. 49. 10.

Isa. 11. 1.

Heb. 7. 22.  
Isa. 53. 4

2 Chron. 19. 6.

Plal. 119. 17.  
Iob 31. 1.  
Prou. 4. 23.

1 Cor. 11. 27.  
1 Tim. 2. 1.



iudgement against him : on the left hand, the diuel and al his angels accusing him; and with- in him a guilty conscience condemning him. And thus one day shall the arraignment of those persons be, that with full purpose of heart cleaue not to Christ; and yet alas, huge & infinite is the number of those which make more account of transitorie and earthly mat- ters, euen of their pigges with the *Gaderens*, then of him and his benefits : & such persons should rather be pitied then despised of vs al, considering their estate is such, that euery day they are going as traitours pinioned to their owne iudgement, that they may goe thence to eternall execution.

Secondly, Christs arraignment is a com- fort to the godly. For he was arraigned before *Pilate*, that all such as truly beleue in him, might not bee arraigned before God at the day of the last iudgement: he was accused be- fore an earthly iudge, that they might be clea- red and excused before the heavenly Iudge : lastly, he was here condemned on earth, that we might receiue the sentence of absolution, and be eternally saued in heauen.

The arraignment of Christ hath three parts: his apprehension, his accusation, his condemnation. In the apprehension we must consider two things: the dealing of Christ : & the dealing of *Iudas* and the *Iewes*. The dealing and proceeding of Christ was this: when he saw that the time of his apprehen- sion and death was neere, he solemnely prepa- red himselfe thereto. And his example must teach euery one of vs who know not the short nesse of our daies, euery houre to prepare our selues against the day of death, that then wee may be found ready of the Lord. What? shall the Sonne of God himselfe make preparation to his owne death, & shall not we most mise- rable sinners doe the same, who stand in need of a thousand preparations more then hee? wherefore let vs continually thinke with our selues that euery present day is the last day of our life, that so we may adresse our selues to death against the next day.

The first thing which Christ doth in this preparation, is to make choice of the place, in which he was to be apprehended, as will ap- peare by conferring the Euangelists together. *S. Matthew* saith, *Matth. 26. 36. Hewent to the place called Gethsemane*: *S. Luke* saith, *Luke 22. 39. he went to the mount of Olives as he was accu- stomed*. And that wee might not imagine that Christ did this that he might escape and hide himselfe from the *Iewes*, *Saint Iohn* saith, *That Iudas which betrayed him knew the place, be- cause oftentimes he resorted thither with his Dis- ciples*: whereas if he had feared apprehension, he would haue rather gon aside to some other secret & vnwonted place. This then is the first point to be considered, that Christ knowing the time of his owne death to be at hand, doth willingly of his owne accord resort to such a place, in which his enemies in all likelihoode

might easily finde him, & haue fit oportunitie to attach him. For if he should haue still re- mained in Hierusalem, the *Scribes* & *Pharises* durst not haue enterprised his apprehensio, be- cause of the people whom they feared: but out of the city in the garde all occasio of feare is cut off. By this it is manifest, that Christ yeelded himselfe to death willingly, & not of co- straint: & vnlesse his sufferings had bin volun- tarie on his part, they could neuer haue bin a satisfaction to Gods iustice for our sins. Here a question offers it selfe to be considered, whe- ther a man may lawfully flie in danger & per- secutio, seeing Christ himselfe doth not. *Ans.* When good meanes of flying & iust occasion is offered, it is lawfull to flie. When the *Iewes* sought to kill *Paul* at *Damascus*, the *Disciples* tooke him by night, and put him through the wal, & let him down in a basket to escape their hands. When *Moses* was called by God to de- liuer the *Israelites*, after he had slaine the *E- giptian*, & the fact was knowne, and *Pharaoh* sought to kill him for it, he fled to the land of *Madiã*. And our Sauour Christ sundry times whē he was to be stoned, & otherwaies hurt by the *Iewes*, withdrew himself from among the. It is lawfull the to flie in persecutio, these caueats obserued: I. If a man find not himself sufficiently strengthned to beare the crosse. II. his departure must be agreeable to the gene- rall calling of a christian, seruing to the glorie of God, & the good of his brethré, & the hurt of none. III. There must be freedome at the least for a time from the bond of a mans par- ticular calling. If he be a Magistrate, he must be freed from ruling: If a Minister, from prea- ching & teaching, otherwaies he may not flie. And in this respect Christ, who withdrew him self at other times, would not flie at this time; because the houre of his suffering was come, wherein he intended most willingly to submit himself to the good pleasure & wil of his father

The second part of the preparation, is the praiser which Christ made vnto his Father in the garden. And herein his example doth teach vs earnestly to pray vnto God against the danger of imminent death, and the tem- ptations which are to come. And if Christ who was without sin, & had the spirit aboue mea- sure, had need to pray, then much more haue we need to be watchfull in all kind of praiers, who are laden with the burthen of sinne, and compassed about with manifold impedi- ments and dangerous enemies.

In this prayer sundry points worthy our marking are to be considered. The first, who prayed? *Ans.* Christ the Sonne of God: but still we must remember the distinction of na- tures and of their operations in one and the same Christ; he praies not in his godhead, but according to his manhood. The second, is for whom he prayeth. *Ans.* Some haue thought that this and all other his prayers were made for his mysticall body the Church; but the truth is, he now praies for himself, yet not as

Act. 9. 25.

Exo. 2. 15

Ioh. 8. 19

& 10. 31.

19.

Ioh. 11. 54

Ioh. 18. 4

Ioh. 18. 2

he was God, for the godhead feels no want; but as he was a man abased in the forme of a seruant; and that for two causes. First, in that he was a man, he was a creature, and in that respect was to performe homage to God the Creator. Secondly, as he was man, he put on the infirmities of our nature, and thereupon prayed that he might haue strength, and power in his manhood to support him in bearing the whole brunt of the passion to come.

The third point, is to whom he praied? *Ans.* To the Father: neither must this trouble vs, as though Christ in praying to the Father, should pray to himselfe, because he is one & the same God with him. For though in essence they admit no distinction, yet in person or in the proper manner of subsisting they doe. The Father is one person, the Sonne another: therefore as the Father saying from heauen, *This is my well beloued Sonne* spake not to himselfe, but to the Sonne: so againe the Sonne when he praieeth, he praies not to himselfe, but to the Father.

The fourth point, what was the particular cause of his prayer? *Ans.* His agony in which his soule was heavy vnto death: not because he feared bodily death, but because the malediction of the law, even the very heate of the furie & indignation of God was poured forth vpon him, wherewith he was affected & troubled, as if he had bin defiled with the finnes of the whole world. And this appeares, first, by the words whereby the Euangelists expresse the agony of Christ, which signifie exceeding great sorrow and griefe: secondly, his dolefull complaint to his Disciples in the garden; *My soule is heauie vnto the death*: thirdly, by his seruient prayer thrice repeated, full of dolefull passions: fourthly, by the coming of an angell to comfort him: fifthly, by his bloody sweat, the like wherof was neuer heard. And herein lies the difference betweene Christs agony, & the death of Martyrs: he put on the guilt of all our finnes, they in death are freed from the same: he was left to himselfe void of comfort, they in the midst of their afflictions feelee the vnspeakable comfort of the holy Ghost: and therefore wee neede not maruell why Christ should pray against death, which neuerthelesse his members haue receiued and borne most ioyfully. Again, this most bitter agonie of Christ is the ground of all our reioycing, and the cause why *Paul* bids all the faithfull in the person of the Phillipians, to reioyce alwaies in the Lord, & againe to reioyce. And here we are further taught, that when we are plunged into a sea of most grievous afflictions, & overwhelmed with the gulfes of most dreadfull temptations, euen then; then I say, we should not be discouraged, but lift vp our hearts by seruient prayer to God. Thus did Christ when in the garden he was about to drink the cup of the wrath of God, & to suck vp the very dregs of it: and *Dauid* saith, that out of the deepes hee called on the name of the Lord, & was heard.

The fifth point, what is the matter and

A forme of this prayer? *Ans.* Christ praies to be deliuered from the death & passion which was to come, saying on this manner, Mark. 14. 35, 36. *Father, let this cup passe from me: yet with two clauses added thereto, If it be possible, and, Not my will, but thy will be done.* But it may be demanded, how it could be, that Christ knowing that it was his fathers will and counsell that hee should suffer death for man, & also comming into the world for that end; should make such a request to his father without sinne. *Ans.* The request proceeds onely of a weakenes or infirmity in Christs manhood without sin, which appeares thus: We must still consider, that when he made his prayer to his Father, the whole wrath of God, and the very delours & pangs of hell seized vpon him: whereby the senses & powers of his minde were astonied, and wholly bent to releue nature in his agony. For as whe the heart is smitten with griefe, all the blood in the body flowes thither to comfort it: so when Christ was in this astonishment, the vnderstanding and memory, and all the parts of his humane nature, (as it were for a time suspending their owne proper actions) concurred to sustaine & support the spirit and life of Christ, as much as possibly might bee. Now Christ being in the midst of this perplexed estate, praies on this manner, *Father, if it be possible, let this cup passe.* And these words proceede not from any sin or disobedience to his Fathers will, but only from a meere perturbation of minde, caused onely by an outward means, namely, the apprehension of Gods anger; which neither blinded his vnderstanding nor tooke away his memory, so as he forgot his Fathers wil, but only stopped & stayed the act of reasoning and remembering for a little time: euen as in the most perfect clock that is, the motion may be stayed, by the ayre, or by mans hand, or by some outward cause without any defect or breach, made in any part of it. It may be objected, that Christs will is flat contrary to the will of his father. *Ans.* Christs will as he is man, and the will of his father in this agony, were not contrary, but only diuerse, and that without any contradiction or contrariety. Now a man may will a diuerse thing from that which God willeth, and that without sin. *Paul* desired to preach the word of God in *Asia* & *Bithynia*, but he was hindred by the spirit. For all this, ther is no contrariety between *Paul* and the spirit of God; but in shew of discord great consent. For that which *Paul* willeth well, the spirit of God willeth not; by a better will: though the reason hereof be secret; and the reason of *Pauls* will manifest. Again, the minister in charity reputing the whole congregation to be elect, in holy manner seekes & wils the saluation of euery one, which neuerthelesse the Lord in his eternall counsell wils not. Now betweene both these wils there may be and is a difference without contrariety. For one good thing as it is good, may differ fro another, but it cannot be contrary vnto it. It may further

In personis non est aliud & aliud, est tamen aliud & aliud.

Math. 26.  
27.  
admission.

Verse 38

Ioh. 11.  
27.

Ag. 16.  
67.

Psal. 130.  
1.

further be alleadged, that in this prayer there seemes to be a combat & fight in the mind, will, and affections of Christ, and therefore sin. *Ans.* There be three kindes of combates: the one between reason & appetite, and this fight is alwaies sinfull, and was not in Christ: the second, is between the flesh and the spirit, and this may be in Gods child who is, but in part regenerate; but it did not befall Christ who was perfectly holy: the third, is the combat of diuers desires, vpon sundry respects drawing a man to and fro. This may bee in mans nature without fault: & was in Christ, in whom the desire of doing his fathers will, struuing & struggling with another desire, whereby nature seekes to preferre it selfe, caused him to pray in this manner.

The sixt point is, in what manner Christ prayed. *Ans.* He prayed to his Father partly kneeling, partly lying on his face, & that with strong cries & tears, sweating water & blood, and all this hee did for our sinnes. Here then behold the agony of Christ, as a cleere cristall, in which we may fully see the exceeding greatnesse of our sinnes, as also the hardnes of our hearts. We goe vaunting with our heads to heauen as though it were nothing to sinne against God, whereas the horror of the wrath of God for our rebellions, brought downe euen the Sonne of God himselfe, and laid him groueling vpon the earth. And we cannot so much almost as shed one teare for our iniquities, whereas he sweates blood for vs. Oh let vs therefore learne to abase our selues, & to carry about vs contrite and bleeding hearts, and be confounded in our selues for our sinnes past.

The last point, is the euent of the prayer, which is to be heard, as the author to the Hebrewes saith, *Hebr. 5.7. Christ Iesu in the daies of his flesh, did offer up vnto his Father prayers and supplications, with strong crying and teares, vnto him, that was able to save him: and was also heard in that thing which he feared.* But some will say, how was Christ heard, seeing he suffered death and bare the pangs of hell and the full wrath of God? if he had been heard, he should haue bene deliuered from all this. *Answer.* We must know that God heares our prayers two waies: I. When he directly graunts our request. II. When knowing what is good for vs, he giues not vs our requests directly, but a thing answerable thereunto. And thus was Christ heard: for he was not deliuered from suffering; but yet hee had strength and power giuen him, whereby his manhood was made able to beare the brunt of Gods wrath. And in the same manner God heareth the prayers of his seruants vpon earth. *Paul* prayed to be deliuered from the anuell of Satan that buffeted him: but the Lord answered that it should not so be, because his grace whereby he was enabled to resist his temptatio, was sufficient: & *Paul* finding the fruite of his prayers on this maner, protests hereupon that he will reioyce in his infirmities. Others pray for temporall

A blessings, as health, life, liberty, &c. which not withstanding God holdes backe, and giues in stead thereof spirituall graces, patience, faith, contentation of minde. *Augustine* saith, God heares not our prayers alwayes according to our wils, and desires, but according as the things asked, shall be for our saluation. Hee is like the Physician, who goes on to launce the wound, and heares not the patient though hee cry neuer so, till the cure be ended.

Now followeth the second thing to be considered in Christs apprehension, namely, the dealing of the Iewes: wherein we must consider foure things: I. How they consult together concerning Christs apprehension. II. How they came to the place & met him. III. How they laid hands on him. IV. How they bound him and tooke him away. For the first, before they enterprised this matter, they did wisely and warily lay their heads together, to consult of the time and place: and also of the manner of apprehending him. So *S. Matthew* saith, *Math. 26. 3, 4, 5. There assembled together the chiefe Priests & the Scribes, and the Elders of the people into the Hall of the chiefe Priest called Caiaphas: and consulted how they might take Iesus by subtiltie.* Whence we learne two good instructions: first, the Iewes hauing a quarrell against Christ, could neuer be at rest till they had his blood: and therefore they consult how they might take him; but God did so order the matter, and dispose of their purposes and consultations, that euen thereby hee did confound them, and their whole nation. For by reason of this hainous sinne against Christ, came the iust wrath of God vpon them, and so remaineth vnto this day. Whereby we see, that the Lord will ouerthrow such in their own wisdom, that will be wise without the direction of Gods word, and against Christ. And thus it was with *Achitophel*, who for wisdom was as the Oracle of God: yet because hee rebelled against the Lords annointed, God confounded him in his owne wisdom. For when his counsell which he gaue against *David* was not followed, he thought himselfe despised, as the text saith, *2. Sam. 17. 23. and saddled his Asse, and rose and went home into his city, and put his household in order, and hanged himselfe:* and in this action he shewed himselfe more senselesse then a brute beast. And in our daies the Leaguers that haue bound themselves by oath to root out the church of God; by his most wonderful providence turne their swords against themselves, and destroy each other. Therefore if we would be wise, we must learne to be wise in Christ: for else our counsell wil be our own confusion. Secondly, hence we learne, that if any shall liue in stubbornnes and rebellion against Christ, the Lord will so carry and order those men, or that people, that in the end they shall bee the very causes of their own perdition. This we see most plainly in the example of these Iewes: for they euermore enuied Christ, & now they goon to

Audit ad salutem. non audit ad voluntatem.

Hebr. 5.7.

2. Cor. 12.9.

take counsell against him; but God so disposed thereof, that euen by this meanes they brought destruction vpon themselves & their country. This must teach thee to take heede how thou liuest in thy sins: for if thou doe so, the Lord hath many waies to worke thy confusion: as, thy conscience to condemne thee; thy friends to forsake thee; the diuell and his angels to torment & molest thee; & his creatures to annoy thee: Yea, the Lord can leaue all these, and make thine owne selfe to be the direct meanes of working thine own confusion both in body and soule eternally: and that euen then when thou art most warie and wise in thine own behalf: and this is the reward of all those that walke on in their euill wayes without any true conuersion.

Hauiug consulted, in the next place they come to the garden, where Christ was to be apprehended. And here wee are to consider who they were that came, namely, the Scribes and Pharisees, the high Priests and their seruants, a band of souldiers, and the seruants of *Pomius Pilate*, and the Elders of the Iewes: all which came with one consent to the place where Christ was, that they might attach him. Where we learn a good lesson, that all sorts of wicked men disagreeing among themselves, can agree against Christ. The Scribes & Pharisees were two contrary sects, and at discord one with another in matters of religion: and *Judas* was one of Christs disciples: the Elders differed from them all: the souldiers were Gentiles: all these were at variance among themselves, & could not one brooke another. So also wee read that *Herod* and *Pomius Pilate* were not friends: but at the same time when Christ was apprehended, *Pilate* sent him to *Herod*, and they were made friends. Now as these wicked men did conspire against Christ; so doe the wicked ones of this world in all countries and kingdomes band themselves against the Church of Christ at this day. And howsoeuer such be at discord among themselves, yet they do all ioine hand in hand to persecute Christ in his members. And the reason is plaine; because Christ and his religion is as flat opposite to the corrupt disposition of all men, as light is to darknesse.

Again, whereas we see so many sorts of men so amiably consenting to take Christ; we may note how all men naturally doe hate and abhorre him, and his religion. And looke as then it was with Christ, so hath it been with all his members, and will be to the end of the world. They are accounted as the off-scouring of the world, men not worthy to liue on the face of the earth: as Christ told his Disciples, saying: *Ye shall be hated of all nations for my names sake.*

Let vs also marke how all these came furnished to apprehend Christ: the text saith, *They came with clubs and staves as vnto a bishop.* All the whole nation of the Iewes knew right well, that Christ was no man of violence, but meek and lowly: and yet they came armed to

A apprehend him; as though he had beene some mighty potentate that would not haue beene apprehended, but haue resisted them. Where wee see the propertie of an euill conscience, which is to feare where there is no cause at all. This causeth some to bee afraid of their owne shadowes: and if they see but a worme peepe out of the ground, they are at their wits end; and as *Salomon* saith, *Prou. 28. 1. The wicked flee when none pursueth them.*

After that they are now come to Christ, we are to consider two things in their meetings: I. Christs communication with them. II. The treason of *Judas*. Concerning their conference, it is said: *Iesus knowing all things: that should come vnto him, went forth, and said vnto them, Whom seek ye? They answered him, Iesus of Nazareth: Iesus answered, I am he.* Now so soon as he had said, *I am he*, the stoutest of them fell to the ground, as being astonishd at the maiestie of his word. Where note, that the word of God is a word of power. The same power was in this word when he raised vp *Lazarus*: for when he had lien in the graue, & had entred into some degrees of corruption, hee did no more, but said, *Lazarus come forth.* And hence we may also marke what a wonderful might & power is in the word preached: for it is the very word of Christ, and therefore being preached by his Ministers lawfully called by him thereunto, hath the same power and force in it, which Christ himselfe shewed when he spake on earth. It is the *sauiour of life vnto life*, to saue those that heare it: or the *sauiour of death vnto death*. It is like to a vapour or perfume in the ayre, which in some mens nostrils is sauiorie and pleasant, & doth reuiue them; and others againe it striketh dead. And therefore euery one that either now, or heretofore hath heard this word preached, shal find it to be vnto the either a word of power to saue their soules, or through their corruptio the ministry of death and condemnation. Again, if a word spoken by Christ, being in a base or low estate, be able to ouerthrow his enemies, then at the last day when he shall come in glory, and power, and maiesty to iudge both the quicke & the dead, what power shal his words haue, *Go ye cursed of my Father into euerlasting fire, which was prepared for the diuell & his angels.* The consideration of this, that the word of Christ shall euen be as powerfull at that day, must be a motiue to euery one of vs to cause vs to come vnto him: and while we haue time in these daies of grace and mercy to seeke to be reconciled vnto him for all our sinnes, lest at the day wee heare that dreadfull voice of Christ sounding against vs, *Go ye cursed into euerlasting fire, &c.*

And thus much for the communication. Now followeth *Judas* his treason: wherein we are to obserue these things: I. The qualities and conditions of the man that did the treason. He was by calling a disciple chosen to be an Apostle, which is the chiefeft in Ecclesiastical callings; and among the disciples he was

Ioh. 18.  
4, 5, 6.

Ioh. 11.  
43.

2 Cor. 1.  
16.

Math. 26.  
41.

Mat. 16.  
47.  
Luk. 22.  
47.  
Ioh. 18. 3.

Luk. 23.  
12.

Mat. 2. 9

Luk. 22.  
52.

in some account; because he was as it were a steward in Christs family, and bare the bag: but yet he was a traytor, and did more against Christ then all the Iewes did. For he brought them to the place where they might apprehend him: and when they were come, did point him out vnto them, and deliuered him into their hands: nay, he gaue them a signe and token, saying, *Whom I kisse, he it is: take him and leade him away warily.* Here wee see the cause why Christ called *Iudas* a diuell: for he said: *Haue I not chosen you twelue, and one of you is a diuell?* He became to be a diuell and a traitour by nourishing a wicked and couctous heart. And here we are taught, that the Ministers of the word, if they make no conscience of sin, by the iust iudgement of God doe prooue diuels incarnate: this example of *Iudas* doth manifest the same: and the reason is plaine, for the more knowledge a man hath, the more wicked he is, if he want grace. They are like in this case vnto a man that hath meate, and drinke enough, but no stomacke to digest meate: whereby the more he eateth, the more it turneth to his hurt. This I spake not to deface the callings of ministers, but that those which preach Gods word, should not doe it with impenitent hearts. liuing in their owne finnes. For it is a fearefull thing for a man to speake vnto the people, of the pardon of their sinne, and yet himselve not to apprehend the same by faith. A lump of waxe if you keep it from heate, or from the fire, it keeps his own forme still, but if it be held to the fire, it melts and runnes abroad: so ministers who by reason of their callings come neere God, if they be lumps of iniquity and liue in their finnes, they shall finde that the corruptions of their hearts will melt abroad as waxe at the fire. And therefore euery one that is designed to this calling, must first purge himselve of his owne sinne, or els Gods iudgements shall fall vpon him, as they did on *Iudas* that betrayed Christ.

Secondly, let vs consider what moued *Iudas* to betray his master: namely, the desire of wealth and gaine: and this conetousnes, which is an insatiable desire of money, is the root of all sinne: not that all finnes came of it, but because where it is, there all other sins are preferred, and do get strength. The desire of thirty peeces of siluer caused *Iudas* to make an agreement with the Iews to betray his master. Some man will haply say, that this practise of *Iudas* was very strange, and that no man now liuing would do the like for any money. *Answe.* *Iudas* is dead indeed, but his practise is yet aliue: for in the high and weighty calling of the ministry, he that hath charge of soules, and either can not teach, and feede his flocke, or els will not, though he betray not Christ in his owne person, yet he betraies the members of Christ vnto the diuell. If a nourse should take a mans child to bring vp, & yet feldome or neuer giue it milke; in so much that the

A childe pineth away for very hunger; is not he the very cause of the death of it? yes verily. And so it is with him that taketh vpon him the charge of Gods people, and neuer feedes them with the milke of Gods word, or els so feldome that their soules doe famish: he is the murtherer of them, and hath betrayed them into the hands of their enemies: and shall bee condemned for them as a traitour vnto God vnlesse he repent. Besides those that line by traffique in buying and selling, make gaine by lying, swearing, and breaking the Lords Sabbath: and they also are very *Iudasses*: for they chop away their soules with the diuell for a little gain. And more lamentable is their case, because it is hard to finde one of a hundred in the world that makes conscience of a lie, or of any bad dealing; if any gaine at all may come thereby. Men vse to cry out on *Iudas* for betraying Christ: and they doe well; yet they themselves for a little worldly pelfe betray their owne soules. If such would not be counted *Iudasses*, they must leaue off sinne, and keep a good conscience in Gods worship, and the works of their callings.

Thirdly, let vs consider what course *Iudas* tooke in betraying Christ, he was very submisse, saying, *Hail, & Master, and kessed him.* Why did he so herein he plaied the most palpable hypocrite: for hauing gotten a peece of money, he thought that neither Christ, nor any of his fellow disciples should haue known of it, (though Christ knew it well enough) & therefore hee comes in this manner to him thinking that Christ would haue conceied himself from amongst them at the very pinch as he had done sometimes before. And this practise also of *Iudas* is common in the world: *Iudas* an enemy vnto Christ speaketh him faire, and salutes him: and so do most of our secure and drowsie protestants in England: they salute Christ, both by hearing his word and receiuing his Sacraments: and as the Prophet saith, *They honour God with their lippes, but their hearts are farre from him.* We may see daily experience of this: euery man will say, Lord, Lord, but in their liues and conuersations, few there be that deny him not, both in their duties which they owe vnto God, as also in their duties towards their brethren. Many come to heare Gods word because they are compelled by the Magistrates lawes: but when they are come, they worship not God in their hearts, which is plainly seen by the breach of Gods holy Sabbath in euery place: and that they make more account of a messe of pottage with *Esau*, then of their birth-right: and of thirty peeces of siluer, then of Christ himself.

The third point to bee handled in Christs apprehension, is that they lay hold on him: wherein we must consider two things: 1. the resistance made by Christs disciples. 11. their flight. For the first, Christs disciples resisted, & specially *Peter* drawing his sword, strooke one of the high Priests seruants, & cut off his eare

Mar. 14.  
45.

Ioh. 6. 80

Ier. 15.  
19.Iia. 6. 9.  
Ad. 20.  
281. Tim.  
6. 10.Lk. 22.  
47.

Iia. 29. 13

Mat. 26. 51

This fact our Sauour Christ reprooues : and that for these causes : 1. because his disciples were priuate men ; and they that came to apprehend him were magistrates. Secondly, he was to work the work of mans redemption : now *Peter* by this fact did what hee could to hinder him. And from this practise of *Peter* we may learne, that nothing in the world is so hard to a man, as to take vp his crosse and follow Christ. One would thinke it should be a hard matter for him to encounter with his enemies, especially they being stronger then he : but *Peter* stoutly resisting makes nothing of it : whereas a little before when Christ told him and the rest concerning his passion, they were so heauy with griefe that they could not hold vp their heads : so hard a thing it is to beare the crosse ; and for this very cause afterward when Christ reprooued him for striking, both he and all the rest of the disciples fled away. Secondly, *Peter* in all mans reason was to be commended, because he strake in the defence of his master ; but Christ reprooues him for it. Whence we learne, that if a man be zealous for Christ, he must be zealous within the compasse of his calling : and not be zealous first, and then looke for a calling, but first looke for a calling, and then be zealous. Which thing if *Peter* had marked, he had not dealt so rashly ; for being without the compasse of his calling hee could not but doe amisse. Here it may be demanded, whether Christ and his religion may not be maintained by the sword ? *I answer*, that the Magistrate, which is the vicegerent of the Lord, is the keeper of both tables : and therefore is to maintaine religion with the sword : and so may put to death Atheists, which hold there is no God, of which sort there are many in these daies : and heretikes, which maliciously maintaine, and hold any thing that overthrowes the foundation of religion in the Churches whereof they are members. But some obiect, that in the parable of the field, the seruants are commanded not to plucke vp the tares from the wheat, but to suffer both to grow till harvest : and that therefore there must be no separation of heretikes and true Christians before the last day of iudgement. *Ans.* The scope of that place is not to forbid the execution of heretikes ; but it speaks onely of the final separation which must be in the end of the world. For there the master of the family doth signifie God himselfe, and the field, the Church militant spread ouer the face of the whole earth : and by tares is meant not onely heretikes : but also those that are forth of the Church : the seruants are Gods holy Angels, and the harvest is the last iudgement. Here further it may be demanded, who may vse the sword ? *Ans.* All men may vse the sword to strike and to kill, into whose hands God putteth the sword. Now God putteth it into the hand, first & principally of the publike Magistrate, who when iust occasion

**A** serues, may draw it out. And againe, it is put into a priuate mans hand sometime. A priuate man when he is assailed of his enemy, may take the sword in way of his own defence, and may kill his enemy therewith (if there be no other helpe) not doing it vpon malice, but because he can no otherwise escape, and saue his owne life : and so for want of a Magistrate, he is a Magistrate vnto himselfe.

In the sight of the Disciples we may consider two things : the time, and the quality of the persons. The time, was at the apprehension of our Lord and Sauour. And this came to passe not without the speciall prouidence of God : that it might be knowne that Christ had no helper or fellow in the accomplishment of the worke of our redemption : and that, whereas we for our sinnes deserued to be forsaken of all creatures, he being our pledge and surety might bee forsaken for vs. As for the quality of the persons that sle, they were the chosen disciples of Christ, such as had beleueed in him, confessed him, and preached in his name. And this serueth to teach vs, that GOD will otherwhiles forsake his own children and seruants, and leaue them to themselves in some part, that they may feelee their wants and miseries, and their weaknesse in themselves, and by that meanes be humbled thoroughly, and be touched with an hungry desire after Christ. As a mother sets downe her child and hides her self, suffering it to cry, fall, and breake the face, not because she hates it, but that shee may teach it to depend vpon her, and loue her ; so God giueth grace to his children, and yet againe sometime he doth in part withdraw it from them, and then they faile in their duties sundry wayes : and this he doth to make them ashamed of themselves, and to cause them to put all their confidence out of themselves in the merits of Christ.

The fourth thing to be considered in Christs apprehension, is their binding of him. In which action of theirs wee are to obserue first of all the circumstance of time, when this binding was. When our Sauour Christ had said vnto them, *I am he*, they being althought fell to the ground : and withal, when *Peter* had smitten off *Malchus* eare with the sword, Christ healed the same miraculously. Yet for all this, though they had seene his wonderfull power both in word and deed, they proceeded in malice against him ; and lay hands on him, and bind him as a malefactor. In this we note what a fearfull sinne hardness of heart is : the danger whereof appeareth in this, that if a man be ouertake with it, there is nothing that can stay or daunt him in his wicked proceedings : no not the powerful words and deeds of Christ himselfe. And indeede among Gods iudgements there is none more fearfull then this : and yet (how fearfull fouler it be) it is a rite sinne amongst vs in these our daies. For it is very euident by common experience, that the more men are taught the doctrine of the

law,

law, and of the Gospell, the more hard and senselesse are their hearts: like vnto the stithy; which, the more it is beaten vpon with the yron hammer, the harder it is. And againe, it is hard to finde men that sorrow for their sins, and feelee the want of Christ: which argueth the exceeding deadnes of spirit. And let vs be resolu'd that it is a most terrible iudgement of God, the rather to bee feared, because it is like a pleasant sleepe, into which when a man is fallen, hee feelles neither paine nor grieffe. And therefore wee for our parts must looke vnto it with feare and trembling, least it take such hold of vs that we be past all hope of recovery.

Furthermore, this binding of Christ was prefigured vnto vs in the sacrifices of the old Testament: for the beast that was to be sacrificed, was tyed with cords and bound, and so brought to the altar. And whereas Christ was bound, wee must not consider him in his owne person; but as he standing in our roome and stead, beares the person of all sinners: and therefore whereas he is thus taken captiue by his enemies, to be brought before a mortall iudge, there to be arraigned for vs: hence wee learne two good instructions. First, here is a comfort to all the people of God: Christ was bound by his enemies, that they might be vnloosed from the bondage of Satan, sinne, and their owne corruptions (vnder which they lie bound by nature) and might haue free liberty in and by him. Secondly, all impenitent sinners are taught hereby to reforme and amend their hearts and liues. For what exceeding madnes is this, that they by Christs bonds being set at liberty, will yet liue and die in their finnes, and take pleasure to lie bound hand & foote vnder the power of sinne and Satan. And indeede this shewes vnto vs the fearefull and dangerous estate of all those that goe on still in their finnes. For what can they say for themselves at the day of iudgement, when as now they haue freedome offered, and will not accept of it?

Thus much of Christs apprehension: now followeth the inditement. For they proceede against him iudicially, after the custome of the Iewes. Christs inditement was two-fold. One before Caiphas the high priest in the great Councell at Ierusalem; the second before the ciuill Iudge Pontius Pilate, as is plainly set forth by all the Euangelists. And Christs arraignment before Caiphas was a preparation to the second before Pontius Pilate, that the Iewes might thoroughly proceede against him. In the first we are to consider these points: I. The time in which Christ was indited. II. The end of his inditement. III. The whole tenour & proceeding therof. For the first: Christ was indited early in the morning at the breake of the day: for he was apprehended in the night, and withall hast brought into Caiphas hall, where they kept him all night: and at the breake of the day Caiphas the high

priest and the elders with the Scribes and Pharises, held a solemne councell against him: and there they receiued accusations and condemned him before morning, at which time they sent him to the common hall, as Saint Matthew saith. *When the morning was come, all the chiefe Priests, and Elders of the people tooke counsell against Iesus to put him to death:* and led him away bound, and deliuered him to Pontius Pilate. In which action of theirs we are to marke two points. First, the diligence of vngodly men, and the quicknesse of their nature to practise sin and wickednesse: as it was said of the old Iewes, their feete runne to euill, and they make haste to shed blood. When the Israelites would sacrifice to the golden calfe which they had made, it is said *they rose vp early in the morning.* Hence it appeares, that if God leaue vs to our selues, we are as ready to practise any mischiefe as the fire is to burne without delay, and that with much violence. Now the consideration of this must moue euery one of vs to take heede of all occasions and prouocations to sin whatsoeuer they be, that the corruption of our nature breake not forth any way. Secondly, in the circumstance of the time of this Councell, we may mark the rashnes of this solemne assembly in iudiciall proceedings: whereas they examine him both of his doctrine, & also of his Disciples, omitting such circumstances as should haue bene vsed, as the serious examining of witnesses, & the weying of his contrary answers: for he is taken and brought before the Iudge and condemned on the sudden. Now as this was the practise of the Councell, so on the contrarie the common complaint of these times is of the slow dispatch of matters in law, and of the long delay: in so much that some bee almost vndone before their suites bee ended; whereas iudiciall proceedings were ordained by God, not for mens vndoing, but for the maintaining of the common peace, and libertie, and wealth. And therefore iustice ought to bee dispatched with such speed: as men thereby might be furthered and not hindered.

The end of Christs inditement was directly to kill him, and to put him to death. Here is no indifferent proceeding, to be looked for, but plotting on euery hand for the very blood of Christ. Where note, that in the hearts of all wicked men, there is an ingrafted hatred of Christ, and as it were bred in the bone: and the same affection the world carrieth to the members of Christ. This hatred is manifest in the first giuing the promise, *I will put enmity betwene thee and the woman, betwene thy seede and her seede.* It appeares in the hatred that Cain bare to his brother Abel: *Ismael* towards *Isaac*, *Esau* towards *Jacob*: and the Gentiles that were without the covenant, towards the Church of God at all times. And to come neere to our selues, this ingrafted hatred that is in the heart of the wicked against Christ & his members, is as plentifull and as euident as

Math. 27.

12.

Isa. 59.7.

Exod. 32

6.

Mar. 16.

59.

Math. 14

55.

Gen. 3.15

Math. 16.

17.

Mar. 14.

31.

Luke. 22.

66.

Ioh. 18

19.

cuer it was, euen in these our daies. For among all men none are more maligned and hated then those that professe Christ: and for none other cause, but because they professe Christ. And hereupon the very profession of religion is laden with nick-names and reprochfull tearmes by all sorts of men.

And thus much of the end and intent of their Councell. The proceeding in iudgement stands in these points. I. They examine Christ II. They bring witnesses against him. III. They aduise him to tell them who hee is: of these in order. First, they examine our Sauour Christ of his doctrine, suspecting him to be a false prophet: secondarily, of his disciples, as suspecting him feditiously to raise vp a new sect vnto himselfe, to make a faction amongst the Iewes. Now to this examination let vs marke Christs answer, in which he saith nothing at all concerning his disciples: whereas notwithstanding he might haue said, that one of them betraied him, another denied him, & the rest fled away: wherby we note that it is not our duty at all times, and in all places, to speake of the faults & wants that we know by others. Secondly, the answer which he makes is only concerning his doctrine: wherby the Ministers of God and all men els are taught, that beeing called before their enemies, to giue a reason of their doctrine: they are (as Saint Peter saith) *to bee alwaies ready to giue an account of the hope that is in them.* And further wee are to consider the wisdom that Christ vseth in answering, for he saith nothing of his doctrine in particular, but said, *I spake openly in the world, I euer taught in the Synagogue, & in the Temple whither the Iewes resorted: in secret haue I taught nothing: aske them therefore what I said which heard me: behold they can tell you what I said.* Now the reason why he answered thus sparingly in generall tearmes; is because their examination serued onely to intangle him, & out of his words to gather matter of accusation. After whose example we may learne, that being called to make answer of our faith and doctrine before our enemies, we are to doe it so, as thereby we doe not intangle our selues, nor giue any aduantage vnto our enemies: & hereof wee haue a notable example in the Apostle Paul, *Act. 23. 6.* Again, in the words of Christs answer we must obserue two things. First, that the place where Christ taught was publike. Now hence it may bee demanded, whether ministers may handle the word of God priuately or no? *Ans.* The state of Gods Church is two-fold: peaceable, or troublesome. In the time of peace, Ministers must preach the word publike: but in time of persecution, for the safetie and preservation of the Church of God, they may with good warrant preach priuately: and indeede at such times the assemblies of the Church make priuate places publike. And hence we learne, that in time of peace all those that are called to the office of the ministerie, must (if it be possible)

A spend their labours publicly, so as they may doe most good. Secondly, whereas Christ saith, hee preached in their Synagogues and temple, which at that time were places full of disorder; inso much as he called the temple a *den of theenes*: and the Scribes and Pharises had corrupted the doctrine of the law, *transgressing the commandements of God by their owne traditions*: and they taught iustification by the workes of the law, as Paul saith, *They being ignorant of the righteousness of God, and going about to establish their owne righteousness, which is by workes, had not submitted themselves to the righteousness of God.* Besides all this, they were loose and wicked men in their liues and conuersations: and therefore Christ commanded the people that they should obserue, and do whatsoever the Scribes and Pharises bid them, sitting in *Moses chaire*: but after their workes they must not doe; because they say and doe not. Now although these corruptions and deformities were in the Iewish Church, yet our Sauour Christ made no separation from it, but came and preached both in their temple and synagogues, where these seducers & false teachers were. And hence wee gather, that the practise of all those men in our Church, which separate themselves from all assemblies for the wants thereof, holding that our Church is no Church; that the grace which is wrought by the preaching of the word among vs, is nothing els but a *sathanicall illusion*; that Sacraments are no sacraments; I say, that their practise is condemned by our Sauour Christs conuering among the Iewes. For if Christ should haue followed their opinion, he ought to haue fled from amongst the Iewes, and not so much as once to haue come into the temple, or taught in their Synagogues; but contrariwise he ioynd himselfe with them: and therefore we cannot in good conscience disioyne our selues from the Church of England. The second thing to bee obserued in Christs answer, is that hee referres *Caiphas* to the iudgement of his hearers, beeing resolved of the truth of his owne doctrine; though sundry of them were his vtter enemies. Be- hold then a good example for all the ministers of Gods word to follow; teaching them to deliuer Gods word so purely and sincerely, that if they be called into question about the same, they may be bold to appeale to the consciences of their hearers although they be wicked men.

B  
C  
D Now after this answer, one of the seruants of *Caiphas* smites Christ with a rod; in whom the saying is verified, *Like master, like seruant*: that is, if the masters bee wicked, seruants commonly wil be wicked also; if the master be an enemy to Christ, his seruant will be Christs enemy also. And this is the cause why there are so many lewd apprentices and seruants, because there are so many lewd masters. Many masters complain of seruants now adaaies; but there is more cause why they should com-  
plaine

Mat. 21. 13.

Mat. 23.

Rom. 10. 3.

Mat. 23. 23.

Ioh. 18. 19.

1. Pet. 3. 15.

Ioh. 18. 19. 26.

A. 12. 18.

Ioh. 18. 22.

plaine of themselves: for vsually seruants will not become obedient to their masters, til their masters first become obedient vnto Christ: therefore let masters learne to obey God, and then their seruants will obey them also.

Further, Christ being smitten, makes this answer; *If I haue euill spoken, heare witness of the euill: but if I haue well spoken, why smitest thou me?* making complaint of an iniurie done vnto him. Now hereupon scoffing *Julian the Apostata* saith, Christ keeps not his owne lawes, but goes against his owne precept; when as he said, *If one strike thee on the one cheek, turne to him the other also.* But wee must know, that in these wordes Christs meaning is, that a man must rather suffer a double wrong, then seeke a priuate reuenge. And before Christ spake in his owne defence, which a man may lawfully doe, and not seeke any reuenge: for it is one thing to defend his own cause, and another to seeke reuenge.

Now followes the second point in their proceeding, which is, the producing of false witness against him; as Saint *Matthew* saith, *The whole Councell sought false witness against him, and though many came, yet found they none:* for they could not agree together, because they all edged false things against him; which they could not proue. And thus the members of Christ haue often such enemies as make no bones shamefully to auouch that against them, which they cannot be able to iustifie. The ten persecutions which were in the first 300. yeares after Christ, arose oftentimes of shameles reports that men gaue out, which said that Christians liued on mans flesh: and therefore slue their own children: 2. that they liued on raw flesh: 3. that they committed incest one with an other in their assemblies: 4. that they worshipped the head of an asse: 5. that they worshipped the Sunne and Moone: 6. that they were traytours, and sought to vndermine the Romane Empire: and lastly, where soeuer was thunder or earth-quakes, seditions or tumults, or any disquietnes or trouble, Christians were accused as the authors thereof. Such enemies haue they had in all ages: and in these our daies the same is practised, and will be to the worlds end. Now when the first witnesses could not agree among themselves, then two other false witnesses came forth, which auouched that Christ said, *I will destroy this Temple made with hands, and within three daies will build an other made without hands.* Indeed Christ said some such words; for saith he, *Destroy this Temple, & within three dayes I will build it up againe.* But hee spake this of the temple of his body: whereas they maliciously did interpret him to haue spoken of the temple in Ierusalem. And againe, they change the words, for Christ said, *Destroy this temple, &c.* but these witnesses affirme he said, *I will destroy this temple made with hands, &c.* And thus they change both words & meaning: & therefore the holy Ghost called them false

**A. witnesses.** By this we must be aduertised to take heede how we report mens wordes: for if we change the meaning, though in part we retain the words, wee may soone become slanderers and false witnesses: & as this duty must be performed towards all men, so especially towards the ministers of the Gospel: and the neglect of this duty procureth many slanders to them in this our Church; whereof indeede the reporters are the cause, and not the ministers themselves.

Now at this false accusation Christ was silent, so as *Caiphas* asked him, *why bee answered nothing.* Herein wee are to consider many things: 1. Why Christ was silent. The causes be to: first, he was to shew himselfe a patterne of true humilitie and patience; therefore euen then would hee bee silent, when hee was most falsely accused of his aduersaries. Secondly, he is silent, that standing before the iudge to be condemned, the sentence might proceede against him, and he might suffer the death appointed, which was due vnto vs, & so become our redeemer. And in Christs example wee must note, that it is a speciall duty to know when to speake, and when to be silent. The ordering of the tongue is a rare gift, and few attaine vnto it. Some will peraduenture aske, what rule wee haue to direct vs herein? *Answer.* The generall rule for the ordering of the tongue, is the law of God. Wee are commaunded to seeke the glorie of God in the first table; and in the second the good of our neighbour. when thy speech therefore will serue either for Gods glorie, or the good of thy neighbour, then thou must speake: if it serue for neither, then be silent. Again, if thy silence be either for Gods glorie, or the good of thy neighbour, then be silent: if it will not, then speake. And because it is hard for a man to know when his speech or silence will serue for these two ends: therefore we must pray vnto God that he will teach and direct vs herein: as *Dauid* doth, *Set a watch, saith he, O Lord, before my mouth, and keepe the doore of my lippes:* and againe, *Open thou my lippes, O Lord, and my mouth shall shew forth thy praise.*

**D.** Thus much for the false witnesses produced. Now followeth the third point, which is, the aduising of Christ: for *Caiphas* the high priest charged him to tel him whether he were the Christ the sonne of God or no. To aduise a man, is to charge and commaund him in the name of God, to declare a truth, not onely because God is witness thereof, but also because he is a iudge to reuenge, if he speake not the truth. Thus *Paul* adiueth the Thessalonians, charging them in the Lord, that his epistle should bee read vnto all the brethren the Saints. And the like doth *Caiphas* to Christ. And here is a thing to be wondered at, *Caiphas* the high priest adiueth him in the name of God, who is very God, euen the Son of God. And this shewes what a smal account he made of the name of God; for he did it onely to get

aduanc

Ioh. 18.  
23.

Math. 5.  
39.

Math. 26.  
60.

Tertul.  
apo. contra gent.

Mark. 14.  
58.

Ioh. 2. 19.  
verse 21.

Mark. 14.  
60, 61.

Pal. 1. 1.  
3.  
Plor. 51.  
17.

Math. 26.  
63.

1 Thess.  
5. 7.

aduantage on Christs words: and so doe many now adaies, who for a little profit or gaine make a matter of nothing to abuse the name of God a thousand waies.

Christ being thus adured, though silent before, yet now in reuerence to Gods maiestie, answered and said: first *Thou hast said it*: and in Saint Marke, *I am he*. In this answer, appeares the wonderfull prouidence of God. For though Caiphaz take hence the occasion of condemning Christ, yet hath he withal drawn from him a most excellent confession, that hee is the Son of God, & our alone Saviour. And by this meanes he proceeds to shut heauen against himselfe, and to open the same for vs.

Thus wee haue ended the first inditement of Christ before Caiphaz. Now followeth the second, which was before Pontius Pilate, in the common hall at Ierusalem. The historie of it is set downe at large in all the Euangelists. In the second inditement of Christ (that wee may referre euery matter to his place) we are to obserue foure things: I. The accusation of Christ before Pilate. II. His examination III. Pilates policie to saue Christ. IV. Pilates absolving of him; and then the condemnation of Christ in both courts, Ecclesiasticall and Ciuill: of these in order. In Christs accusation, wee must consider many points. The first is, who were his accusers, namely, the high Priests, the Scribes, and Pharisees, and Elders of the people, and the common people: all these conspired together to accuse him. The cause that moued the Pharisees, and Elders of the people herunto, is noted by S. Matthew, who saith of enuie they deliuered him. Enuie is nothing but a sadnes in a mans heart, at the prosperitie of his better. And it reigned in the Scribes and Pharisees, and the occasion was this. Christ had taught most heauenly doctrine, and confirmed the same by most wonderfull miracles, and did greatly exceede them all, and was in more account among the people: and for this cause the Scribes and Pharisees and high Priests, repined and grudged at him. Now their example serues to admonish vs to take heede of this sinne, as beeing the mother of many mischiefs. And wee must rather follow the example of Moses, who when Iohana desired him to forbid Eldad and Medad to prophesie, answered, *Enuieist thou for my sake? yea I would to God all the Lords people were Prophets*. And we must be of the same minde with Iohn Baptiste, who hearing by his disciples, that the people left him and followed Christ, said, *his ioy was fulfilled, for Christ must increase, and he must decrease*. And so wee must be glad & content when we see the prosperitie of our neighbours any way. Now the cause why the common people ioyne with them, was because the chiefe Priests & the Scribes & elders had perwaded them to a bad conceit of Christ. Hence it appeares, that it is most requisite for any people, bee they neuer so good, to haue good Magistrates, and godly

A rulers to gouerne them by wise & godly counsell. The necessitie hereof was well known to Iethro Moses father in law, though he were a heathen man: for hee biddeth Moses to provide among all the people men of courage, fearing God, men dealing truly, hating couetousnesse, and appoint them to bee rulers ouer the people. Tea hing vs, that if couetous, malicious, and vn godly men, not fearing God, goe before the people, they also shall in all likelihood bee carried into the like finnes by their example.

The next point concerns the place where they accuse him, which was at the doore of the common Hall: for hauing brought him before the Council at Hierusalem, & there condemned him of blasphemie, afterward they bring him into the common hall where Pilate sae Iudge. Yet did they not enter in, but stayed without at the doore, lest they should be defiled, and be made vnfit to eate the Pasche. In which practise of theirs, wee are to marke an example of most notable both superstition, & most grosse hypocrisie. For they make no bones to accuse and arraigne a man most iust and innocent, and yet are very strict and curious in an outward ceremonie. And in like manner they make no conscience to giue thirtie peeces of siluer to betray Christ: but to cast the same into the treasury, they make it a great and hainous offence. And for this cause Christ pronounceth a woe vnto the Scribes and Pharisees, calling them hypocrites: for saith he, *you tithe mint, anise, and commin, and leaue the weightie matters of the law, as iudgement, and mercie*. And the very same thing wee see practised of the Church of Rome at this day, and of sundry Papists that liue amongst vs: they will not eate flesh in Lent, or vpon any of the Popes fasting daies for any thing; and yet the same men make no conscience of seeking the blood of the Lords annointed, and their dread Soueraigne. And in this wee see the most palpable, and most grosse hypocrisie of those that be of that Church. But shall we think that our own Church is free from such men? no assuredly: for take a view of the profession that is vsed among the people of England, and it will appeare, that they place their whole religion for the most part in the obseruation of certaine ceremonies. The manner of most men is to come to the place of assemblies, where God is worshipped, and their mumble vp the Lords prayer, the Commandements, and the Beleeefe in stead of prayers, which beeing done, God is wel serued thinke they: whereas in the meane season they neglect to learne and practise such things as are taught them for their saluation by the Ministers of Gods word. At the Feast of Easter, euery man will be full of deuotion and charitie, & come to receiue the Lords supper, as though he were the holiest man in the world; but when the time is past, all generally turne to their old byas againe: and all the year after liue as they list, making no conscience of lying, slandering, fraude, and

Exod. 18. 21.

Ioh. 18. 28.

Mar. 7. 6.

Mat. 23. 23.

D

Math. 26. 64.  
Mark. 14. 62.  
Ioh. 19. 7.

Ioh. 18. 19.  
Luk. 23. 2.  
Math. 27. 1.  
Mark. 15. 1.

Math. 27. 18.

Num. 11. 26, 27, 28

Ioh. 3. 29.

Math. 27. 20.

deceit

deceit in their traffaies among men. But wee must know, that there is no soundnesse of religion, but grosse hypocritise in all such men: they worship God with their lippes, but there is no power of godlinesse in their hearts.

The third point is, concerning the partie to whome they make this accusation against Christ, namely, not to a Jew but to a Gentile: for hauing condemned him in their Ecclesiastical court before *Cayphas* the high priest, they bring him to *Pontius Pilate* the Deputie of *Tiberius Caesar* in Iudea: Where wee must obserue the wonderfull prouidence of God, in that not onely the Iewes, but the Gentiles also had a stroke in the arraignment of Christ, that that might bee true which the Apostle saith, *Rom. 11. 32. God shut up all vnder sinne, that he might haue mercy vpon all.*

The fourth point is, the matter of their accusation: they accuse our Saviour Christ of three things. I. that he seduced the people. II. That hee forbade to pay tribute to *Cesar*.

III. That he said he was a King. Let vs well consider these accusations, especially the two last, because they are flat contrary both to Christ's preaching, & to his practise. For when the people would haue made him a King, after hee had wrought the miracle of the five loaves and two fishes, the text saith, *hee departed from among them*: vnto a mountaine him-

selfe alone: Secodly, when tribute was demanded of him for *Cesar*, though hee were the Kings sonne, and therefore was freed; yet saith he to Peter, *Math. 17. 27. Let vs should offend thee, go to the sea, & cast in an angle, & take the first fish that cometh vp, and when thou hast opened his mouth, thou shalt finde a piece of twenty pence, that take, and giue it vnto them for thee and mee.* And when he was called to be a iudge to deuide the inheritance between two brethren, he refused to doe it, saying, *Luke. 12. 14. Who made me a iudge between you?* Therefore in these two things they did most fallily accuse him. Whereby wee learne, that nothing is so false and vntrue, but the slanderers dare lay it to the charge of the innocent: the tongues of the slanderers are *sharpe swords*, and *venemous arrowes*, to wound their enemies: their *throates are open sepulchres*, the *poson of aspes* is vnder their lippes. If a man speake gracious words, his tongue is touched with the fire of Gods spirit: but as Saint *Iames* saith, *Iam. 3. 6. the tongue of the wicked is fire, yea a world of wickednesse, and it is set on fire with the fire of hell*: therefore let this example bee a caueat to vs all, to teach vs to take heed of slandering, for the diuell then speakes by vs, and kindles our tongues with the fire of hell.

The fifth point, is the manner of their accusation, which is diligently to be marked: for they doe not only charge him with a manifest vtruth, but they beseech *Pilate* to put him to death, crying, \* *Crucifie him, crucifie him*: in so much that *Pontius Pilate* was afraid of them: where we see how these shameles Iewes go beyond their compasse, and the bounds of

all accusers; whose duty is to testifie only what they know: Now in the matter of this their accusation, appeares their wonderfull inconstancie. For a little before when Christ came to *Ierusalem* riding vpon an asse, shewing some signes of his kingly authority, they cut downe branches from the trees, and strewed them in the waies, crying, *Hosanna*, Blessed is he that comes in the name of the Lord: but now they sing another song, and instead of *Hosanna*, they cry, *Crucifie him, crucifie him*. And the like inconstancie is to be found in the people of these our times. They vse to receiue any religion that is offered vnto them: for in the daies of King *Edward* the sixth, the people of England receiued the Gospel of Christ: but shortly after in Queene *Maries* time, the same people receiued the wretched & abominable doctrine of the Church of Rome. And not many yeares after, when it pleased God to bring againe the light of his glorious Gospell by our gracious Prince, the same people turned from Poperie, and embraced the true religion againe. And thus with the Iewes one while they cry *Hosanna* to Christ, and receiue his Gospell; and shortly after they cry, *Crucifie him, crucifie him*, by imbracing idolatrous Popery. Let vs therefore learne in the feare of God, by the sicklenesse of the Iewes, that sing two contrary songs in so short a space, to acknowledge our inconstancie and weakenesse in the matter of religion: whereby if God leaue vs but a little to our selues, wee shall straightway forsake Christ, his Gospell, and all.

Thus much of the accusation. Now folloves Christ's examination before *Pontius Pilate* for when the Iewes had thus fallily accused him, then *Pontius Pilate* cooke him & brought him into the common hall, and asked him this question, *Art thou the king of the Iewes?* *Luk. 23. 3.* Now Christ being thus examined, made as *Paul* also testifieth *a good confession*. The summe thereof stands in foure heads. The first is, that he confesseth himselfe to be a King; not such an one as they accused him to bee, yet a true King. Whence wee may learne diuers instructions: first, that euery Christian man in the midst of his miserie and affliction, hath one that is most sufficient euery way to defend him against all his enemies, the world, the flesh, and the diuell. For this King can do what seuer he will: and therefore when the legion of diuels would enter into a heard of swine, they could not without his leaue. And when the Centurions daughter was dead, he but spake the word & she arose. And when *Lazarus* was dead, & had lien in the graue foure daies, he but said, *Lazarus* come forth, & he came forth bound hand and foote. Yea euen hell & death giue place to his word, and nothing can resist his power. And therefore hee that is a true member of Christ, needes not to feare any enemies be they neuer so great or many. And againe, as Christ is able, so is he ready & willing to saue & defend all that beleeeue in him.

Mark. 15.  
1.

Luk. 23. 2.

Ioh. 6. 15.

Psal. 120.  
4.  
and 5. 9.

\* Injustice  
For a blasphemie by  
their law  
should be  
stoned, &  
not crucified.  
Math. 27.  
22, 23.

1 Tim. 6.  
13.  
Ioh. 19.  
36, 37.

Math. 8.  
31.  
Marke 9.  
41, 42.  
Iohn 11.  
43, 44.

For he it is that gaue his life for his subiects, which no King would doe, and shed his blood for their redemption: which he would neuer haue done, if he had not desired their saluation. Secondly, whereas Christ is a mighty King, which can do whatsoever he will, let all such among vs that haue hitherto liued in ignorance, and by reason of ignorance liue in their sins, at length begin to come vnto him, and do him homage, and with penitent hearts fall downe before him: otherwise if they continue in their old rebellious, let them know whatsoever they be, high or low, that he hath a rod of iron in his hand to bruite them in peices; their soules shal smart for it: as both *Pilate*, *Caiaphas*, and the rest of the Iewes were with a full cup rewarded for crucifying the Lord of life. And if Christ can not draw thee in this life from thy crooked waies, be sure at the houre of death he will break thee in peices like a potters vessel. This must we learne in regard of the first point, that he said plainly, *He was a King*.

Now follows the second part of his confession, namely, that *His kingdom was not of this world*. Where hee sets downe what kind of King he is; he is no earthly king, his kingdom stands not in the power of men, nor in earthly and outward government; but his kingdom is spirituall, and his gouernment is in the verie hearts & consciences of men. His kingdom is not outward to be seene of men, but inward in the heart and soule; and therefore it is only begun in this life, and is continued & accomplished in the world to come in the kingdom of glorie: where Christ shall be all in all in the hearts and consciences of all the Elect. Now then, if this be so, howsoever Satan haue heretofore reigned in vs, and made our hearts as it were his palaces, yet now let vs prepare a roome for Christ that he may come and dwell in vs: let him rule our hearts, wils, and affections, that they may become conformable to his will: let vs resigne our selues wholly to be ruled by him, that his spirituall kingdom may be in vs. This kingdom in the heart and conscience is the pearle and hidde treasure, which when a man findeth, he selleth all hee hath, and buyeth it. Let vs therefore in the feare of God, esteeme it as the most precious thing that may be, and so liue in this world, as that Christ may rule inwardly in vs, by his word and spirit. And againe, seeing this regiment of Christ is heavenly, and the full manifestation of it is reserved till the life to come: we must therefore vse this world, and all things in it, as honour, wealth, ease, and libertie, as though wee vsed them not. As a traveller vseth his staffe in his journey; as long as it doth further him, so long he will carry it with him: but when it hinders him, then he casts it away: so must we vse the things of this life, namely, as long as they are helpe to further and make vs fit for the kingdom of heauen, but if they be any hinderance to this spirituall regiment of Christ, wee must renounce them and cast

A them away, be they neuer so precious to vs.

The third part of Christs confession is, concerning the meanes whereby he gouerneth his kingdom: *I came* (saith he, *Ioh. 18. 37*) *into this world to beare witnesse of the truth*, that is, to preach the Gospel and doctrine of saluation: and hereby he teacheth that the outward administration of his kingdom, stands specially in the preaching of the word; which is a principall ordinance of his, seruing to gather his Church from the beginning of the world to the end thereof. And for this cause hee hath in all ages set apart chosen ministers for the publishing of the doctrine of the Gospel. And hence it is manifest, that the gift of prophecy, is the greatest gift that God bestowes on his Church for the building thereof. And therefore it ought to be most highly esteemed, as a most precious iewel. And for this cause also the schooles of learning are to be reuerenced and maintained, and all other meanes vsed for the farthering of them; because they are vnder God the fountaines and well-springs of this gift of prophetic.

The last point, is concerning the subiects of Christs kingdom, expressed in these words, *They which are of the truth, heare my voice*. In which he sets downe the true mark of his seruants & subiects, that they are hearers of that heavenly and sauing word which he reuealed from the bosome of his Father. It may be alledged, the most wicked men vpon earth, yea the diuels themselves may bee hearers of the truth of Christ. *Ans.* There be two kinds of hearers: one, which heareth only the outward sound of the word with his bodily cares, and he hauing cares to heare doth not heare: the second, is he that doth not onely receive the doctrine that is taught with his cares, but also hath his heart opened to feele the power of it, and to obey the same in the course of his life. This distinction is notably set forth by *David*, saying, *Sacrifice and burnt offerings thou wouldst not haue: but my eares hast thou pierced*; whereby he insinuates as it were two kinds of eares: one that is deafe and cannot heare: and thus are the eares of all men by nature in hearing the doctrine of saluation: the other is a new eare pierced & bored by the hand of God, which causes a mans heart to heare the sound & operation of the word, & the life to expresse the truth of it. Now the subiects of Christs kingdom are such, as with the outward hearing of the word, haue an inward hearing of the soule, and grace also to obey: and therefore all those that make no conscience of obedience to the word of God preached vnto them, are no lesse then rebels to Christ. We may persuade our selues that we are good subiects, because we heare the word & receive the Sacraments, but if our liues abound with sinne, and if our hearts bee not pierced thorow by the sword of Gods spirit, whether wee be high or low, rich or poore, let vs be what wee will bee, wee are no right subiects iudee,

Ibid.

Mat. 13. 9

Psal. 40. 6

but rebels and traytours vnto the euerlasting God. It may be hereafter God will giue further grace; but as yet all impenitent persons, though living in the midst of Gods Church, are no obedient & faithfull subiects: and therefore while we haue time, let vs labour to perform indeed that which we do in word profes.

Thus much of the examination & confession of Christ. Now followeth the third point, concerning the policies which *Pilate* vsed to saue Christ: and they are three. First, when he heard that *Christ was of Galile*, he tooke occasion to send him to *Herod*, thinking thereby to shift his hands of him, and not to shedde his blood. In which policy, though he seeme vnwilling to put Christ to death, yet herein he is a most vsuall iudge: for hauing giuen testimonie of Christ, that he is innocent, he ought to haue acquitted him, and not haue sent him to *Herod* for further iudgement. In *Herods* dealing with Christ, we may obserue these points: The first, that hee is wonderfully glad of his coming. Why so? the text saith, because he was desirous to see him of a long season, because hee had heard many things of him, and trusted to haue seene some signe done by him, Luk. 23. 8. Here marke how he reioyced, not in Christ because he was Christ, that is, his Messias & redeemer, but because he wrought miracles, signes, and wonders. And so it is among vs at this day: it is a rare thing to finde a man that loues Christ, because he is Christ: some loue Christ for honour, some for wealth, and others for praise: that is, because they get honour, wealth, and praise by confessing his name. Againe, many professe Christ, onely because it is the law and custome of their nation. But we must learne to be of this minde, to loue Christ, because he is Christ, euen for himselfe; not for any other sinister respect: and we must reioyce in Christ, euen for himselfe, though we neuer haue profit nor pleasure, neither honour, nor wealth by him. And if we loue him for wealth or pleasure, or for any other end but for himselfe alone, when these things are taken away, then we shall vtterly forsake Christ in like manner. The second point is, that *Herod* desires Christ to worke a miracle. He can be content to see the workes of Christ: but he cannot abide to heare his word, & to beare his yoke. Like to him are many in these daies, which gladly desire to heare the Gospel of Christ preached, onely because they would heare speech of some strange things, laying aside all care and conscience to obey that which they heare. Yea many in England delight to reade the strange histories of the Bible: and therefore can rehearse the most part of it, (and it were to be wished that all could doe the like:) yet come to the practise of it, the same persons are commonly found as bad in life & conuersation, yea rather worse then others. Let vs therefore labour, that with our knowledge we may ioyne obedience, & practise with our learning, and as well to be affected with the word of Christ, as with his

workes. The third point is, that *Herod* derides Christ, and sends him away cloathed in a white garment. This is that *Herod* whom Christ called a foxe; who also when he heard *Iohn Baptist* preach, did many things, and heard him gladly, Luke 13. 32. How then comes *Herod* to this outrage of wickednesse, thus to abuse Christ? *Ans.* Wee must know, that although *Herod* at the first heard *Iohn* preach, yet withall he followed his owne affections, and sought how to fulfill the lusts of his flesh. For when *Iohn* tolde him that it was not lawfull for him to haue his brother *Philips* wife, he cast him in prison, and afterward cut off his head for it: after which offence hee is growne to this height of impiety, that he now despiseth Christ, & cannot abide to heare him. Where we learne, that as wee are willing to heare Gods word preached, so withal we must take heede, that we practise no manner of sin; but make conscience of euery thing that may displease God. Thou maiest, I grant, be one that feareth and fauoureth *Iohn Baptist* for a time, wallowing in thy old sinnes; but after a while, yeelding to the swing of thy corrupt heart, thou wilt neither heare *Iohn*, nor Christ himselfe, but hate and despise them both. This is the cause why some which haue bene professors of religion heretofore, and haue had great measure of knowledge, are now become very loose persons, and cannot abide to heare the word preached vnto them; the reason is, because they could not abide to leaue their sins. Therefore that we may begin in the spirit & not end in the flesh, let euery one that calls on the name of the Lord depart fro iniquitie.

Now followeth the second policie of *Pilate*. For when he saw the first would not preuaile, then he tooke a new course: for he tooke Iesus into the common hall, and scourged him, and the souldiers platted a crowne of thornes, and put it on his head, and they put on him a purple garment, and said, Haile King of the Iewes, and smote him with their rods. And thus he brought him forth before the Iewes, perswading himselfe that when they saw him so abused, and so ignominiously abused, they would be content therewith, & exact no greater punishment at his hands thinking thus to haue pacified the rage of the Iewes, and so to haue deliuered Christ from death, by inflicting vpon him some lesser punishment. This policie is as it were a looking-glasse, in which we may behold of what nature and condition al plots and policies of men are, which are deuised and practised without the direction of Gods word. In it we may obserue two things: the first is the ground thereof; which is a most silly, simple, or rather senselesse argument. For he reasoneth thus, I finde no fault in this man; therefore I will chaffeise him, & let him goe. A man would hardly haue thought, that one hauing but common sense, would haue made such a reason, muchlesse a great Iudge sitting in the roome of God. But in him we may behold

Luke 23.  
7.

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C

D

Toh. 19.  
20.

Luke 23.  
14, 15  
16.

and see the ground of al humane policy, which is beside the word of God, namely, the foolish and blinde reason of men. The second thing to be considered, is the proceeding and issue of this policie. *Pilate* mult either whippe *Christ* being innocent; or put him to death: which are both sinnes and great offences. Now he maketh choice of the lesser, which is to whip him, and is perswaded that he ought to do so: whereas of two sinnes or euils, a man ought to do neither. And in doing this, *Pilate* begins to make a breach in his conscience: and that is the fruit that all politicks reape of their deuises, which proceede by the light of their owne reason, without the word of God. By this example we are admonished of two things: first, that before we enterprife any businesse, wee must rectifie our iudgements by Gods word. *Dauid* was a most wise king, and no doubt had with all a grane & wise counsel, but yet he preferred the word of God before al, saying, *Psal.* 119. 24. *Thy testimonies are my counsellours.* Secondly, in our proceedings we must keepe an vpright, pure, and vnblameable conscience, as *Paul* exhorteth *Timothie* to haue the mystery of faith in a pure conscience; giuing vs thereby to vnderstand, that a good conscience is as it were a chest or cupboard in which we are to keepe and Locke vp our religion, and all other graces of God, as the most pretious iewels that can be: and that if we suffer this chest to be broken vp, all our riches and iewels are gone.

But let vs yet view the dealing of *Pilate* more particularly: he whippes *Christ*, puts on him a purple garment, puts a reed in his hand, sets a crowne of thornes vpon his head, and causes the souldiers to mocke him, and spit in his face. Now in this that *Christ* standing in our roome, was thus shamefully abused, wee must consider what was due vnto euery one of vs for our sinnes, namely, shame and reproch in thy life, and in the life to come endles confusion. And we see the confession of *Christ* to be true which he made to *Pilate*, that his *kingdome* was not of this world; for if it had bin so, they would haue put a crowne of golde vpon his head, and not a crowne of thornes, which nothing at all becomed an earthly king: and in stead of a reed they would haue put a scepter into his hand: and in stead of buffeting and spitting on him, they would haue adored him, and fallen downe before him. Againe, whereas *Christ* our head in this world, wore no other crowne but one made of thornes, it serueth to teach all those that are the members of *Christ*, that they must not look for a crown of glory in this life; because that is reserved for the life to come. And if we would then weare the crown of glory with *Christ*, we must here in this life weare a crown of thornes, as he did: for as *Paul* saith, *If we suffer with Christ, we shall also reigne with him*: and that which was fully verified in *Christ* the head, must in some fort be verified in euery true member of *Christ*.

*Pilates* third policie was this; when he saw

A that neither of the two former wold preuaile, he comes forth vnto the Iewes and makes an oration to this effect; that now was the feast of the passe-ouer, & that they had a custome that the *Gouernour* should then deliuer vnto the people a prisoner whom they would: therefore hee asked them whether he should let loose vnto them *Barrabas*, or *Iesus* which is called *Christ*: this *Barrabas* was a notable malefactor, that with insurrection had committed murther. And thus *Pilate* cunningly matches *Christ* with *Barrabas*, thinking that the Iewes would rather choose him then *Barrabas* being a notorious malefactor; not worthy to liue on the face of the earth: and by this means hee thought to haue deliuered *Christ* from death, though otherwife he accounted him as a malefactor. The ground of this policie (as we see) is an old custome of the Iewes that a prisoner should bee let loose at Easter. And it may be the end of this custome was, to increafe the solemnity of the feast. But what soeuer in truth the end was, the fact it selfe was but prophanation of the time, and an abomination before the Lord: for *Salomon* saith, *Prov.* 17. 15 *Hee that iustifieth the wicked, and condemneth the iust, euen they both are abomination before the Lord.* The like practise takes place with many in these daies, who think the Lords day neuer well spent vnlesse they may adde solemnity thereunto, by reuell and riot, by frequenting of tauernes and ale-houses. And furthermore, *Mat.* 27. 21. where *Pilate* matcheth *Christ* being innocent with *Barrabas*, and the people preferre him before *Christ*, hauing libertie to choose either; it shewes that God in his prouidence had appointed that *Christ* should not stand in his owne roome before *Pilate*, but in our roome and stead, as a Mediatour between God and vs. And in this fact of the people, we see how sin by degrees takes hold of men, and that speedily. Who would haue thought that these Iewes, who a little before cried *Hosanna*, and spread their garments before *Christ* in the way, would euer haue preferred a murtherer before him? But it was the doing of the high priests, the Scribes, and Pharisees, who did animate and stirre them vp to this wickednes: and hereupon when they had yeilded first to attach him, and then to accuse him, they are carried to an higher degree of impiety, namely, to seeke his blood: and then left he should escape their hands, they plunge themselves deeper yet, preferring a wretched murtherer, euen seditious *Barrabas* before him. This must teach euery one of vs to take heede of the beginnings euen of the least sinnes; for the diuell is cunning, he will not plunge a man into the greatest sinnes at the first: but his manner is, by little and little to creepe into the heart; and hauing once possession thereof, by steps to bring men to the height of sinne, and that with speed. We must therefore in the feare of God preuent sin betimes, and at the first motion cut off all occasions

hercof:

1. Tim. 3.  
9.

104. 18.  
16.

2. Tim. 2.  
12.

hereof: that which *Paul* saith of heresie, comparing it to a canker or gangren, may be said of all sinne. The nature of the gangren is to run from one ioynt to another, from the toe to the foote, from the foote to the legge, and from the legge to the thigh, till it haue waisted and destroyed the life of the body: so giue any sinne but an entrance, and it will soone ouerspread the whole man: and if the diuell may be suffered but to put one talon into thy heart, he will presently winde himselfe into thee, his head, his body and all. The Psalmist saith, that he is blessed that takes the children of the Babylonians, & dasheth them against the stones; and as truely it may be said, blessed is the man that dasheth the head of his sinnes against the ground while they are young, before they get strength to ouermaster him.

Thus haue we seene the policies of *Pilate*: now followeth the absolution of Christ: for when *Pilate* had vsed many meanes to deliuer him, & none would preuaile, then he absolues him, by giuing diuers testimonies of his innocencie: for he came forth three times and bare witness; and last of all he testified the same by washing of his hands: which rite signifieth properly the desling of the hands before, but as yet *Pilate* had not defiled his hands, and therefore he vsed it as a token to shew that Christ was innocent, & that he wold not defile his owne hands with innocent blood. There were three causes that moued *Pilate* to absolve Christ. First, hee saw that he was a *iust man*, as *S. Mathew* noteth, *Mat. 27. 19, 20.* and that the high Priests and people had deliuered him vpon *ennie*, as *S. Marke* saith, *Mar. 15. 10.* By this it is plaine, that a very pagan or infidel may in some things goe beyond such as bee in Gods Church, hauing better conscience, and dealing more iustly then they. *Pontius Pilate* was a heathen man, and a Gentile, the Iewes were the Church & people of the liuing God: yet hee sees plainly, that Christ was a iust man, & thereupon is moued to absolve him; whereas the Iewes which should bee men of conscience & religio seek his death. And thus a very pagan may otherwhiles see more into a matter then they that be reputed of the Church. And this must admonish all such as professe the Gospell, to looke vnto their proceedings, that they doe all things with vpright conscience: for if we deale vnjustly in our proceedings, we may haue neighbours, men of no religion, that will looke through vs, and see the grosse hypocrisie of our profession, which also woulde be loth to doe those things which wee do. The second cause that moued *Pilate* to absolve Christ, was his wiues dreame: for when he was set downe vpon the iudgement seate, shee sent vnto him, saying, *Mar. 27. 19. Haue thou nothing to doe with that iust man: for I haue suffered many things in a dreame by reason of him* Dreames are of three sorts: naturall, rising from the constitution of the body: diabolically, such as come by the suggestion of the diuell: di-

uine, which are from God. Some haue thought that this dreame was of the diuell: as though hee had laboured thereby to hinder the death of Christ, and consequently our saluation; but I rather think it was occasioned by the things which she had heard before of Christ, or that it was immediately from God, as the dreames of *Pharaoh* and *Nebuchadnezzar*, and serued for a further manifestation of Christs innocency. Here it may be asked, whether we may regard our dreames now, as *Pilates* wife did, or no? *Ans.* We haue the bookes of the old and new Testament to be our direction, as *Esay* saith, *to the law and to the testimony*, they must be our rule and guide. In these daies we must not looke to be taught by visions & dreames: yet shall it not bee amisse to obserue this caueat concerning dreames, that by them wee may guesse at the constitution of our bodies, & oftentimes at the sins wherunto we are inclined. The last motiue which caused *Pilate* to absolve Christ was a speech of the Iewes; for they said, that Christ ought to die by their law, because he said he was the *Some of God*. And the text saith, when *Pilate* heard that, he was afraid. Marke how a poore Paynim that knew not Gods word, at the hearing of the name of the Son of God is stricken with feare. No doubt he shal rise in iudgment against many amongst vs, that without all feare rend the name of God in peeces by swearing, blaspheming, cursed speaking. But let all those that feare the Lord learn to tremble and be afraid at his blessed name.

Thus much for the causes that moued *Pilate* to absolve Christ: as also for the second part of Christs arraignment, namely, his accusation. Now followeth the third part, which is his condemnation: and that is two-folde. The first, by the Ecclesiastical assembly & councill of the Iewes at Ierusalem, in the high priests hall before *Caiphas*. The tenour of his condemnation was this, *He hath blasphemed, what haue we any more need of witnesses? he is worthy to die.* The cause why they say not he shall die, but he is worthy to die, is this: The Iewes had two iurisdctions, the one ecclesiastical, the other ciuill, both prescribed and distinctly executed by the commandement of God, till the time of the Machabees, in which both ioyntly together came into the hands of the priests: but afterward about the daies of *Herod* the Great the Romane Emperour tooke away both iurisdctions from the Iewes, and made their Kingdome a prouince, so as they could doe no more but apprehend, accuse, and imprison: as doth appeare by the example of *Saul*, who gat letters from the high priest to *Damascus*, that if he found any either man or woman that beleued in Christ, he might bring them bound to Ierusalem, and imprison them: but kill or condemne they could not.

By the fact of this Councell we learne sundry points: first, that generall Councils, and the Pope himselfe sitting iudicially in his consistorie may erre. If there were any vntile

Church of God at the time of Christs arraignment vpon the face of the whole world; it was no doubt the Church of the Iewes. For *Caiphas* the high priest was a figure of Christ, the Scribes, & Pharises late in *Moses* chaire, & Ierusalem is called by Christ the holy citie, *Mat. 4. 5. & 27. 53.* Yet for all this, that which was fore-told is now verified, namely, that the chiefe corner stone should be reiected of master builders. For by the generall consent of the Councell at Ierusalem, Christ the head of the Catholike Church, and the redeemer of mankind, is accused of blasphemy, & condemned as worthy of death. Wherefore it is a meere dotage of mans braine to auouch that the Pope cannot possibly erre in giuing a definitive sentence in matters either of faith or manners. Neither can the Church of Rome plead priuiledge, for Ierusalem had as many prerogatiues as any people in the world could haue.

Reim 9 3.

Againe, by this we see, there is no reason why we should ascribe to any man or to ecumenicall Councells themselves, absolute and soueraigne power to determine & giue iudgement in matters of religion, considering they are in danger to bee ouertaken with notable slips and errors. And therefore the soueraignty of iudgement is peculiar to the Sonne of God, who is the only Doctour and Law-giuer of the Church: and he puts the same in execution in and by the written word. As for the speech of the Papists, calling the Scriptures a *dumbe Iudge*, it is little to be regarded: for the Scriptures are, as it were, a letter of the liuing God, sent from heauen to his Church vpon earth: and therefore they speake as plainly and as sufficiently vnto vs of all matters of faith, as a man can speake vnto his friend by letter, so be it, we haue the gift of discerning. Yet do we not barre the Church of God from all iudgement. For the ministeriall power of giuing iudgement both publicly and priuately is granted vnto it of God: and that is to determine and giue sentence of matters in question according to the word, as the lawyer giues iudgement, not according as he will, but according to the tenour of the law.

Thirdly, we learne, that personall succession is no infallible marke of the true faith, and of true Pastours; vnlesse withall bee ioyned succession in the doctrine of the Prophets and Apostles. For *Caiphas* held his office by succession from *Aaron*: and yet in publicke assembly condemned the Messias spoken of by *Moses* and the Prophets. Therefore the succession of Bishops of Rome from *Peter* is of no moment, vnlesse they can prouoe that their religion is the religion of *Peter*, which they can neuer doe.

And thus much of Christs first condemnation. The second was by *Pontius Pilate*, who sate in another court as a ciuill iudge, and the tenor of his sentence was, that the Iews shold take him and crucifie him. Here we must consider the reasons that moued *Pilate* to deter-

A mine thus: the first, was the impatience of the Iewes: he for his part was loath to defile his hands with innocent blood, but the Iewes cried *his blood be vpon vs, and our children*: which according to their wish came vp6 them within few yeeres after, and so remaineth still vnto this day. By which we are taught, to take heed of imprecations against our selues, our children, our seruants, or any other creatures: for God heareth mens praiers two waies; either in mercy, or in his wrath and anger. If thou curse thy selfe or any other, except thou turne vnto the Lord by speedy repentance, he may heare thy prayer in his wrath, and verifie thy curse vpon thee to thy vtter confusion. The second reason that moued *Pilate* to condemne Christ was, because he feared men more then God: for beeing deputy vnder *Tiberius Caesar* ouer the Prouince of Iudea, for feare of losing his office, and of displeasing the Iewes, he condemned Christ after hee had absolved him: whereby we see, that it is a grievous sinne to feare dust & ashes more then the liuing God. And therefore *S. Iohn* saith, *Reuel. 21. 8. That the fearefull shall haue their portion in the burning lake*: that is, such as are more afraid of man then God. And this sinne in *Pilate* wanted not his iust reward: for not long after he lost his deputiship, and *Caesars* fauour, and fled to *Viennas* where liuing in banishment, he killed himselfe. And thus God meetes with them that feare the creature more then the Creator. That we may therefore auoid the heauie hand of God; let vs learne to feare God aboue all: else wee shall dishonour God, and shame the religion which we professe.

Math. 37.  
25.Ioh. 19.  
12, 13.Euseb.  
hist. lib. 7.  
c. 7.

The proper end of Christs condemnation set downe though not in *Pilates* will, yet in Gods eternall counsell was, that he might bee the cause of absolution at the barre of Gods iustice vnto all those whatsoever they are which shall come to life eternall. For we must stil remember, that when Christ was condemned by mortall iudges hee stood in our place, and in him were all our finnes condemned before God. Therefore to conclude this point; if this were the end of the counsell of God, to haue his owne Sonne condemned by *Pontius Pilate* a mortall iudge, that we might not bee condemned, but absolved before Gods iudgement seat: let vs all labour to haue this absolution sealed vp in our hearts by the testimony of Gods spirit. For one day wee must come to the barre of Gods iudgement: and if wee haue not an absolution by Christs condemnation at *Pilates* earthly barre, let vs looke for nothing else but the fearefull sentence of condemnation at the celestiall barre of Gods iustice, to be vttered at the day of the last iudgement. If a man should commit such an hainous offence, as that he could no other way escape death but by the Princes pardon, hee neither would, nor could be at rest, til by one meanes or other he had obtained the same, and had gotten it written and sealed: which done,

he

Mat. 23.  
10.Luke 23.  
24.

he would carry it home, locke it vp safe and sound, and many times looke vpon it with great ioy and gladnesse. Well, this is the case of euery one of vs: by nature we are rebels & traytours against God, & haue by our sins deserued ten thousand deaths. Now our onely stay & refuge is; that Christ the sonne of God was condemned for vs: and therefore in Christ wee must sue for pardon at Gods hands, and neuer rest till wee haue the assurance thereof sealed vp in our hearts and consciences: alwaies remembering, that euer after we leade a new life, and neuer commit the like sinnes against God any more. It were a blessed thing if this would enter into our hearts: but alas, we are as dead in our sinnes as a dead carcaske is in the graue. The Ministers of God may teach this often vnto vs, & we may also heare the same: but Satan doth so possesse mens hearts, that they feldome or neuer beginne to beleue or receiue it till it be too late. Euery one can say, God is mercifull, but that is not enough: for Christ being most righteous was condemned, that thou being a wretched sinner mightest bee saued: and therefore thou must labour for thy selfe to haue some testimony of thine absolution by Christs condemnation, sealed vp in thine owne conscience, that thou maiest more assuredly say, God is. and will be mercifull vnto thee.

Hauiug spoken of the whole arraignment of Christ, & of his passion in general, now let vs proceed to the parts of the passion, which are three: Christs Execution, his Buriall, and his Descending into hell. This beeing withall remembred, that these three parts are likewise three degrees of Christs humiliation.

Christs execution is that part of his passion, which he bare vpon the crosse, expressed in the words of the Creed, *he was crucified, & died.* In handling of it, wee must obserue fise things; I. the person that suffered: II. the place where he suffered. III. the time when he suffered. IV. the manner how he suffered. V. the excellency of his passion. For the first, the person that suffered was Christ the iust, as *Peter* saith, *Christ also hath once suffered for sinnes: the iust for the vniust*; and againe, *Christ Iesus the iust (saith Saint Iohn) is the reconcilation for our sinnes.* And in his execution, wee shall haue manifest declarations of his righteousness and iustice, consisting in two most worthy points. First, when he was vpon the crosse, and the souldiers were nailing his hands and feete there vnto, and racking his body most cruelly, hee prayed, *Father forgive them, they know not what they doe.* These souldiers were by all likelihood the very same that apprehended him, and brought him before *Caspar*, and from thence to *Pontius Pilate*, and there platted a crowne of thornes, and set it on his head, and buffeted him, and spitefully intreated him as we haue heard: and yet Christ speaks no word of reuenge vnto them, but with all patience in the very extremity of their malice and injury,

A he prayeth vnto his Father to forgie them. Hence wee are taught, that when iniuries are done vnto vs, wee ought to abstaine from all affections of reuenge, and not so much as manifest the same either in word or deede. It is indeede a hard lesson to learne and practise: but it is our parts to endeavour to doe it: and not onely so, but to bee ready for euill to doe good: yea, euen at that instant, when other men are doing vs wrong: euen then (I say) we must bee ready, if it be possible, to doe them good. When as Christs enemies were practising against him all the treacherie they could, euen then he performeth the worke of a Mediatour, and prayeth for them vnto his Father, and seeketh their saluation. Again, whereas Christ praith thus, *Father, forgive them*, we gather, that the most principall thing of all that man ought to seeke after in this life, is the forgiveness of his sinnes. Some thinke that happinesse consisteth in honour, some in wealth, some in pleasure, some in this, some in that: but indeede the thing which wee should most labour for, is reconciliation with God in Christ; that we may haue the free remission of all our sinnes. Yea this is blessednes it selfe, as *David* saith, *Blessed is hee whose iniquitie is forgiven, and whose sinne is covered.* Here then behold the madnesse of the men of this world, that either seeke for this blessing in the last place, or not at all.

The second testimony of Christs righteousness giuen in the midst of his passion was, that he beheld his mother standing by, and commended her to the custody of *Iohn* his disciple: whereby he gaue an example of most holy obedience vnto the fifth commandment, which prescribeth honour vnto father & mother. And this his fieth sheweth that the obseruing of this commandment standeth not in outward shew and reuerence onely; but in a godly recompence, in procuring vnto parents all the good we can, both concerning this and a better life. It often falls out that children be as it were *Chams* to father & mother; some raile on them, some fight with them; others see them pine away and starue, and not releeue them. But all dutifull children must here learne, that as their parents haue done many duties vnto them; and brought them vp: so they againe must in all reuerence performe obedience vnto them both in word and deede: and when occasion is offered releeue them, yea in all they can, doe good vnto them. Again, in this we may see what a wretched state is that which the Church of Rome calleth the state of perfection; namely, to liue apart from the company of men, in fasting & praying all the daies of a mans life: for hereby the bond of nature is broken, and a man can not do the duty vnto his parents which Gods law requieth, and Christ here himselfe practiseth; not the duties of a member of Christ which are to bee done to the whole Church, and to the rest of the members thereof.

Psal. 31. 1

Ioh. 19. 26. 27.

1. Pet. 3. 18.  
1. Ioh. 1. 1.

Luk. 23. 35.

Luk. 23.  
36.  
Mark. 15.  
22.

Jewish  
Rabbins  
Cypri-  
lib. de  
returne.  
August.  
serm 17.  
de temp.  
tation.  
epist.  
Paulæ ad  
Marcel-  
lanum

Ioh. 18.  
28.

Ioh. 19.  
14.  
Mar. 15.  
23.

A. Gell.  
noct. Att.  
1. 3. 4.

The place where Christ suffered is called *Calvary* or *Golgotha*, that is, the place of dead mens skulls, without the wals of Hierusalem. Concerning the reason of this name, men be of diuers opinions. Some say it was so called, because *Adam* was buried there, and that his skull being there found, gaue the name to the place. And this is the very opinion of some auncient diuines, that Christ was there crucified where *Adam* was buried; but because it hath no certaine ground \* I leaue it as vncertaine. Others thinke it was called *Caluarie*, because the Iewes were wont to carrie out the bones of the dead men, and there to heape them together, as in times past the manner was in the vaults of sundry Churches in this land. And some others thinke it was called *Golgotha* or *Caluarie*, because theeuers and murderers, and malefactours were there executed, stoned, burned: whereby it came to passe that many skulls and bones of dead men were found there.

The time when Christ was executd, was at the Iewes Passeouer, when not onely the Iewes, but also many Profelytes of many countries and nations were assembled: & therefore this execution was not in a priuate corner, but openly in the view of the world. For as he was a Sauour not to the Iewes onely, but also to the Gentiles: so it was very requisite that his death should be publike before all men both Iewes and Gentiles. As for the houre of the day, in which hee suffered, there is some difficulty in the Euangelists: for Saint *Iohn* saith, that he was condemned about the *sixt houre* of the day: and Saint *Marke* saith, he was crucified the *third houre*. Hence it may be demanded, how both these can stand together.

*Answe.* Howsoeuer the Iewes naturall day began at euening, yet the artificiall day began at sunne rising, and ended at sunne setting: and it was diuided two waies. First, into twelue parts called twelue houres, whether the daies were longer or shorter. Secondly, into foure parts or quarters, and euery part contained three houres: as from the first houre to the third, was one part called *morning*: from the third houre to the sixth, another part called *the sixth houre*: from the sixth houre to the ninth, the third part called *the ninth houre*: and from the ninth houre to the twelfth, the fourth part called *euening*. Now when Saint *Iohn* saith, Christ was condemned about the sixth houre, it must be vnderstood of the second quarter of the day called the sixth houre: and whereas Saint *Marke* saith, he was crucified the third houre of the day, hee speakes of the lesser houres, twelue whereof made the whole day: and thus they both agree, for the third houre of the day, and the beginning of the second quarter follow each other immediately. Again, it may be answered, that Christ was condemned at fixe of the clocke after the Romane account, which begins the day at mid-night: and crucified at thre (which is nine of the clock in the

A morning with vs) after the Iewes account who begin their artificiall day, as I said, at the sunne rising.

The fourth and last point, is the order and whole proceeding of Christis executio; which may be reduced to foure heads: the I. his going to execution, the II. his crucifying, the III. his death, the IV. the consequents of his death. Again, in his going to execution we may consider many points.

The first, that he is brought out of Ierusalem as a malefactour. For the old and ancient custome of the Iewes was to put those whom they iudged to be notorious offenders to death without their tents when they waded in the wilderness, & without the wals of Ierusalem, lest they should any way be defiled with their blood. And this fell out by the speciall prouidence of God, that that might be fulfilled in Christ which was prefigured in the sacrifices of the old Testament, when the bodies of beasts were not eaten of the priests, but burnt without the campe: therefore (saith the holy Ghost) *euē Iesus that he might sanctifie the people with his owne blood suffered without the gates.*

Hence may all Christians learne to know their owne estate and condition: first, in this world they must looke to be accounted the *off-scouring of the earth, & the filth of the world*, as the Apostle saith, and we must all prepare our selues to beare this estate. They that will be Gods children must not looke to be better accepted of in the world then Christ was. Secondly, by this euery one of vs must learne to be content to vse this world, as strangers and pilgrims: being euery day and houre ready to leaue the same. For if Christ the Sonne of God himselfe was brought our of Ierusalem, as not being worthy to haue his aboad there, then must euery Christian man looke much more for the like extremitie. And therefore it is not for vs to haue our hearts tyed to the world, and to seeke alwaies to be approoued of the same: for that argueth that we are not like to Christ: but we must rather do as poore pilgrims in strange countries; & that is, only to look for safe conduct thorow the miseries in this world, hauing in the meane season our hearts, wils, and affections set on the kingdom which is in heauen. The second thing is, that Christ was made to beare his own crosse, for so it seemes the manner of the Romanes was to deale with malefactours. And this must put vs in minde of that notable lesson which Christ himselfe taught his disciples; namely: that *if any man will be his disciple, he must denie himselfe, take up his owne crosse daily, and follow him:* where by the crosse we must vnderstand, that portion of affliction, which God hath allotted to euery one of his children: for there is no child of God, to whome he hath not measured out as it were some bitter cup of misery in this life. And therefore *Paul* saith: *Now reioyce I in my sufferings for you, & fulfill the rest of the sufferings of Christ in my flesh.* By Christis

Ioh. 7. 24.  
Leu. 21.  
14.  
A 2. 7. 3

Leu. 6. 36

Heb. 13.  
12.

1 Cor. 4.  
13.

Luk. 9. 23

Col. 1. 14

sufferings,

sufferings hee meaneth not the passion of Christ, but the sufferings of the body of Christ, that is, the Church whereof Christ is the head. Moreover we must suffer as hee did, and that daily; because as one day followeth another, so one crosse comes in the necke of another. And whereas Christ beares the crosse that was laid on him by the hands of the souldiers, it must teach vs not to pull crosses vpon our selues, but waite till God lay them on vs; when that time comes we must willingly bend our shoulders, stoop down, and take them vp; whether they be in body or in soule: and that euery day, if it be Gods will, so long as we liue: and by this shall we most notably resemble our Sauour Christ.

Thirdly, when Christ had carried his crosse so long till he could carry it no longer, by reason of the faintnesse of his body, which came by buffets, whippings, and manifold other injuries, then the souldiers meeting with one *Simon* of Cyrene a stranger, made him to beare the crosse: where we are put in minde, that if we faint in the way, and be wearied with the burden of our afflictions, God will giue good issue, and send as it were some *Simon* of Cyrene to helpe vs, and to be our comforter.

The fourth point is, that when Christ was carrying his owne crosse, and was now passing on towards Golgotha, certaine women met him, and pitying his case wept for him: but Christ answered them, and said, *Daughters of Ierusalem, weepe not for mee, but weepe for your selues, and your children, &c.* By this we are first of all taught: to pities the state of those that be the children of God: as the Apostle exhorteth vs, saying, *Remember them that are in bonds as though you were bound with them: and them that are in affliction, as though you were afflicted with them.* In this land by Gods especial blessing we haue enjoyed the Gospell of Christ with peace a long time, where in other countries & Churches are in great distresse: some wallow in palpable ignorance and superstition: others haue libertie to intye the Gospell, and want teachers: and some haue both the word and teachers, and yet want peace, and are in continual persecution. Now when we that haue the Gospell with peace doe heare of these miseries in our neighbour Churches, we ought to be moued with compassion towards them, as though we our selues were in the same afflictions. Secondly, where Christ saith, *Weepe not for mee, but for your selues,* sic doth teach vs to take occasion by other mens miseries to bewaile our owne estate: to turne our worldly griefes into godly sorrow for our finnes, which causeth vs rather to weepe for our offences, then for our friends, although euen this may also be done in godly manner. When a man bleeding at the nose is brought in danger of his life, the Physician lets him blood in another place, as in the arme, and turnes the course of the blood another way to saue his life: and so must we turne our worldly sorrowes for losse

of goods or friends, to a godly sorrow for our offences against God: for so *S. Paul* saith, *Godly sorrow causeth repentance vnto saluation, not to be repented of: but worldly sorrow causeth death.*

The fifth point is, that when Christ was brought to the place of execution, they gaue him vineger to drinke, mingled with mirrhe and gall: some say, it was to intoxicate his braine, and to take away his senses and memorie. If this be true, we may heere behold in the Iewes a most wicked part, that at the point of death, when they were to take away the life of Christ, they for their parts had no care of his soule. For this is a dutie to bee obserued of all Magistrates, that when they are to execute malefactours, they must haue a special regard to the good and saluation of their soules. But some thinke rather that this portion was to shorten and end his torments quickly. Some of vs may peradventure thinke hardly of the Iewes, for giuing so bitter a potion to Christ at the time of his death: but the same doth euery sinner that repenteth not. For whensoever we sinne, we doe as much as temper a cup of gall, or the poyson of aspes. and as it were giue it God to drinke: for so God himselfe compareth the sinne of the wicked Iewes to poyson, saying, *Their vine is of the vine of Sodom, and of the vines of Gomorrha, their grapes are grapes of gall, their clusters be bitter: their wine is the poyson of dragons, & the cruell gall of Aspes.* And for this cause wee ought to thinke as hardly of our selues as of the Iewes, because so oft as wee commit any offence against God, we doe as much as mingle ranke poyson, and bring it to Christ to drinke. Now afterward, when this cup was giuen him, hee tasted of it; but drinke not, because he was willing to suffer all things that his Father had appointed him to suffer on the crosse, without any shortning or lessening of his paine.

Thus wee see in what manner Christ was brought forth to the place of execution: now followeth his crucifying. Christ in the providence of God was to be crucified for two causes: one, that the figures of the old testament might be accomplished and verified. For the heaue-offering lifted vp and shaken from the right hand to the left, and the brazen serpent erected vpon a pole in the wilderness, prefigured the exalting of Christ vpon the crosse. The second, that we might in conscience be resolved, that Christ became vnder the law, & suffered the curse thereof for vs, & bare in his owne body and soule the extremite of the wrath of God for our offences. And though other kinds of punishment were notes of the curse of God, as stoning, and such like; yet was the death of the crosse in speciall maner about the rest accursed, not by the nature of the punishment, not by the opinions of men, not by the ciuill lawes of countries and kingdomes; but by the vertue of a particular commandement of God, foreseeing what maner of death Christ our Redeemer should die. And here-

2 Cor. 7. 10.

Mark. 15. 23.

Deut. 32. 32, 33.

Gal. 3. 13.

Deu. 21. 23.

Phil. 2. 9.  
Num. 25  
4.  
2. Sam.  
21. 6.

upon among the Iewes in all ages this kinde of punishment hath bene branded with speciall ignominie, as *Paul* signifieth when hee saith, *He abased himselfe to the death, even to the death of the crosse*: and it hath bin allotted as a most grievous punishment to most notorious malefactours. If it bee said, that the repentant theefe vpon the crosse dyed the same death with Christ, and yet was not accursed: the answer is, that in regard of his offences he deserued the curse, and was actually accursed: & the signe of this was the death which he suffered, and that in his owne confession: but because he repented, his sinnes were pardoned, and the curse remooued. It may further be said, that crucifying was not knowne in *Moses* daies, & therefore not accursed by any speciall commandement of God in Deuteronomie. *Ans.* *Moses* indeed speakes nothing in particular of crucifying, yet neuertheless hee doth include the same vnder the generall. For if euery one which hangs vpon a tree be accursed, then he also which is crucified; for crucifying is a particular kind of hanging on a tree. Lastly, it may be alledged, that Christ in his death could not be accursed by the law of *Moses*, because he was no malefactour. *Ans.* Though in regard of himselfe he was no sinner, yet as he was our surety hee became sin for vs, and consequently the curse of the law for vs, in that the curse euery way due vnto vs, by imputation and application was made his.

Furthermore, Christ was crucified not after the manner of the Iews, who vsed to hang malefactours vpon a tree, binding them thereto with cords, & that when they were dead, but after the vsual maner of the Romans; his body being partly nailed to the crosse, and partly in the nailing extreemly racked, otherwise I see not but that a man might remaine many daies together aliuie vpon the crosse. And here we haue occasion to remember, that the Papists who are so deuout and zealous towards crucifixes, are farre deceived in the making of them. For first of all, the crosse was made of three peeces of wood, one fastened vpright in the ground, to which the body and backe leanned; the second fastened towards the toppe of the first ouerthwart, to which the hands were nailed: the third fastened towards the bottome of the first, on which the feet were set & nailed: whereas contrariwise popish caruers and painters fasten both the feete of Christ to the first: secondly, the feet of Christ were nailed asunder with two distinct nailes, and not nailed one vpon another with one naile alone, as Papists imagine, and that to the very body of the crosse: for then the souldiers could not haue broken both the legges of the theeuers, but only the outmost, because one of them lay vpon the other.

Let vs now come to the vse which may be made of the crucifying of Christ. First of all here we learne with bitterness to bewaile our sinnes: for Christ was thus cruelly nailed on

A the crosse, and there suffered the whole wrath of GOD, not for any offence that euer hee committed, but being our pledge and suretie vnto God, he suffered all for vs; and therefore iust cause haue wee to mourne for our offences, which brought our sauour Christ to this low estate. If a man should be so farre in debt that he could not be freed, valesse the suretie should be cast into prison for his sake; nay, which is more, be cruelly put to death for his debt, it would make him at his wits end, and his very heart to bleede. And so is the case with vs by reason of our sinnes; we are Gods debtors, yea bankrupts before him, yet haue we gotten a good surety, euen the sonne of God himselfe, who to recouer vs to our former liberty, was crucified for the discharge of our debt. And therefore good cause haue we to bewaile our estate euery day, as by the Prophet it is said, *They shall looke on him whom they haue pierced, they shall lament for him as one mourner for his owne sonne: they shall be sorrie for him as one is sorrie for his first borne*. Looke as the blood followed the nailes that were stricken through the blessed hands & feete of Christ, so should the meditation of the crosse and passion of our Redeemer be as it were nailes and speares to pierce vs, that our hearts might bleed for our sinnes: & we are not to thinke more hardly of the Iewes for crucifying him then of our selues, because euen by our sinnes we also crucifie him. These are the very nayles which pierce his hands and feete, and these are the speares which pierce through his side. For the losse of a little worldly pelfe, oh how are we grieved! but seeing our transgressions are the weapons whereby the sonne of God was crucified, let vs (I say it againe and againe) learne to be grieved for them about all things, and with bleeding and melting hearts bow and buckle vnder them, as vnder the crosse.

Secondly, Christ saith of himselfe, as *Moses* lift up the Serpent in the wilderness, so must the sonne of man be lifted up: the comparison is excellent and worthy the marking. In the wilderness of Arabia the people of Israel rebelled against God, and thereupon he sent fierie serpents among them, which stung many of them to death: now when they repented, *Moses* was commanded to make a brazen serpent, and to set it vpon a pole, that as many as were stung might looke vnto it and recouer: and if they could but cast a glance of the eye on the brazen serpent, when they were stung euen to death, they were restored to health and life. Now euery man that liueth is in the same case with the Israelites; Satan hath stung vs at the heart, and giuen vs many a deadly wound, if we could feele it; and Christ who was prefigured by the brazen serpent, was likewise exalted on the crosse, to conferre righteousness and life eternal to euery one of vs: therefore if we will escape eternall death, we must renounce our selues, and lift vp the eyes of our faith to Christ crucified, and pray for the pardon of

Mat. 6. 11

Zach. 11. 10.

Ioh. 3. 14

Ps. 22. 17

Iren. l. 7.  
c. 42.  
Aug. l. 90  
hom. 3.

Author  
lib. de  
Passione  
inter o-  
pera Cy-  
priani.

our finnes : and then shall our hearts and consciences be healed of the wounds & gripes of the diuell : and vntill such time as wee haue grace to doe this, we shall neuer be cured, but still lie wounded with the stings of Satan, and bleeding to death euen at the very heart, although we feele no paine, or griefe at all. But some may aske how any man can see him crucified now after his death? *Ans.* Where- soeuer the word of God is preached, there Christ is crucified, as *Paul* saith, *O foolish Galathians, who hath bewitched you, that yee should not obey the truth, to whom before Iesus Christ was described in your sight, & among you crucified?* meaning, that hee was liuely preached among them. We neede not go to woooden crosses, or to golden crucifixes to seeke for him; but where the Gospell is preached, thither must we goe, and there lift vp our eyes of faith to Christ, as he is reuealed vnto vs in the word; resting on him and his merits with all our hearts, and with a godly sorrow confesse and bewaile our finnes, craving at his hands mercy and pardon for the same. For till such time as we doe this, we are grievously stung by Satan, and are euery moment euen at deaths doore. And if we can thus behold Christ by faith, the benefits which come hereby shall be great: for as *Paul* saith, *the old man*, that is, the corruption of our nature, and the body of sin that reigneth in vs, *shall bee crucified with him*: for when Christ was nailed on the crosse; all our finnes were layed vpon him; therefore if thou dost vnfaidely belecue, all thy finnes are crucified with him, and the corruption of thy nature languisheth and dyeth, as hee languished and dyed vpon the crosse.

Thirly, we must learne to imitate Christ as he suffered himselfe to be nailed to the crosse for our sins, so answerably must euery one of vs learne to crucifie our flesh, and the corruption of our nature, and the wickednesse of our own hearts, as *Paul* saith, *They that are Christs, haue crucified the flesh with lusts and affections thereof.* And this we shall doe, if for our sins past we waile and mourne with bitternes, and preuent the sins to come, into which we may fall by reason of the corruption of our natures, by vsing all good meanes, as prayer, fasting, and the word of God preached, and by flying all occasions of offence. We are not to destroy our bodies, or to kill our selues, but to kill and crucifie sinne that liueth in vs, and to mortifie the corruption of our nature that rebels against the spirit. Christianitie stands not in this, to heare the word of God, and outwardly to profess the same, and in the meane season still to liue in our finnes, and to pamper our owne rebellious flesh; but it teacheth vs alwaies to haue in readinesse some speare or other to wound sinne, and the sword of the spirit to cut downe corruption in vs, that thereby we may shew our selues to bee liuely followers of Christ indeede.

Fourthly, by this we may learne, that the

wrath of God against sin is wonderfull great, because his owne Sonne bearing our person, and being in our place, was not only crucified, and racked most cruelly, but also bare the whole wrath of God in his soule: and therefore wee must leaue off to make so little account of sinne as commonly we doe.

Fifthly, whereas the person crucified was the Sonne of God, it sheweth that the loue of God which he bare vnto vs in our redemption is endlesse; like a sea without a banke or bottome, it cannot be searched into, and if we shall not acknowledge it to bee so, our condemnation will be the greater.

Sixty, in this that Christ bare the curse of the law vpon the crosse; we learne that those that be the children of God, when they suffer any iudgement, crosse, or calamity, either in body, or in mind, or both, doe not beare them as the curses of God, but as the chastisements of a louing father. For it doth not stand with the iustice of God to punish one fault twice: and therefore when any man that putteth his whole confidence in God, shall either in his own person, in his good name, or in his goods feele the heauy hand of God, God doth not as a iudge curse him, but as a father correct him. Here then is condemned the opinion of the Church of Rome, which hold, that we by our sufferings doe in some part satisfie the iustice of God; but this cannot stand, because Christ did make a perfect satisfaction to the iustice of his Father for all punishment. And therefore satisfaction to God made by man for temporall punishment is needlesse, and much derogates from Christs passion.

In the crucifying of Christ, two things specially must be considered: The manner of the doing of it, & his continuance alie vpon the crosse. Touching the manner, the spirit of God hath noted two things. The first, that Christ was crucified betweene two theeues, the one vpon his left hand, the other vpon his right: in which action is verified the saying of the Prophet *Isay*; *He was numbred among the wicked*: and the Iewes for their parts doe hereby testifie, that they esteemed him to bee, not some common wicked man, but euen the captaine and ringleader of all theeues and malefactors whatsoever. Now whereas Christ standing vpon the crosse in our roome and stead, is reputed the head and prince of all sinners, it serueth to teach euery one of vs that belecue in him, to iudge our selues most vile and miserable sinners, and to say of our selues with *Paul*, *that we are the chiefe of all sinners.* The second thing is, that Christ was crucified naked; because he was stripped of his garments by the souldiers when he was to be crucified. The causes why he suffered naked are these. First, *Adam* by his fall brought vpon all mankind death both of body and soule: and also the curses of God which befall man in this life: among which this was one, that the nakednesse of the bodie should bee ignominious; and hereupon when

*Adam*

Gal. 3. 1.

Rom. 6. 6.

Gal. 5. 24

He. 5. 3.

12.

1 Tim. 1. 15.

Gen. 3. 7, 8.

Reu. 3. 17

Exod. 32 25.

Prou. 29 18.

Reu. 3. 18

Reu. 7. 14

Gal. 3. 27  
Eph. 4. 24

2 Cor. 5. 1, 2, 3.

Adam had sinned, and saw himself naked, he fledde from the presence of God, and hidde himselfe euen for very shame. Christ therefore was stripped of his garments, and suffered naked, that hee might beare all the punishment and ignomy that was due vnto man for sin. Secondly, this came to passe by the goodnesse of God, that we might haue a remedie for our spirituall nakednes; which is, when a man hath his sinnes lying open before Gods eies; and by reason thereof, hee himselfe lyeth open to all Gods iudgements. Hereof Christ speaketh to the angel of Laodicea, saying, *Thou saiest, I am rich, and increased with goods, and haue neede of nothing, and knowest not how thou art wretched, miserable, blinde, and naked.* So when the Israelites had committed idolatry by the golden calfe, Moses telleth them that *they were naked*, not onely because they had spoyled themselves of their earrings, but especially because they were destitute of Gods fauour, and lay open and naked to all his iudgements for that sinne. And Salomon saith, *Where there is no vision, there the people are made naked;* that is, their sinnes lye open before God; and by reason thereof they themselves are subiect to his wrath and indignation. Now Christ was crucified naked, that he might take away from vs this spirituall nakednesse; and also giue vnto vs meete garments to cloath vs withall in the presence of God, called *white rayment*, as Christ saith, *I comfitt thee robby of the white rayment, that thou mayst be clothed, and that thy filthy nakednesse doe not appeare; and long white robes dipped in the blood of the Lambe, which serue to hide the nakednesse of our soules.* What these garments are, the Apostle sheweth whē he saith, *All that are baptized into Christ, haue put on Christ.* And, *Put on the new man, which after God is created in righteousness, and true holinesse.* Our nakednesse maketh vs more vile in the sight of God, then the most loathsome creature that is, can bee vnto vs; vntill we haue put on the righteousness of Christ to couer the deformity of our soules, that wee may appeare holy, and without spotte before God. Thirdly, Paul saith, *Wee know if our earthly house of this tabernacle be destroyed, wee haue a building giuen of God, &c. For therefore we sigh, desiring to be clothed with our house which is from heauen, because if we be clothed we shall not be found naked.* Where it is like that the Apostle alludeth to the nakednesse of Adam after his fall; and therefore giueth vs an other reason why Christ was crucified naked, namely, that after this life hee might cloath all his members with eternall glory.

If this bee so, that a part of our reioycing stands in the glorious nakednesse of Christ crucified, there is no reason why we should be puffed up with the vanitie of our apparell. It should rather bee an occasion to make vs ashamed, then to make vs proud. The theefe may as well bragge of the brand in his hand, or of the fetters on his heels, as we may of our attire; because it is but the couering of our

A shame: and therefore should put vs in mind of our sinne and shamefull nakednesse.

The aboad of Christ vpon the crosse, was about the space of sixe houres. For the death of the crosse was no suddaine, but a (a) lingering death. And in this space of time there fel out five notable euents. The first, that the souldiers hauing stripped Christ of his garments, diuided them into foure parts, and cast lottes for his coate, because it was wouen without seame. And by this appeares the great loue of Christ to man, who was not onely content to suffer, but also to lose all that euer hee had, euen to the garments on his backe to redeeme vs; teaching vs answerably, that if it please God to call vs to any trial hereafter, we must bee content to part with all for his sake, that we may winne him. Againe, in these souldiers we may behold a picture of this world: whē they had nailed Christ to the crosse, they will not lose so much as his garments, but they come and deuide them, and cast lots for them: as for Christ himselfe, the Sauour and redeemer of mankind, they regard him not. And thus fareth the world; it is a hard thing to find a man to accept of Christ, because hee is Christ his redeemer: but when gaine comes by Christ, then he is welcome. *Esau* that esteemed nothing of his Fathers blessing, made great account of his brothers pottage. The Gadarens made more account of their swine, then of Christ, for when they heard that they were drowned, they beseech him to depart out of their coasts. Nay so bad is this age, that such as will be taken to bee the speciall members of Christ; doe not onely with the souldiers strippe Christ of his garments, but more then this, they bereaue him of his natures and offices. The Church of Rome by their transubstantiation strippe him of his manhood: and by making other priests after the same order with him, which doe properly forgive sinnes, strippe him of his priesthood: and of his kingly office, by ioyning with him a Vicar on earth, and head of the Catholike Church, and that in his presence: whereas all deputishippes and commissions cease in the presence of the principall. And when they haue done all this, then they further loade him with a number of beggarly ceremonies; and so doe nothing else but make a (b) fained Christ, in stead of the true and alone Messias.

The second euent was, that Christ was mocked of all sorts of men. First they set vp the cause written why he was crucified, namely, *This is the king of the Iewes:* then the people that passed by reuiled him, wagging their heads at him, and said, *Thou that destroyest the temple and buildest it in three dayes, saue thy selfe, &c.* Likewise the high Priests mocking him, with the Scribes and Pharisees and the Elders, said, *He saued others, let him saue himselfe.* The same also did one of the theeues that was crucified with him, cast in his teeth. Behold here the wonderfull strange dealing of the Iewes:

they

Aug. serm  
119, de  
tempore.  
A Produ-  
cta mors,  
Mark. 15.  
24.

b Ficti-  
um Cri-  
stum.

Math. 27.  
37, 38,  
39.

they see an innocent man thus pittifully and grievously racked, and nailed on the crosse, and his blood distilling downe from hands & feete: and yet are they without all pittie, and compassion, and doe make but a mocke and a skoffe at him. And in this wee may plainly see how dangerous and fearefull their case is, who are wholly giuen vp to the hardnesse of their own hearts: and we are further admonished, to take heede how we giue our selues to iesting or mocking of others. And if any think it to be a light sinne, let them consider what befel the Iewes for mocking Christ. The hand of God was vpon them within a while after, and so remaineth to this day. Little children wickedly brought vp, when they saw *Elisba* the man of God comming, they mocked him, and said, 2 King. 2. 23, 24. *Come vp thou balde pate, come vp thou balde pate:* but *Elisba* looked backe on them, and curst them in the name of the Lord, and two wilde Beares came out of the Forrest, and did teare in pieces two and fortie of them. *Inlian*, once a Christian Emperour, but after an Apostata, did nothing else but mocke Christ & his doctrine, and made iests of sundry places of Scripture: but being in fight against the Persians, was wounded with a dart (no man knowing how) & died scoffing and blaspheming. And such like are the iudgements of God, which befall mockers and scorners. Let vs therefore in the feare of God learne to eschew and auoide this sinne.

Furthermore, if we shal indifferently consider all the mockes and scorning of the Iewes, we shall finde that they cannot truly conuince him of the least sinne; which serueth to cleare Christ, and to proue that he was a most innocent man, in whose waies was no wickednes, and in whose mouth was found no guile: and therefore he was fittest to stand in our roomes, and suffer for vs which were more vile and sinfull. And here by the way a question offereth it selfe to be skanned. *S. Matthew* saith, Math. 27. 44. *The theues which were crucified with him cast the same in his teeth*, which the Scribes and Pharises did. *S. Luke* saith, Luk. 23. 39. that one of the theues mocked him. Now it may be demanded, how both these can be true? *Ans.* Some reconcile the places thus: that the scripture speaking generally of any thing, by a figure doth attribute that to the whole, which is proper to some part onely; and so here doth ascribe that to both the theues which agreeeth but to one. Others answer it thus: that at the first both of the euill doers did mocke Christ, and of that time speakes *Matthew*: but afterward one of them was miraculously conuerted, then the other alone mocked him, and of that time spake *S. Luke*. And this I rather take to be the truth. But what was the behaviour of Christ, when he is thus laden with reproch? In wonderfull patience he replies not, but puts vp all in silence. Where we are taught, that when a man shall raile on vs wrongfully, we must not returne rebuke for rebuke, nor

taunt for taunt: but we must either be silent, or els speake no more then shal serue for our iust defence. This was the practise of the Israelites, by the appointment of *Hezechias*, when *Rabshaksh* reuiled the Iewes, and blasphemed the name of God: the people held their peace, and answered him not a word, for the kings commandement was, *Answer him not*, 2 King. 18. 36. So *Hannah* being troubled in minde prayed vnto the Lord, and *Hely* marked her mouth, for shee spake in her heart, and her lippes did moue onely, but her voice was not heard, therefore *Hely* thought shee had bin drunken, and said, *How long wilt thou be drunken? put away thy drunkennesse from thee*. Such a speech would haue moued many a one to very hard words: but shee said, 1 Sam. 1. 14. *Nay my Lord, but I am a woman troubled in spirit; I haue drunke neither wine nor strong drinke: but I haue poured out my soule before the Lord*. This is a hard lesson for men to learne; but wee must endeavour our selues to practise it, if we will be followers of Christ, and overcome euill with good.

The third thing that fell out in the time of Christs crucifying, was the pittifull complaint, in which he cried with a loud voice, Math. 27. 46. *Eli, Eli, lama sabachthani*, that is, *My God, my God, why hast thou forsaken me?* In the opening of this complaint many points must be skanned. The first is, what was the cause that moued Christ to complaine? *Ans.* It was not any impatience or discontentation of minde, or any despaire, or any dissembling, as some would haue it: but it was an apprehension and a feeling of the whole wrath of God, which seized vpon him both in body & soule. The second, what was the thing whereof hee doth complaine? *Ans.* That hee is forsaken of God the Father. And from this point ariseth another question. How Christ being God, can be forsaken of God? for the Father, the Sonne & the holy Ghost are all three but one and the same God. *Ans.* By God we must vnderstand God the Father the first person. According to the common rule, when God is compared with the Sonne or the holy Ghost, then the Father is meant by this title, God; as in this place: not that the Father is more God then the Sonne, for in dignity all the three persons are equal: but they are distinguished in order onely, and the Father is first. And againe, whereas Christ complaineth that he was forsaken, it must be vnderstood in regard of his humane nature, not of his Godhead. And Christs manhood was forsaken, not that his Godhead and manhood were seuered, for they were euer ioyned together from the first moment of the incarnation: but the Godhead of Christ, and so the Godhead of the Father did not shew forth his power in the manhood, but did as it were lye asleep for a time, that the manhood might suffer: When a man sleepeth, the soule is not seuered from the body, but lieth as it were dead, & exerciseth not it selfe: euen so the Godhead lay still, and did not manifest his power in the manhood,

manhood, and thus the manhood seemed to be forsaken. The third point is, the manner of this complaint, *My God, my God*, faith he: these words are words of faith, I say not of iustificating faith whereof Christ stood not in neede but he had such a faith or hope, whereby he did put his confidence in God. The last words, *why hast thou forsaken me?* seeme at the first to be words of distrust. How then (will some say) can these words stand with the former? for faith and distrust are flat contraries. *Ans.* Christ did not utter any speech of distrust, but only make his moene and complaint by reason of the greatnesse of his punishment: & yet still relied himselfe on the assistance of his Father. Hence we learne first, that religion doth not stand in feeling but in faith, which faith we must haue in Christ, though we haue no feeling at all: for God oftentimes doth withdraw his grace and fauour from his children, that he may teach them to beleene in his mercie in Christ; then, when they feele nothing lesse then his mercie. And faith and feeling cannot alwaies stand together, because faith is a subsisting of things which are not seene, and the ground of things hoped for, and we must liue by faith, & not by feeling. Though feeling of Gods mercie be a good thing, yet God doth not alwaies vouchsafe to giue it vnto his children: and therefore in the extremity of afflictions & temptations, we must alwaies trust and relie on God by faith in Christ; as Christ himselfe doth when he is as it were plunged into the sea of the wrath of God. Secondly, here we may see how God deales with his children: for Christ in the sence & feeling of his humane nature was forsaken, yet had he sure trust and confidence in God, that caused him to say, *My God, my God*. God will oftentimes cast his deere children into huge gulfs of woe & misery, where they shall see neither banke nor bottome, nor any way to get out: yet men in this case must not despaire, but remember still that that which befell Christ the head, doth also befall his members. Though Christ himselfe at his death did beare the wrath of God in such measure, as that in the sence and feeling of his humane nature he was forsaken: yet for all this he was the Sonne of God, and had the spirit of his Father, crying, *My God, my God*. And therefore though we be wonderfully afflicted either in body or in minde, so as we haue no sence or feeling of Gods mercy at all, yet must we not despaire & thinke that we are cast awaies, but still labour to trust and relie on God in Christ, and build vpon him that we are his children, though we feele nothing but his wrath vpon vs; against mercie cleauing to his mercie. This was *Dauid*s practise: *In day of trouble (saith he) I sought the Lord: my sore ranne and ceased not in the night: my soule refused comfort. I did thinke vpon God and was troubled: my soule was full of anguish,* Psal. 77. 2, 3. and so he continueth on saying, vers. 10, 11, 12. & c. *Will the Lord absent himselfe*

*for euer, and will he shew no more fauour? hath God forgotten to be mercifull?* but in the end he recovered himselfe out of this gulfe of temptation, saying, *Yea I remember the yeers of the right hand of the most high: I remember the works of the Lord, certainly I remember the wonders of old.* Wherefore this practise of Christ in his passion, must then bee remembered of vs all, when God shall humble vs either in body or soule, or both.

The fourth thing which fell out when Christ was on the crosse was this: after Christ knew that all things were performed, and that the scriptures were fulfilled, he said, *Iob. 19. 28, 29, 30. I thirst,* and then there standing a vessel full of vineger, one ran and filled a sponge therewith and put it about an hyssope stalke, and put it to his mouth: which when he had receiued, he said, *It is finished.* The points here to be considered, are foure. The first, that Christ thirsteth. And we must know that this thirst was a part of his passion; and indeede it was no small paine, as we may see by this: when *Sisera* was overcome by *Israel*, and had fled from his enemies to *Isaels* tent, *Iudg. 4. 19.* he called for a little water to drinke, being more troubled with thirst, then with the feare of death at the hand of his enemies. And indeed thirst was grieuous to men in the East countrey, as any torment else. And hereupon *Sampson* was more grieued with thirst, then with feare of many thousand Philistims, *Iudg. 15. 18.*

Againe, whereas Christ complaineth that *he thirsteth*, it was not for his own sake, but for our offences: and therefore answerably wee must thirst after Christ and his benefits, as the dry and thirstie land where no water is, doth after raine: and as the *Hart* brayeth after the riuers of water, so must we say with *Dauid*, *My soule panteth after thee, O Lord,* and the benefits of thy death.

The second, that a sponge full of vineger tied vpon an Hyssope stalke, was reached to Christ vpon the crosse. Now it may be demanded, how this could be, considering the stalke of the hyssope is not past a foot long. *Ans.* As the tree of Musterd-seed with the lewes is far greater & taller then with vs, in so much that the birds of heauen build their nests in it; so it may be that Hyssope groweth much longer in those countries then with vs. Or as I take it rather, the Hyssop stalke was put vpon a reed, and by that meanes the sponge was put to the mouth of Christ.

The third point is, that Christ drinketh the vineger offered: but when? Not before all things were finished that were to be done on the crosse. And by this he sheweth his exceeding care for our saluation. He laid aside all things that would turne to his owne ease, that he might fully worke our redemption, and fulfill the will of his Father who sent him into the world for that end. The like care must euerie one of vs haue to walke dutifully, and as it

were

Psal. 143.  
6.  
Psal. 143.

Mat. 13.  
36.

were to goe through-sitch in our particular callings, that God might be glorified by vs. When *Abrahams* seruant came to *Bethuel* to get a wife for *Isaac*, meate was set before him, but he said, *Gen. 24. 33. I wil not eate before I haue said my message*: so likewise we must first see Gods glory procured in our affaires, and the in the second place, if comodity or praise redound to vs, we must afterward take it.

The last point is, that when Christ had drunk the vineger, he said, *It is finished*. Which words may haue a double sence: one, that such things as were figured by the sacrifices of the old Testament are accomplished; the other, that now vpon the crosse he had finished his satisfaction to the iustice of his Father for mans sinne. And this of the twaine I rather thinke to be his meaning. If it be said, that the buriall & resurrection, & ascension of Christ, &c. which are necessary to mans redemption, were not yet begun, the answer is, that the workes of Christs priesthood which follow his death, serue not to make any satisfaction to Gods iustice for sinne, but only to confirme or apply it, after it is made and accomplished on the crosse. And if this be so, that Christ in his owne person accomplished the worke of redemption, and made a full and perfect satisfaction for vs, as these words import, *It is finished*, then humane satisfactions to Gods iustice for sinne are altogether superfluous.

The fifth euent that fell out when Christ was vpon the crosse was, that he cried with a loud voice, & said, *Luk. 23. 49. Father, into thy hand I lay downe my spirit*, that is, I commend my soule, as beeing the most precious thing which I haue in this world, into thy custodie, who art a most faithful keeper thereof. These words are taken by Christ out of the Psalms: for when *Dauid* was in danger of his life by reason of *Saul*, and had no friend to trust, hee makes choise of God to bee his keeper, and said, *Psal. 31. 5. Into thy hands, O Lord, do I commend my spirit*. Now our Sauour Christ being in the like distresse, both by reason of the Iewes, who euery way sought his finall destruction, and confusion, & especially because hee felt the full wrath of God seazing vpon him, doth make choise of *Dauids* words, and apply them to himselfe in his distresse. And by his example we are taught, not onely to read the generall history of the Bible, but also to obserue the things commanded and forbidden, and to apply the same vnto our selues, and to our particular estates & dealings whatsoever: thus the Prophet *Dauid* saith, *Psal. 40. 7. In the roll of the booke it is written of me, that I should doe thy wil, O my God*. How can this be for no part of Scripture penned before the daies of *Dauid* saith thus of him. True indeed; but as I take it, *Dauids* meaning is, that he read the booke of the Law, & found generall precepts & commandements giuen to Kings and Princes, that they should keepe all the ordinances & commandements of God: which he being a King

A applies particularly to his owne person, and thereupon saith: *In the volume of the booke it is written of mee &c.* And this duty is well practised by the people of God at this day: For the Psalmes of *Dauid* were penned according to the estate of the church in his time: & in these daies the Church of God doth sing the same with the same spirit that *Dauid* did, and doth apply their severall estates and conditions.

Now in that Christ commends his soule into the hands of his Father, he doth it to testifie that he died not by constraint, but willingly: and by his owne practise he doth teach vs to do the like, namely, to giue vp our own soules into the hands of God: and because this dutie is of some difficultie, wee must obserue three B motiues or preparatiues which may induce vs to the better doing of it. The first is, to consider that God the Father of Christ, is the creator of our soules, and therefore he is called the *father of spirits*. And if he be a creator of them, then is he also a faithful preseruer of the. For sure it is, that God wil preserue his own workmanship. Who is or can be so carefull for the ornament & preseruation of any worke as the crafts-master? and shall not God bee more carefull then man? Wherefore *S. Peter* exhorteth vs to commit our soules vnto God, as vnto a faithful Creator. The second motiue is this: we must looke to be resolu'd in our consciences, that God the Father of Christ is our Father: euery man for himselfe must labour to haue the assurance of the pardon of his owne sins, & that the corruption of his soule be washed away in the blood of Christ, that he may say, *I am iustified, sanctified, & adopted by Christ*. And when any man can say thus, he shall bee most desirous and willing to commit his soule into the hands of God. This was the reason which moued Christ to lay downe his soule into the hands of God, because he is *his father*.

The third motiue or preparatiue is, a continuall experience & obseruation of Gods loue and fauour towards vs, in keeping and preseruing him; as appears by *Dauids* example, *Into thy hands (saith he) I commend my soule: for thou hast redeemed me, O thou God of truth*.

D The time when wee are specially to commend our soules into the hands of God, is first of all the time of any affliction or danger. This was the time when *Dauid* commended his soule into the hands of God in the Psalm before named. We know that in any common danger or perill, as the sacking of a Citie, or burning of an house, if a man haue any precious Iewell therein, he wil first fetch that out, & make choise of a faithfull friend, to whose custodie he will commit the same: euen so, in common perils and dangers we must alwaies remember to commit our soules as a most precious iewel into the hands of God, who is a faithfull Creator. Another more special and necessary time of practising this dutie, is the houre of death, as here Christ doth, and *Struon*, who when the Iewes stoned him to death

1 Pet. 4.  
19.

Psal. 31.  
5.

called on God, and said, *Act. 7. 59. Lord Iesus receive my spirit.* And as this duty is very requisite and necessary at all times, so most especially in the houre of death; because the danger is great, by reason that Satan will then chiefly assault vs, and the guilt of sinne will especially then wound the conscience. Lastly, at all times wee must commit our soules into Gods hands: for though we be not alwaies in affliction, yet we are alwaies in great danger: and when a man lieth downe to rest, he knoweth not whether he shall rise againe or no: and when he ariseth, he knoweth not whether hee shall lye downe againe: yea at this very houre we know not what will befall the next.

And great are the comforts which arise by the practise of this duty. When *Dauid* was in great danger of his life, and his owne people would have stoned him, because their hearts were vexed for their sons & daughters which the Amalekites had taken; it is said, *1 Sam. 30. 6. he comforted himselfe in the Lord his God.* And the practise of *Paul* in this case is most excellent: *For the which cause (saith hee) I suffer those things, but I am not ashamed: for I know whom I haue beleueed, and am perswaded that hee is able to keepe that which I haue committed vnto him against that day, 2 Tim. 1. 12.* This worthy seruant of God had committed his life and soule into Gods hand: and therefore he saith, *In all my sufferings I am not ashamed*: where we see, that if a man haue grace in his life time to commit his soule into Gods hand, it will make him bold euen at the point of death. And this must be a motiue to cause euery man daily & hourely to lay downe his soule into the hands of God, although by the course of nature hee may liue twentie or forty yeares longer. But howsoeuer this dutie be both necessarie and comfortable, yet few there be that practise the same. Men that haue children are very careful and diligent to bring them vp vnder some mans tuition; and if they haue cattell, sheepe, or oxen, they provide keepers to tend them: but in the meane season for their owne soules they haue no care; they may sinke or swimme or doe what they will. This shewes the wonderfull blindness or rather madness of men in the world, that haue more care for their cattel, then for their own soules: but as Christ hath taught vs by his example, so let euery one of vs in the feare of God, learne to commit our soules into the hand of God.

Againe, in that Christ laies downe his own soule, and withall the soules of all the faithfull into the hands of the Father, we further learne three things. The first, that the soule of man doth not vanish away as the soules of beasts and other creatures: there is great difference betweene them: for when the beast dyeth, his soule dyeth also: but the soule of man is immortall. The consideration whereof must moue euery man aboue all things in this world to be carefull for his soule: if it were to vanish away at the day of death as the soules

of beasts do, the neglect thereof were no great matter: but seeing it must liue for euer either in eternall ioy, or else in endlesse paines & torments, it stands vs vpon euery man for himselfe, so to provide for his soule in this life, that at the day of death when it shall depart from his body, it may liue in eternall ioy and happiness. The second, that there is an especial & particular prouidence of God, because the particular soule of Christ is committed into the hands of his Father, and so answerably the soules of euery one of the faithfull are. The third, that euery one which beleuees himselfe to be a member of Christ, must be willing to die when God shall call him thereunto. For when we die in Christ, the body is but laid asleepe, & the soule is receiued into the hands of a most louing God and mercifull father, as the soule of Christ was. Lastly, whereas Christ surrendering his soule into his Fathers hands, calls it a spirit, we note, that the soule of man is a spirit, that is, a spirituall, inuisible, simple essence without composition, created as the angels of God are. The question whether the soule of a childe come from the soule of the parents, as the body doth come from their bodies, may easily bee resolved. For the soule of man being a spirit, cannot beget another spirit: as the angels being spirituall doe not beget angels: for one spirit begetteth not another. Nay which is more, one simple element begetteth not another, as the water begetteth not water, nor aire begetteth aire: and therefore much lesse can one soule beget another. Againe, if the soule of the childe come from the soule of the parents, then there is a propagation of the whole soule of the parent or of some part thereof. If it be said, that the whole soule of the parents is propagated, then the parents should want their own soules & could not liue. If it be said, that a part of the parents soule is propagated: I answer, that the soule being a spirit or a simple substance, cannot be parted: & therefore it is the safest to conclude, that the body indeed is of the body of the parents, & that the soule of man while the body is in making, is created of nothing: and for this very cause God is called the *father of spirits*

Thus much of the crucifying of Christ: now followeth his death. For huius laid downe his soule into the hands of his Father, the holy Ghost saith, *Luk 23 46. He gaue vp the ghost: to giue vs to vnderstand*, that his death was no fantasticall, but a real death, in that his bodie and soule were seuered as truly as when any of vs die. In treating of Christs death wee must consider many points. The first, that it was needful that he should die, & that for two causes. First, to satisfie Gods iustice: for sin is so odious a thing in Gods sight, that he will punish it with an extreame punishment: therefore Christ standing in our roome must not onely suffer the miseries of this life but also die on the crosse, that the very extremity of punishment which wee should haue borne, might

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Rom. 6.  
23.Gen. 2.  
17.Math. 27.  
50.  
Laice 23.  
46.  
Iſa. 38.  
14.Math. 27.  
39.Ioh. 19.  
30.  
Mar. 15.  
44.To ſig-  
niſie this  
point, the  
Creede  
ſaith, that  
he was  
crucified,  
and alſo  
dyed.

be laid on him: and ſo we in Chriſt, might fully ſatiſſie Gods iuſtice: for the *wages of ſinne is death*. Secondly, Chriſt died that he might fulfill the truth of Gods word, which had ſaid, that man for eating the forbidden fruit ſhould die the death. The properties of Chriſts death are two: the firſt, that it was a voluntary & willing death: the ſecond, that it was a curſed death. For the firſt, whereas I ſay Chriſts death was voluntary, I meane that Chriſt died willingly, & of his owne free accord gaue vp himſelfe to ſuffer vpon the croſſe. Howſoeuer the Iewes did arraigne, & condemne, and crucifie him, yet if he had not willed his owne death, & of his free accord giuen himſelfe to die: not the Iewes, nor all the whole world could euer haue taken away his life from him. He died not by conſtraint or compulſion, but moſt willingly: and therefore he ſaith, *Ioh. 10. 18. No man taketh my life from me, but I (ſaith he) lay it downe of my ſelfe: I haue power to lay it downe, & haue power to take it againe.* And our Sauour Chriſt gaue euident tokens hereof in his death, for then *Ieſus cryed with a loud voice, and gaue vp the Ghoſt*. Ordinarily men that dy on the Croſſe, languish away by little and little, and before they come to yeeld vp their liueſthey loſe their ſpeech, & only rattle or make a noiſe in the throat: but Chriſt at that very inſtant whē he was to giue vp the Ghoſt, cried with a loud voice: which ſheweth plainly, that he in his death was more then a conquerour ouer death. And therefore to giue all men a token of his power, and to ſhew that he died voluntarily; it pleaſed him to crie with a loud voice. And this made the Centurie to ſay that he was the Son of God. Againe, Chriſt dyed not as other men do; becauſe they firſt giue vp the Ghoſt, and then lay their heads aſide: but hee in token that his death was voluntary, firſt laies his head aſide after the manner of a dead man, & then afterward giues vp the Ghoſt. Laſtly, Chriſt dyed ſooner then men are wont to doe vpon the croſſe, and this was the cauſe that made *Pilate* wonder that he was ſo ſoone dead. Now this came to paſſe, not becauſe he was loath to ſuffer the extremity of death: but becauſe hee would make it maniſeſt to al men, that he had power to die, or not to die. And indeed this is our comfort, that Chriſt died not for vs by conſtraint, but willingly of his owne accord.

And as Chriſts death was voluntary, ſo was it alſo an accuſed death, and therfore it is called the *death of the croſſe*. And it containeth the firſt and the ſecond death: the firſt, is the ſeparation of the body from the ſoule: the ſecond is the ſeparation of body and ſoule from God: and both were in Chriſt: for beſide the bodily death, he did in ſoule apprehend the wrath of God due to mans ſin: and that made him crie, *My God, my God, why haſt thou forſaken me?*

And here wee muſt not omit a neceſſarie point, namely, how farre forth Chriſt ſuffered death. *Anſw.* Some thinke that hee ſuffered onely a bodily death, and ſuch paines as fol-

**A** low the diſſolution of nature: but they no doubt, come too ſhort: for why ſhould Chriſt haue feared death ſo greatly, if it had bin nothing but the diſſolution of nature? Some againe thinke that he died, not only the firſt, but alſo the ſecond death; but it may be they goe too farre: for if to die the firſt death, be to ſuffer a totall ſeparation of bodie and ſoule, then alſo to die the ſecond death, is wholly and euery way to be ſeuered from al fauour of God, and at the leaſt for a time to bee oppreſſed of the ſame death as the damned are. Now this neuer befall Chriſt, no not in the miſt of his ſufferings, conſidering that euen then he was able to call God his God. Therefore the ſafeſt is to follow the meane, namely, that Chriſt died the firſt death, in that his body and ſoule were really and wholly ſeuered, yet without ſuffering any corruption in his body, which is the effect and fruit of the ſame: and that withall he further ſuffered the extreame horrors and pangs of the ſecond death, not dying the ſame death, nor being forſaken of God, more then in his own apprehenſion or feeling. For in the very miſt of his ſufferings the Father was well pleaſed with him. And this which I ſay doth not any whit leſſen the ſufficieny of the merit of Chriſt: for whereas hee ſuffered truly the very wrath of God, and the very torments of the damned in his ſoule, it is as much as if all the men in the world had dyed the ſecond death, and had bin wholly cut off from God for euer and euer. And no doubt Chriſt died the firſt death, only ſuffering the pangs of the ſecond; that the firſt death might bee an entrance not to the ſecond death, which is eternal damnation, but a paſſage to life eternal.

The benefits and comforts which ariſe by the death of Chriſt, are eſpecially foure. The firſt, is the change of our naturall death, I ſay not the taking of it away, for we all muſt die: but whereas by nature death is a curſe of God vpon man for eating the forbidden fruit, by the death of Chriſt it is changed from a curſe into a bleſſing, and is made as it were a middle way and entrance to conuey men out of this world into the kingdome of glory in heauen: and therefore it is ſaid, Chriſt by his death *hath delivered them from the feare of death, which all the daies of their liues were ſubiect to bondage* Hebr. 2. 15. A man that is to encounter with a ſcorpion, if he know that he hath a ſting, he may be diſmaied; but being aſſured that the ſting is taken away, hee neede not feare to encounter therewith. Now death in his own nature conſidered, is this ſcorpion armed with a ſting: but Chriſt our Sauour by his death hath pulled out the ſting of our death, and on the croſſe triumphantly ſaith, *1. Corin. 15. 55. O death where is thy ſting! O graue where is thy victorie!* and therefore euen then when we feele the pangs of death approach, we ſhould not feare but conceiue hope, conſidering that our death is altered and changed by the vertue of the death of Chriſt. Secondly, the

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15, 16, 17

death of Christ hath quite taken away the second death from those that are in Christ: as Paul saith, *Rom. 8. 1. There is no condemnation to them which are in Christ Jesus, which walke not after the flesh, but after the spirit.* Thirdly, the death of Christ is a meanes to ratifie his last wil and testament. For this cause was Christ the Mediator of the new Testament, that through death (which was for the redemption of the transgressions which were in the former Testament) they which were called might receiue the promise of the eternall inheritance. For where a Testament is, there must be the death of him that made the Testament: for the Testament is confirmed when men are dead: for it is yet of no force so long as hee is aliue that made it. And therefore the death of Christ doth make his last wil & testament which is the covenant of grace, authentically vnto vs. Fourthly, the death of Christ doth serue to abolish the originall corruption of our sinfull hearts. As a strong corasine laid to a fore, eates out all the rotten & dead flesh: euen so Christs death being applied to the heart of a penitent sinner by faith, weakens & consumes the sin that cleaues so fast vnto our natures and dwels within vs. Some will say, how can Christs death which now is not, because it is long ago past & ended, kill sinne in vs now? *Ans.* Indeed if we regard the act of Christs death, it is past, but the vertue and power thereof endureth for euer. And the power of Christs death is nothing else, but the power of his Godhead, which inabled him in his death to ouercome hel, the graue, death, and condemnation, and to disburden himselfe of our sins. Now when we haue grace to deny our selues, and to put our trust in Christ, and by faith are ioyned to him, then as Christ himselfe by the power of his Godhead ouercame death, hell, and damnation in himselfe; so shall we by the same power of his Godhead kill and crucifie sinne and corruption in our selues. Therefore seeing we reape such benefit by the death of Christ, if we will shew our selues to be Christians, let vs reioyce in the death of Christ: and if the question bee, what is the chiefeest thing wherein wee reioyce in this world? wee may answer, the very crosse of Christ, yea the very least droppe of his blood.

The duties to be learned by the death of Christ are two: the first concerns all ignorant and impenitent sinners. Such men whatsoever they be, by the death of Christ vpon the crosse, must bee moued to turne from their sins: and if the consideration hereof will not moue them, nothing in the world wil. By nature euery man is a vassall of sin, and a bond-slave of Satan: the diuell reignes & rules in all men by nature, and we our selues can doe nothing but serue and obey him. Nay, which is more, we liue vnder the fearefull curse of God for the least sin. Well now, see the loue of the Sonne of God, that gaue himselfe willingly to death vpon the crosse for thee, that hee might free thee from this most fearefull bondage.

A Wherefore let all those that liue in sinne and ignorance reason thus with themselves: Hath Christ the Sonne of God done this for vs, and shall we yet liue in our sins? hath hee let open as it were the very gates of hell, & shall we yet lie weltring in our damnable waies and in the shadow of death? In the feare of God let the death of Christ bee a meanes to turne vs to Christ: if it cannot moue vs, let vs be resolu'd that our case is dangerous. To goe further in this point, euery one of vs is by nature a sicke man, wounded at the very heart by Satan: though we feele it not, yet we are deadly sick: and behold, Christ is the good Physitian of the soule, & none in heauen or earth, neither Saint, Angell, nor man can heale this our spirituall wound, but he alone: who though he were equall with the Father, yet he came down from his bosome and became man: and liued here many yeeres in misery and contempt: and when no herbe, nor plaister could cure this our deadly wound or desperate sicknesse, he was content to make a plaister with his own blood: the paine hee tooke in making it, caused him to sweate water and blood: nay the making of it for vs cost him his life, in that hee was content by his owne death to free vs from death: which if it bee true, as it is most true, then woful and wretched is our case, if we will still liue in sinne, and will not vse meanes to lay this plaister to our hearts. And after this plaister is applied to the soule, we should doe as a man that hath beene grieuouly sicke, who whē he is on the mending hand, gets strength by little and little. And so should we become new creatures, going on from grace to grace, & shew the same by liuing godly, righteously, and soberly, that the world may see that we are cured of our spirituall disease. O happie, yea thrice happie are they that haue grace from God to doe this. The second duty concerns them which are repentant sinners. Hath Christ giuen himselfe for thee, and is thy conscience sceld in this? Then thou must answerably beare this minde, that if thy life would serue for the glory of God and the good of the Church, thou wouldest then giue it most willingly if thou be called thereto. Secondly, if Christ for thy good hath giuen his life, then thou must in like manner bee content to dye for thy brethren in Christ, if need be. *He* (saith *S. Iohn*) *laid downe his life for vs, therefore we ought to lay downe our liues for our brethren.* 1. *Ioh. 3. 16.* Thirdly, if Christ was content to shed his own heart-blood not for himselfe, but for the sins of euery one of vs, then we must be thus affected, that rather then by sinning wee would willingly offend God, we should be content to haue our owne blood shed: yea, if these two things were put to our choise, either to do that which might displease God, or else to suffer death, we must rather die then do the same. Of this mind haue bin all the Martyrs of God, who rather thē they would yeeld to Idolatry, were content to suffer most bitter torments &

small death. Yea, every good Christian is so affected, that hee had rather choofe to die then to live, not mooued by impatience in respect of the miseries of this life: but because he wold cease to offend so louing a Father. To sinne is meate & drinke to the world; but to a touched and repentant heart there is no torment so grievous as this is, to sin against God, if once he bee perswaded that Christ died for him.

Thus much for Christs death: now follow those things which befell Christ when he was newly dead; and they are two especially. The first, that his legges were not broken as the legges of the two theeves were. Of the first, *S. Iohn* rendreth a reason, namely, that the Scripture might be fulfilled, which saith, *Not a bone of him shall be broken*: which words were spoken by *Moses* of the paschall lambe; and are here applied to Christ, as beeing typically figured thereby. And hence wee observe these two things. First, that Christ crucified is the true paschall Lambe, as *S. Paul* saith, *Christ our pasche is sacrificed*: and *S. Iohn* saith, *Behold the Lambe of God*, distinguishing him thereby from the typicall lambe. In this that Christ crucified is the true paschall lambe, the child of God hath wonderful matter of comfort. The Israelites did eate the Pascheouer in Egypt, and sprinkled the blood of the lambe on the posts of their doores, that when the Angell of God came to destroy the first borne of man and beast, and taw the blood vpon their houses, he might passe ouer them, that the plague should not be vpon them to destruction. So likewise if thou dost feede on the Lambe of God, and by a liuely faith sprinkle the doore of thine heart with his blood, the iudgement of God in this life, & the terrible curse of death, with the fearefull sentence of condemnation at the day of iudgement, and all punishments due vnto thy sinns shall passe ouer thee, and not so much as touch thee. And whereas the legges of our Sauour Christ were not broken by the souldiers, who sought by all meanes possible to worke against him at the mischiefes they could: we may note, that the enemies of Christ and his Church, let them intend to shew neuer so much malice against him, they can not go beyond that libertie which God giueth them; they can doe no more for their liues then that which GOD willett. The Medes and Persians are called the *Lords sanctified ones*: *Cyrus* is called the *Man of Gods counsell*, because whatsoever they intended against the people of God, yet in all their proceedings they did nothing but that which God had determined before to bee done. And when *Sennacherib* came against the Iewes as a wild beast out of his denne, the Lord telleth *Hazekiah* concerning *Asbur*, that he will put his hooke in his nostrils, & his bridle in his lips, and bring him backe againe the same way that he came: that is, he will so rule him, that he shall not doe the least hurt vnto the Iewes, more then God will. This is a matter of great comfort to Gods Church oppressed with ma-

nyfold enemies, Papists, Iewes, Turkes, and all infidels, maliciously bent against it for Christs sake. For though they intend and practise mischiefes, yet more then Gods will and counsell is, they can not doe: because he hath his ring in their nostrils and his bridle in their lippes to rule them as he listeth.

The second thing which fell out immediately vpon the death of Christ, is that the souldiers pierced his side with a speare, & thence issued water and blood. The vse which ariseth of this point is two-fold: first it serues to prooue that Christ died truly, & not in shew, or a fained death: for there is about the hart a filme or skin like vnto a purse, wherein is contained cleare water to coole the heat of the hart; and therefore when water & blood issued out after piercing of the side, it is very likely that a that very skin was pierced: for else inreason we can not coniecture whence this water shold come. *S. Iohn* aneye-witnesse of this thing, beeing about to prooue that Iesus the sonne of *Mary* was the true Mesias, bringeth in fixe witness: three in heauen, *The Father, the Word, and the holy Ghost*: and three in earth, *the water, the Spirit, and the blood*; where no doubt he alludeth to the water and blood that issued out of the side of Christ: by *spirit*, we may vnderstand the efficacie and operation of Gods spirit, making men to bring forth the fruits of the same, as loue, peace, ioy, &c. And the second witness, namely water, hath relation to the water that came forth of Christs side, which signifieth the inward washing away of sin, and the purging of the heart by Christs blood: which also is, & was signified by the outward washing of the body with water and baptism. The third witness hee calls blood, alluding to the blood that issued out of Christs side: whereby is signified the expiation or satisfaction made to Gods iustice for mans sin. The same vse had the ceremoniall sprinkling, in the old Testament, typically signifying the sprinkling of Christs blood. Now these three witnesses are not to be sought for in heauen, but every Christian must search for them in his own heart & conscience, & there shall he find them in some measure. And this water and blood flowing out of the side of Christ beeing now dead, signifieth that he is our iustification and sanctification, euen after his death; & that out of his death springs our lifes & therefore as *Eue* was made of a rib taken out of the side of *Adam*: so springs the Church out of the blood that flows out of the side of the second *Adam*.

Hauiug thus intreated of Christs execution, let vs now come to the last point, namely, the excellency of Christs passion, consisting in these two points: I. a Sacrifice. II. a Triumph. For the first, when Christ died hee offered a propitiatory and reall sacrifice to his Father; and herein his death & passion differeth from the sufferings and deaths of all men whatsoever. In this sacrifice we must consider some things. I. who was the priest. II. what

Columb.  
dere A.  
nat. 1.7.

\* Pericardium.

1 Ioh. 5.  
7.8.



was the sacrifice. III. what was the altar. IV. the time wherein this sacrifice was offered. The priest was Christ himselfe, as the author of the Epistle to the Hebrews prooves at large from the third chap. to the 9. and of him wee are to consider these foure points. The first, what is the office of Christs priesthood? *Ans.* The office of Christs priesthood stands in three things: I. To teach doctrine, and therefore he is called the *high priest of our profession*, that is, of the Gospell which we professe, because hee is the Author and Doctor of the same. II. To offer vp himselfe vnto his Father in the behalfe of man, for the appealing of his wrath for sinne. III. To make request or intercession to God the Father, that hee would accept the sacrifice which hee offered on the crosse for vs. The second point is, According to which nature hee was a priest: whether in his manhood, or in his godhead, or both together? *Ans.* The office of his priesthood is performed by him according to both his natures: and therefore he is a priest not as the Papists would haue him, according to his manhood onely, but as hee is both God and man: for as he is a Mediatour, so is he a priest: but Christ is a Mediatour according to both natures: each nature doing that which is peculiar to it, and conferring something to the worke of redemption: and therefore hee is a priest as he is both God and man. The third point, After what order he is a priest? *Ans.* The Scripture mentioneth two orders of priests: the order of *Leui*, and the order of *Melchisedech*. Christ was not a priest after the order of *Aaron*: and yet notwithstanding in that priesthood were many notable rites whereby the priesthood of our Sauour Christ was resembled, and we may note siue especially. First, in the appointing of the high Priest; as of *Aaron*, and his sonnes after him, oyle was poured on his head, and it ranne downe to the very edge of his garments, whereby was signified that Christ the true high Priest was annointed with the oyle of gladnesse about his fellowes; that is, that his manhood was filled with the gifts and graces of God, both in measure, number, and degree aboue all men and angels. Secondly, the sumptuous and glorious apparell which the high Priest put on, when he came into the Sanctuary, was a signe of the rich and glorious Robe of Christs righteousness, which is the puritie & integritie of his humane nature, and of his life. Thirdly, the speciall parts of the high Priests attire were first the *Ephod*, the two shoulders whereof had two onyx stones, whereon were engrauen the names of the twelue tribes of Israel: fixe names on the one stone, and fixe on the other, as stones of remembrance of the children of Israel to Godward: Secondly, the *breast-plate of iudgement* like the worke of the *Ephod*, wherein were set twelue stones according to the names of the children of Israel, grauen as signets euery one after his name. Now by these two ornaments

A were figured two things in Christ: by the first that he carries all the Elect on his shoulders, and supports them by his spirit so long as they are in the world, against the world, the flesh & the diuell. By the second, that Christ our high Priest being now in his sanctuary in heauen, hath in memory all the Elect, and their very names are written as it were in tables of gold before his face: and he hath an especiall loue vnto them and care ouer them. Vpon this ground the Church in the Canticles prayes on this manner: *Set me as a seale on thy heart, & as a signet vpon thy arme.* And indeede this is a matter of comfort vnto vs al, that Christ hath our seuerall names written in precious stones before his face: though hee be now in heauen and we on earth: and that the particular estate of euery one of vs is both known and regarded of him. Againe, God gaue to *Moses* the *Vrim* and *Thummim*, which was put on the breast-plate of the high Priest, when he was to aske counsell from GOD of things vnkown, before the mercie-seat, whence God gaue answer. What the *Vrim* and *Thummim* was, it is not knowne: and it is like it was not made by any art of man, but giuen by God; and how it was vsed we cannot tell: but yet the signification of the words affordeth matter of meditation. *Vrim* signifies *lights*, and *Thummim* signifies *perfections*. And by this a further matter was prefigured in Christ, who hath the perfit *Vrim* and *Thummim* in his breast: first, because in him are hid all the treasures of wisdom and knowledge: secondly, because he reueales to his Church out of his word such things as none can know but the children of God: as *Dauid* saith, *The secret of the Lord is reuealed to them that feare him.* And for this cause the spirit of Christ is called the *spirit of wisdom and reuelation*: and the *spirit of God*, whereby wee know the things that are giuen vnto vs of God: as namely, our election, vocation, iustification, & sanctification in this life, and our eternal glorification after this life: yea to euery member of Christ within his Church he giues a special spirit of reuelation out of the word, whereby he may know that God the Father is his father; the Sonne the redeemer, his redeemer; and the holy Ghost his sanctifier and comforter. Lastly, the high Priest had a plate on his forehead, and therein was engrauen the holinesse of *Iehouah*: this signified the holinesse of Christ: for as he is God, he is holinesse it selfe: and as he is man, he is most holy, being sanctified by the holy Ghost for this end, that hee might couer our sinnes and vnrighteousnesse, with his righteousness and holy obedience.

The second order of priesthood is the order of *Melchisedech* of which order Christ was, as *Dauid* saith, *Thou art a Priest for ever after the order of Melchisedech*: and that in two special respects. I. *Melchisedech* was both a Priest and a King: so was Christ. II. *Melchisedech* had neither father, nor mother, because his historie is set downe with mention of neither: so

like-

Heb. 3. 1.

Exod. 29.

7.

Psal. 133.

2.

Psal. 45.

7.

Exod. 28.

2.

Exod. 28.

12.

verse 15.

21.

Can. 24.

Exod. 30.

Col. 2.

Psal. 11.

14.

Eph. 1.

17.

1 Cor. 1.

22.

Exod. 28.

36.

Heb. 7.

likewise Christ as he is God, had no mother; and as he is man, he had no father. The Papists aouche Christ to be a priest of this order in a new respect, in that as *Melchisedeck* offered bread & wine, when *Abraham* came from the slaughter of the Kings: so (say they) Christ in his last supper did offer his owne body and blood vnder the formes of bread and wine. But this is a friuolous deuice of theirs: for if we reade *Heb. 7.* where this point is handled, there is no comparison at all made of their two sacrifices; but the resemblances before named are set down, in which, person is compared with person. Again, it is not said in Genesis that *Melchisedeck* offered sacrifice; but that he brought forth bread & wine, & made a feast to *Abraham* and his company. And if Christ should bee of the order of *Melchisedeck*, in regard of the offering of bread and wine, yet would this make much against the Papists. For *Melchisedeck* brought forth true bread and true wine; but in the sacrifice of the masse there is no true bread nor true wine: but (as they say) the reall body and blood of Christ, vnder the forme of bread and wine.

The fourth point is, whether there be any more real priests of the new testament beside Christ or no? *Ans.* In the old Testament there were many Priests one following another in continuall succession, but of the new Testament there is one only reall priest, Christ Iesus God and man, and no more: as the author of the Hebrews saith, *because he endureth for euer, hee hath an euermlasting priesthood*: and the word translated [*euermlasting*] signifieth such a priesthood, which can not passe from him to any other, as the priesthood of *Aaron* did. And therefore the priesthood of Christ is so tied to his owne person, that none can haue the same but he; neither man, nor angel, nor any other creature, no not the Father, nor the holy Ghost. But the factours of the Church of Rome will say, that Christ may haue men to be his deputies in his stead to offer sacrifice. *Ans.* We must consider Christ two waies: I. as he is God: II. as he is Mediatour. As he is God with the Father & with the holy Ghost, hee hath Kings and Magistrates to be his deputies on earth: and therefore they are called *Elohim*, that is, gods. But as he is Mediator, and so consequently a priest and a King, he hath neither deputie nor vicegerent: neither King to rule in his stead ouer his Church, nor priests to offer sacrifice for him: nay he hath no Prophet to be his deputie, as hee is the doctour of the Church. And therefore he saith to his disciples: be not called doctours, for one is your doctour. Indeed he hath his ministers to teach men his wil: but a deputie to offer sacrifice in his stead he hath not. And therefore we may with good conscience abhorre the massing priesthood of the Church of Rome, as a thing fetched from the bottome of hell: and their massing priests as instruments of Satan; holding this for a very truth, that we haue but

A one onely priest euen Christ himselfe God & man. Indeed all Christians are priests to offer vp spirituall sacrifices: but it is the property of Christ alone to offer an outward and reall sacrifice vnto God now in the new testament.

Thus much of the first point, who is the priest. The second followeth: what is the sacrifice. *Ans.* The sacrifice is Christ, as he is man, or the manhood of Christ crucified. As the priest is both God and man: so the sacrifice is man (d) not God. So it is said, we are sanctified by the offering of the body of Iesus Christ. Touching this sacrifice, sundry questions are to be skanned. The first, what kind of sacrifice it was? *Ans.* In the old Testament there were 2. kinds of sacrifices: one, propitiatory which serued to satisfie for sin: the other, eucharisticall for praise and thanksgining. Now the sacrifice of Christ was a sacrifice propitiatory especially prefigured by the typicall sacrifice called the whole burnt offering; for it was all consumed to ashes vpon the altar, and turned into smok, so the fire of Gods wrath did sease vpon Christ on the crosse, and did consume him as it were to nothing, to make vs something. Secondly, when *Noe* offered an whole burnt offering after the flood, it is said, God smelled a sauour of rest: not because he was delighted with the smell of the sacrifice, but because he approoued his faith in Christ. And hereby was figured, that Christ vpon the crosse was an offering, and a sacrifice of a sweet smelling sauour vnto God: because God was well pleased therewith. Now whereas Christ was content wholly to offer vp himselfe to appease the wrath of his Father for vs: it must teach vs to giue our bodies and soules, as holy, liuing, and acceptable sacrifices, wholly dedicating them to the seruice of God.

The second question is, how oft Christ offered himselfe? *Ans.* Once onely and no more. This must be held as a principle of diuinitie: Which once offering hath bee consecrated for euer, them that are sanctified: and againe, Christ was once offered to take away the sins of many. And it serueth to ouerthrow the abominable sacrifice of the Masse, in which the true bodie and blood of Christ is offered vnder the formes of bread and wine, really and substantially (as they say) for the remission of the finnes of the quick and the dead, and that continually: but if this vnbloody sacrifice of Christ be good, then is it either the continuing of that which was begun on the crosse by Christ himselfe, or the iteration of it by the masse priest. Now let Papists chuse whether of these two they wil, if they say it is the continuing of the sacrifice of Christ, then they speake outrageous blasphemy: for it is in effect to say that Christs sacrifice was not perfect, but onely began on the crosse, & must be accomplished by the masse priest to the end of the world. If they affirme the second, that it is an iteration of Christs sacrifice, then also they speake blasphemy: for hereby they make it

4 Or the  
godhead.  
Heb. 10.  
10.

Gen. 8.  
10.  
Iob 1. 8.

Gen. 8 11

Eph. 5. 2.

Heb. 10.  
14.  
Heb. 9.  
28.

also

Gen. 14.  
18.

Protalir,  
non ob-  
tulit.

Heb. 7: 4  
imagina-  
to.

Plal. 82.

Mar. 23.  
10.

also an imperfit sacrifice, because it is repeated and iterated: for vpon this ground doth the author to the Hebrewes prooue, that the sacrifices of the old testament were imperfit, because they were daily offered. And whereas they say there be two kinds of sacrifices, one bloody once onely offered vpon the crosse: the other vnbloody, which is daily offered: I answer, that this distinction hath no ground out of Gods word: neither was it known to the holy Ghost who saith, that without blood there is no remission of finnes.

The third question is, what is the fruit of this sacrifice. *Ans.* The whole effect thereof is contained in these foure things: I. the oblation of Christ purgeth the beleuer from all his finnes, whether they be originall or actual: so it is said, *If we walk in the light, we haue fellowship one with another: and the blood of Iesus Christ his sonne purgeth vs from all sinne:* whether they be finnes of omission in regard of our duties: or of commission in doing euill. II. the oblation serueth for the iustifying of a sinner before God, as Paul saith, *We are iustified by his blood, and are reconciled to God by his death.*

This being here remembred, that in the passion of Christ we include his legal obedience, wherby he fulfilled the law for vs. III. the oblation of Christ serues to purge mens consciences from dead workes; *How much more then shall the blood of Christ, which through the eternall spirit offered himselfe without spot to God, purge your consciences from dead workes to serue the liuing God?* IV. the oblation of Christ procures vs liberty to enter into heauen, *By the blood of Christ Iesus we may bebold to enter into the holy place, by the new & liuing way which he hath prepared for vs through the veile, that is, his flesh.* By our finnes there is a partition wall made betweene God and vs: but Christ by offering himselfe vpon the crosse, hath beaten downe this wal, opened heauen, & as it were, trained the way with his own blood, wherby we may enter into the kingdome of God, & without the which we cannot enter in at all.

The last question is, how this sacrifice may be applied to vs. *Ans.* The meanes of applying this sacrifice betwo. I. the hand of God which offereth. II. the hand of the beleuer that receiueth the sacrifice offered. The hand of God wherby he offereth vnto vs his benefit, is the preaching of the word, & the administration of the sacraments, baptisme, & the Lords supper: and wherfoeuer these his holy ordinances are rightly administered & put in practise, there the Lord puts forth his hand vnto vs, and offereth most freely the vertue and benefit of the death of Christ. And then in the next place commeth the hand of the beleuer which is faith in the heart; which, when God offereth, doth apprehend and receive the thing offered, and make it ours.

The third thing to be spoken of is, the altar whercon Christ offered himselfe. The altar was not the crosse, but rather the godhead

A of Christ. He was both the priest, the sacrifice, and the altar: the sacrifice, as he is man; the priest, as he is both God and man; the altar, as he is God. The propertie of an altar, is to sanctifie the sacrifice: as Christ saith, *Te fofoles and blinde whether is greater the offering, or the altar that sanctifieth the offering?* Now Christ as he is God, sanctifieth himselfe as he was man: and therefore (saith he) *for their sakes sanctifie I my selfe*, by doing two things: I. by setting apart the manhood to be a sacrifice vnto his Father for our finnes. II. by giuing to this sacrifice merit or efficacy to deferue at Gods hands remission of our finnes: the manhood of Christ without the godhead hath no vertue nor efficacy in it selfe to be a meritorious sacrifice: & therefore the dignitie and excellencie which it hath is deriued thence. As for the chalkie & stonie altars of the Church of Rome, they are nothing else but the toyes of mans braine. Christ himselfe is the onely reall altar of the new testament. And in stead of altars which were vnder the law, we haue now the Lords table whereon we celebrate the sacrament of his body and blood, to shew forth his death till he come.

The fourth point, is concerning the time of Christs oblation, which he himselfe calleth the acceptable yeare of the Lord: alluding vnto another yeare vnder the law called the yeare of Iubile, which was euery fiftie yeare among the Iewes, in which at the founde of a trumpet all that had set or sold their possessions receiued them againe: all that were bondmen were then set at libertie. This Iubile was but a figure of that perfect deliuerance which wasto be obtained by Christs pafsion, which was not tēporarie deliuerance for euery fifty yeare, but an eternall freedome from the bondage of sinne, hell, death, and condemnation. And the preaching of the word is the trumpet founded which proclaimeth vnto vs freedome from the kingdome of darkenesse, and inuites vs to come and dwell in perfect peace with Christ himself. Well, if the yeare of perpetual Iubile be now come, in what a wretched estate are all our loose and blind people that esteeme nothing of that liberty which is offered to them, but choosē rather to liue in their finnes, and in bondage vnder Satan and condemnation, then to be at freedome in Christ?

Now follow the vses which are to be made of the sacrifice of Christ. The prophet *Aggai* saith, that the second temple built by *Zorubabel* was nothing in beauty vnto the first which was built by *Salomon*: & the reason is plaine, (for as the Iewes write) it wanted fise things which the first temple had: I. the appearing of the preface of God at the mercy seat betweene the two Cherubins. II. the Vrim & Thummim on the breast-plate of the high Priest. III. the inspiration of the holy Ghost vpon extraordinary Prophets. IIII. the Arke of the Couenant: for that was lost in the captivity. V. fire from heauen to burne the sacrifices.

Mat. 23, 9

Ioh. 17, 19

Luk. 4, 19  
Leu. 25, 10

Agg. 1, 4

Heb. 9, 12

I Ioh. 1, 7

Rom. 5, 10

Heb. 9, 14

Heb. 10, 20

crifices. Yet for all this, the Prophet afterward saith: *The glorie of the last house, shall bee greater then the first.* Now it may be demanded, how both these sayings can stand together. *Answer.* We are to know, that the second temple was standing in the time when Christ was crucified for our finnes; and it was the sacrifice of Christ, which gaue glorie and dignitie to the second temple, though otherwife for building and outward ornaments it was farre inferior to the first. And by this wee are taught, that if we would bring glorie vnto our owne felues, vnto our houses and kindred, either before God or before men, we must labour to be partakers of the sacrifice of Christ, and the sprinkling of his blood to purge our hearts. This is the thing that brings renowne both to place and person, how base soeuer we be in the eyes of the world. Secondly, all oblations & meate offerings were sprinkled with salt, & every sacrifice of propitiation which was to be burned to ashes, was first salted; & hereby two things are signified. The first, that euery one of vs our felues are loathsome or vile in the sight of God; like vnto stinking carion or raw flesh kept long vnpowdered. A dead & rotten carke is loathsome vnto vs: but we our felues are a thousand times more loathsome vnto God. The second, that we are as it were salted and made sauorie and acceptable to God by the vertue of the sacrifice of Christ vpon the crosse. Our duty then is to labour that we may feele in our felues the biting and sharpenes of the oblation of Christ, to wast and consume the superfluities of sinne and the corruptions of our nature. And we must with all indeauour, that the whole course of our liues, and our speech it selfe be gracious and powdered with salt, least God at length spue vs out of his mouth. To this end hath God appointed his ministers to be the salt of the earth, that by their ministerie they might apply the death of Christ, and season the people. And it hath pleased God to besprinkle this land with more plentie of this salt then hath bin heretofore. But, alas, small is the number of them that giue any relish of their good seasoning. The more lamentable is their case. For as flesh that cannot be seasoned with salt, putrifies: so men, that can not bee sweetened and changed by the sacrifice of Christ, doe rotte and perish in their sins. The waters that issued from vnder the threshold of the Sanctuary, when they came into the dead sea, the waters thereof were holseome, but myrry places and marishes which could not be seasoned, were made salt-pits. Now these waters are the preaching of the Gospell of Christ, which flowing through all the parts of this Ile, if it doe not season and change our nation, it shal make it as places of netles and salt-pits, and at length be an occasion of the eternall curse of God. Thirdly, Christs priesthood serues to make euery one of vs also to be priests. And being priests, wee must likewise haue our sacrifice and our alters

A our sacrifices, is the cleane offering which is the lifting vp of pure hands to God without wrath or doubting in our prayers: also our bodie, & soules, our hearts and affections, the workes of our liues, and the workes of our callings: all which must be dedicated to the seruice of God for his glorie, and the good of his Church. The alter whereon wee must offer our sacrifice, is Christ our Redeemer, both God and man, because by the vertue of his death, as with sweete odours, hee perfumes all our obedience, and makes it acceptable to God. The ministers of the Gospell are also in this manner priests, as Paul insinuategh when he calleth the Gentiles *his offering vnto God.* And the preaching of the word is as it were a sacrificing knife, whereby the old Adam must bee killed in vs; and wee made an holy and acceptable sweet smelling oblation vnto G O D, sanctified by the holy Ghost. Therefore euery one that heareth Gods word preached and taught, must indeauour that by the profitable hearing thereof, his finnes and whole nature may be subdued and killed; as the beast was slaine and sacrificed vp on the alter by the hand of the Leuite. Lastly, the exhortation of the holy Ghost must here be considered: *Seeing (saith he) wee haue an high Priest, which is ouer the house of God, let vs draw neere with a true heart in assurance of faith, sprinkled in our hearts from an euill conscience, & washed in our bodies with pure water.* The meaning of the words is this, that if Christ haue offered such a sacrifice of such value and price, which procureth pardon of sinne, iustification, sanctification, and redemption, then wee must labour to be partakers of it; to haue our bodie and soules purified and cleansed by his blood, and sanctified throughout by the holy Ghost, that thereby we may be made fit to doe sacrifice acceptable to God in Christ. This is the vse which the Apostle maketh of the doctrine of Christs priesthood in that place, which also euery man should apply vnto himselfe: for why should we liue in our finnes and wicked waies, euery houre incurring the danger of Gods iudgements, seeing Christ hath offered such a sacrifice whereby wee may bee purged and cleansed, and at length freed from all woe and miserie?

D Thus much of Christ sacrifice: now folloves his triumph vpon the Crosse. That Christ did triumph when hee was vpon the crosse, it is plainly set downe by the Apostle Paul, where he saith, *Col. 2. 14. 15. That putting out the band writing of ordinances that was against vs, which was contrarie to vs, hee euertooke it out of the way, and fastened it vpon the crosse, and hath spoiled the principalities and powers, & hath made shew of them openly, & hath triumphed ouer them in the same crosse.* This triumph is set forth by signes & testimonies of two sorts. I. By signes of his glorie and maiestie. II. By signes of his victorie on the Crosse. The signes of his glorie and maiestie are principally seauen. The first, is the title set ouer his head vpon the crosse.

Mat. 1. 1.  
1 Tim. 2.  
8.

Rev. 8. 3.  
Heb. 13.  
10.  
Rom. 15.  
16.

Heb. 10.  
11, 22.

Agg. 2. 10

Leu. 2. 13  
Ezec. 43.  
24.

Ezech.  
16. 4.

Col. 1. 6.  
Math. 5.  
13.

Ezech.  
47. 8. 11.  
Maro  
moctu-  
um.



croffe, Ioh. 19. 18. *Iesus of Nazareth king of the Iewes.* The end why titles were set ouer the heads of malefactours was, that the beholders might know the cause of the punishment, and be admonished to take heede of like offences, and be stirred vp to a dislike of the parties executed for their offences. And therefore no doubt, *Pilate* wrote the title of Christ for the aggrauating of his cause, & that with his owne hand. Yet marke the strange euent that followed: for when *Pilate* was about to write the superscription, God did so gouerne and ouer-rule both his heart and hand, that in stead of noting some crime, he sets downe a most glorious and worthy title, calling him, *Iesus of Nazareth king of the Iewes:* which words containe the very summe and pith of the whole Gospel of Christ, deliuered by the Patriarkes and Prophets from age to age. We must not think that *Pilate* did this of any good mind, or vpon any loue or fauour that he bare to Christ; but onely as he was guided and ouer-ruled by the power of God for the aduancement of the honour and glory of Christ. The like did *Caiphas* who though a sworne enemy to Christ, yet he vttered a prophetic of him, saying, Ioh. 11. 50 *That it was necessary that one should die for the people:* not that he had any intent to propheticie: but because the Lord vsed him as an instrument to publish his truth. And when *Balaam* for the wages of vnrighteousnesse would haue cursed the Lords people, for his life he could not; nay, all his cursings were turned into blessings. By this then it appears, that it is not possible for any man, doe what he can, to stop the course of the Gospel of Christ: nay, (as we see) God can raise vp the wicked sometime to spread abroad & to publish the truth, though they themselves intend the contrarie. Furthermore let vs marke that when the Iewes did most of all intend to bring disgrace & ignominie vpon our Sauiour Christ; then did they most of all extoll and magnifie his name; they could not for their liues haue giuen him a more renowned title then this, that he was king of the Iewes. And the same is the case of all the members of Christ: for let a man walke in a good conscience before God and man, he shall finde this to be true, that when he is most disgraced in the world, then commonly he is most honoured with God and men.

Further, *Pilate* wrote this superscription in three languages, Hebrew, Greeke, and Latine. And no doubt the end thereof in the providence of God was, that the passion of Christ, as also the publishing of his kingdome and Gospel might be spread ouer the whole world. This shewes the malice of the Church of Rome, which will not suffer the word of God to be published but in the Latine tongue, least the people should bee entangled in errors.

Againe, when *Pilate* had thus written the superscription, the high Priests and Pharisees offended thereat, came to *Pilate*, willing him

A to change the title, saying, *Write not the king of the Iewes, but that he said, I am the king of the Iewes:* but *Pilate* answered them againe, *That which I haue written, I haue written.* Though *Pilate* had bin ouer-ruled before to condemne Christ to death, against his owne conscience, yet wil he not in any wise cōdescend to change the superscription. How comes this to passe? Surely, as he was ruled by the hand of God in penning it, so by the same hand of God was he confirmed in not changing it. Hence wee learne sundry instructions. First, that no man in the world, let him indeauour himselfe to the vttermost of his power, is able to stop the course of the kingdome of GOD: it stands firme and sure, and all the world is not able to preuaile against it. Secondly, whereas *Pilate* being but a heathen man was thus constant, that he will not haue his writing changed; we may note, how permanent and vnchangeable the writings of the holy word of God are. They are not the words of heathen men, but were spoken by the mouth of the prophets & Apostles, as God gaue them utterance. The booke of Scripture therefore is much more immutable, so as no creature shall be able to change the least part of it till it be fulfilled. Thirdly, by *Pilates* constancie, we learne to be constant in the practise and professions of the religion of Christ: this is a necessary lesson for these daies, wherein mens professions do fleet like water, and go & come with the tide. Many zealous professours to day, but to morrow as cold as water. And the complaint of the Lord touching times past, agrees to our daies: *Ol. 64. O Ephraim, What shall I say to thee: thy righteounesse is like the morning dew.*

The second is, the conuersion of the theefe: a most worthy argument of the God-head of Christ. For by it when he was vpon the croffe and in the very middest of his passion he giues vnto all the world a liuely and notable experience of the vertue and power of his death, so as his very enemies might not onely behold the passion it selfe, but also at the same time acknowledge the admirable efficacy thereof. And therefore with the passion of Christ, we must ioyne the conuersion of the theefe: which is as it were a christall glasse wherein we may sensibly behold the endles merit and vertue of the obedience of Christ to his Father, euen to the death of the croffe. And therefore I will briefly touch the special instructions which are to be learned by it. First, let vs marke that both the theeves in euery respect were equal, both wicked and leud liuers: & for their notorious faults both attached, cōdemned, & executed both on the croffe at the same time with Christ: yet for all this, the one repenting was saued, the other was not. And in their two examples we see the state of the whole world, whereof one part is chosen to life eternall: and thereupon attaines to faith and repentance in this life: the rest are reiected in the eternall counsell of God, for iust causes known to himselfe,

Ioh. 19.  
12.

selfe, and such being left to themselves neuer repent at all. Secondly, we are taught hereby, that the whole worke of our conuersion and saluation must be ascribed wholly to the meere mercy of God: of these two theemes the one was as deeply plunged in wickednes as the other, & yet the one is saued, the other condemned. The like was in *Jacob & Esau*; both borne at one time, & of the same parents, and neither of them had done good, nor euill, when they were borne: yet one was then loued, the other was hated: yea if we regard outward prerogatiues, *Esau* was the first born, & yet was refused

Furthermore, the thiefe on the crosse declareth his conuersion, by manifest signes & fruits of repentance, as appears by the words which he spake to his fellow, *Fearst thou not God, seeing thou art in the same condemnation?* Though hands and feete were fast nailed on the crosse, yet heart & tongue are at liberty to giue some tokens of his true repentance. The people of this our land heare the word; but for the most part are without either profit in knowledg, or amendment of life; yet for all this, they perswade themselves that they haue good hearts, & good meanings, though they cannot beare it away, & utter it so well as others. But alas, poore soules, they are deluded by Satan: for a man that is conuerted cannot but expresse his conuersion, & bring forth the fruits thereof. And therefore our Saviour Christ saith, *If a man beleue in me, out of his belly shall flow riuers of water of life.* The grace (as *Elishe* saith) of God, is like new wine in a vessell which must haue a vent; & therefore he that sheweth no tokens of Gods grace in this life, is not as yet conuerted; let him thinke & say of himselfe what he wil. Can a man haue life, and neuer moue, nor take breath? and can hee that brings forth no fruit of conuersion liue vnto God? wel, let vs now see what were the fruits of the thiefs repentance. They may be reduced to foure heads. First, he rebukes his fellow for mocking Christ, in deauiouring thereby to bring him to the same condition with himself, if it were possible: whereby he discouers vnto vs the property of a true repentant sinner, which is to labour & strine, so much as in him lieth, to bring all men to the same state that hee is in. Thus *Dauid* hauing tried the great loue and fauour of God toward himself, breaketh forth & saith; *Come children, hearken vnto me, & I will teach you the feare of the Lord:* shewing his desire that the same benefites which it had pleased God to bestow on him, might also in like manner be couied to others. Therefore it is a great shame to see men professing religion, carried away with enery company, and with the varieties & fashions of the world; whereas they should rather draw euery the worst men that be to the fellowship of those graces of God which they haue receiued. That which the Lord spake to the Prophet *Jeremy*, must be applied to all men: Let them returne vnto thee, but returne not thou vnto them. In instruments of muscke the

string out of tune must bee set vp to the rest that be in tune, and not the rest to it.

Againe, in that hee checkes his fellow, it shewes that those which be touched for their own sins, are also grieued when they see other men sin and offend God. But to goe further in this point, let vs diligently & carefully marke the manner of his reproofe, *Fearst thou not God, seeing thou art in the same condemnation?* In which words hee rippes vp his lewdnesse euen to the quicke, and giues him a worthy Item, telling him that the cause of all their former wickednes, had bin the want of the feare of God. And this point must euey one of vs marke with great diligence. For if we enter into our hearts and make a through search, we shall finde that this is the roote & foundation of all our offences. We miserable men for the most part haue not grace to consider that we are alwaies before God; and to quake & tremble at the consideration of his presence: & this makes vs so often to offend God in our liues as we doe *Abraham* coming before *Abimelech*, shifiting for himselfe said, that *Sara* was his sister: & being demanded why he did so, answered, *Because he thought the feare of God was not in that place:* insinuating that hee which wants the feare of God, will not make conscience of any sinne whatsoeuer. Would wee then ouen from the bottom of our hearts turne to God, & become new creatures? the let vs learne to feare God: which is nothing else but this, when a man is perswaded in his own heart & conscience that whersoeuer he be, he is in the presence & sight of God, and by reason thereof is afraide to sin. This wee must haue fully settled in our hearts, if we desire to learne but the first lesson of true wisdom. But what reason vseth the thiefe to draw his fellow to the feare of God? *Thou art (saith he) in the same condemnation;* that is, by thy sins & manifold transgressions, thou hast deserued death, and it is now most iustly inflicted vpon thee, wilt thou not yet feare God? Where we are taught, that temporal punishments and crosses, ought to be a meanes to worke in vs the feare of God; for that is one end why they are sent of God. *It is good for me (saith Dauid) that I haue beene chastised, that I may learne thy statutes.* And *Paul* saith, *When we are chastised, we are nurtured of the Lord.* And the Iewes are taught by the Prophet *Micah* to say, *I will beare the wrath of the Lord, because I haue sinned against him.*

The second fruit of his conuersion is, that he condemneth himselfe and his fellow for their sinnes, saying, *Indeede we are righteously here for wee receiue things worthy for that we haue done:* that is, wee haue wonderfully sinned against Gods maiesty, and against our brethen: and therefore this grieuous punishment which we beare, is most iust & due vnto vs. This fruit of repentance springs & growes very thin among vs, for few there be which doe seriously condemne themselves for their own sins, the manner of men is to condemne others, and to cry

Gen. 20. 11.

Psal. 119

71.

1 Cor. 11

33.

Mich. 7. 9

out that the world was neuer so bad; but bring them home to themselves, and you shall finde that they haue many excuses and defences as plaister-worke to cast ouer their foule and filthy sinnes: and if they bee vrged to speake against themselves, the worst will be thus, God helpe vs, we are all sinners, euen the best of vs. But certaine it is, that he which is thoroughly touched in conscience for his sinnes, both can and will speake more against himselfe for his manifold offences, then all the world besides. Thus *Paul* when hee was conuerted cals himselfe *the chiefe of all sinners*. And the prodigall childe confessed that hee had sinned against heauen and against his father, and was not worthy to be called his childe.

The third fruit of his conuersion is, that he excuseth our Sauour Christ, and giueth testimony of his innocency, saying, *But this man hath done nothing amisse*. Marke here: *Pilate* condemned Christ, *Herod* mocked him, all the learned Scribes and Pharises condemned him, and the people crie, Away with him, let him be crucified: and among his own disciples *Peter* denied him, and the rest ran away; there remains onely this poore silly wretch vpon the crosse to giue testimony of Christs innocency: whereby we learne, that God chooseth the simple ones of this world, to ouerthrow the wisdom of the wise: and therefore wee must take heed that we be not offended at the Gospel of Christ, by reason that for the most part simple and meane men in the world embrace it. Nay marke further, this one theefe being conuerted had a better iudgement in matters concerning Gods kingdom, then the whole body of the Iewes. And by this also students may learne, that if they desire to haue in themselves vpright iudgement in matters of religion, first of all they must become repentant sinners: and though a man haue neuer so much learning, yet if he be carried away with his own blind affections & lusts, they will corrupt and darken his iudgement. Men which work in mines & cole-pits vnder the earth, are troubled with nothing so much as with dampes, which make their candle burne darke, and sometimes put it quite out. Now euery mans sinnes are the dampes of his heart, which when they take place, doe dimme the light of his iudgement and cast a mist ouer the minde, and darken the vnderstanding & reason: and therefore a needfull thing it is, that men in the first place should prouide for their own conuersion.

The fourth fruit of his repentance is, that he prayeth for mercy at Christs hands, *Lord* (saith he) *remember me when thou comest into thy kingdom*: in which prayer we may see what is the property of faith. This theefe at this instant heard nothing of Christ but the scorning & mockings of the people, and he saw nothing but a base estate full of ignominy and shame, and the cursed death of the crosse, yet neuertheless he now beleeueth in Christ, and therefore intreats for saluation at his hand.

Hence wee learne, that it is one thing to beleeue in Christ, and another to haue feeling and experience: and that euen then when we haue no sense nor experience we must beleeue: for *Faith is the subsisting of things which are not seene*: and *Abraham* aboue hope did beleeue under hope: and *Iob* saith, *though thou kill me, yet will I beleeue in thee*. In Philosophy a man begins by experience, after which comes knowledge and belicfe; as when a man hath put his hand to the fire, and fees it to be hot, he comes to know thereby that fire burnes: but in diuinitie we must beleeue though wee haue no feeling: first comes faith, and after comes sense and feeling. And the ground of our religion stands in this, to beleeue things neither seene nor felt, to hope aboue all hope, and without hope: in extremity of affliction to beleeue that God loueth vs, when hee seemeth to be our enemy, and to perseuere in the same to the end.

The answer which Christ made to his prayer was, *This day shalt thou bee with mee in Paradise*. Whereby he testifies in the midst of his sufferings the power which hee had ouer the soules of men: and verifies that gracious promise, *Aske and ye shall receiue, seeke and ye shall finde, knocke, & it shall be opened to you*: and withall confutes the Popish purgatorie. For if any man should haue gone to that forged place of torment, then the theefe vpon the crosse, who repenting at the last gaspe wanted time to make satisfaction for the temporall punishment of his sinnes. And by this conuersion of the theefe wee may learne, that if any of vs would turne to God and repent, we must haue three things. I. The knowledge of our owne sinnes. II. From the bottome of our hearts wee must confesse and condemne our selues for them, and speake the worst that can be of our selues, in regard of our sins. III. We must earnestly craue pardon for them, and call for mercie at Gods hands in Christ, withall reforming our liues for the time to come: if we do, we giue tokens of repentance; if not, we may thinke what we wil, but we deceiue our selues and are not truly conuerted. And here wee must be warned to take heede lest wee abuse, as many do, the example of the theefe, to conclude thereby that wee may repent when we will, because the theefe on the crosse was conuerted at the last gaspe. For there is not a second example like to this in all the whole Bible: it was also extraordinary. Indeede sundry men are called at the eleuenth houre, but it is a most rare thing to finde the conuersion of a sinner after the eleuenth houre, & at the point of the twelfth. This mercy God vouchsafed this one theefe, that he might be a glasse in which wee might behold the efficacy of Christs death, but the like is not done to many men; no not to one of a 1000. Let vs rather consider the estate of the other theefe, who neither by the dealing of his fellow, nor by any speech of Christ could be brought to repentance. Let vs not therefore deferre our repentance to the houre of death;

Heb. 11.  
1.  
Rom. 4.  
18.  
Iob 13.  
15.

Luke 11.  
43.

for then we shall haue fore enemies against vs: the world, the flesh, the diuell, & a guiltie conscience; & the best way is before-hand to preuent them. And experience shewes, that if a man defer repentance to the last gaspe, often when he would repent he cannot. Let vs take *Salomons counsell, Remember thy Creator in the daies of thy youth, before the euill daies come. Eccl. 12.1.* If we will not heare the Lord when he calls vs, he will not heare vs when we call him.

The third signe was, the eclipsing or darkning of the Sunne from the sixt houre to the ninth. And this eclipse was miraculous. For by the course of nature the Sunne is neuer eclipsed, but in the new Moone: whereas cōtrariwise this eclipse was about the time of the Passeouer which was alwaies kept at the full Moone. Question is made touching the largenes of it: some mooued by the words of *Luke*, who saith that darknes was vpon the whole earth, haue thought that the eclipse was vniuersal ouer the whole world: but I rather think that Saint *Lukes* meaning is, that it was ouer the whole Region or countrey of Iury. For if such a wonder had happened ouer the whole world, all historiographers Greeke & Latine, and Astronomers, diligent obseruers of all eclipses, would haue made special mention thereof. And though some (\*) writers say that it was ouer the whole earth, and that it was set downe in Record both by the Romanes, and Grecians; yet all their writings prooue no more but this, that it was ouer Iury and Galile, and the countries bordering neere vnto.

The vses of this miracle are manifold. I. This darkning of the Sunne giues a checke to the Iewes for their crucifying of Christ: they were not ashamed to apprehend, accuse, and condemne him, yet this glorious creature the Sunne pulleth in his beames, being as it were ashamed to behold that, which they were not ashamed to do. II. It serues to signifie the great iudgment of God to come vpo the Iewes. For as when Christ suffered, darknes was ouer all the land of Iury, and all the world besides had the light of the Sunne, so shortly after *blindnes of mind* was ouer the whole natiō of the Iewes and all the world besides saw the Sun of righteousness shining vnto them in preaching of the Gospel. III. It serues to aduertise vs, that such as carry themselues towards Christ as the Iewes did, haue nothing els in them but darknes, and that they sit *in the darknes and shadow of death*; and therefore not able any whit better to see the way that leadeth vnto life, then he which is cast into a darke dungeon can; who if they thus remaine, shall at length be cast into vtter darknesse. This beeing the estate of all them that be forth of Christ, we must labour to be freed from this darknesse, that the day-starre may rise in our hearts, and shine vpon vs, and put life into vs. I V. This miraculous and wonderfull darkening of the Sunne doth conuince the Iewes, that Christ whom they crucified was the Lord of glory, and the Savi-

our of the world: and it is very like, that this was the principall end of this miracle. For whereas neither his doctrine, nor his former miracles could moue them to acknowledge him for that *Messias*, yet this one worke of God doth as it were strike the nayle to the head, and stop all their mouthes. V. Besides this, whereas at the very instant when Christ was about to make satisfaction to the iustice of his Father for our sinnes, the Sunne was thus darkened: it teacheth vs first, to thinke of the passio of Christ, not as of a light matter, but as one of the greatest wōders of the world, at the sight whereof the very frame of nature was changed: secondly, to thinke of our owne sins, as the vilest things in the world, and that they deserue the intolerable wrath of God: considering, that at the time when they were to be abolished, the course of nature euen in the very heauens is turned vpside downe.

The fourth signe, is the rending of the vaile of the temple from the top to the bottome. The temple was diuided into two parts; the more inward, into which no man might come but the high priest; and that once a yeere; and it was called the holy of holies; the other was that where the people came and offered sacrifices vnto the Lord. Now that which parted the temple into these two parts was called the vaile; and at the time of Christs passion it was rent from the top to the very bottome. This hath diuers vses: I. The *holy of holies* signified the third heauen, where God sheweth himself in glory and maiesty vnto his Saints; and the rending of the vaile figureth vnto vs, that by the death of Christ, heauen which was otherwise shut by our sins, is now set open, & a way made to enter thereto. II. It signifieth, that by the death of Christ we haue without impediment, free access to come vnto God the Father by earnest prayer in the name of Christ: which is a most vnspokeable benefit. III. It signifieth, that by Christs death an end is put to all ceremonies, to ceremoniall worship, and the sacrifices of the old Testament: and that therefore in the new Testament there remaineth one only real & outward sacrifice, that is, Christ crucified on the crosse: and the whole seruice and worship of God for outward ceremonies most simple & plaine. I V. The temple was the chiefe and one of the most principall prerogatiues that the Iewes had; it was their glory that they had such a place wherein they might worship and doe seruice to the true God: & for the temples sake God often spared them, & therefore *Daniel* praies: *O Lord, heare the prayer of thy seruants, and his supplication, and cause thy face to shine vpon the Sanctuary, that thy waile for the Lords sake.* Yet for al this, when they began to crucifie the Lord of life, their prerogatiues helpe them not, nay they are deprived thereof, & God euen with his own hand rends the vaile of the temple in sunder, signifying vnto them, that if they forsake him he will also forsake them. And so we may say of the Church

Math. 27.  
51.

Heb. 9. 8.

Ioh. 1. 51.

Dan. 9  
17.

of England, no doubt for the Gospels sake we haue outward peace and safetic, and many other blessings, and are in account with other nations: yet if we make no conscience to obey the word of God, and if wee haue no loue of Christ and his members, God will at length remooue his candlestick from vs; and vterly depriue vs of this ornament of the Gospel, and make our land as odious vnto all the world, as the land of the Iewes is at this day. Let vs therefore with all care & diligence shew forth our loue both to Christ himselfe, and to his members, and adorne the Gospel which wee professe, by bringing forth fruits worthy of it.

The fifth signe, is the *earth-quake*, whereby hard rocks were clouen asunder. And it serues very fitly to signifie further vnto vs, that the sin of the Iewes in putting Christ to death was so heauy a burden, that the earth could not beare it but tremble thereat, though the Iewes themselves made no bones of it. And it is a thing to be wondered at, that the earth doth not often in these daies treble & quake at the monstrous blasphemies and fearefull oathes by the wounds, & blood, and heart of Christ, whereby his members are rent asunder, & he traierously crucified againe. Secondly, the earth-quake shewes vnto vs the exceeding & wonderful hardnes of the hearts of the Iewes, and ours also: they crucified Christ, and were not touched with any remorse; & we can talk and heare of his death: yea, we can say, he was crucified for our sins: and yet we are nothing affected therewith, our hearts will not rend, whē as hard rocks cleaue asunder. Thirdly, the moouing of the earth, and the rending of the rockes asunder, may be a signe vnto vs of the vertue of the doctrine of the gospel of Christ; which is nothing else but the publishing of the passion of his death: which being preached, shall shake heauen & earth, sea and land. It shall mooue the earthen, hard, and rocky hearts of men; & raise vp of meere stones & rocks children vnto Abraham. But the maine vse & end of this point is, to proue that he that was crucified, was the true Messias the Sonne of God, and therefore had the power of heauen and earth, & could moue all things at his pleasure.

The sixth signe of the power of Christ, is that *graves did open & many bodies of the Saints which slepe arose*, and came out of their graues after his resurrection, and went into the holy citie, & appeared vnto many. The vse of this signe is this: it signifies vnto vs, that Christ by his death vpon the crosse did vanquish death in the graue, and opened it, and thereby testified that he was the resurrection and the life: so that it shall not haue euerlasting dominion ouer vs: but that he will raise vs vp from death to life, and to euerlasting glory.

The seauenth signe, is the testimony of the Centurion with his souldiers which stood by to see Christ executed. S. Marke saith, when hee saw that Christ thus crying gaue vp the ghost, he said, *Truly this was the Sonne of God.*

Thus we see it is an easie matter for Christ to defend his owne cause: let *Indas* betray him, *Peter* deny him, and all the rest forsake him, yet he can, if it so please him, make the Centurion that standeth by to see him executed, to testifie his innocency. But what was the occasion that mooued him to giue so worthy a testimony? S. Matthew saith, *Mar. 27. 54.* it was feare, and that feare was caused by hearing the loud crie of Christ, and by seeing the earthquake and things which were done. And this must put vs in minde, not to passe by Gods iudgements, which daily fall out in the world, but take knowledge of them, and as it were, to fixe both our eyes on them. For they are notable meanes to strike & astonish the rebellious heart of man, & to bring it in awe & subiection to God. After that the two first captaines with their fifties, commanding the Prophet *Elias* to come downe to king *Achazias*, were consumed with fire from heauen, the king sent his third captaine ouer fiftie with his fiftie to fetch him downe: but what doth he? it is said, he fell on his knees before *Elias*, and besought him, saying: *O man of God, I pray thee, let my life and the liues of these fiftie seruants bee precious in thine eyes.* But what was the cause why he prayed thus? surely he obserued what iudgements of God fell vpon his two former fellow captaines. Behold, saith he, *there came down fire from heauen, & deuoured the two former captaines with their fifties: therefore let my life bee precious now in thy sight.* Thus laying to his owne heart & making vse of Gods iudgements, hee humbled himselfe, and was spared with his fiftie. And *Habacuck* saith, *When I heard thy voice, namely, of Gods iudgements, vnto meesse entred into my bones, and I trembled in myselfe, that I might bee safe in the day of the Lord.* Now what this feare of the Centurio was, there is a further question, and it is very like, that it was but a sudden motion, or a certaine preparatiue to better things. For he was but an heathen man, & had as yet no knowledge of Christ, & whether he repented or not, it is vncertaine: and we must not marvel at this: for there are many sudden motions in shew very good, that vpon like occasions rise in the hearts of naturall men. When God plagued the land of Egypt, then *Pharaoh* sent for *Moses*, and confessed that the Lord was righteous, but hee and his people were wicked; and desired *Moses* to pray to God to take away the plague, who did so, *Exo. 9. 27. & 34.* but so soone as the hand of God was stayed, he returned to his old rebellion againe. And as a dogge that cometh out of the water shaketh his eares, and yet returneth into it againe: so is the manner of the world: when crosses and calamities befall men, as sickness, losse of friends or goods, then with *Ahab* they outwardly humble themselves, and go softly: they vse to frequent that place where the word is preached, and Gods name called vpon: but alas, common experience shewes, that those things are but fits arising of vncertaine and

flittering

Mat. 27.  
54.

Agg. 2. 7.

Math. 27.  
52, 53.Mar. 15.  
39.2 King.  
1. 13.

Verse 14

Hab. 3. 16

flitting motions in the heart. For so soone as the crosse is remooued, they returne to their old byas againe, and become as bad and as backward as euer they were: being like to the tree that lies in the water, which for a while is greene, but afterward withereth. And therefore we for our parts, when any good motions come into our hearts as the beginnings of further grace, wee (I say) must not quench them, but cherish and perseue them, remembering that the kingdome of heauen, is like a graine of musterd seede, which when it is sowne, is the least of all feedes: but afterward it groweth vp into a tree, that the fowles of heauen may build their nests in it: and like to this are the first motions of Gods spirit, and therefore they must be cherished and maintained.

Math. 13.  
31, 32.

And thus much for the seauen signes of the power of Christs Godhead. Now follows the second part of the triumph of Christ, which containeth signes of his victorie vpon the crosse, notably expressed by *Paul*, when hee *1 Pet. 2: 24, 25*. And putting out the hand writing of ordinances which was against vs, which was contrary to vs, hee enen took it out of shes way, and fastned it vpon the crosse, & hath spoiled the principallties & powers, and hath made a shew of them openly, and hath triumphed openly in the same: In which words he alludes to the manner of heathen triumphs: for it was the custome of the heathen princes, when they had gotten the victory over their enemies, first to cause a pillar of stone, or some great oake to be cut downe, and set vp in the place of victory, vpon which either the names of the chiefe enemies were set, or their heads were hanged, or words were writte in the pillar to testifie the victory. This being done, there followed an open shew, in which first the conquerour prepares for himselfe a chariot of victory, wherein he was himselfe to ride, and then the chiefe of his enemies bound and pinnioned, were led openly after him. Now on the same manner vpon the crosse there was a pitched field; the conqueror on the one side was Christ; his enemies on the other side were the world, the flesh, hel, death, damnation, the diuell, and all his angels: all which, banding themselues against him, were all subdued by him vpon the same crosse: and he himselfe gave two signes of his Triumph, one was a monument of the victory, the other open shew of his conquest. Now the monument of Christs victory was the crosse it selfe whercon hee payed the obligation or bill which was against vs; whereby Satan might haue accused and condemned vs before God. For we must consider, that God the Father is a creditor and wee all debtors vnto him: he hath a bill of our hands which is the law, in that it giueth testimony against vs; first, by the legall washing, which did shew and signifie, that wee were altogether defiled and vncleane: secondly, by the sacrifices that were daily offered for the propitiation of our sins. Now Christ was our suretie, & paid euery one

A of the debt which we should haue payed, and requiring the acquittance, taketh the ceremoniall law, and the curse of the morall law, and nailes them to the crosse.

Furthermore, in the shew of conquest, the chariot is the crosse likewise: for it was not only a monument of victorie, but also a chariot of triumph. And the captiues bound and pinnioned which followed Christ, are the principalities and powers, that is, the diuell and his angels, hel, death, and condemnation: all which are as it were taken prisoners, their armour and weapons are taken from them, and they chained and bound each to other.

The meditation of this point serueth to admonish vs to abandon all manner of sinne, and to make conscience of euery good duty, if we will aright professe the Gospell of Christ; for when we sinned, we doe as it were pull Christ out of his chariot of triumph, and vntie Satans bonds, and giue him weapons, and (as much as we can) make him valiant and strong againe. Now for any man to make Satan and sin valiant and strong against himselfe, whereas Christ hath weakened him; and euen bruised his head, is no better then to become an enemy to the crosse of Christ. Again, here by wee are taught to pray vnto God, that our blinded eyes may be opened, that we may discern aright of the passion of Christ. It is a wonder to see how men are carried away with a liking of vaine shewes, games, & enteriades: how they spend euen whole daies in beholding them, & their money also that they may come to the places where they are: oh then how exceedingly ought our hearts to be ravished with this most admirable shew, in which the Son of God himselfe rides most gloriously in his chariot of triumph, and leads his & our most cursed enemies captiue, yea treads them vnder his foot! This triumph is set forth vnto vs in the preaching of the Gospell, and may be scene of vs all freely without money, or moneyworth. What wretches then shall we be, if we suffer our hearts to be filled with earthly delights, & in the meane season haue little or no desire to behold with the eyes of our minde this goodly spectacle that is to be scene in the passion of Christ, that serueth to reuine and refresh our soules to life eternall?

Phil 3.  
18.

D Thirdly, if Christ when he was most weak and base in the eyes of men, did most of all triumph vpon the crosse: then euery one of vs must learne to say with the Apostle Paul, *God forbid that I should reioyce in any thing, but in the crosse of Christ Iesus our Lord*. That we may say this truly, first of all wee must labour to haue the benefit of the crosse of Christ, not only in the remission, but also in the mortification of our sinnes: secondly, we must not be discomforted but rather reioyce and triumph therein. A Christian man can neuer haue greater honor then to suffer for the Gospell of Christ, when God calls him thereunto: and therefore S Paul setteth forth another most glorious shew

Gal. 6: 14.

1 Cor. 9.  
2.

which all those must make that suffer any thing for Gods cause. They must encounter with the world, the flesh, and the diuel, and are placed as it were on a theater: and in this conflict the beholders are men & angels: yea the whole hoast of heaven and earth: the vmpire or iudge is God himselfe, who will giue sentence of victory on their side, and so they shall overcome. We must not hereupon thrust our selues into danger: but when it shal please God to call vs thereunto, we must thinke our selues highly honoured of him. As when God sendeth losse of friends, of substance, or good name, or any other calamity, wee must not despaire, or be ouer grieued, but rather reioyce and addresse our selues, then with our Sauour Christ to make a triumph.

Thus much of Christs triumph, and the passion of his crosse. Now followeth the second degree of his humiliation, in these words, *And buried.* Where we must consider these points:

I. Why it was needfull that Christ should be buried. II. Who was the author of his buriall. III. The manner or preparation to his buriall. IV. The place and time where and when he was buried. Of these in order. For the first, the causes are many, but especially foure, why Christ was to be buried. I. That the truth & certainty of his death might be confirmed vnto vs, and that no man might so much as imagine that his death was a phantasticall death, or his body a phantasticall body: for men vse not to bury a liuing but a dead man; or a man in shew, but a true man. II. That his buriall might bee vnto him a passage from the estate of humiliation to the estate of exaltation, which began in his resurrection: and hee could not haue risen againe, if hee had not bin first buried. III. That the outward humiliation in the forme of a seruant, which he took vpon him, might bee continued vpon him to the lowest degree of all: and therefore it was not sufficient that he should be crucified euen to death, but being dead, he must also be buried. IV. Christ was buried, that he might not onely vanquish death on the crosse, but euen after the manner of conquerours, subdue him at his owne home, and as it were, plucke him out of his owne cabine or denne.

II. The authors of Christs buriall were *Ioseph of Arimathea*, & *Nichodemus*, who came to Iesus by night. Now concerning them and this their fact, there are many things worthy to be considered in this place. First of all, they were disciples of Christ, & the difference betweene them and the rest is to be considered. The other disciples though in number they were but few, yet in the fealt before his passion they openly followed him: but when Christ was to be arraigned, and the persecution of the Church of the new Testament began in him, then *Iudas* betrayed him, *Peter* denied him, and the rest fled away: yet euen at the same instant these two secret disciples of our Sauour Christ, *Ioseph of Arimathea*

and *Nichodemus* take courage to themselves, and in time of danger openly profess themselves to bee Christs disciples by an honourable & solempne buriall; God no doubt opening their hearts and inabling them to doe so. The like is to be seene in all ages since the passion of Christ in the Church of God, in which men zealous for the Gospel in peace haue bin timorous in persecution, whereas weake ones haue stood out against their enemies euen vnto death it selfe. The reason is, because God will humble those his seruants which are oftentimes indued with great measure of graces, & contrariwise exalt & strengthen the weak and feeble: and the same no doubt will be found true among vs, if it should please God to send any new triall into the Church of England. This serues to teach vs to thinke charitably of those which are as yet but weake among vs: & withal in our professiō to carry a low faile, and to thinke basely of our selues, & in the whole course of our liues creepe alow by the ground, running on in feare and trembling, because the Lord oftentimes humbles those that be strong, and giues courage and strength to weake ones boldly to confesse his name. Secondly, whereas these two disciples haue such care of the buriall of Christ, we learne that it is our duty to be carefull also for the honest and solempne buriall of our brethren. The Lord himselfe hath commanded it, *Thou art dust, & to dust thou shalt returne.* Also the bodies of men are the good creatures of God, yea the bodies of Gods children are the temples of the H. Ghost, & therefore there is good cause why they should bee honestly laid in the earth. And it was a curse & iudgement of God vpon *Iehoiakim*, that he must not be buried, but like a dead asse be drawne and cast out of the gates of *Ierusalem*. And so the Lord threatens a curse vpon the *Moabites*, because they did not bury the king of Edom, but burnt his bones into lime. And therefore it is a necessary duty, one neighbor & friend to looke to the honest buriall of another. Hence it followes, that the practise of Spaine & Italy and all the popish countries, which is to keepe the parts of mens bodies and such like reliques of Saints vnburied, that they may bee seene of men & worshipped, hath no warrant: dust they are, and to dust they ought to be returned.

Furthermore, the properties and vertues of both these men are generally to bee considered. And first to begin with *Ioseph*, he was a *Senator*, a man of great account, authoritie, and reputation among the Iewes. It may seeme a strange thing, that a man of such account wold abase himselfe so much as to take downe the body of Christ from the crosse. It might haue bin an hindrance to him, & a disgrace to his estate & calling: as we see in these daies, it wold be thought a base thing for a knight or lord to come to the place of execution, & take down a thiefe from the hand of the hangman to bury him: but this noble Senator *Ioseph* for the loue he bare to Chr. made no account of his estate &

calling,



Mat. 27.  
57, 58.  
&c.  
Mark. 15.  
43.  
Ioh. 19.  
38.

Gen. 3.  
19.

Ier. 23.  
19.

Amos 1.  
1.

Luk. 23.  
50.

calling, neither did hee scorne to take vpon him to bafe an office, considering it was for the honour of Christ: where we learne, that if we truly loue Christ, and our hearts be set to beleue in him, we wil neuer refuse to perform the basest seruice that may be for his honour; nothing shall hinder vs. It is further said, that hee was a good man and a iust, and also a rich man. And the first appeareth in this, that hee would neither consent to the counsell nor fact of the Iewes in crucifying Christ. It is rare to find the like man in these daies.

From this example we learne these Lessons.

I. That a rich man, remaining a rich man may be a seruant of God, and also be saved: for riches are the good blessings of God, and in themselves do no whit hinder a man in coming to Christ. But some will say, Christ himselfe saith, *It is easier for a (a) cable to goe through the eye of a needle, then a rich man to enter into the kingdom of heauen.* *Ans.* It is to be vnderstood of a rich man, so long as hee swelleth with a confidence in his wealth: but we know, that if a cable bee vntwisted and drawne into small threds, it may be drawne through the eye of a needle: so hee that is rich let him denie himselfe, abase himselfe, & lay aside all confidence in himselfe, in his riches and honour, and be as it were, made small as a twine thread, and with this good Senatour *Ioseph* become the disciple of Christ, he may enter into the kingdom of heauen. But Christ saith in the parable, that riches are thornes, which choake the grace of GOD. *Ans.* It is true, they are thornes in that subiect or in that a man that putteth his trust in them; not in their owne nature, but by reason of the corruption of mans heart, who makes of them his God. S. *Iohn* saith further, that *Ioseph* was a disciple of Christ, but yet a close disciple for feare of the Iewes. And this shewes, that Christ is most readie to receiue them that come vnto him, though they come laden with manifold wants. I say not this, that any hereby should take boldnesse to liue in their sinnes, but my meaning is, that though men be weake in the faith, yet are they not to be dismayed, but to come to Christ, who refuseth none that come to him. *Draw neere to God* (saith Saint *James*) *and he will draw neere to you.* Christ doth not forsake any, till they forsake him first. Lastly, the holy Ghost saith of him, that he waited for the kingdom of God, that is, hee did beleue in the Messias to come, and therefore did waite daily til the time was come, when the Messias by his death and passion should abolish the kingdom of sin and Satan, and establish his owne kingdom throughout the whole world. The same is said of *Simeon*, that he was a good man, and feared God, and waited for the consolation of Israel. This was the most principall vertue of all that *Ioseph* had, and the very roote of all his goodnes and righteousness, that he waited for the kingdom of God. For it is the property of faith, whereby we haue confidence in the Messias, to change

our nature, and to purifie the heart, and to make it bring forth workes of righteousness. There bee many among vs, that can talke of Christs kingdom, & of redemption by him, and yet make no conscience of sinne, and haue little care to liue according to the Gospell which they professe: and all is, because they do not foundly beleue in the Messias, and they wait not for the kingdom of heauen, & therefore there is no change in them: but we for our parts must labour to haue this affiance in the Messias with *Ioseph*, & to waite for the second appearance, that thereby wee may bee made new creatures, hauing the kingdom of Satan battered and beaten downe in vs, and the kingdom of God erected in our hearts.

B Touching *Nichodemus* S. *Iohn* saith, that he came to *Iesus* by night. Many men build vpon this example, that it is lawfull to be present at the masse; so be it, in the meane season wee keepe our hearts to God: and indeede such men are like *Nichodemus*, in that they labour to burie Christ as much as they can, though now after his resurrection hee should not bee buried againe. But though *Nichodemus* durst not openly at the first professe the name of Christ, yet after his death when there is most danger, he doth: and by this meanes he reformeth his former action.

Thus much of the persons that buried Christ. The third thing to be obserued, is the manner of Christs buriall, which standeth in these foure points. First, they take downe his bodie from the crosse: secondly, they winde it: thirdly, they lay it in a tombe: fourthly, the tombe is made sure. Of these in order. First, *Ioseph* taketh downe the body of Christ from the crosse wheron he was executed, but marke in what manner: hee doth it not one his owne head without leaue, but he goeth to *Pilate* and beggeth the body of Christ and craueth libertie to take it downe, because the disposing of dead bodies was in *Pilates* hand, he being deputie at that time: whereby we learne, that in all our dealings and actions (though they haue neuer so good an end) our duty is to proceede as peaceably with all men as may be, as Saint *James* saith: the wisdomethat is from aboue is first pure, then peaceable, gentle, &c. Again, this teacheth vs, that in all things which concerne the authority of the Magistrate, and belong vnto him by the rule of Gods word, wee must attempt to do whatsoeuer we do by leaue. And by this wee see what vnaduised courses they take, that being priuate men in this our Church, will notwithstanding take vpon them to plant churches without the leaue of the magistrate beeing a Christian Prince. Hauing thus taken the body of Christ downe, they go on to winde it. And *Ioseph* for his part brought linnen cloathes, and *Nichodemus* a mixture of Mirrhe & Aloes to the quantity of an hundred pounds for the honourable buriall of Christ. His winding was on this maner; they wrapped his bodie hastily in linnen cloathes, sweete

Ioh. 19.  
39.

Iam. 3. 17

Ioh. 19.  
39.  
Luke 24.  
1.

Luk. 23.  
50. 51.

Math.  
19. 24.

Ioh. 19.  
38.

Iam. 1. 8.

2 P. Ram.  
Theol. 1.  
1. c. 14  
seemes to  
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or lying  
in the  
grau.

1. Cor. 15  
19.

Mat. 27.  
59.

Tit. 2. 3.

1. Tim. 2.  
not mort.  
Ioh. 19.  
42.  
Mat. 27.  
60, 66.

odours put there to. Besides all this, in the Iewes burials there was embalming and washing of the body, but Christs body was not (a) embalmed or washed, because they had no time to doe it, for the preparation of the Pasche-drew neare. And whereas these two men burie Christ at their owne cost and charges, we are taught to bee like affected to the living members of Christ: when they want we must releese and comfort them liberally and freely: It may here bee demanded, whether men may not be at cost in making funerals, considering euen Christ himselfe is with much cost buried, *Answe.* The bodies of all dead men are to be buried in seemely and honest manner, & if they bee honourable, they may bee buried honourably: yet now there, in no cause why mens bodies should be washed, annointed, and embalmed, as the vse was amongst the Iewes: for they vsed embalming as a pledge and signe of the resurrection; but now since Christs coming, wee haue a more certaine pledge thereof, euen the resurrection of Christ himselfe, and therefore it is not requisite that we should vse embalming & washing as the Iewes did. And the clause which is specified in Saint *Matthew* is not to bee omitted, that *Ioseph* wrapped Christs body in *A cleane linnen cloth*: whereby we learne, that howsoeuer the strange fashions fetcht from Spaine & Italy are monstrous and to be abhorred, yet seeing the body of a man is the creature of God, therefore it must be arraigned in cleain manner, and in *holy comelineesse*. *Paul* requires that the minister of the Gospell in all things bee seemely or comely: and herein he ought to be a patterne of sobriety vnto all men. Thirdly, after they haue wound the body of Christ, they lay it in a tombe, and lastly, they make it sure, closing it up with a stone rolled ouer the mouth of it. Also the Iewes request *Pilate* to seale it, that none might presume to open it: besides they set a band of souldiers to watch the tombe, and to keepe it that his body be not stollen away. Many reasons might be alleagded of this their dealing, but principally it came to passe by the prouidence of God, that hereby he might confirme the resurrection of Christ. For whereas the Iewes would neither bee moued by his doctrine, nor by his workes and miracles to beleeue, he causeth this to bee done, that by the certaintie of his resurrection, hee might conuince them of hardnesse of heart, and proue that he was the Sonne of God.

Thus much of the manner of his buriall. Now follows the place where Christ was buried. In the place we are to mark three things: First, that Christ was laid in *Iosephs* tombe, whereby wee may gather the greatnesse of Christs pouertie, in that he had not so much ground as to make himselfe a graue in: and this must bee a comfort to the members of Christ that are in pouertie. And it teacheth them, if they haue no more but food and rayment, to be encreased with content, knowing that

A Christ their head and king hath consecrated this very estate vnto them. Secondly, the tombe wherein Christ was laid was a new tombe wherein neuer any man lay before. And it was the speciall appointment of Gods prouidence that it should be so, because if any man had beene buried there aforetime, the malicious Iewes would haue pleaded, that it was not Christ that rose again, but some other. Thirdly, we must obserue, that this tombe was in a garden, as the fall of man was in a garden and as the apprehension of Christ in a garden beyond the brooke Cedron: And herewe must note the practise of a good man: this garden was the place of *Iosephs* delight and holy recreation; wherein he vsed to solace himselfe in beholding the good creatures of God: yet in the same place doth hee make his owne graue long before he died: whereby it appears, that his recreation was ioyned with a meditation of his end; and his example must be followed of vs. True it is, God hath giuen vs his creatures not onely for necessity, but also for our lawfull delight; but yet our dutie is, to mingle therewith serious meditation and consideration of our last end. It is a brutish part to vse the blessings and creatures of God, and not at all to bee bettered in regard of our last end by a further vse thereof.

The time when Christ was buried was the euening, wherein the Sabbath was to begin according to the manner of the Iewes, which began their daies at Sunne setting—from euening to euening, according to that in *Genesis*: *the euening and the morning was the first day*. Now *Ioseph* commeth a little before euening and beggeth the body of Christ, and burieth it: where note, that howsoeuer we are not bound to keepe the Sabbath so strictly as the Iewes were, yet when we haue any busines or worke to be done of our ordinary calling, we must not take a part of the Lords Sabbath to doe it in, but preuent the time, and doe it either before, as *Ioseph* did, or rather after the Sabbath. This is little practised in the world. Men thinke, if they goe to Church before and after-noon to heare Gods word, then at the day after they may do what they list, and spend the rest of the time at their owne pleasure: but the whole day is the Lords, and therefore must be spent wholly in his seruice, both by publike hearing of the word, and also by priuate reading and meditation on the same.

To conclude the doctrine of Christs buriall. Here it may be demanded, how he was allowed after his incarnation both God and man, considering that he was dead and buried, and therefore body and soule were fundred, and a dead man seemes to be no man. *Answe.* A dead man in his kinde is as true a man as a living man: for though body and soule be not vnitd by the bod of life, yet are they vnitd by a relation which the one hath to the other in the counsell and good pleasure of God; and that as truly as man and woman remaine cou-

Ioh. 19.  
41.  
Gen. 3. 8.  
Ioh. 18. 1.

Luk. 23.  
53.  
Mat. 27.  
57.

Damas.

Rom. 6. 3

1 King.  
13. 1.

Isa. 17. 2.

P. Viretin  
ymb.

pled into one flesh by couenant of marriage, though afterward they bee distant a thousand miles asunder. And by vertue of this relation euery soule in the day of iudgement shall be reunited to his owne body, and euery body to his owne soule. But there is yet a more streight bond betwene the body and soule of Christ in his death and buriall. For as when he was liuing, his soule was a meane or bond to vnite his Godhead and his body together: so when hee was dead his very Godhead was a meane or middle bond to vnite the body and soule: & to say otherwise, is to dissolue the hypostaticall vnion, by vertue whereof Christs bodie and soule though seuered each from other, yet both were still ioyned to the Godhead of the Sonne.

The vse and profit which may be made of Christs buriall is two-fold. I. It serueth to work in vs the buriall of all our sinnes. *Know ye not* (saith Paul) *that all who haue bene baptized into Christ, haue bene baptized into his death, and are buried with him by baptisme into his death?* If any shall demand, how any man is buried into the death of Christ, the answer is this: Euery Christian man and woman are by faith mystically vnited vnto Christ, and made all members of one body, whereof Christ is the head. Now therefore as Christ by the power of his Godhead when he was dead and buried, did overcome the graue and the power of death in his owne person; so by the very same power, by means of his spirituall coniunction doth hee worke in all his members a spirituall death and buriall of sinne and naturall corruption. When the Israelites were in burying of a man, for feare of the souldiers of the Moabites, they cast him for haile into the sepulchre of *Elisha*. Now the dead man, so soone as he was down, and had touched the body of *Elisha*, hee reuiued and stood vp on his feete: so let a man that is dead in sinne bee cast into the graue of Christ, that is, let him by faith but touch Christ dead & buried, it will come to passe by the vertue of Christs death and buriall, that he shall bee raised from death and bondage of sinne to become a new man.

Secondly, the buriall of Christ serueth to be a sweete perfume of all our graues & burials: for the graue in it selfe is the house of perdition; but Christ by his buriall hath as it were consecrated & perfumed all our graues: and in stead of houses of perdition, hath made them chambers of rest and sleepe, yea beds of down: & therefore how soeuer to the eye of man the beholding of a funerall is terrible, yet if we could then remember th buriall of Christ, & consider how he thereby hath changed the nature of the graue, euen then it would make vs to reioyce. Lastly we must imitate Christs buriall in being continually occupied in the spirituall buriall of our sinnes.

Thus much of the buriall. Now followeth the third and last degree of Christs humiliati-  
on: *He descended into hell.* It seemes very like-

ly that these words were not placed in the Creede at the first, or (as some thinke) that they crept in by negligence, because about threecore Creeds of the most ancient Councils and Fathers want this clause: and among the rest the *Nicene Creede*. But if the ancient & learned Fathers assembled in that Council had bin perswaded, or at the least had imagined that these words had bin set downe at the first by the Apostles, no doubt they would not in any wise haue left them out. And an ancient writer saith directly, that these words, *He descended into hell*, are not found in the Creede of the Romane Church, nor vsed in the Churches of the East, and if they be, that then they signifie the buriall of Christ. And it must not seeme strange to any, that a word or twaine in processe of time should creepe into the Creed, considering that the originall copies of the bookes of the old and new testament haue in them sundry (a) varieties of readings and (b) words otherwhiles, which from the margine haue crept into the text. Neuerthelesse considering that this clause hath long continued in the Creede, and that by common consent of the Catholike Church of God, and it may carie a fit sense and exposition; it is not, as some would haue it, to be put forth.

Therefore that wee may come to speake of the meaning of it; we must know that it hath foure visuall expositions, which wee will rehearse in order, and then make choice of that which shall be thought the fittest. The first is, that Christs soule after the passion vpon the crosse, did really and locally descend into the place of the damned. But this seemes not to be true. The reasons are these. I. All the Euangelists, and among the rest S. *Luke*, intending to make an (c) *exact narration* of the life and death of Christ, hath set downe at large his passion, death, buriall, resurrection, and ascension, and withall they make rehearse of small circumstances, therefore no doubt they would not haue omitted Christs local descent into the place of the damned, if there had bene any such thing. And the end why they penned this history was, that we might beleue that Iesus Christ is the Sonne of God; and beleueing, we might haue life euermlasting. Now there could not haue bene a greater matter for the confirmation of our faith then this, that Iesus the sonne of *Mary* who went downe to the place of the damned, returned thence to liue in happinesse for euer. II. If Christ did goe into the place of the damned, then either in soule or in bodie, or in his Godhead. But his Godhead could not descend, because it is euery where; & his body was in the graue. And as for his soule it went not to hell, but presently after his death it went to paradise; that is, the third heauen, a place of ioy and happinesse, *Luk. 23. 43. This day shalt thou be with me in paradise*: which words of Christ must bee vnderstood of his manhood or soule, and not of his Godhead. For they are an answer to a demand: and there-

Erasm. in  
Coll. 9.

Ruff in  
exposit.  
lymb.

a Varias  
lectiones  
Matth.  
27. 9  
Ieremie  
for Za-  
charie.

Luk. 7. 3.  
c Omnia  
aff-nuero  
singul.

Tol. 20.  
31.

therefore vnto it they must bee suitable. Now the thiefe seeing that Christ was first of all crucified, and therefore in all likelihood should first of all die, makes his request to this effect: *Lord, thou shalt shortly enter into thy kingdome, remember me then*; to which Christs answer (as the very words import) is thus much: I shall enter into Paradise this day, and there shalt thou bee with me. Now there is no entrance, but in regard of his soule or manhood. For the Godhead which is at all times in all places, cannot bee said properly to enter into a place. Againe, when Christ saith, *thou shalt be with me in Paradise*, he doth intimate a resemblance, which is betweene the first and second *Adam*. The first *Adam* sinned against God, and was presently cast forth out of Paradise: Christ the second *Adam* hauing made a satisfaction for sinne, must immediately enter into Paradise. Now to say that Christ in soule descended locally into hell, isto abolish this analogie betweene the first and second *Adam*. III. Ancient Councils in their confessions and Creeds omitting this clause, shew, that they did not acknowledge any reall descent, and that the true meaning of those words, *he descended*, was sufficiently included in some of the former articles, and that may appeare, because when they set downe it, they omit some of the former: as *Athanasius* in his Creede setting downe those words, *he descended, &c.* omits the *buriall*, putting them both for one as he expounds himselfe (*b*) elsewhere. Now let vs see the reasons which may bee alleadged to the contrary.

*Obiect. I.* Matth. 12. 40. *The Sonne of man shall bee three dayes and three nights in the earth*, that is, in hell. *Ans.* I. This exposition is directly against the scope of the place: for the Pharisees desired to see a signe, that is, some sensuall & manifest miracle: & hereunto Christ answers that hee will giue them the signe of *Iona*, which cannot bee the descent of his soule into the place of the damned, because it was insensible; but rather his buriall, and after it his manifest and glorious resurrection. II. The heart of the earth may as well signifie the graue, as the center of the earth. For thus *Tyrrus* bordering vpon the sea, is said to be in the heart of the sea. III. This exposition takes it for granted that hell is seated in the midst of the earth: whereas the Scriptures reueale vnto vs no more but this, that hell is in the lower parts: but where these lower parts should be, no man is able to define.

*Obiect. II.* A.Ct. 2. 37. *Thou wilt not leaue my soule in hell, neither wilt thou suffer thy holy one to see corruption.* *Ans.* These words cannot prouoe any local descent of Christs soule. For *Peters* drift in alleadging of them is, to prouoe the resurrection, and he saith expressly, that the words must be vnderstood of the resurrection of Christ, ver. 31. *Hee seeing this before, spake of the resurrection of Christ.* What? namely these words, *his soule was not left in hell, &c.* Now there

is no resurrection of the soule, but of the body onely, as the soule can not bee said to fall, but the body. It will be replied that the word *hells* cannot signifie the body, and the word *hells* the graue. *Answer.* The first word, signifies not onely the spirituall part of man, the soule; but also the whole person, or the man himselfe, Rom. 13. 1. 1. Cor. 15. 40. And the second is as well taken for the graue, as for hell; Apoc. 20. 14. *Death and hells are cast into the lake of fire.* Now we can not say, that hell is cast into hell, but the graue into hell. And the very same word in this text, must needs haue this sense. For *Peter* makes an opposition betweene the graue into which *David* is shut vp, and the hell out of which Christ was deliuered. v. 29. 31. Againe, it will be said, that in this text there be two distinct parts: the first, of the soules coming forth of hell, in these words, *Thou wilt not leaue my soule in hell.* The second, of the bodies rising out of the graue, in the next words: *Neither wilt thou suffer my flesh to see corruption.* *Ans.* It is not so. For flesh in this place signifies not the body alone, but the humane nature of Christ, as appeares ver. 30. vnlesse wee shall say, that one and the same word in the same sentence is takē two waies. And the words rather carrie this sense: *Thou wilt not suffer me to continue long in the graue; nay which is more, in the time of my continuance there, thou wilt not suffer me so much as to feele any corruption; because I am thy holy one.*

*Obiect. III.* 1. Peter. 3. 19. *Christ was quickned in spirit, by the which spirit he went and preached to the spirits which are in prison.* *Ans.* The place is not for this purpose. For by *spirit* is not meant the soule of Christ, but his Godhead, which in the ministry of *Noe* preached repentance to the old world. And I thinke that *Peter* in this place alludes to another place in Gen. 6. 3. where the Lord saith, *My spirit shall not alwaies strive with man, because he is but flesh.* And if the spirit doe signifie the soule, then Christ was quickned either by his soule, or in his soule. But neither is true. For the first, it can not be said, that Christ was quickned by his soule, because it did not ioyne it selfe to the body; but the Godhead ioyned them both. D Neither was hee quickned in soule: for his soule died not. It could not die the first death, which belongs to the body: and it did not die the second death, which is a totall separation from God: onely it suffered the sorrowes of the second death, which is the apprehension of the wrath of God; as a man may feele the pangs of the first death, and yet not die the first death, but liue. Againe, it is to no end that Christs soule should goe to hell to preach, considering that it was neuer heard of that one soule should preach to another, especially in hell, where all are condemned, and in conscience convicted of their iust damnation, and where there is no hope of repentance or redemption. It will be answered, that this preaching is onely reall or experimentall, because

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Ezech.  
17. 4.

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Christ shewes himselfe there to conuince the vnbeleefe of his enemies: but this is flatte against reason. For when a man is iustly condemned by God, and therefore sufficiently conuicted, what neede the iudge himselfe come to the place of execution to conuict him? And it is flat against the text; For the preaching that is spoken of here, is that which is performed by men in the ministerie of the word, as *Peter* expoundes himselfe. 1 Pet. 4. 6. *To this purpose was the Gospell also preached vnto the dead, that they might bee condemned according to men in the flesh, that they might liue according to God in the Spirit.* Lastly, there is no reason why Christ should rather preach and shew himselfe in hell, to them that were disobedient in the daies of *Noe*, than to the rest of the dāned.

And this is the first exposition, the second followes: *Hee descended into Hell*, that is, Christ descended into the graue, or was buried. This exposition is agreeable to the truth, yet is it not meete or conuenient. For the clause next before, *he was buried*, contained this point: and therefore if the next words following yeeld the same sence, there must be a vaine and needlesse repetition of one and the same thing twice, which is not in any wise to bee allowed in so short a Creede as this. If it be said, that these words are an exposition of the former, the answer is, that then they should bee more plaine then the former. For when one sentence expoundeth an other, the latter must alwaies be the plainer: but of these two sentences, *He was buried, hee descended into hell*, the first is very plaine and easie, but the latter very obscure and hard, and therefore it can be no exposition thereof: and for this cause this exposition neither is to be received.

Thirdly, others there be which expound it thus: *He descended into hell*, that is, Christ Iesus, when hee was dying vpon the crosse, felt and suffered the pangs of hell and the full wrath of God seazing vpon his soule. This exposition hath his warrant in Gods word, where hell often signifies the sorrowes and paines of hell, as *Hanna* in her song vnto the Lord saith, *The Lord killeth and maketh aliue, he bringeth down to hell and raiseth vp*, that is, he makes men feelee woe & miserie in their soules, euen the pangs of hell, and after restoreth them. And *Dauid* saith, *The sorrowes of death compassed mee, and the terrors of hell laid hold on mee*. This is an vsuall exposition receiued of the Church, and they which expound this Article thus, giue this reason thereof. The former words, *was crucified, dead and buried*, doe containe (say they) the outward sufferings of Christ: now because he suffered not onely outwardly in body, but also inwardly in soule, therefore these words, *he descended into hell*, doe set forth vnto vs his inward sufferings in soule, whē he felt vpon the crosse the full wrath of God vpon him. This exposition is good and true, and whosoever will may receiue it. Yet neuertheless it seemes not so fitly to agree with the order of the former ar-

articles. For these words, *was crucified, dead, and buried*, must not be vnderstood of any ordinary death, but of a cursed death, in which Christ suffered the full wrath of God, euen the pangs of hell both in soule and body: seeing then this exposition is contained in the former words, it cannot fitly stand with the order of this short Creed, vnlesse there should bee a distinct article of things repeated before.

But let vs come to the fourth exposition, *He descended into hell*, that is, when he was dead and buried, hee was held captiue in the graue, and lay in bondage vnder death for the space of three daies. This exposition also may be gathered forth of the Scriptures. S, *Peter* saith, *God hath raised him vp* (speaking of Christ) *and loosed the sorrowes of death, because it was impossible that he should be holden of it*. Where we may see that betwene the death & resurrection of Christ, there is placed a third matter, which is not mentioned in any clause of the Apostles Creede, save in this; and that is his bondage vnder death, which commeth in betwene his death and rising againe. And the words themselves doe most fitly beare this sence, as the speech of *Jacob* sheweth, *I will goe downe into hell vnto my sonne mourning*. And this exposition doth also best agree with the order of the Creed: first, he was crucified and died; secondly, he was buried; thirdly, laid in the graue, and was therein held in captiuitie and bondage vnder death. And these three degrees of Christs humiliation, are most fitly correspondent to the three degrees of his exaltation. The first degree of exaltation, *he rose againe the third day*, answering to the first degree of his humiliation *he died*: the second degree of his exaltation, *he ascended into heauen*, answering to going downe into the graue, *was buried*: and thirdly, *his sitting at the right hand of God* (which is the highest degree of his exaltation) answering to the lowest degree of humiliation, *hee descended into hell*. These two last expositions are commonly received, and we may indifferently make choise of either: but the last (as I take it) is most agreeable to the order and words of the Creede.

Thus much for the meaning of the words: now follow the vses. And first of all *Christs descending into hell*, teacheth euery one of vs, that professe the name of Christ, that if it shall please God to afflict vs, either in body or in mind, or in both, though it bee in most grievous and tedious manner, yet must wee not thinke it strange. For if Christ vpon the crosse not onely suffered the pangs of hell, but after he was dead, death takes him, & as it were carries him into his den, or cabbin, and there triumpheth ouer him, holding him in captiuitie and bondage, and yet for all this was he the Sonne of God: and therefore when Gods hand is heauy vpon vs any way, we are not to despaire, but rather thinke it is the good pleasure of GOD to frame and fashion vs, that wee may become like vnto Christ Iesus as

good

Act. 2. 24

Gen. 37.  
25.  
\* Or the  
graue.

1 Sam. 2.  
6.

Psalm 118.

good children of God. *David* a man after Gods owne heart was by *Samuel* annointed King ouer Israel, but withall GOD raised vp *Saul* to persecute him, as the fowler hunteth the Partridge in the mountaines, in so much that *David* said, there was but one steppe betweene him and death. So likewise *Iob* a iust man & one that feared God with all his heart, yet how heauily did God lay his hand vpon him? his goods and cattle were all taken away, and his children slaine, and his body stricken by *Sathan* with lothsome byles from the sole of his foote to the crowne of his head: so as he was faine to take a postheard, and scrape himselfe sitting among the ashes. And *Ionah* the seruant and Prophet of the most high God, when hee was called to preach to *Niniue*, because hee refused for feare of that great citie, God met with him, and he must be cast into the sea, & there be swallowed vp of a Whale, that so he might chastise him: and thus doth he deale with his own seruants, to make them conformable to Christ. And further when it pleaseth GOD to lay his hand vpon our soules, and make vs haue a troubled and distressed conscience, so as wee doe as it were struggle with Gods wrath as for life & death, and can find nothing but his indignation seazing vpon our soules, which is the most grievous and perplexed estate that any man can bee in: in this case howsoeuer we cannot discern or see any hope or comfort in our selues, wee must not thinke it strange, nor quite despaire of his mercy. For the Sonne of God himselfe descended into hel, and death carried him captiue, and triumphed ouer him in the graue: and therefore though God seeme to bee our vtter enemy, yet we must not despaire of his helpe. In diuers Psalmes wee reade how *David* was not onely persecuted outwardly of his enemies, but euen his soule and conscience were perplexed for his finnes, so as his very bones were consumed within him, and his moisture was turned into the drought in sommer. This caused *Iob* to cry out, that the arrowes of God were within him, and the venome thereof did drinke up his spirit, the terrors of God did fight against him, and the griefe of his soule was as weighty as the sand of the sea, by reason whereof he saith, that the Lord did make him a mark & a burse to shooe at: and therefore when God shall thus afflict vs, either in body, or in soule, or in both, wee must not alwaies thinke that it is the wrathfull hand of the Lord that becommeth to bring vs to vtter condemnation for our finnes, but rather his fatherly worke to kill sinne in vs, and to make vs grow in humilitie, that so we may become like vnto Christ Iesus. Secondly, whereas Christ for our sakes was thus abased, euen vnto the lowest degree of humiliation that can bee, it is an example for vs to imitate, as Christ himselfe prescribeth: *Learn of mee that I am mecke and lowly.* And that we may the better doe this, wee must learne to become nothing in our selues, that wee may be all in all

A forth of our selues in Christ: we must loathe, and thinke as basely of our selues as possibly may bee in regard of our finnes, Christ Iesus vpon the crosse was content for our sake, to become a worme and no man, as *David* saith; which did chiefly appeare in this lowest degree of his humiliatio, when as death did as it were tread on him in his dennee, and the same mind must likewise be in vs which was in him. The liking that we haue of our selues must be meere nothing, but all our loue and liking must bee forth of our selues in the death and blood of Christ.

And thus much of this classe, as also of the state of Christs humiliation. Now followeth his second estate, which is his exaltation into glory, set downe in these words, *The third day he rose againe from the dead, &c.* And of it wee are first to speake in generall, then in particular according to the severall degrees thereof. In general, the exaltation of Christ is that glorious or happy estate, into which Christ entered after he had wrought the worke of our redemption vpon the crosse. And he was exalted according to both natures, in regard of his Godhead, and also of his manhood. The exaltation of the Godhead of Christ, was the manifestation of the Godhead in the manhood. Some will peradventure demand, how Christs Godhead can bee exalted, seeing it admits no alteration at all. *Ans.* In it selfe it cannot be exalted, yet being considered as it is ioyned with the manhood into one person, in this respect it may be said to be exalted: and therefore I say, the exaltation of Christs Godhead is the manifestation of the glory thereof in the manhood. For though Christ from his incarnation was both God and man, and his Godhead all that time dwelt in his manhood, yet from his birth vnto his death, the same Godhead did little shew it selfe, and in the time of his suffering did as it were lye hid vnder the vail of his flesh, as the soule doth in the body, when a man is sleeping, that thereby in his humane nature hee might suffer the curse of the Law, & accomplish the worke of redemption for vs, in the low and base estate of a seruant. But after this worke was finished, he began by degrees to make manifest the power of his Godhead in his manhood. And in this respect his Godhead may be said to be exalted. The exaltation of Christs humanitie stood in two things. The first, that he laid downe all the infirmities of mans nature, which hee carried about him so long as hee was in the state of a seruant, in that he ceased to be wearie, hungry, thirstie, &c. Here it may be demanded, whether the wounds and skarres remaine in the body of Christ now after it is glorified. *Ans.* Some thinke that they remaine as testimonies of that victorie which Christ obtained of his and our enemies, and that they are no deformitie to the glorious body of the Lord, but are themselves also in him in some vnspeakable manner glorified. But indeede it rather

Iob 2. 8.  
9.

Psal. 22.  
3. 4.  
Iob. 6. 4.

Mat. 11.  
2.

seemes to be a truth, to say that they are quite abolished; because they were a part of that ignominious and base estate in which our Saviour was vpon the crosse: which after his entrance into glory he laid aside. And if it may be thought, that the wounds in the hands and feete of Christ remaine to be seene, euen to the last iudgement, why may wee not in the same manner thinke, that the veines of his body remaine emptied of their blood, because it was shed vpon the crosse?

The second thing required in the exaltation of Christis manhood is, that both his body and soule were beautified & adorned with all qualities of glory. His minde was enriched with as much knowledge & vnderstanding as can possibly befall any creature, and more in measure then all men and angels haue: and the same is to be said of the graces of the spirit in his will and affections: his body also was incorruptible, and it was made a shining body, a resemblance wherof some of his disciples saw in the mount: & it was indued with agility, to mooue as well vpward as downward; as may appeare by the ascension of his body into heauen, which was not caused by constraint, or by any violent motion, but by a propertie agreeing to all bodies glorified. Yet in the exaltation of Christis manhood we must remember two caueats: first, that he did neuer lay aside the essentiall properties of a true body: as length, breadth, thickness, visibillity, locality, which is to be in one place at once and no more, but keeps all these still, because they serue for the being of his body. Secondly, we must remember that the gifts of glory in Christis body are not infinite, but finite: for his humane nature being but a creature, and therefore finite, could not receiue infinite graces and gifts of glory. And hence it is more then manifest, that the opinion of those men is false, which hold that Christis body glorified, is omnipotent & infinite, euery way able to do whatsoever he will: for this is to make a creature to be the creator.

Thus much of Christis exaltation in general. Now let vs come to the degrees thereof, as they are noted in the Creede, which are in number three: I. *He rose againe the third day*: II. *He ascended into heauen*: III. *Hee sitteth at the right hand of God the Father Almighty*. In the handling of Christis resurrection we must consider these points: I. why Christ ought to rise againe: II. the manner of his rising: III. the time when he rose: IV. the proofes of his resurrection: V. the vses thereof. For the first, it was necessary that Christ should rise again, and that for three especiall causes. First, that hereby he might shew to al the people of God that he had truly overcome death. For also, if Christ had not risen how should we haue bin perswaded in our consciences, that hee had made a full and perfect satisfaction for vs? nay rather we should haue reasoned thus: Christ is not risen, and therefore he hath not overcome death, but death ouercame him. Secondly,

Christ which dyed, was the Sonne of God; therefore the author of life it selfe: and for this cause it was neither meet nor possible for him to be holden of death, but he must needs rise from death to life. Thirdly, Christis priesthood hath two parts: one, to make satisfaction for sinne by his one only sacrifice vpon the crosse, the other, to apply the vertue of this sacrifice vnto euery beleeuer. Now he offered the sacrifice for sinne vpon the crosse, before the last pang of his death, and in dying satisfied the iustice of God: and therefore being dead must needs rise againe to performe the second part of his priesthood, namely, to apply the vertue thereof vnto all that shall truly beleue in him, and to make intercession in heauen vnto his Father for vs here on earth. And thus much of the first point.

Now to come to the manner of Christis resurrection; five things are to be considered in it. The first, that Christ rose againe not as euery priuate man doth, but as a publike person representing all men that are to come to life eternall. For as in his passion, so also in his resurrection, he stood in our roome and place: and therefore when he rose from death, we all, yea the whole Church rose in him, & together with him. And this point not considered, we do not conceiue aright of Christis resurrection, neither can we reape sound comfort by it.

The second is, that Christ himselfe, and no other for him, did by his owne power raise himselfe to life. This was the thing which hee meant, when he said, *Ioh. 2. 19. Destroy this temple, and in three daies I will build it againe*: and more plainly, *I haue* (saith he, *Iohn 10. 18.*) *power to lay downe my life, & I haue power to take it againe*. From whence we learne diuers instructions. First, whereas Christ raiseth himselfe from death to life, it serueth to prooue that he was not onely man, but also true God. For the body being dead, could not bring againe the soule and ioyne it selfe vnto the same, & make it selfe aliuie againe; neither yet the soule that is departed from the body can returne againe and quicken the body: and therefore there was some other nature in Christ, namely his Godhead, which did reunite soule and body together, and thereby quicken the manhood. Secondly, if Christ giue life to himselfe beeing dead in the graue, then much more now being aliuie in heauen glorified, is he able to raise vp his members from death to life. We are all by nature euen starke dead in sinne, as the dead body rotten in the graue: and therefore our duty is, to come to Christ our Lord by humble prayer, earnestly intreating him that hee would raise vs vp euery day more and more from the graue of our sinnes to newnes of life. He can of men dead in their sinnes, make vs aliuie vnto himselfe, to liue in righteousness and true holinesse all the dayes of our life.

The third thing is, that Christ rose againe with an earthquake. And this serues to prooue that he lost nothing of his power by death, but

Eph. 2. 6.

still remained the absolute Lord and King of heauen & earth, to whom therefore the earth vnder his feete trembling doth him homage. This also proueth vnto vs, that Christ which lay dead in the graue, did raise himselfe againe by his owne almighty power. Lastly, it serueth to conuince the Keepers of the graue, the women which came to embalme him, and the disciples which came to the sepulchre, and would not yet beleue that he was risen againe. But how came this earth-quake? *Ans. S. Matthew saith, there was a great earth-quake. For the Angel of the Lord descended from heauen, &c. Matth. 28. 2.* This shewes that the power of Angels is great, in that they can moue and stir the earth. Three angels destroyed Sodome and Gomorrah. An angel destroyed all the first borne of Egypt in one night. In the hoast of *Senacherib* one angel slue in one night an hundredth fourescore and fise thousand men. Of like power is the diuill himselfe to shake the earth, and to destroy vs all, but that God of his goodnesse limits and restraines him of his libertie. Well, if one angel be able to shake the earth, what then will Christ himselfe doe when he shall come to iudgement the second time, with many thousand thousands of angels? oh how terrible and fearefull will his comming be! Not without cause, saith the holy Ghost, that the wicked at that day shall cry out, wishing hils to fall vpon them, and the mountaines to couer them for feare of that great and terrible day of the Lord.

The fourth thing is, that an Angell ministered to Christ, being to rise againe, in that he came to the graue, and rolled away the stone, and fate vpon it. Where obserue, first how the angels of God minister vnto Christ, though dead and buried; whereby they acknowledge that his power, maiestie, and authority is not included within the bounds of the earth, but extends it selfe euento the heauens themselves & the hoasts therof, and that according to his humanity. Wicked men for their parts laboured to close him vp in the earth, as the basest of all creatures: but the angels of heauen most readily accept him as their soueraigne Lord & King: as in like maner they did in his temptation in the wilderness, & in his agony in the garden. Secondly, that the opinion of the Papists & others, which thinke that the body of Christ went through the graue-stone when he rose againe, is without warrant. For the end no doubt, why the angel rolled away the stone was that Christ might come forth. And indeed it is against the order of nature, that one bodie should passe thorow another, without corruption or alteration of either, considering that euery body occupys a place, & two bodies at the same instat cannot be in one proper place.

Furthermore it is said, that when the angel fate on the stone, *Mat. 28. 3. 4. His countenance was like lightning, & his rayment as white as snow;* and this serueth to shew what was the glory of Christ himselfe. For if the seruant and minister

be so glorious, then endlesse is the glory of the Lord and master himselfe. Lastly it is said, that for feare of the angell the watch-men were astonied, and became as dead men: which teacheth vs, that what God would haue come to passe, all the world can neuer hinder. For though the Iewes had closed vp the graue with a stone, and set a band of souldiers to watch, lest Christ should by any meanes be taken away, yet all this auaieth nothing: by an angell from heauen the scale is broken, the stone is remooued, and the watch-men are at their wits ends. And this came to passe by the prouidence of God; that after the watch-men had testified these things to the Iewes, they might at length bee conuicted, that Christ whom they crucified, was the Messias.

The fifth and last point is, that Christ rose not alone, but accompanied with others: as *S. Matthew saith, Mat. 27. 52. 53. that the graues opened, and many bodies of the Saints which slept, arose, and came out of the graues, and went into the citie, and appeared vnto many after Christs resurrection.* And this came to passe, that the Church of God might know & consider, that there is a reuiuing & quickning vertue in the resurrection of Christ, whereby he is able, not only to raise our dead bodies vnto life, but also when wee are dead in sinne, to raise vs vp to newnes of life. And in this very point stands a maine difference betweene the resurrection of Christ, and the resurrection of any other man.

For the resurrection of *Peter* nothing auails to the raising of *Dawid* or *Paul*: but Christs resurrection auails for all that haue beleueed in him: by the very same power whereby hee raised himselfe, he raiseth all his members: and therefore he is called a *quickning spirit*. And let vs marke the order obserued in rising. For Christ riseth, & then the Saints after him. And this came to passe to verifie the Scripture, which saith, that *Christ is the first borne of the dead.* Now he is the first borne of the dead, in that he hath this dignity & priuiledge to rise to eternall life the first of all men. It is true indeed that *Lazarus* & sundry other in time rose before Christ: but yet they rose to liue a mortall life, & to die againe: Christ he is the first of all that rose to life euerlasting and to glory: neuer any rose before Christ in this manner. And the persons that rose with Christ are to be noted, they were the *Saints of God*, not wicked men: whereby we are put in minde, that the Elect children of God only are partakers of Christs resurrection. Indeed both good and bad rise againe, but there is great difference in their rising: for the godly rise by the vertue of Christs resurrection, & that to eternall glory: but the vngodly rise by the vertue of Christ, not as he is a redeemer, but as he is a terrible Iudge, & is to execute iustice on the. And they rise again for this end, that besides the first death of the body, they might suffer the second death, which is the powring forth of Gods wrath vpon bodie & soule eternally. This difference is proued vnto

Gen. 19.  
1. 11.  
Exod 12.  
29.  
2 King.  
19. 35.

Mat. 4. 11.  
Luke 22.  
43.

Col. 1.  
18.

1 Cor.  
15. 20.

to vs by that which *Paul* saith, *Christ is the first fruits of them that sleepe.* Among the Iewes such as had corne fields gathered some little quantity thereof, before they reaped the rest, and offered the same vnto God: signifying thereby, that they acknowledged him to be the author and giuer of all increase; and this offering was also an assurance vnto the owner, of the blessing of God vpon the rest, and this beeing but one handfull did sanctifie the whole crop. Now Christ to the dead is as the first fruits to the rest of the corne, because his resurrection is a pledge and an assurance of the resurrection of the faithful. When a man is cast into the sea, and all his body is vnder the water, there is nothing to bee looked for but present death; but if he carie his head aboue the water, there is good hope of a recovery: Christ himselfe is risen as a pledge that al the iust shal rise again: he is the head vnto his Church, & therefore all his members must needs follow in their time. It may bee demanded, what became of the Saints that arose againe after Christs resurrection. *Ans.* Some thinke they died againe: but seeing they rose for this end to manifest the quickning vertue of Christs resurrection, it is as like, that they were also glorified with Christ, and ascended with him to heauen.

Thus much of the manner of Christs resurrection: Now followes the time when he rose againe, and that is specified in the Creede, *The third day he rose againe.* Thus saith our Sauour Christ vnto the Pharises, *Mat. 12. 39. As Ionas was three daies & three nights in the Whales belly: so shall the sonne of man be three daies & three nights in the heart of the earth.* And though Christ was but one day and two pieces of two daies in the graue; (for he was buried in the euening before the Sabbath, & rose in the morning the next day after the Sabbath) yet is this sufficient to verifie the saying of Christ. For if the analogie had stood in three whole daies, then Christ should haue risen the fourth day. And it was the pleasure of God that hee should lye thus long in the graue, that it might be knowne that he was thoroughly dead: and he continued no longer, that he might not in his body see corruption. Again, it is said that Christ rose againe in the end of the Sabbath, when the first day of the week began to dawne. And this very time must be considered, as the reall beginning of the new spirituall world, in which we are made the sonnes of God. And as in the first day of the first world, light was commanded to shine out of darkenes vpon the deepes; so in the first day of this new world, the Sunne of righteousness riseth and giueth light to them that sit in darkenesse, and dispels the darkenesse that was vnder the old Testament. And here let vs marke the reason why the Sabbath day was changed. For the first day of the week, which was the day following the Iewes Sabbath, is our Sabbath day, which day we keepe holy in memory of the glorious resurrection of Christ: and therefore it is called

the Lords day. And it may not vnfitly be termed (a) *Sunday*, though the name came first from the heathen, because on this day the blessed Sun of righteousness rose fro death to life.

Let vs now in the next place proceed to the proofes of Christs resurrection, which are diligently to be obserued, because it is one of the most principall points of our religion. For as the Apostle saith, *Rom. 4. 25. Hee died for our finnes, and rose againe for our iustificacion:* and againe, *1 Cor. 15. 14. If Christ be not risen, then is our preaching vaine, and your faith is also vaine.* The proofes are of two sorts: first, Christs appearances vnto men: secondly, the testimonies of men. Christs appearances were either on the first day, or on the daies following. The appearances of Christ the same day he rose againe are five. And first of al early in the morning he appeared to *Mary Magdalen*, *Mark. 16. 9.* In this appearance diuers things are to be considered, The first of what note and qualitie the partie was, to whom Christ appeared. *Answer.* *Mary Magdalen* was one that had bin possessed with seauen diuels, but was deliuered and became a repentant sinner, and stood by when Christ suffered; and came with sweet odours when hee was dead to embalm him. And therefore to her is granted this prerogative, that she should be the first that should testifie his resurrection vnto men. And hence we learne, that Christ is ready and willing to receiue most miserable wretched sinners, euen such as haue bin vassals and bondslaves of the diuell, if they will come to him. Any man would thinke it a fearefull case, to be thus possessed with diuels, as *Mary* was: but let al those that line in ignorance, and by reason thereof line in sinne without repentance, know this; that their case is a thousand times worse then *Mary Magdalens* was. For what is an impenitent sinner? surely nothing else but the castle and hold of the diuell, both in body and soule. For looke as a captaine that hath taken some holde or skonsfe, doth rule and gouerne all therein, and disposeth it at his will & pleasure: euen so it is with all blinde & impenitent sinners; not one diuell alone: but euen legions of diuels possesse them, and rule their hearts: and therefore howsoever they may soothe themselves, and say all is well, for God is mercifull; yet their case is farre worse then *Maries* was. Now then, would any be freed from this fearefull bondage? let them learne of *Mary Magdalen* to follow Christ, and to seeke vnto him, and then albeit the diuell and all his angels possesse their hearts, yet Christ beeing the strong man, will come and cast them all out, and dwell there himselfe.

The second is, what Christ in his appearance said to *Mary*. *Ans.* He said, *Ioh. 20. 17. Touch me not, for I am not yet ascended to my Father.* *Mary* no doubt, was glad to see Christ, and therefore looked to haue conversed as familiarly with him as shee was wont before his death: but he forbids her to touch

Hisa-  
bode in  
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houres.

Mat. 28.  
1.

him, that is, not to looke to enioy his corporall presence as before, but rather to seeke for his spirituall presence by faith, considering he was shortly to ascend to his Father. For this cause when he appeared to his disciples, hee staied not long with them at any time, but only to manifest himselfe vnto them, thereby to prouoe the certentie of his resurrection. This prohibition shewes first of all, that it is but a fond thing to delight in the outward picture and portraiture of Christ, as the Iesuistes doe, who stand much vpon his outward forme and lineaments. Secondly, it ouerthroweth the popish crucifixes, and all the carued and molten images of Christ, wherein the Papists worship him. For corporall presence is not now required: therefore spirituall worship only must be giuen vnto him. Thirdly, it ouerthroweth the reall presence of Christ in the Sacrament. Many are of minde, that they cannot receive Christ, except they eate and drinke his body and blood corporally: but it is not much materiall, whether we touch him with the bodily hand or no, so be it we apprehend him spiritually by faith. Lastly, as we must not haue earthly considerations of Christ; so must we on the contrary labour for the spirituall hand of faith, which may reach vp it selfe to heauen, & there lay hold on him. This is the very thing which Christ insinuateth vnto *Mary* in saying, *Touch mee not.* And Saint *Paul* saith, *2 Cor. 5. 16, 17. Henceforth know wee no man after the flesh, yet though wee had knowne Christ after the flesh, yet now we know him no more:* that is, we know him no more as a man liuing among vs, and therefore hee addeth, *If any man be in Christ, hee is a new creature:* and this new creation is not by the bodily presence of Christ, but by the apprehension of faith.

The second appearance was to *Mary Magdalen*, and to the other *Marie*, as they were going from the graue to tell his disciples; at which time, Christ meets them, & bids them goe tell his brethren that hee is risen againe. And whereas Christ sendeth women to his disciples, he purposed hereby to checke them for their vnbeliefe. For these women forsooke him not at his death, but stood by & saw him suffer, and when he was buried they came to embalm him: but all this while what became of his disciples? Surely, *Peter* denied him, and all the rest fled away, euen *James* and *Iohn* the sonnes of thunder, saue that *Iohn* stood aloofe to behold his death. Hereupon Christ to make them ashamed of their fault, sendeth these women vnto them, to publish that vnto them which they by their calling ought aboute another to haue published. Secondly, this teacheth that whereas Christ buildeth his kingdome and publisheth his Gospel by Apostles, Euangelists, Pastours, Teachers, he can if it so please him, performe the same by other meanes. In this his second appearance, he vsed weake & silly women to publish his resurrection, and thereby sheweth that hee

A is not bound to the ordinary meanes, which now he vseth. Thirdly, he sent them to his disciples, to shew that howsoeuer they had dealt vnfaithfully with him, by forsaking him, and denying him, yet hee had not quite forsaken them, but if they would repent and beleue, hee would receiue them into his loue and fauour againe, and therefore calleth them his brethren, saying: *Goe and tell my brethren.* This teacheth vs a good lesson, that howsoeuer our sinnes past are to humble vs in regard of our selues, yet must they not cut off, or dismay vs from seeking to Christ; yea euen then when we are laden with the burden of them, we must come vnto him, and he wil ease vs, *Mar. 16. 7.* Fourthly, whereas silly women are sent to teach Christs disciples, which were schollers brought vp in his owne schoole, wee are admonished, that superioritie in place & calling, must not hinder vs sometime to heare and to be taught of our inferiours. *Iob* saith, *Iob 31. 13. hee neuer refused the counsell of his seruant:* and *Naaman the Syrian* obeyed the counsell of a silly maide which aduised him to goe to the Prophet of the Lord in Samaria to be cured of his leprosie: and when he had bin with the prophet, hee obeyed the counsell of his seruants, that perswaded him to do all the Prophet had said, *Wash and be cleane.*

Now after that the women are come to the disciples & make relation of Christs resurrection, the text saith, *Luk. 24. 11. Their words seemed as fained things vnto them, neither beleueed they them.* Hence wee learne two things: the first, that men of themselves cannot beleuee the doctrine of Christian religion; it is a hard matter for a man to beleuee sundry things in the worke of creation. The temporall deliuerance of the children of Israel seemed to them as a dream: and the resurrection of Christ, euen to Christs owne disciples, seemed a fained thing. The second, that it is an hard thing truly and vnfaignedly to beleuee the points of religion. Disciples brought vp in the schoole of Christ, and often catechised in this very point of Christs resurrection, yet dall are they to beleuee it. This consuteth and condemneth our carnal gospellers, that make it the lightest and easiest thing that can bee to beleuee in Christ: and therefore they say their faith is so strong, that they would not for all the world doubt of Gods mercy: whereas indeed they are deceiued, and haue no faith at all, but blind presumption.

The third appearance was on this manner: As two of Christs disciples were going from Ierusalem to *Emmaus* about threefore furlongs, and talked together of all the things that were done, Iesus drew neere and talked with them, but their eyes were holden that they could not know him: and as they went he communed with them, & prouoed out of the Scripture his resurrection, expounding vnto them all things that were written of him: then they made him stay with them, and their eyes were

2 King,  
5. 3. 13.

Psal. 126.  
1.

Luk. 24.  
13. 15.

Mat. 28.  
9, 10.

were opened, and they knew him by breaking of bread: but he was takē out of their sight. In this notable appeare we may obserue these foure points: The first, that Christ held their eyes that they could not know him: they saw a man indeede, but who he was they could not tell. By this it is more then manifest, that the vse of our outward senses, as seeing, feeling, smelling, &c. is supplied vnto vs continually by the power of Christ; & therefore euen in these things wee must acknowledge the continuall goodnes of God. Now if one man can not so much as discern an other but by the blessing of Christ, then shall wee neuer be able to discern the way of life from the way of death without him: and therefore we must pray vnto God that hee would giue vs his holy spirit to enlighten the eyes of our vnderstanding, whereby we may be able to see & know the way that leadeth vnto life, & also to walke in the same.

Verse 32.

The second, that as Christ was in expounding the Scriptures vnto them, *their hearts burned within them.* By this we learne, that howsoeuer the ministers of God publish the Gospell to the outward eares of men, yet it is the proper worke of Christ alone to touch & inflame the heart by the fire of his holy spirit, and to quicken and raise men vp to the life of righteousness and true holines: it is he onely that baptizeth with the holy Ghost and with fire. And it further admonisheth vs, that we should heare the word preached from the mouth of Gods ministers with burning and melting hearts: but alas, the ordinary practise is flat contrary; mens eyes are drouse and heauie, and their hearts dead and frozen within them: and that is the cause why after much teaching there folloves but little profit.

Luk 24.  
30. 31.

The third thing is, that Christ did *eate with the two disciples, and was knowne of them in breaking bread.* It is very like that our Sauour Christ did in some speciall manner blesse the bread which he brake, whereby his disciples discerned him from others. And in like manner we must by blessing our meates & drinks distinguish our selues, though not from such as are the seruants of God, yet from all vngodly and carelesse men. Many being silent themselves do make their children to giue thanks, and to blesse their meates. And indeede it is a commendable thing if it bee done sometimes to nurture the child; but for men to disburden themselves wholly of this duty, is a fault. And it is a shame, that that mouth which openeth it selfe to receiue the good creatures of God, should neuer open it selfe to blesse and praise God for the same. Therefore in this action of eating and drinking, let vs shew our selues followers of Christ, that as by blessing the same, he was knowne from all other; so we may also hereby distinguish our selues from the prophane and wicked of this world. Otherwise what difference shall there bee betweene vs & the very hogge that eats milt on the ground, but neuer looks vp to the tree from whence

it fals? And as Christ reuealed himselfe vnto his disciples, at that time when they caused him to eate meate with them; so let vs suffer Christ to bee our guest, and let vs entertaine him in his members, & no doubt he will blesse vs, and withall reueale himselfe vnto vs. The fourth thing is, that hauing eaten, hee is *taken out of their sight.* And this came to passe not because the body of Christ became spirituall, but because either he held their eyes as before, or hee departed with celerity and speede according to the properties of a bodie glorified.

Verse 31.

The fourth appearance of Christ was to *Peter alone*, mentioned onely by *S. Paul*, 1. Cor. 15. 5. *He was seene of Cephus.*

The fifth appearance was to all the disciples together saue *Thomas*, Ioh. 20. 19. In it we must consider three things, which are all effectuell arguments to prooue Christs resurrection. The first, that he came and stood in the midst among the doores being shut. Now it may be demanded, how this could be. *Ans.* The Papists say, his body was glorified & so passed through the dore, but (as I haue said) it is against the nature of a bodie, that one should passe through another, as heate doth through a piece of yron, both bodies remaining intire and sound: therefore we may rather thinke, that whereas Christ came in, when the doores were shut; it was either because by his mighty power he caused the doores to giue place, the disciples not knowing how: or else because he altered the very substance of the doores, that his body might passe through, as he thickned the waters to carrie his body when he walked vpon the sea. Now if this be true, as very like it is, that these dumbe creatures gaue place to Christ, and became pliable vnto his commandement, then much more ought wee to carrie our hearts conformable and pliant to the will of our Lord Iesus in all his commandements. The second point is, that when as the disciples thought Christ to haue bin a spirit; hee to prooue the truth of his manhood, shewed vnto them his hands & feete, and the wound in his side, and calls for meate, and eates among them. But it may bee asked how this could be, considering that a glorified bodie hath no blemish, and needs not to eate, but is supported by God without meate: for if this be true in our bodies when they shall be glorified, then much more was it true in Christ. *Ans.* True it is, a glorified body hath no blemishes; but our Sauour Christ had not yet entered into the fullness of his glory. If hee had bin fully glorified, he could not so sensibly & plainly haue made manifest the truth of his resurrection vnto his disciples: and therefore for their sakes and ours he is content, after his entrance into glory, still to remaine in his body some remnant of the ignominies and blemishes, which if it had pleased him, he might haue laid aside, hee is also content to eate, not for need, but to prooue that his body was not a body in shew, but a true body: This teacheth

1 Cor. 9.  
19.

vs two lessons: first, if Christ for our good and comfort be content to retaine these ignominious blemishes, then answerably euery one of vs must as good followers of Christ reterre the workes of our callings to the good of others, as *Paul* saith, *He was free from all men, yet he was content to become all things vnto all men, that by all meanes he might win the more.* Secondly, we learne, that for the good of our neighbour, and for the maintaining of loue & charity, we must be content to yeeld from our own right, as in this place our Sauour Christ yeelds of his owne glory for the good of his Church.

Mat. 28.  
59.

The third point is, that he then gaue the Disciples their Apostolical commission, saying, *Goe and teach all nations:* of which, three points are to be considered. The first, to whom it is giuen. *Ans.* To them all, as well to one as to another, and not to *Peter* onely. And this ouerthrowes the fond and forged opinions of the Papists concerning *Peters* supremacy. If his calling had bene aboue the rest, then hee should haue had a speciall commission about the rest: but one and the same commission is giuen alike to all. The second, that with the commission he giues his spirit; for whom hee appointeth to publish his will and word, them he furnisheth with sufficient gifts of his holy spirit to discharge that great function: and therefore it is a defect, that any are set apart to be ministers of the Gospell of Christ, which haue not receiued the spirit of knowledge, the spirit of wisdom, and the spirit of prophecie in some measure. The third point is, that in conferring of his spirit hee vseth an outward signe: for the text saith, *Iob. 20. 22. Hee breathed on them, and said, receiue the holy Ghost.* The reasons hereof may be these: First, when God created *Adam*, & put into him a liuing soule, it is said, *Gen. 2. 7. He breathed in his face.* And so our Sauour Christ in giuing vnto his Disciples the holy Ghost, doth the same, to shew vnto them, that the same person that giueth life, giueth grace; & also to signifie vnto them, that being to send them ouer all the world to preach his Gospell, he was as it were to make a second creation of man, by renewing the image of God in him which he had lost by the fall of *Adam*. Again, he breathed on them in giuing his spirit, to put them in minde that their preaching of the Gospell could not bee effectuell in the hearts of their hearers, before the Lord doth breath into them his spirit, and thereby draw them to beleue: & therefore the spouse of Christ desires the Lord to send forth his north and south winde to blow on her garden, that the spices thereof might flow out, *Cant. 4. 16.* The garden is the Church of God, which desires Christ to comfort her, & to poure out the graces of his spirit on her, that the people of God which are the hearbes and trees of righteousness, may bring forth sweet spices, whose fruit may bee for nate, and their leaues for medicines.

Thus much for the five appearances of Christ the same day he rose againe: Now fol-

A low the rest of his appearances which were in the fourtie daies following, which are in number fixe. The first is mentioned by *S. Iohn* in these words, *Iob. 20. 26. Eight daies after when the disciples were within, and Thomas with them, came Iesus when the dores were shut, & stood in the midst of them, and said, Peace be vnto you.* In it we must consider two things: I. The occasion thereof: II. the dealing of Christ. The occasion was this: after Christ had appear'd vnto the other disciples in *Thomas* absence, they told him that they had seene the Lord: but he made answer, *Except I see in his bodie the print of his nailes, and put mine hand into his side, I will not beleue.* Now eight daies after, our Sauour Christ appeared againe vnto all his disciples, especially for the curing of *Thomas* his vnbeliefe, which was no small sinne, considering it contains in it three great sins. The first, is blindness of minde: for he had bin a hearer of our Sauour Christ a long time, & had bin instructed touching the resurrection diuers times: he was also with Christ & saw him when he raised *Lazarus*, & had seen, or at least wise had heard the miracles which he did: and also had heard all the disciples say that they had seene the Lord, and yet will it not sinke into his head. The second is deadnes of heart. When our Sauour Christ went to raise *Lazarus* that was dead, *Thomas* spake very confidently to his fellow disciples, and said, *Iohn. 11. 16. Let vs goe, that wee may die with him,* yet when Christ was crucified he fled away, and is the longest from Christ after his resurrection, and when he is certainly told thereof, he will not acknowledge it or yeeld vnto it. The third is, wilfulnesse: for when the disciples told him that they had seene the Lord, he said flatly, that vnlesse hee saw in his hands the print of his nailes hee would not beleue, and that which is worse then all this, he continued eight daies in this wilfull minde. Now in this exceeding measure of vnbeliefe in *Thomas*, any man, euen he that hath the most grace, may see what a masse of vnbeliefe is in himselfe, and what wilfulnesse and vtowardnesse to any good thing, in so much that we may truly say with *Daniel*, *Lord what is man that thou so regardest him?* And if such measure of vnbeliefe was in such men, as the disciples were, then wee may assure our selues, that it doth much more exceede in the common profession of religion in these daies, let them protest to the contrary what they will.

Psal. 8. 4.

Now the cause of his vnbeliefe was this: hee makes a law to himselfe, that he will see and fee, or else he will not beleue: but this is flat against the nature of faith which consisteth neither in seeing nor feeling. Indeede, in things natural a man must first haue experience in seeing and feeling, and then beleue: but it is contrary in diuinity, a man must first haue faith and beleue, and then comes experience afterward. But *Thomas* hauing not learned this, doth ouer-shoote himselfe: and herein also many deceiue themselves, which

thinke

thinke they haue no faith, because they haue no feeling. For the chiefest feeling that wee must haue in this life, must bee the feeling of our finnes and the miseries of this life, and though we haue no other feeling at all, yet we must not therefore cease to beleuee.

In Christis dealing with *Thomas* wee may consider three actions. The first, that he speaks to *Thomas* alone, and answers him accordingly to the very words which hee had spoken of him in his absence, & that word for word. And by this hee laboured to ouerthrow his vnbeleefe, and to conuince him, that being absent he knew what he spake. And by this we learne that though wee want the bodily presence of Christ, he being now in heauen, yet he knoweth well what we say, and if neede were, could repeat all our sayings word by word: and if it were not so, how could it be true that we must giue an account of euery idle word? Now this must teach vs, to looke that our speech bee gracious according to the rule of Gods holy word. Secondly, this must make vs willing and ready to direct our prayers to Christ, considering he knoweth what we pray for, and heareth euery word we speake. The second action is, that Christ condescends to *Thomas*, and giues him libertie to feele the print of the nailes, and to put his finger into his side. Hee might haue reiected *Thomas* for his wilfulness, yet to helpe his vnbeleefe, hee yeeldeth vnto his weaknesse. This sheweth that Christ is most compasionate to all those that vnfaignedly repent them of their finnes and cleaue vnto him, although they do it laden with manifold wants. *Dauid* saith, that the Lord hath compasion on them that feare him, as a father hath compasion on his children: and hee addes the reason: *For he knoweth of what we are made.* And the Prophet *Esay*, *Hee will not breake the bruised reede, and smoking flaxe hee will not quench.* When a child is very sicke, in so much that it casteth vp al the meate which it taketh, the mother will not be offended thereat, but rather pitie it. Now our Sauour Christ is ten thousand times more mercifull to them that beleuee in him, then any mother is or can be. The third action is, that when *Thomas* had seene and felt the wounds, Christ reuiued his faith, whereupon he brake forth and said, *My Lord & my God.* In which words he doth most notably bewaile his blindness and vnbeleefe; and as a fire that hath bin smothered, so doth his faith burst forth and shew it selfe. And in this example of *Thomas* we may see the estate of Gods people in this life. First, God giueth the faith, yet afterward for a time he doth (as it were) hide the same in some corner of their hearts, so as they haue no feeling thereof, but thinke themselves to be void of all grace: and this hee doth for no other end but to humble them: & yet againe after all this, the first grace is further renewed and reuiued. Thus dealt the Lord with *Dauid* & *Salomon* (for whereas hee was a pen-man of Scripture, & therefore an ho-

ly man of God, we may not thinke that he was wholly forsaken) with *Peter*, and in this place with *Thomas*. And the experience of this shall euery seruant of God finde himselfe.

The second appeareance of Christ was to seuen of his Disciples as they went on fishing, in which hee giues three testimonies of his godhead, & that by death his power was nothing diminished. The first, that when the Disciples had fished al night, and caught nothing, afterward by his direction they catch fish in abundance and that presently. This teacheth vs, that Christ is a Soueraigne Lord ouer all creatures, and hath the disposing of them in his owne hands: and that if good successe follow not when men are painefull in their callings, it is because God will prepare and make them fit for a further blessing. Christ comes in the morning, and giues his Disciples a great draught of fish: yet before this can bee, they must labour all night in vaine. *Ioseph* must bee made ruler ouer all Egypt, but first he must be cast into a dungeon where he can see no Sun, nor light, to prepare him to that honour: and *Dauid* must be king ouer Israel, but the Lord will first prepare him hereunto, by raising vp *Saul* to persecute him: therefore when God sendeth any hinderances vnto vs in our callings, we must not despaire, nor be discouraged; for they are the meanes whereby God maketh vs fit to receiue greater blessings at his hands, either in this life or in the life to come. The second is, that the net was vnbroke, though it had in it great fishes to the number of an hundred fifty three. The third, that when the disciples came to land, they saw hote coales & fish laid thereon, and bread. Now some may aske, whence was this foode? *Answer.* The same Lord that was able to prouide a whale to swalow vp *Jonas*, & so to saue him: and he that was able to prouide a fish for *Peters* angle with a peece of twenty pence in his mouth; & to make a little bread & a few fishes to feed so many thousands in the wildernes; the same also doth of himselfe prouide bread and fishes for his disciples. This teacheth vs, that not onely the blessing, but also this very hauing of meate, drinke, apparell is from Christ: and hereupon all states of men, euen the kings of the earth are taught to pray that God would giue them their daily bread. Again, when we sit down to eate & drink, this must put vs in minde that we are the guests of Christ himselfe: our food which we haue, cometh of his meere gift; and he it is that entertaines vs if wee could see it. And for this cause we must soberly & with great reuerence, in feare and trembling vse all Gods creatures as in his presence. And when we eate & drink, we must alwaies looke that all our speech be such as may beseeeme the guests of our Lord and Sauour Iesus Christ. Vsuall the practise of men is far otherwise, for in feasting many take liberty to sarfe, & to be drunk, to swear, and to blaspheme: but if we serue the Lord let vs remember whose guests we are, and who is our

Ioh. 1. 1. 6.

Ioh. 10. 27.

Phil. 103. 1. 4. 3.

Ioh. 20. 28.

entertainer; and so behaue our selues as being in his presence, that all our actions and words may tend to his glory.

I Cor.  
15.7.

The third appearance was to *Iames*, as *S. Paul* recordeth, although the same bee not mentioned in any of the Euangelists.

Math. 28  
16.

The fourth was to all his disciples in a mountaine whither he had appointed them to come.

A. 2. 1. 1.

The fifth and last appearance was in the mount of *Oliues*, when he ascended into heauen. Of these three last appearances, because the holy Ghost hath onely mentioned them, I omit to speake, and with the repeating of them I let them passe.

Thus much of the appearances of Christ after his resurrection: the witnesses therof are of three sorts: I. angels. II. women that came to the graue to embalme him. III. Christs own disciples who did publish and preach the same according as they had seene and heard of our Saviour Christ: and of these likewise I omit to speake, because there is not any speciall thing mentioned of them by the Euangelists.

Now follow the vses, which are two-fold: some respect Christ, and some respect our selues. Vs which concerne Christ are three: I. Whereas Christ Iesus being stark dead rose againe to life by his owne power; it serueth to proue vnto vs that he was the Son of God.

Rom. 1. 4

Thus *Paul* speaking of Christ saith, that he was declared mightily to be the Son of God touching the spirit of sanctification, by the resurrection from the dead. And by the mouth of *Dauid* God said, *Psal.* 2. 7. *Thou art my sonne, this day haue I begotten thee.* Which place must be vnderstood

not so much of the eternall generation of Christ before all worlds, as of the manifestation thereof in time after this manner. *This day*, that is, at this time of thine owne incarnation, but especially at the day of thy resurrection; *I haue begotten thee*, that is, I haue made manifest that thou art my Sonne: so is this place expounded by *Saint Paul* in the Acts. Secondly,

A. 2. 3.  
31. 33.

Christs rising from death by his owne power, proues vnto vs evidently; that he is Lord ouer all things that are: & this vse *S. Paul* makes hereof, for saith he, *Rom.* 1. 4. *Christ therefore dyed, that he might be Lord both of the dead and of the quick.* And indeede whereas hee rose againe on this manner, he did hereby shew himselfe most plainly to bee a mighty Prince ouer the graue, death, hell, and condemnation, and one that had all-sufficient power to ouercome them. Thirdly, it proues vnto vs, that he was a perfect Priest, and that his death & passion was a perfect satisfaction to the iustice of God for the sin of mankinde. For whereas Christ died he died for our finnes: now if he had not fully satisfied for them all (though there had remained but one sin, for which he had made no satisfaction) he had not risen againe: but death which came into the world by sin, and is strengthened by it, would haue held him in bondage: & therefore, whereas he rose againe,

A it is more then manifest, that he hath made so full a satisfaction, that the merit thereof doth and shall counteruaile the iustice of God for all our offences. To this purpose *Paul* saith, *1. Cor.* 15. 17. *If Christ be not risen againe, your faith is vaine, & you are yet in your sins*, that is, Christ had not satisfied for your sins, or at least you could not possibly haue knowne that hee had made satisfaction for any of them, if he had not risen againe.

The vses which concerne our selues are of two sorts: comforts to the children of God, & duties that are to be learned and practised of vs all. The comforts are especially three. First, Christs resurrection serueth for the iustification of all that beleue in him, euen before God the Father: as *Paul* saith, *Rom.* 4. 25. *Christ was giuen to death for our finnes, and is risen againe for our iustification*: which words haue this meaning: when Christ died, we must not consider him as a priuate man, as we haue shewed before, but as one that stood in the stead and roome of all the elect: in his death he bare our finnes, and suffered all that we should haue suffered in our owne persons for euer, and the guilt of our offences was laid vpon him: and therefore *Esay* saith, *he was numbred among the wicked*. Now in this his rising againe, he freed and disburdened himselfe not from any finnes of his owne, because he was without sinne, but from the guilt and punishment of our finnes imputed vnto him. And hence it comes to passe, that all those which put their trust and affiance in the merit of Christ, at the very first instant of their beleueing haue their owne sins not imputed vnto them, and his righteousnes imputed.

I. 2. 3. 11

Secondly, the resurrection of Christ serueth as a notable meane to worke inward sanctification, as *Saint Peter* saith, *We are regenerate to a lively hope by the resurrection of Iesus Christ from the dead.* And *S. Paul*, *We are the* (saith he) *buried with him by baptisme into his death, that like as Christ was raised vp from the dead by the glorie of his Father, so we also should walke in newnesse of life.* For if wee bee grafted with him to the similitude of his death, wee shall be also to the similitude of his resurrection. Which words imports thus much, that as Christ by the power of his own Godhead, freed his manhood from death and from the guilt of our sins; so doth hee free those that are knit vnto him by the bond of one spirit, from the corruption of their natures in which they are dead, that they may liue vnto God. In the naturall body, the head is the fountaine of all the senses and of motion: & therefore by sundry nerues dispersed thorow the body, the power of moouing and of sense is deriued euen to the least parts; so as the hands and feete mooue by meane of that power which comes from the head: and so it is in the spirituall body of Christ, namely, the Church: he is the head and the fountaine of life, and therefore hee conueyeth spirituall life to euery one of his members: and that

1. Pet. 1.  
2.  
Rom. 6.  
4. 5.

very power of his Godhead, whereby hee raised vp himselfe when he was dead, he conueieth from himselfe to his members, and thereby raised them vp from the death of sinne to newnesse of life. And looke as in a perfect bodie, when the head hath sense and motion, the hand that is of the same bodie hath also the sense and motion conuenient for it: so likewise Christ beeing the resurrection and the life; as there is spirituall life in him, so euery member of his shall feele in it selfe spirituall sense and motion, whereby it is raised vp from sinne, and liueth vnto God. For the better conceiuing of this, we must consider two things: the outward meanes of this spirituall life, and the measure of it. For the meanes, if we will haue common water, we must goe to the well: & if we would haue water of life, wee must goe vnto Christ, who saith, *If any man thirst, let him come vnto me and drinke.* Now this well of the water of life is very deepe, & we haue nothing to draw with, therefore we must haue our pipes & conduits to conuey the same vnto vs, which are the word of God preached, and the administration of the Sacraments. Christ saith, *The dead shall heare the voice of the sonne of God, and they that heare it shall liue;* where by the dead is meant, not the dead in the graue, but those that are dead in sinne. And again, Christ saith, the words which *I speake are spirit and life,* because the word of God is the pipe whereby he conueieth into our dead hearts spirit and life. As Christ when hee raised vp dead men, did onely speake the word and they were made aliue: and at the day of iudgement by his very voice, when the trumpet shall blow, al that are dead shall rise againe: So it is in the first resurrection; they that are dead in their sins, at his voice vttered in the ministry of the word shall rise againe. To goe further, Christ raised three from the dead; *Lazrus* daughter newly dead; the widdowes sonne dead and wound vp and lying on the hearfe: *Lazrus* dead and buried, and sinking in the graue; & all this hee did by his very voice: so also by the preaching of his word, he raiseth all sorts of sinners, euen such as haue lien long in their sinnes as rotting and stinking carrion. The sacraments also are the pipes and conduits whereby God conueieth grace into the heart, if they are compared to that is, if they be receiued in vnfeined repentance for all our sinnes, and with a true & line-ly faith in Christ for the pardon of the same sinnes. And so, I take it, they bee rightly vsed, flacons of wine, which reuiue the Church being sicke and fallen into a swoond. As for the measure of life deriued from Christ, it is but small in this life, and giuen by litle and litle, as *Osé* saith, *The Lord hath spoiled vs, and hee will heale vs, he hath wounded vs, & he will bind vs vp.* After two daies he will reuiue vs, & in the third he will raise vs up, and we shall liue in his sight. The Prophet *Ezechiel* in a vision is caried into the midst of a field, full of dead bones, and he is caused to prophesie ouer them, and say,

**A** *O ye dry bones, heare the word of the Lord;* at the first there was a shaking, and the bones came together bone to bone, and their sinewes and flesh grew vpon them, and vpon the flesh grew a skinned. Then he prophesied vnto the winds the second time, and they liued and stood vpon their feet, for the breath came vpon them, & they were an exceeding great army of men. Hereby it signifieth not onely the state of the Iewes after their captiuitie, but in them the state of the whole Church of G O D. For these temporall deliuerances signifieth further a spirituall deliuerance. And we may here see most plainly, that God worketh in the hearts of his children the gifts & graces of regeneration by litle and litle. First, he giueth no more then flesh, sinewes and skin: then after he giueth them further graces of his spirit, which quickneth them and maketh them aliue vnto God. The same also we may see in the vision of the waters that ranne out of the Temple: First, a man must wade to the ankles, then after to the knees, and so to the loynes: then after the waters grow to a riuer that cannot be passed ouer: and so the Lord conueyeth his graces by litle and litle, till at the last men haue a full measure thereof.

**B** Thirdly, the resurrection of Christ serues as an argument to prooue vnto vs our resurrection at the day of iudgement. *Paul* saith, *If the spirit of him that raised vp Iesus from the dead dwell in you, hee that raised Christ from the dead, shall also quicken your mortall bodies.* Some will say, that this is no benefit, for all must rise againe, as well the wicked, as the godly. *Answe.* True indeede: but yet the wicked rise not againe by the same cause that the godly doe. They rise againe by the power of Christ, not as he is a Saviour, but as he is a iudge to condemne them. For God had said to *Adam*; at what time hee should eare of the forbidden fruit, he should die the death; meaning a double death, both the first, and the second death. Now then the vngodly rise againe, that God may inflict vpon them the punishment of the second death, which is the reward of sin, that so Gods iustice may be satisfied; but the godly rise againe by the power of Christ their head and redeemer, who raiseth them vp that they may be partakers of the benefit of his death, which is to enioy both in body and soule the kingdome of heauen, which he hath so dearely bought for them.

**C** Thus much for the comforts: Now follow the duties, and they are also three. First, as Christ Iesus when he was dead rose againe from death to life by his own power, so we by his grace, in imitation of Christ, must endeavour our selues to rise vp from all our sinnes both originall and actual vnto newnesse of life. This is worthily set downe by the Apostle, saying, *We are buried by baptisme into his death, that as Christ was raised up from the dead by the glory of the Father, so wee also should walke in newnesse of life:* and therefore wee must endeavour our

I. 22. 7.  
4. 7. 3. 5.  
10.

Eze 47.  
3. 4. 5.

Rom. 8.  
11.

Duties.  
1.

Rom. 6.

Ioh. 7.  
37.

Ioh. 5.  
25.

Ioh. 6.  
63.

Can. 2. 4

Ose. 6.  
1. 2.

felues to shew the same power to be in vs euery day, by rising vp from our owne personall finnes to a reformed life. This ought to be remembered of vs, because howfocuer many heare and know this point, yet very few do practise the same. For (to speake plainly) as dead men buried would neuer heare though a man should speake neuer so loud: so vndoubtedly among vs there bee also many liuing men, which are almost in the same case. The ministers of God may cry vnto them daily, & iterate the same thing a thousand times, & tell them that they must rise vp from their finnes and leade a new life, but they heare no more then the dead carkas that lieth in the graue. Indeepe men heare with their outward eares, but they are so farre from practising this duty, that many iudge it to bee a matter of reproach and ignominy. And those which make any conscience of this duty, how they are laden with nick-names & taunts, who knoweth not? I need not to rehearse them: so odious a thing now adates is the rising from sinne to newnesse of life. Sound a trumpet in a dead mans eares, he stirres not: and let vs crie for amendment of life till breath goe out of our bodies, no man almost saith, *What haue I done?* And for this cause vndoubtedly, if it were not for conscience of that duty which men owe vnto God, we should haue but few ministers in England. For it is the ioy of a minister to see the vnfaigned conuersion of his people; whereas, alas men generally lie snorting in their corruptions, and rather goe forward in them still, then come to any amendment; such is the wonderfull hardnesse that hath possessed the hearts of most men. He which hath but halfe an eye may see this to be true. Oh! how exceeds Atheisme in all places, contempt of Gods worship, prophanation of the Sabbath; the whoredomes and fornications, the cruelty and oppression of this age cry to heauen for vengeance. By these and such like finnes the world crucifies Christ againe. For looke as *Pilates* souldiers with the wicked Iewes, tooke Christ and stripped him of his garments; busfeted him, and slew him; so vngodly men by their wicked behaviour strippe him of all honour, and slay him againe. If an infidell should come among vs, and yeeld himselfe to be of our religion, after he had seene the behaviour of men, he would peraduenture leaue all religion: for he might say, surely it seemes this God whom these men worship, is not the true God, but a God of licentious liberty And that which is more, whereas at all times we ought to shew our felues new creatures, and to walke worthy of our Sauour and redeemer, & therefore also ought to rise out of our finnes, and to liue in righteousness and true holinesse, yet we for the most part go on still forward in sin, and euery day goe deeper then other to helward. This hath bene heretofore the common practise, but let vs now learne after the example of Christ, being quickned and reui-

ued by his grace, to endeavour our felues especially to come out of the graue of sinne, and learne to make conscience of euery bad action. True it is, a Christian man may vse the creatures of God for his delight, in a moderate and godly manner, but Christ neuer gaue liberty to any to liue licentious: for *he that is free is yerseruant vnto Christ*, as *Paul* saith: and therefore we must not enterprise any thing, but that which may be a worke of some good dutie vnto God; to which end the Apostle saith, *Awake thou that sleepest, and stand vp from the dead, and Christ shall giue thee life*. If this will not moue vs, yet let the iudgement of God draw vs thereunto, *Blessed is he* (saith the holy Ghost) *that hath part in the first resurrection: for on such the second death hath no power*: where mention is made of a double death; the first, is the separation of soule and body, the second, is the eternall condemnation of soule and bodie in hell-fire. Would we now escape the second death after this life? wee must then labour in this life to be partakers of the first resurrection, and that on this manner: looke what finnes we haue liued in heretofore, wee must endeavour to come out of them all, & leade a better life according to all the commandements of God. But if it be so that ye will haue no care of your owne soules goe on hardly to your owne perill, and so ye shall be sure to enter into the second death, which is eternall damnation.

Secondly, we are taught by the example of *Saint Paul*, to labour about all things, to know Christ, and the vertue of his resurrection. And this we shall doe, when we can say by experience that our hearts are not content with a drowisie profession of religion, but that we feele the same power of Christ, whereby he raised vp himselfe from death to life, to be effectual and powerfull in vs, to worke in our hearts a conuersion from all our finnes, wherein wee haue lien dead, to newnesse of life, with care to liue godly in Christ Iesus. And that we may further attaine to all this, we must come to heare the word of God preached and taught with feare and trembling; hauing heard the word, we must meditate therein, and pray vnto God, not onely publicly, but priuately also, intreating him that he would reach forth his hand, and pull vs out of the graue of sinne, wherein we haue lien dead so long. And in so doing, the Lord of his mercy, according as he hath promised, will send his spirit of grace into our hearts, to worke in vs an inward sense and feeling of the vertue of Christs resurrection. So dealt he with the two disciples that were going to *Emmaus*; they were occupied in the meditation of Christ his death and passion: and whiles they were in hearing of Christ, who conferred with them, hee gaue them such a measure of his spirit, as made their hearts to burne within them. And *Paul* prayeth for the Ephesians, that God would enlighten their eyes, that they might see and feele in themselves the exceeding greatnesse of the power

1 Cor. 7.  
22.

Eph. 5. 24.

Reu. 20.  
6.2.  
Phil. 3.  
10.Luk. 24.  
32.Eph. 1.  
13.

of God, which he wrought in Christ Iesus, when he raised him from the dead.

Thirdly, as Saint Paul saith, *If wee bee risen with Christ, then we must seeke the things that are above.* But how & by what meanes can we rise with Christ, seeing we did not die with him? *Ans.* We rise with Christ thus. The burgesse of a towne in the Parliament house beareth the person of a whole towne, and whatsoeuer he saith, that the whole towne saith, and whatsoeuer is done to him, is also done to al the town: so Christ vpon the crosse stood in our place, and bare our person; and what he suffered, we suffered: & when hee died, al the faithfull died in him: and so likewise as hee is risen againe, so are all the faithfull risen in him. The consideration wherof doth teach vs, that we must not haue our hearts wedded to this world. Wee may vse the things of this life, but yet so as though wee vsed them not. For all our loue & care must be for things above, and specially wee must seeke the kingdome of God and his righteousnesse, peace of conscience, and ioy in the holy Ghost. Wee must therefore sue for the pardon of sinne, for reconciliation to God in Christ, and for sanctification. These are the pretious pearles which we must seeke, & when we haue found them, wee must sell all that we haue to buy them; and hauing bought them, we must lay them vp in the secret corners of our hearts, valuing and esteeming of them better then all things in the world beside.

Thus much of Christs resurrection, containing the first degree of Christs exaltation: now followeth the second in these wordes, *He ascended into heauen.* in the handling whereof wee are to consider these speciall points: I. the time of his ascension. II. the place. III. the manner. IV. the witnesses. V. the vses thereof. For the first, the time of Christs ascension was forty daies after his resurrection, when hee taught his disciples the things which appertaine to the Kingdome of God. And this shewes that he is a most faithfull king ouer his Church, procuring the good thereof. And therefore *Esay* saith, *The gouernement is on his shoulders:* And the Apostle saith, *hee was more faithfull in all the house of God, then Moses was.* Hence wee gather, that whereas the Apostles changed the Sabbath from the seauenth day to the eight, it was no doubt, by the counsell and direction of Christ before his ascension: and likewise in that they planted Churches, & appointed teachers & meete ouerseers for the guiding & instruction hereof, we may resolute our selues that Christ prescribed the same vnto them before his ascension: and for these and such like causes did he ascend no sooner.

Now looke what care Christ at his ascension had ouer his Church, the same must all masters of families haue ouer their households when God shal call them out of this world. They must haue care not onely that their families be well gouerned while they liue; but also, that after their death, peace, loue, and

A good order may bee continued in their posterity. And therefore the Prophet *Esay* is sent to *Ezechias* King of *Iuda*, to bid him *set his house in order, for he must die.* signifying, that it is the duty of a good master of a family, to haue care not onely for the gouernement of his house whilest he is alie, but also that it may be well gouerned when hee is dead. The same also must bee practised of Gods ministers: a part of whose fidelity is this, that they haue not onely a care to feede their particular flockes while they are alie, but also that they further provide for the people after their departure, as much as they can. Example whereof we haue in *Peter*, who saith, *I will endeaour alwayes that yee may bee able al to haue remembrance of these things after my departure.*

The place of Christs ascension was, the mount of *Olines* neere *Bethanie*; and it was the same place from whence Christ went to *Ierusalem* to be crucified. One place serued to be a passage both to paine and torments, and also to glorie. This shewes that the way to the kingdome of heauen is through afflictions. There are many which haue Gods hand heauie vpon them in lingring sicknesses, as the dead palse, & such like; wherein they are faine to lie many yeares without hope of cure, wherupon their beds, which should bee vnto them places of rest and ease, are but places of woe & miserie. Yet may these men hence haue great comfort, if they can make a good vse of their sicknesses: for the beds whereon they suffer so much torment, shall bee places from whence they shall passe to ioy and happinesse. Again, there bee many that for the testimonie of the truth, and for religions sake suffer imprisonment, with many afflictions; now if they can vse their afflictions well, their prisons shall be *Bethanies* vnto them; although they be places of bondage, yet God wil at length make them places of entrance to liberty. Many a man for the maintaining of faith and good conscience, is banished out of his country, and is faine to liue in a straunge place among a people to whom he is vnknowne: but let him vse it well: for though it bee a place of griefe for a time, as *Bethany* was to Christ when he went to suffer, yet God will make it one day to be a passage into heauen.

Thus much of the place of his ascending. The third thing to be considered, is the maner of Christs ascension, and it containeth three points. The first, that Christ being now to ascend, *lift vp his hands, and blessed his disciples.* In the Scripture are mentioned diuers kindes of blessings. The first, when one prayeth to God for a blessing vpon another: and this blessing doe kings and princes bestow vpon their subiects, & parents on their children: and for this cause children are well taught to aske their fathers and mothers blessing, that they may pray to God to blesse them. There is another kind of blessing, when a man doth not onely pray for a blessing, but also pronounceth it.

This

Col 3.1.

Isa 38.1.

2.Pet. 1. 15.

Luk 24. 50. & 19.

29. Act 1. 12.

☞

Act 1. 3.

Rh. 2. 6. Heb. 3. 5. 6.

Luk. 24. 30.

Gen. 14.  
19.Num. 6.  
24, 25, 26Gen. 27.  
28.

Gen. 49.

Eph. 1. 3.

Luk. 6. 26

Gen. 12. 5

Num. 23.

23.  
\* The English translation being otherwise here seemes to faile

This did the priests in the old Testament: and thus *Melchisedeck* when hee met *Abraham* blessed him, saying *Blessed art thou Abraham of God, the most high possessor of heauen and earth.* And this was the ordinarie duty of the priests, prescribed by God himselfe: & therefore the very forme of words which they vsed is set downe after this manner, *The Lord besse thee & keepe thee, the Lord make his face to shine vpon thee, &c.* The third kinde of blessing is, when a man doth not onely pray to God and pronounce blessing, but by the spirit of prophencie doth foretell a particular blessing vpon any. Thus *Isaac* blessed *Jacob* and *Esau*, particularly foretelling both their estates. And *Jacob* blessed the twelue Patriarkes by the same spirit foretelling them what should befall them many hundred yeares after. Now our Sauour Christ did not besse his disciples any of these three waies: and therefore there remaineth a fourth kind of blessing which he vsed, & that was after this manner: Christ in blessing his disciples did not onely pronounce or foretell a blessing that should come to his disciples, but did conferre and gie the same vnto them. For he is the fountaine and author of all blessings. And therefore Paul saith, that *God the Father hath blessed vs in all spiritual blessings in Christ.*

Hence wee learne, first, that all those which denie themselves and flie to Christ, and put their affiance in him, shall bee freed from the curse of the law, and from the wrath of God due vnto them for their sinnes, whatsoever they are. Secondly, that the curses of men must not discourage vs from doing well. For though men curse, yet Christ blesteth: and for this cause he saith, *Woe be vnto you, when all men speake well of you:* as if hee should say, then you want the blessing of God. And wee must remember, that when men shall curse vs for doing our duty, euen then the blessing of God shall bee vpon vs; and the curse causlesse shall not hurt. And God saith to *Abraham*, *hee will curse them that curse him:* Thirdly, we learne that no witchcraft, nor sorcery, (which of en are done with cursing) shall be able to hurt vs. For looke where Christ will besse, there all the diuels in hell can neuer fasten a curse. This is found true by experience. For when *Balaam* the wizzard should haue cursed the people of *Israel*, & had assailed to doe it many waies, but could not; at length he said, *There is no sorcerie \* against Jacob, nor soothsaying against Israel.* This is a notable conuiction to the people of God, that witches and forcerers, doe what they can, shall neuer bee able to hurt them. It may be, that their bad practises may annoy mens bodies and goods, yet the Lord will turne all to a blessing vpon his seruants, either in this life, or in the life to come.

The second point is, that *Christ went apart from his disciple, and ascended upward toward heauen in their sight.* For the right vnderstanding of this, sundry special points must be ob-

serued. The first, that the lifting vp of his bodie was principally by the mighty power of his Godhead, and partly by the supernaturall property of a glorified body, which is to moue as well vpward as downward, without constraint or violence. The second, that Christ did goe from earth to heauen really and actually, and not in appearance onely. The third, that he went visibly in the sight of his Disciples. The fourth, that hee went locally, by changing his place and going from earth to heauen, so as he is no more on earth bodily, as we are now on earth. It may be objected, that *Christ* made a promise that he would be with his Church to the end of the world. *Ans.* That promise is to be vnderstood of the presence of his spirit, or Godhead, not of the presence of his manhood. Again, it may be further alleadged, that if the Godhead be on earth, then must the manhood be there also, because they are both vnited together. *Ans.* It is not true, that of two things conioyned, where the one is, there must the other be also. For the Sunne it selfe, and the Sun-beames are both ioyned together, yet they are not both in all places together. For the bodie of the Sunne is onely in the heauens, but the Sunne-beames are also vpon the earth. The argument therefore folloes not: Christs manhood subsists in that person which is euery where: *ergo* his manhood is euery where. And the reason is, because the Sonne of God subsists not onely in his diuine nature, but also by it: whereas hee doth not subsist at all by the manhood, but onely in it: for he subsisted before all eternitie, when the manhood was not. Nay rather because the manhood doth subsist by the person of the Sonne, therefore the person extends it selfe further then the manhood, which is assumed and sustained by it; and hath his existing thence. For that very thing whereby any other thing either essentially or accidentally is, extends it selfe further then the thing whereby it is. As the humane nature whereby *Peter* is a man, extends it selfe further then to *Peter*, namely, to all other men: and the whitenesse whereby the snow is white, extends it selfe further then to that snow which a man holds in his hand.

The third point is, that in the ascension a cloud tooke *Christ* from the sight of his disciples. And whereas hee caused a cloud to come betweene their sight and himselfe, it signified vnto the, that they must now be contented with that which they had scene, and not to seeke to know further what became of him afterward; and the same thing is taught vnto vs also: we must content our selues with that which God hath reuealed in his word, and seeke no further, specially in things which concerne God. For the like end in the giuing of the law in *Sinai*, God appeared in a cloud: and when he did manifest his glory in the temple which *Salomon* made, a thicke cloud filled the same.

The fourth point to be considered, is concer-

Math. 18.  
20.Vide Th.  
contra,  
Gen. 1. 1.  
4. 149.

A. 2. 1. 2.

Exod. 19.  
9.  
1 King.  
8. 10. 11.

ning the witnesses of his ascension, which were his owne disciples in the mount of Oliues at Bethanie, and none but they. Now it may be demanded, why hee would not haue all the whole nation of the Iewes to see him ascend, that so they might know that he was risen againe, and beleeue in him. *Ans.* The reason may bee this: it was his good pleasure that the points of faith and religion, wherof this article is one, should rather be learned by hearing then by seeing. Indeed Christis owne disciples were taught the same by sight, that they might the better teach others which should not see; whereas now the ordinarie meanes to come by faith is hearing.

The vses to bee made of Christis ascension, are of two sorts; some are comforts to Gods Church and people, and some are duties. The comforts are especially foure. The first is this: Christ Iesus did ascend vp to heauen, to leade captiuitie captiue, a most worthy benefit. By captiuitie is meant, sinne and Satan which did & do leade men captiue into perdition: secondly death and the graue, which held him captiue and in bondage for the space of three daies. And he leades them al captiue two waies: first in himselfe, in that he began his triumph vpon the crosse, as I haue shewed, & continued the same till his very ascension: secondly, in all his members, because by his mighty power being now ascended, he doth subdue & weaken the power of sinne & Satan; which he manifesteth every day by killing the corruption of their natures, and the rebellion of their flesh. But it may be demanded, how Christ doth leade his enemies captiue, considering the diuell reigns euery where, and the world, and death & hell.

*Ans.* Christis victory ouer his and our enemies hath five degrees. First, it is ordained by God; secondly, it is fore-told; thirdly it is wrought; fourthly, it is applied; lastly, it is accomplished. The ordaining of it was before all worlds: the fore-telling of it was in all the ages of the olde testament: the working of it was vpon the crosse, and afterward: the applying hath bene since the beginning of the world more or lesse: and it is onely in part in this life; that while Christ is bruising of the head of Satan, he againe may bruis his heele: the accomplishment shall not be before the last iudgement.

From this great benefit bestowed on Gods Church, there are many duties to bee learned. first, here is an instruction for all ignorant persons & impenitent sinners, which abound among vs in euery place, whosoever they bee, that liue in the blindness of their mindes, and hardnes of their hearts; they must know this, that they are captiues and bondslaves of sin and Satan, of hell, death, and condemnation: & let no man flatter himselfe of what state or degree fouer he be (for it is Gods truth), if he haue not repented of all his finnes, hee as yet is no better then a seruant or a vassall, yea a very drudge of the diuell. Now then, what wilt thou doe in this case? The best thing is, to lay

A to thy heart this benefit of Christ. Hee is ascended vp to heauen to leade captiue, and to vanquish the diuell and all his angels, vnder whom thou liest bound, and that not only in himselfe, but in his members. Now the if thou wilt become a true member of Christ, he will free thee from this bondage. Therefore take heed how thou continuest longer in thy olde finnes, and in thy grosse ignorance: and seeing Christ hath made a way to liberty: let vs seeke to come out of this spirituall bondage: hee is ascended for this end and purpose to free vs from it; therefore if we refuse this benefit, our state will be the more damnable. A man lies bound hand and foot in a darke dungeon, and the keeper comes & sets open the prison dore and takes off his bolts, and biddes him come out; if hee refuse and say that he is well, may it not bee thought that he is a madde man, and will any be sorie for his case? No surely. Well, this is the state of all impenitent sinners. They lie fast fettered and bound vnder the power of sinne & Satan, and Christ it is who is ascended into heauen to vnloose them of this bondage: he hath set open the prison dore, and hath vnlocked our fetters: if we refuse to come out, & lie still in our sins, there remaineth nothing for vs, but euerlasting thraldome. Let vs therefore in the feare of God, if we haue care of our own soules, receiue & embrace this benefit which redounds vnto vs by Christis ascension.

C Secondly, in that Christ is ascended to heauen to leade captiue sinne and Satan, here is a good consolation for al those that are afflicted in conscience for their sins. There is no man in this case but he hath great cause to feare, yet must he not be discouraged. For Christ by his ascension like a noble captaine hath taken sin and Satan prisoners, and hath pinned them fast, so as all the power they haue, is in Christs hand: & therefore for this cause although they are suffered to exercise and afflict vs, yet by his grace they shall neuer be able to preuaile against vs. Therefore wee may failely cast our care vpon God, and not feare ouermuch.

Hence also wee may learne a third dutie. There is no man that knoweth what sin meaneth, and what the blood of Christ meaneth, but in regard of the corruption of his owne nature, he will say with *Paul*, that hee is solde vnder sinne, and in regard thereof will cry out with him also, *O wretched man that I am, who shall deliuer me from this body of death?* yea it will make his hart to bleed within him. Now what shall hee doe in this case? surely let him remember the end of Christis ascension, which is to vanquish and subdue the rebellion of his nature, and labour to feelee the benefit thereof: and then he shall no doubt finde, that Christ will dissolve in him the works of the diuell, & tread Satan vnder his feete. And thus also those that feelee in themselves the law of their members rebelling against the law of their miade, must come to Christ, & hee will helpe and free them.

The second benefite of Christis ascension is

Luk. 24.  
30.  
Act. 1.9.

Eph. 4.8.

Rom. 16.  
20.

Rom. 7.  
14.  
Verse 24.

1. Ioh. 3.  
8  
Rom 15.  
20.

Eph. 4. 8.

that he ascended vp to heauen to bestow gifts vpon his Church, as it is said in the place before mentioned. He ascended vpon high, &c. *Hee gaue gifts vnto men*, that is, the gift of the knowledge of Gods word, the gift of preaching and prophecie, & al other gifts needfull for the good of his Church. The consideration of this, that Christ who is the fountaine of grace, & in whom are hid all the treasures of wisdom & knowledge, should be mindful of vs, & vouchsafe such speciall fauour to his Church, must cause euery one of vs who hath receiued any gift of God (as there is no man but he hath receiued his portion) to be humbled in his owne eyes for the same. There is no cause why wee should be proud of our gifts; seeing wee haue nothing but that which we haue receiued. For to this end Christ ascended, to giue gifts vnto men, and therefore our gifts whatsoeuer they be, are not our owne, but we had them from Christ, & we are stewards of them a while for the good of others. The more the Lord giues to man, the more he requires at his hands; and as for such as hauing good gifts abuse the same, their sin is the more grievous, and their danger the greater. Men of great gifts vnlesse they vse them aright with humbled harts, shall want Gods blessing vpon them. For he giueth grace to the humble. The high hills after much tillage are often barren, whereas the low vallies by streams of waters passing through the, are very fruitfull: and the gifts of God ioyned with a swelling heart are fruitlesse; but ioyned with loue & the grace of humilitie they edifie.

Secondly, if Christ ascend vp to heauen to giue gifts vnto men, here we may see how many a man and woman in these our daies are ouerseene, in that they plead ignorance, & say that they hope God will haue them excused for it, seeing that they are not learned; they haue dul wits, & it is not possible to teach the now, they are past learning; & hereupon they presume they may liue in grosse ignorance, as blinde almost in religion as when they were first borne. But mark, I pray you, who is it that is ascended vp into heauen; namely, Christ Iesus our Lord, who made thee of nothing. Now was hee able to giue thee a beeing, when thou wert not, and is he not likewise able to put knowledge into thy soule, if so be thou wilt vse the means which he hath appointed? and the rather, seeing he is ascended for that end; but if thou wilt not vse the means to come to knowledge, thy case is desperate, and thou art the cause of thine owne condemnation, and thou bringest confusion vpon thine own head. Therefore let ignorant men labour for knowledge of Gods word. Ignorance shall excuse none: it will not fit and for payment at the day of iudgement. Christ is ascended to this end to teach the ignorant, to giue knowledge & wisdom vnto the simple, & to giue gifts of prophecie vnto his ministers, that they may teach his people. Therefore I say againe, let such as be ignorant vse the means diligently, & God will

giue the blessing. Thirdly, whereas it is thought to be a thing not possible, to furnish a whole Church with preaching ministers, it seemes to be otherwise. For wherefore did Christ ascend to heauen? was it not to giue gifts vnto his Church? what, is Christs hand now shorted? vndoubtedly we may resolute our selues, that Christ bestowed gifts sufficient vpon men in the Church: but it is for our sins that they are not employed. The fountains of learning the Vniuersities; though they are not dammed vp, yet they stream not abroad as they might. Many there be in them indued with worthy gifts for the building of the Church; but the couetousnesse of men hinders the comfortable entrance which otherwise might be. Lastly, seeing Christ ascended to giue gifts needfull for his Church, as the gift of teaching, the gift of prophecie, the gift of tongues, of wisdom, and knowledge: the duty of euery man is, especially of those which liue in the schooles of learning, to labour by all means to increase, cherish, and preferue their gifts, and as *Paul exhorteth Timothy, to stirre vp the gift of God, that is, as men preferue the fire by blowing it, so by our diligence wee must kindle and reuiue the gifts & graces of God bestowed on vs.* Christ hath done his part, and there is nothing required but our paines and fidelity.

The third benefit that comes by Christs ascension is, that hee ascended to prepare a place for all that should beleue in him: *In my Fathers house (saith Christ) are many dwelling places, if it were not so, I would haue tolde you, I goe to prepare a place for you.* For by the sin of Adam our entrance into heauen was taken away. If Adam by his fall did exclude himself from the earthly paradise, then how much more did he exclude himselfe from heauen? And therefore al mankind sinning in him, was likewise deprived of heauen. The people of Israel beeing in woe & misery, cried out that they had sinned, & therefore *the Lord had covered himselfe with a cloud, that their prayers could not passe through.* And *Esay* saith, *that our sins are a wall betwixt God and vs.* And *S. Iohn*, that *no vncleane thing must enter into the heauenly Ierusalem.* Now seeing we haue shut our selues out of heauen by our sins, it was requisite that Christ Iesus our Sauour should go before vs to prepare a place, and to make ready a way for vs. For he is King ouer all, he hath the keyes of heauen, hee openeth and no man shutteth: and therefore it is in his power to let vs in, though wee haue shut our selues out. But some may say, if this be the end of his ascension to prepare a place in heauen, then belike such as died before the coming of Christ were not in heauen. *Ans.* As there are two degrees of glory, one incomplete & the other compleate or perfect, (for the faithfull departed are in glory but in part, and there remains fulnes of glory for such then at the day of iudgement, when soule and body shall be both glorified together:) so answerably there are two degrees of preparation of places in heauen.

1. Tim. 6. *ayc* *Gen. 1. 11.*

Ioh. 14.

Gen. 3. 24.

Lam. 3. 44.

Iia. 59. 1. *Reu. 21. 37.*

heauen. The places of glory were in part prepared for the faithfull from the beginning of the world, but the full preparation is made by Christs ascension. And of this last preparation is the place of *Iohn* to be vnderstood.

The vse of this doctrine is very profitable; First, it overthroweth the fond doctrine of the Church of Rome, which teacheth that Christ by his death did merit our iustification, & that we being once iustified doe further merit saluation, and purchase for our selues a place in heauen. But this is as it were to make a partition betwene Christ and vs in the worke of our redemption, whereas in truth not onely the beginning and continuance of our saluation, but also the accomplishment thereof in our vocation, iustification, sanctification, glorification, is wholly and onely to be ascribed to the meere merit of Christ: and therefore hauing redeemed vs on earth, he also ascends to prepare a place in heauen for vs.

Secondly, this serueth to condemne the fearefull, lamentable, and desperate securitie of these our daies. Great is the loue of Christ in that he was content to suffer the pangs of hell to bring vs out of hell: and withall to goe to heauen to prepare a place for vs there: and yet who is it that careth for the place, or maketh any account thereof? who forsaketh this world, and seekes vnto Christ for it? And further, lest any man should say, alas, I know not the way: therefore Christ before he ascended made a new and liuing way, with his owne blood, as the Apostle speaketh. And to take away all excuses from men, hee hath set markes and bounds in this way, and hath placed guides in it, namely, his miniters, to shew all the passengers a straight and ready course into the kingdom of heauen. And though Christ haue done all this for vs, yet the blindness & security of men is such, that none almost walketh in this way, nor careth to come into this mansion place; but in stead of this they walk in by-waies according to the lusts of their owne flesh. Whē they are commanded to go Eastward to Ierusalem, they turn Westward another way: whē they are commanded to go on forward to heauen, they turne again backward & go straight to hell. Men run on all the daies of their liues in the broad way that leadeth to destruction, and neuer so much as once make inquiry for a resting place in heauen; but when the houre of death commeth, then they call for the guide; whereas all their liues before they haue run out of the way many thousand miles: but then alas, it is too late, vnlesse it be the vnspokeable mercy of God. For they haue wandered so far astray, that in so short a space they cannot be able to come into the right way againe. Yet generally, this is the state of most among vs, whose securitie is so much the more grieuous and fearefull, because Christ hath done all that heart can wish. There is nothing else required, but only that by his grace wee should walke in the way. There was neuer any that knew the

A /state of the people in these daies, but he will grant, that this is most true which I say. Besides, as by this we are brought to a sight of the desperate securitie of this age: so we may further learne our owne duties. Is Christ gone to heauen before-hand to prepare a place for thee? then practise that which *Paul* teacheth: *Haue thye conuersation in heaue*. The words which he vseth are very significant, & the meaning of the is: Ye are free: denizens of the city of God, & therefore as free-men in Gods house, let all your cares & duties, all your affaires & doings be in heauen. In the world if a man make purchase of an house, his heart is alwaies there: there he pulls downe & builds againe: there he makes him orchards and gardens: there hee means to liue & die. Christ Iesus hath bought the kingdom of heaue for vs (the most blessed purchase that euer was) & hath paid the dearest price for it that euer was paid, euē his own pretious blood: & in this city he hath prepar'd for vs a dwelling place, & made vs free denizens of it: therefore alour ioy, & al our affaires ought to be there. It will be said, how shall a man vpon earth haue his conuersation in heauen? *Ans*. We must conuerse in heauen, not in body but in heart: and therefore, though our bodies be on earth, yet our hearts, ioy & comfort, and al our meditation must be in heauen. Thus must we behaue our selues like good free-men in Gods house. It must be far from vs, to haue our ioy and our hearts set on the things of this world.

C Thirdly, the consideration of this, that Christ Iesus hath prepared a place for vs in heauen, and also hath trained the way with his owne blood, must make euery one of vs *to strue to enter in at the straight gate*, as our Saviour Christ counselleth vs, *Luke* 13. 24. & that as wraistlers do, which strue for life and death. Within this gate is a dwelling place of happines ready for vs. If a man were assured that there were made for him a great purchase in Spaine or Turkey, so as if he would but come thither, he might enioy it; would hee not adventure the dangers of the sea, and of his enemies also, if neede were, that he might come to his owne? Well, behold Christ Iesus hath made a purchase for vs in heauen, & there is nothing required of vs, but that we will come & enioy it. Why then should men refuse any paines, or feare in the way? nay we must strue to get in: it may be we shal be pinched in the entrance, for the gate is strait & low: & we must be faine to leaue our wealth behind vs, & the pleasures of this life; and enter we must, though we shold be constrained to leaue our flesh behind vs, for the purchase that is made is worth ten thousand worlds. And besides, if we lose it by fainting in the way our purchase shall be the blackenes of darkness for euer with the diuel & al his angels; who therefore would not strue, though he lost his life in the gate? The vrging of this point is needfull in these daies. There is struing enough for worldly preferment, but a man almost must goe alone in the straight way that

Phil. 3.  
20.  
m. n. r. o. u. s.  
g. e. n. e. r. a. t. i. o. n. e.

leadeth to heauen, he shall haue none to beare him company. And where are they that strue to enter? where is the violence offered to the kingdome of heauen? where bee the violent which should take it to themselves, as in the daies of Iohn Baptist? *Math. 11. 12.*

Fourthly, if Christ haue prepared a place for vs in heauen, then wee are in this world as pilgrims & strangers, and therefore must learne the counsell of Saint Peter: *As strangers and pilgrimes abstaine from fleshly lusts, which fight against the soule, 1 Pet. 2. 11.* Hee that doth esteeme himself as a pilgrime, is not to intangle himself with the affaires of this world, nor put in practise the behauiour thereof; but to behaue himself as a free-man of heauen, as strangers vse to liue in forraigne countries, according to the fashion of their owne. And therefore in thought, word, & deede, in life & conuersation, he must so carry himselfe, as thereby he may appeare to all the world of what country he is. An ancient diuine speaking of such as had curled & embroidered haire, bids them consider, whether they must go to heauen with such haire or no: and whereas they adorned themselves with winckles made of other womens haire, he asks them whether it may not bee the haire of a damned person or no. If it may be, he further demanded, how it may be seeme them to weare it which professe themselves to be the sonnes and daughters of God. The like may be said of all other sins, they that bee of Gods house must behaue themselves as free-men there. And when God hath made vs free, it doth not be seeme vs to make our selues bond-men of sin and Satan, and of this world.

Fifthly, seeing Christ went to heauen to prepare a place for all that beleeue in him, here is a good duty for parents. Many of them are very carefull to prefer their children to great places & noble-mens houses, and they are not to be blamed therefore: but if they would indeede be good parents to their children, they should first endeanour themselves to get roomes for them in heauen: they that do this, are good parents indeed. Some will say, how shall we get this preferment for them? *Ans.* God hath two houses, his Church, & the kingdome of heauen. The Church is his house of grace: Heauen is his house of glorie. Now if thou wouldst bring thy childe to a place in the house of glory, then thou art first of all to get him a place in the house of grace: bringing him vp so in the feare of God, that both in life and conuersation he may shew himselfe to be a member of the Church: and then assure thy selfe, that after this life, he shall be remooued to the second house of God, which is the house of glory, & there bee free-man for euer in the kingdome of heauen. And if thou shalt thus provide for thy childe, thou shalt not leaue him as an orphan when thou diest, but he shall haue God for his father, and Christ for his brother, and the holy Ghost his Comforter. And therefore first of all & aboue all, remember to make

A thy childe a member of Gods Church. Let the example of *Dauid* excite all parents hereunto; *I had rather (saith hee) be a doore-keeper in the house of God, then to dwell in the tabernacle of wickednes. For a day in thy courts is better then a thousand else-where, Psal. 84. 10.*

Lastly, hence we may finde remedy against the tediousnes of sicknesse and feare of death. Thou which fearest death, remember that Christ is gone to heauen to prepare a place for thy body, where it must be glorified, and liue for euer with the blessed Trinitie, and all the Saints and Angels, though for a while it lye dead and rot in the graue. Remember this also, thou which continuest in any lingring sicknesse, Christ Iesus hath prepared a place for thee, wherein thou shalt rest in ioy and blisse without all paine or faintnesse.

The fourth benefit is, that Christ ascended vp to heauen to send the Comforter unto his Church. This was a speciall end of his ascension, as appears by Christs owne words, *Ioh. 16. 7. It is (saith he) expedient that I go away for if I gonot, the Comforter will not come: but if I depart, I will send him unto you.* And againe, *Ioh. 14. 16. I will pray unto the Father, and he shall giue you another Comforter, which shall abide with you for euer, euen the spirit of truth.* But some wil say, how can Christ send his spirit vnto his Church, for the person sending, & the person sent are vnequall, whereas all three persons in Trinity are equal, none greater or lesser then another, none inferior or superior to other. *Ans.* It is true indeede: but we must know, that the action of sending in the Trinitie makes not the persons vnequall, but onely shewes a distinction and order among equals. The Father sends the Sonne, the Father and the Sonne both send the holy Ghost: yet the Father is not about the Sonne, neither the Father or the Sonne about the holy Ghost, but all are equal in degree, though in regard of order one is before another: and it stands with reason. For two men that are equal in degree, may vpon mutuall consent one send an other. But it may be further demanded, how the holy Ghost can be sent which is euery where? *Ans.* The H. Ghost indeed is euery where, therefore he is sent not so much in regard of the presence of his essence or substance, as of his operation whereby he reneweth and guideth the members of Christ.

D Now then, this being so, here first we haue occasion to consider the misery of the world. When a man is troubled in his minde (as no vngodly man, but sometime he feels the terror of conscience for his finnes) then hee labours to remooue it by merry companie and pleasant bookes, whereas Christ at his ascension sent his holy Spirit to be the comforter of his Church: and therefore when we are troubled in conscience for our sins, we should not seeke ease by such slender meanes, but rather seeke for the helpe & comfort of the H. Ghost, and labour to haue our finnes washed away, & our hearts purified and cleaused by the blood

of Christ. As for wine, and mirth and such like meanes of comfort, neither at the day of death, nor at the day of iudgement shall they stand vs in stead, or be able to comfort vs. Again, when croffes & calamities fall, the counsel of the minister is not sought for, but the helpe of such as are called cunning men & cunning women, that is, of charmers, inchanters, and figure-casters: a bad practise. Christ at his ascensio sent his holy spirit vnto his Church and people, to be their guide & comforter in their calamities and miseries: and therefore when any man is in distresse, hee should haue recourse to the right meanes of comfort; namely, the word and Sacraments, & there he should finde the assistance of the holy Ghost. Thus the Prophet *Esey* informeth the Iewes: When they shall say vnto you: inquire at them which haue a spirit of diuination, & at the fouthsayers which whisper and murmure: *Should not a people inquire at their God from the living to the dead? to the law, and to the testimonie.* Rebecca, when the two twinnes shoue in her wombe, what did shee? the text saith, shee sent to *ask the Lord*. Yet commonly the men of these daies leaue God, and seeke to the instruments of the diuell. To goe yet further, God vseth for sundry causes most of all to afflict his dearest children. *Iudgement*, saith *Peter*, begins at Gods house. *S. Luke* saith, that a certaine woman was bound of *Satan* eighteen yeares, but what was shee? *a daughter of Abraham*, that is, a child of God. When the like condition shall befall any of vs, let vs remember the ende why Christ ascended vp to heauen: & let vs pray vnto God that he will giue vs his spirit, that thereby we may be eased and deliuered, or els inabled to perseuere & continue in patience: and this is the true way and meanes to lighten & ease the burthen of all afflictions. And for this cause *Paul* praith, that the *Colossians* might bee strengthened with all might, through his glorious power, vnto all patience and long suffering with ioyfulness. For to whom soeuer God giues grace to beleene, to them also hee giues power to suffer affliction by the inward worke of his spirit. Secondly, if Christ haue sent vnto his Church the holy spirit to be our comforter, our duty is, to prepare our bodies and soules to be fit temples and houses for so worthy a guest. If a man were certified that a Prince would come to his house, hee would dresse it vp, & haue al things in as good order as might be: and shal not we much more endeavour to purifie & cleanse our soules and bodies from all sinne, that they may bee fit temples for the entertainment of the holy Ghost, whom Christ Iesus had sent to bee our comforter? the *Shunamite* was careful to entertaine the man of God *Elisha*, for she said to her husband, *Let vs make him a little chamber I pray thee, with walls, and let vs set him there a bed and a stoole, a table and a candle-sticke.* Now how much more careful ought wee to be to entertaine God himselfe, who is content to come and dwell with vs: and therefore we must

adorne our bodies and soules with grace, that he may lodge, and suppe, and dine with vs, as he hath promised: but on the contrary, if wee defile our bodies with sin, wee banish the holy Ghost out of our hearts, and inuite the diuell to come & dwell with vs. For the more a man defileth his body, the fitter and cleaner it is for him. And to conclude this point, let vs remember that saying which is vsed of some, that Christ when he went hence, gaue vs his pawne, namely, his spirit, to assure vs, that he would come to vs againe, and also hee tooke with him our pawn, namely, his flesh, to assure vs further, that we should ascend vp to him.

Thus much for the benefites of Christs ascension. Now follow the duties whereunto we are moued, and they are two. First, we must be here admonished, to renounce the vbiquty, and the error of the reall & essentiall presence of the bodie of Christ in the Sacrament of the Lords Supper; as flatly oppugning this article of Christs ascension into heauen. For it is flat against the nature of a true bodie to subsist in many places at once. Secondly, as the Apostles then did, when they saw Christ ascending vp into heauen, so must we do also: while he was present with them, they gaue him honour, but when they saw him ascending, they adored him with far greater reuerence: and so must we now for the same cause bow the knees of our hearts vnto him.

Thus much of the second degree of the exaltation of Christ: Now followes the third, in these words, *And sitteth at the right hand of God the Father Almighty.* In the handling whereof, we are first to shew the meaning of the words, secondly, the comforts and benefites that redound to Gods Church, thirdly, the duties that we are moued vnto. For the meaning of the words: if we speake properly, God hath neither right hand nor left, neither can he bee said to sit or stand; for God is not a body, but a spirit: the words therefore cōtaine a borrowed speech frō earthly kings & potentates, whose manner and custome hath beene, to place such persons at their right hands, whom they purposed to aduance to any speciall office or dignity. So, King *Salomon* when his mother came to speake with him rose vp from his throne, & met her, and caused a seate to be set at his owne right hand, and let her vpon it, in token, no doubt, of honour which he gaue vnto her. To the same purpose *Dauid* saith, *Vpon thy right hand did stand the Queene in a vesture of golde.* And the sonnes of *Zebedeus* made suite to Christ, that one of the might sit at his right hand, and the other at his left in his kingdom. Now their request was to haue the two speciall and principall dignities of his kingdom. Thus we see it is manifest, that the sitting at the right hand of an earthly Prince signifieth aduancement into authority and honour: and therefore the same phrase of speech applied to Christ signifieth two things. First, his full and manifest exaltation in dignity, honour, and glorie: and

Tertull.

Luk. 14.  
42.I King  
2. 19.Psal. 45.  
9.  
Mark. 16.  
37.

Phil. 2. 9.

in this sense it is said, that to him is given a name that is above all names, that at the name of Iesus every knee shall bow. Secondly, it signifieth his full and manifest exaltation into the authority & government of his kingdom, which spreads it selfe ouer heauen and earth: so David saith, *Psal. 110. 1. The Lord said vnto my Lord, Sit thou at my right hand until I make thine enemies thy foete stoole.* Which place being alleadged by S. Paul repeating the words, but changing the phrase, is thus set downe: *He shall reigne till he haue put all his enemies under his fete.* 1. Cor. 15. 25. And to speake in briefe, the scope of the words is to shew, that Christ God and man after his ascension is aduanced to such an estate in which he hath fulnesse of glory, power, maiestie, and authority in the presence of his Father and all the Saints and holy Angels.

Furthermore: in the words three circumstances must be obserued. The first, is the place where Christ is thus aduanced, noted in the former article, *Hee ascended into heauen, and sits (namely in heauen) at the right hand of God.* The place then, where Christ Iesus in both his natures, as he is God and also man, doth rule in full glory, power, & maiestie, is heauen it selfe. To which effect Paul saith, *Eph. 1. 20. God raised Christ from the dead, and put him at his right hand in the heauenly places.* And in the Epistle to the Hebrewes it is said, *he sits at the right hand of the maiestie in highest places.* This point well considered, serues to discouer the ouersight of sundry Diuines, which hold and teach, that to sit at the right hand of God, is to bee euery where in all places, and not in heauen onely, that they might hereby lay a foundation for the vbiquty of Christs manhood: which neuertheless the heauens must containe till the time that all things be restored. The second circumstance, is the time when Christ began to sit at the right hand of God the Father, which is to be gathered by the order of the articles. For first, Christ died & was buried, then he rose again & ascended into heauen, & after his ascension he is said to sit at the right hand of his Father. This order is also noted vnto vs by S. Paul: *Who shall condemne? (saith he) it is Christ which is dead, yea or rather risen againe, who is also at the right hand of God.* And S. Marke saith, when Christ was risen againe he appeared to his disciples, and after he had spoken vnto them, *he was receiued into heauen, and set at the right hand of God.* But it may be demaied, how this can stand with truth, that Christ should not begin to sit at the right hand of his Father before the ascension, considering he is one God with the Father, and therefore an absolute and soueraigne King from all eternity. *Answe.* As Christ is God or the Word of the Father, hee is cocqual and coeternal with him in the regiment of his kingdom: and hath neither beginning; middle, nor ending thereof; yet as Christ is God incarnate, and in one person God-man or Man-god, hee began after his ascension and not before, to sit at the right

hand of his Father: and as S. Peter saith, *was made Lord;* partly because as he was God, hee did then manifest himselfe to bee that which indeed he was before, namely, God & Lord of heauen & earth: and partly, because as he was man, he receiued dominion or Lordship from the Father, which he had not before, & thereby was euen in his manhood exalted to bee king of heaue & earth: and in this sense Christ saith of himselfe, *All power is given to me in heauen and earth.* The third circumstance, is concerning the person at whose right hand Christ sits, noted in the words of the article, of *God the Father Almighty;* whereby is signified, that he receiues all the honour, power, and glory of his kingdom from his Father: as he, that is set at the right hand of a Prince, receiues the honour & authority which he hath, from the prince. Now if it bee alleadged, that by this meanes Christ shall bee inferiour to his Father, because he which receiueh honour of another, is inferiour to him of whom hee receiueh it: the answer is, that in Christ we must consider his person and his office: in respect of his person, as he is the eternall Sonne of God, he is equal to the Father, and is not here said to sit at his right hand: yet in respect of the office which he beares, namely, as he is a Mediatour, and as he is man, he is inferiour to the Father, and receiues his kingdom from him. As he is God, he is our King and head, and hath no head more then the Father: as hee is Mediatour, he is also our head, yet so as he is vnder the Father as beeing his head. And wee must not thinke it strange, that one and the same thing should be both equal and inferiour to another, diuers respects considered.

Now in that Christs placing at the right hand of his Father argues inferiority between the Father and him, hence we learne that they are deceiued which from this article gather, that in the glorification of Christ there is a transfusion of the proprietries of the God-head, as omnipotency, omnipresence, &c. into his manhood. For this is to abolishe all inferiority, and to make an equality betweene the creature and the Creator.

And whereas againe the word *Almighty* is repeated, it is done vpon speciall reason: because Christ sitting at the right hand of God doth presuppose omnipotencie. For in vaine were all power in heauen and earth giuen to him, vnlesse he were omnipotent as the Father to execute the same. And therefore the song of the Elders was on this manner: *Worthy is the Lambe that was killed to receiue power and riches, and wisdom, and strength, and honour, and glory, and praise.* *Reu. 5. 22.*

The benefits which redound vnto vs by Christs sitting at the right hand of God are two, one concernes his priesthood, the other his kingly office. The benefite rising from his priesthood is his *Intercession* for vs: for this is one of the ends why Christ is now exalted in glory, and sits at the right hand of his Father;

namely,

A. 2. 1. 30

Mat. 28. 19.

1. Cor. 11. 3.

Heb. 1. 3.

Rom. 8. 34.

Mat. 16. 19.



namely, to make request in the behalfe of all that come vnto him, as *Paul* saith, *Christ is risen againe, and sitteth at the right hand of God, and maketh request for vs.*

Now that we may rightly vnderstand what his Intercession is, wee are to consider these points. First, to whom it is made: secondly, in what manner: thirdly, whether it be made by Christ alone or no: fourthly, what be the fruits and benefits thereof: fifthly, the duties whereunto wee are moued thereby. For the first, *Intercession* is, to make sute, request, or intreatie in some ones behalfe to another: and this is done by Christ for vs vnto God, as

*Paul* saith, *There is one God, and one Mediatour betweene God & man, which is the man Christ Iesus.* Here at the very first ariseth a difficultie: for in every intercession there bee three parties: the person offended; the person offending; the intercessour, distinct frō them both. Now if Christ the Son of God, make intercession to God for man, then he maketh intercession to himselfe, because hee is true God, which cannot be: how then shall Christ be a Mediatour?

*Ans.* This point hath so troubled the Church of Rome, that for the resolving of it, they haue deuised an error, aūouching that Christ is Mediatour onely as heis mān, not as hee is God, which is vntrue. For as both natures doe cōcur in the work of satisfactiō, so likewise do they both concur in the work of intercessiō: & therefore a more meet & couenient answer is this; Christ Iesus God-man in both natures is directly our Mediatour to the first person, the Father, as *S. Iohn* saith, *If any man sinne, we haue an Advocate with the Father, Iesus Christ the iust.*

And thus we haue three persons in the worke of intercession really distinguished. The partie offended is God the Father; the partie offending is man; and thirdly, the intercessour distinct from them both, is Christ the second person in Trinity. For howsoeuer in Godhead he and the Father be one, yet in person they are really distinguished, and hee as it were in the middle betweene the Father and vs: for the Father is God and not man: wee that beleeue in Christ are men not God: Christ himselfe both man and God. It may be further replied, that this answer will not stand, because not only the Father is offended, but also the Sonne and the holy Ghost: and therefore there must be a Mediatour to them also. *Ans.* The intercession of Christ is directed to the Father the first person immediately: now the Father, the Sonne, and the holy Ghost haue all one indiuisible essence, and by consequent one and the same will; whereupon the Father being appeased by Christs intercession, the Son and the holy Ghost are also appeased with him and in him. Thus then intercession is made to the whole Trinitie, but yet immediately and directly to the first person, and in him to the rest.

The second point to bee considered, is the manner of his intercession vnto his Father. We

A must not imagine, that Christ now in heauen kneeles down on his knees, & vtters words, & puts vp a supplication for all the faithfull to God the Father: for that is not bebecoming the maiestie of him that sits at the right hand of God. But the manner of his intercession is thus to be conceived: When one is to speake to an earthly Prince in the behalfe of another; first of all hee must come into the presence of the king, and secondly, make his request: and both these, Christ performeth for vs vnto God. For the first, after his ascension he entred into heauen, where he did present vnto his Father, first of all his owne person in two natures; secondly, the inuoluable merits of his death and passion, in which he was well pleased. And wee must further vnderstand, that as on the crosse hee stood in our roome, so in heauen he now appears as a publike person in our stead, representing all the elect that shall beleeue in him, as the holy Ghost saith, *Christ Iesus ascended vp into heauen, to appeare in the sight of God for vs.* And for the second,

B Christ makes request for vs, in that he willeth according to both his natures, and desireth as hee is man, that the Father would accept his satisfaction in the behalfe of all that are giuen vnto him. And that he makes request on this manner, I proue it thus: Looke what was his request in our behalfe when he was here vpon earth, the same for substance it continues still in heauen: but here on earth the substance of his request was, that hee willed and desired that his Father would be well pleased with vs for his merits, as appears by his prayer in Saint

C *Iohn*, *Father, I will that those which thou hast giuen me be with me euen where I am, that they may behold my glory which thou hast giuen me: for thou loudest mee before the foundation of the world.* Therefore he still continues to make request for vs, by willing and desiring that his Father would accept his merits in our behalfe. If it be alleadged, that Christ in this solemne prayer vsed speech and prostration of his bodie, the answer is, that these actiōs were no essentiall parts of his prayer. The prostrating of his body serued only as a token of submissiō to God, as Christ was a creature: and the speech which he vsed, serued onely to vter and expresse his request. Furthermore, a difference here must be marked between Christs passion & his intercession. The passion serues for the working and causing of a satisfaction to Gods iustice for vs; & it is, as it were, the tempering of the plaister: the intercession goes further: for it applies the satisfaction made, and laies the salueto the very sore. And therefore Christ makes request not only for the elect generally, but for particular men, as *Paul*, *Iames*, *Iohn*, and that particularly, as hee testifieth of himselfe, saying, *I haue prayed for thee Peter, that thy faith faile not.* If any shall say, that Christs willing & desiring of a thing, cannot be a request or intercession, the answer is, that in vertue and efficacie it counteruailes all the prayers in the

Heb. 9. 24.

Cap. 17. 24.

I. Ioh. 22. 32.

world. For whatsoever Christ willett, the same also the Father being well pleased with him, willett; and therefore whatsoever Christ as a Mediator willett for vs at the hands of his Father, in effect or substance is a request or prayer.

The third point is, that Christ alone, and none with him makes intercession for vs. And this I proue by induction of particulars. First of all, this office appertaines not to the angels: they are indeed ministring spirits for the good of Gods chosen; they reioyce when a sinner is converted; and when he dieth, they are ready to carry his soule into *Abrahams bosome*; and God otherwhiles vseth them as messengers to reueale his will: thus the Angel *Gabriel* brings a message to *Zachary* the Priest, that God had heard his prayer: but it is not once said in all the Scriptures, that they make intercession to God for vs. As for the Saints departed, they cannot make intercession for vs, because they know not our particular estates here on earth, neither can they heare our requests. And therefore if we should pray to them to pray for vs, we should substitute them into the roome of God, because wee ascribe that to them, which is proper to him, namely, the searching of the heart, and the knowledge of all things done vpon earth; though withall wee should say, that they doe this not by themselves, but of God. As for the faithfull here on earth, indeed they haue warrant, yea commandement to pray one for another: yet can they not make intercession for vs. For first, hee that makes intercession must bring something of his owne, that may be of value and price with God to procure the grant of his request: secondly, he must doe it in his owne name: but the faithfull on earth make request to God one for another, not in their owne names, nor for their owne merits, but in the name, and for the merits of Christ. It is a prerogative belonging to Christ alone to make a request in his owne name, and for his owne merits: we therefore conclude, that the worke of intercession is the sole worke of Christ, God and man, not belonging to any creature beside in heauen or in earth. And whereas the Papists cannot content themselves with his intercession alone, as being most sufficient: it argues plainly, that they doubt either of his power, or of his will: whereupon their prayers turne to sinne.

The fruits and benefits of Christs intercession are these. First, by means of it we are assured, that those which are repēt sinners shal stand and appeare righteous before God for euer: at what time soeuer Christ, being now in heauen, and there presenting himselfe and his merits before his Father, shewes himselfe desirous and willing, and they whosoever they are being sinners, should be accepted of God for the same, euen then immediatly at that very instant this his will is done, and they are accepted as righteous before God: indeede. When a man lookes vpon things directly

through the ayre, they appeare in their proper formes and colours as they are, but if they bee looked vpon through a greene glasse, they all appeare greene: so likewise if God behold vs as we are in our selues, we appeare as vile and damnable sinners: but if he looke vpon vs as we are presented before his throne in heauen, in the person of our Mediatour Christ Iesus, willing that we should be approoued for his merits: then we appeare without all spot and wrinkle before him. And this is the vs *Paul* makes hereof: *It is God* (saith he) *that iustifierh: and the reason is rendered: for it is Christ that is dead, yea or rather which is risen againe, who is also at the right hand of God, and makes request for vs.*

Secondly, Christs intercession serueth to preserve all repentant sinners in the estate of grace: that being once iustified and sanctified, they may so continue to the end. For when any seruant of God is ouertaken by the corruption of his owne nature, and falls into any particular sinne, then Christs intercession is made as a blessed hand to apply the value of his death to that particular fore. For he continually appeares before God, and shewes himselfe to be willing that God the Father should accept his one onely sacrifice for the daily and particular sinnes of this or that particular man: and this is done, that a man being iustified before God, may not fall away quite from grace, but for every particular sinne may bee humbled, and receiue pardon. If this were not so, our estate should be most miserable, considering that for every sinne committed by vs after our repentance, we deserue to be cast out of the fauour of God.

Thirdly, Christs intercession serueth to make our good workes acceptable to God. For euen in the best workes that a man can doe, there are two wants. First, they are good onely in part: secondly, they are mingled with sinne. For as a man is partly spirit or grace, and partly flesh; so are his workes partly gracious, and partly fleshly. And because grace is onely begun in this life, therefore all the workes of grace in this life are sinfull and imperfect. Now by Christs intercession his satisfaction is applied to our persons, and by consequent the defect of our workes is couered and remooued, and they are approoued of God the Father. In a vision *S. Iohn* saw an Angel, standing before the altar with a golden censer full of sweete odours to offer vp with the prayers of the Saints vpon the altar. And this signifies, that Christ presents our workes before the throne of God, and by his intercession sanctifies them, that they may be acceptable to God. And therefore we must remember that when wee doe any thing that is accepted of God, it is not for our sakes, but by reason of the value and vigour of Christ his merit.

Fourthly, the intercession of Christ made in heauen, breedeth and causeth in the hearts

Rom 8.  
34.

Reu. 8.3.

Luk. 1.  
13.

Iam. 1. 6.

of men vpon earth that beleeue another intercession of the spirit, as S. Paul saith, *He giueth vs his spirit, which helpeth our infirmities, and maketh request for vs with sighes, which cannot be expressed, but he which searcheth the heart, knoweth what is the meaning of the spirit, for he maketh request for the Saints, according to the will of God.* Now the spirit is said to make request, in that it stirres and moues euery contrite heart to pray with sighes and groanes vspeakable to God for things needfull: and this grace is a fruite deriued from the intercession of Christ in heauen by the operation of the spirit. For as the Sunne though the bodie of it abide in the heauens, yet the beames of it descend to vs that are on the earth: So the intercession of Christ made in heauen is tyed as it were to his person alone, yet the groanes and desires of the touched heart, as the beames thereof, are here on earth among the faithfull. And therefore if we desire to know whether Christ make intercession for vs or no, we need not to ascend vp into the heauens to learne the truth: but we must descend into our owne hearts and looke whether Christ haue giuen vs his spirit, which makes vs cry vnto God, and make request to him with groanes and sighes that cannot be expressed: and if we finde this in our hearts, it is an euident and infallible signe, that Christ continually makes intercession for vs in heauen. He that would know whether the Sun shine in the firmamēt, must not climbe vp into the cloudes to looke, but search for the beames thereof vpon the earth: which when he sees, he may conclude, that the Sunne shines in the firmament. And if we would know whether Christ in heauen makes intercession for vs, let vs rancke out owne consciences, and there make search whether we feele the spirit of Christ crying in vs, *Abba, Father.* As for those that neuer feele this worke of Gods spirit in them, their case is miserable, whatsoever they be. For Christ as yet makes no intercession for them, considering these two alwaies goe together, his intercession in heauen, and the work of his spirit in the hearts of men, mouing them to bewaile their owne sinnes with sighes and groanes that cannot be expressed, and to cry, and to pray vnto God for grace: and therefore all such, whether they be yong or old, that neuer could pray, but mumble vp a few words for fashions sake, cannot assure themselves to haue any part in Christs intercession in heauen.

The duties to be learned hence are these. First, whereas Christ makes intercession for vs, it teacheth all men to be most carefull to loue and like this blessed Mediatour, and to be ready & willing to become his seruants & disciples, & that not for forme & fashion sake onely, but in all truth and sincerity of heart. For hee ascended to heauen, and there sits at the right hand of his Father to make request for vs, that we might be deliuered from hell, and come to eternall life. Wicked *Haman* procu-

**A** red letters from *Abasuerus*, for the destruction of all the Iewes, men, women, and children in his dominions: this done, *Hester* the Queene makes request to the king that her people might be saued, and the letters of *Haman* reuoked; she obtaines her request, & freedom was giuen, and contrary letters of ioyfull deliuerance were sent in post-halt to all Prouinces where the Iewes were. Whereupon arose a wonderfull ioy & gladnesse amongst the Iewes, and it is said, that *thereupon many of the people of the land became Iewes.* Well now, behold a greater matter among vs then this: for there is the hand-writing of condemnation; the law; and therein the sentence of a double death, of bodie and soule, and Satanas wicked **B** *Haman* accuseth vs, and seekes by all meanes our condemnation: but yet behold, not any earthly *Hester*, but Christ Iesus the Sonne of God is come downe from heauen, and hath taken away this hand-writing of condemnation, and cancelled it vpo the crosse, and is now ascended into heauen, and there sits at the right hand of his Father, and makes request for vs; and in him his Father is wel pleased, & yeeldeth to his request in our behalfe. Now then what must we doe in this case? Surely, look as the Persians became Iewes when they heard of their safetie: so we in life and conuersation must become Christians, turne to Christ, embrace his doctrine, and practise the same vnfainedly. And wee must not content our selues with a formall profession of religion, but search our owne hearts, & flie vnto Christ for the pardon of our sinnes, and that earnestly, as for life and death, as the theefe doth at the barre, when the Iudge is giuing sentence against him. When we shall thus humble our selues, then Christ Iesus that sits at the right hand of God will pleade our cause, and be our attorney vnto his Father, & his Father againe will accept of his request in our behalfe. Then shall we of Persians become Iewes, and of the children of this world become the sonnes of God. Secodly, when we pray to God, we must not doe as the blinde world doth, as it were, rush vpon God in praying to him without consideration had to the Mediatour betwene **D** vs and him; but wee alwaies must direct our prayers to God in the name of Christ, for hee is aduanced to power and glorie in heauen, that hee might beea fit patrone for vs, who might prefer and present our prayers to God the Father, that thereby they might be accepted, and wee might obtaine our request. So likewise wee must giue thanks to God in the name of Christ: for in him and for his sake God doth bestow on vs his blessings.

Thus much of Christs intercession: the other benefite which concerne Christs kingly office, is that he *sits at the right hand of his Father* for the administration of that speciall kingdome which is committed to him. I say *speciall*, because he is our king, not onely by right of creation gouerning all things created,

together,

Heb. 8.  
17.

Ioh. 15.  
26.

Rom. 8.  
26.

together with the Father and the holy Ghost, but also more specially by the right of redemption in respect of another kingdome, not of this world; but eternall and spirituall, respecting the very conscience of man. In the administration whereof hee hath absolute power to command and forbid, to condemne and absolue, and therefore hath the keyes of heauen and hell to open & shut; which power no creature beside, no not the Angels in heauen can haue. For the better vnderstanding of this which I say, we are to consider, first, the dealing of Christ toward his owne Church; secondly, his dealing in respect of his enemies, And his dealing toward his owne Church stands in foure things. The first, is the collecting or gathering of it: and this is a speciall end of his sitting at the right hand of his Father. Christ said to his Disciples, *I haue chosen you out of this world:* and the same may truly be said of all the Elect, that Christ in his good time will gather them all to himselfe, that they may be a peculiar people to God. And this action of his in collecting the Church, is nothing els but a translation of those whom hee hath ordained to life euerlasting out of the kingdome of darknesse, in which they haue serued sinne & Satan, into his owne kingdome of grace, that they may be ruled & guided by him eternally. And this hee doeth two waies: first, by preaching of the word, for it is a powerfull outward meanes, whereby he singeth & sorteth his owne seruants from the blind and wicked world, as Paul saith, *He gaue some to be Apostles, and some Prophets, and some Euangelists, and some Pastours and teachers, for the gathering together of the Saints.* And hence we learne to things. The first, that euery minister of Gods word, and euery one that intendeth to take vpon him that calling, must propound vnto himselfe principally this end, to single out man from man, and gather out of this world such as belong to the Church of Christ: and as Ieremie saith, *to separate the precious from the vile.* The second: that all those which will be good hearers of Gods word, must shew themselves so farre forth conformable vnto it, that it may gather them out of the world, and that it may worke a change in them, and make them the seruants of Christ: and if the preaching of the word doe not worke this good in our hearts, then the end will bee a separation from the presence of God. Christ when he came neere Hierusalem, and considered their rebellion whereby they refused to be gathered vnto him, wept over it, and said, *O Ierusalem, Ierusalem, thou which stonest the Prophets, and killest them that are sent vnto thee, how often would I haue gathered thy children together as the henne gathereth her chickens under her wings, and thou wouldest not!* And by this he teacheth, that if the preaching of the word turne not vs to Christ, it turnes to our destruction.

The other meanes of gathering the Church, and that more principall, is the inward ope-

tion of the spirit, whereby the minde is enlightened, the heart is mollified, and the whole man is conuered to God. And this ordinarily is ioyned with the ministry or preaching of the word, as appeares by the example of Lydia. *S. Luke saith, God opened her heare to be attentive to the doctrine of the Apostles.* And by the example of Paul, when Christ saith, *Saul, Saul, why persecutest thou me?* at this very speech he is conuerted, and saith, *Who art thou, Lord? what wilt thou that I doe?* And this is manifest also by experience. There is nothing in the world more contrary to the nature of man, then the preaching of the word; for it is the wisdom of God, to which the flesh is enmity. Here then it may be demanded, how it can bee in force to turne any man to God. *Ans.* The word preached is the scepter of Christs kingdome; which against the nature of man, by the operation of the holy Ghost ioyned therewith, doth bend and bow the heart, will, and affections of man to the will of Christ.

The second worke of Christ is, after the Church is gathered, to guide it in the way to life euerlasting. Hee is the shepherd of his Church, which guideth his flocke in and out, and therefore Paul saith, *They that are Christs, are guided by his spirit.* And by Esay the Lord saith, *those his seruants which are turned from idolatry, he will guide in the way, and their eares shall heare a voice behind them, saying, This is the way, walke in it, when thou turnest to the right hand and to the left.* Which voice is nothing els but the voice of the holy Ghost in the mouth of the ministers, directing them in the waies of God. The children of Israel were travelling from Egypt to the land of Canaan full fourtie yeares, whereas they might haue gone the iourney in fourty daies. Their way was through the wilderness of Arabia, their guides were a pillar of cloud by day, and a pillar of fire by night: the manner of their iourney was this: *when the pillar mooued, they mooued: when the pillar stood still, they stood still:* and so long as the pillar either mooued or stood still, they likewise mooued or stood still. And by all this a further matter, namely, the regiment of Christ ouer his Church, was signified. Euery one of vs are as passengers and trauellers, not to any earthly Canaan, but to the heavenly Ierusalem: and in this iourney wee are to passe through the wild and desert wilderness of this world: our guide is Christ himselfe, figured by the pillar of fire and the cloud: because by his word and spirit he sheweth vs how farre we may goe in euery action, and where we must stand, and he goes before vs as our guide to life euerlasting.

The third worke of Christ is, to exercise his Church vnto spirituall obedience by manifold troubles, crosses, temptations & afflictions in this world, as earthly kings vse to traine and exercise their subiects. When our Sauour Christ was with his disciples in a ship, there arose a great tempest vpon the sea, so as the ship was almost couered with waues; but hee

Ioh 15.  
19.

Eph. 4.  
11, 12.

Ier. 25, 19

Mat. 23.  
37.

AQ. 16.  
14.  
AQ. 24.  
Ver. 5, 6.

Rom. 8.  
14.

Esa. 30.  
21.

Exod. 40.  
36, 37.

Esa. 40. 5.

Math. 8.  
24.

Iob 39.  
37. and  
42. 6.

Of 2. 4.

was asleepe: and his disciples came & awoke him, saying, *Sane vs master, we perish.* Behold here a liuely picture of the dealing of Christ with his seruants in this life: His manner is to place them vpon the sea of this world, and to raise vp against them bleake stormes and flaes of contrary winds by their enemies, the flesh, the diuell, the world. And further, in the midst of all these dangers he for his owne part maketh as though hee lay asleepe for a time, that he may the better make triall of their patience, faith, and obedience. And the ends for which he vseth this spiritual exercise are these. The first, to make all his subiects to humble themselves, and as it were to goe crooked and buckle vnder their offences committed against his maiestie in times past. Thus *Iob* after the Lord had long afflicted him, and laid his hand fore vpon him, saith, *Behold I am vile: and again, I abhor my selfe and repent in dust and ashes.* In the same manner we being his subiects and people, must looke to be exercised with temptations and afflictions which shall make vs bend and bow for our sinnes past, as the old man goeth crooked and doubles to the earth by reason of age. The second, is to prevent sinnes in the time to come. A Father when he sees his childe too bold & venturous about fire and water, takes it and holds it ouer the fire or ouer the water, as though he would burne or drowne it, whereas his purpose in deede is nothing else but to prevent danger in time to come. Inlike manner Christs subiects are bold to sinne by nature, and therefore to prevent a mischiefe hee doth exercise them with afflictions, and seemes for a season as though hee would quite forsake his Church; but his meaning is onely to prevent offences in times to come. The third end is, to continue his subiects in obedience vnto his commandments: so the Lord saith, when hee would bring his Church from idolatry; *Behold, I will stop thy way with thornes, and make an hedge, that shee shall not finde her pathes.* The holy Ghost here borrowes a comparison from beastes, which going in the way, see greene pastures, & desire to enter in, and therefore goe to the hedge, but feeling the sharpnes of the thornes dare not aduenture to goe in: So Gods people like vnto wild beasts in respect of sin, viewing the greene pastures of this world, which are the pleasures thereof, are greatly affected therewith: and if it were not for sharpnesse of crosses and temptations, which are Gods spiritual hedge by which hee keepeth them in, they would range out of the way, and rush into sinne, as the horse into the battell.

The fourth and last worke of Christ in respect of his Church is, that he sits at the right hand of his Father to defend the same against the rage of all enemies whatsoever they are: & this he doth two waies. First, by giuing to his seruants sufficient strength to beare all the assaults of their enemies, the world, the flesh, and the diuell. For *Paul* saith, those to whom the

A Lord hath giuen the gift of *faith*, to them also he hath giuen this gift to *suffer afflictions*. And the same Apostle also prayeth for the *Colossians*, that they may be *strengthened with all might through his glorious power vnto all patience and long suffering with ioyfulnessse*. The euidence hereof wee may more plainly see in the most constant deaths of the Martyrs of Christ, recorded both in the word of God, and in the Church-histories. It is wonderfull to see their courage and constancie. For at such times as they haue beene brought to execution, they refused to be bound or chained, willingly suffering most cruell tormentes, without shrinking or feare; such courage and strength the Lord gaue them to withstand the violent rage of all their aduersaries.

B Secondly, he defends his Church by limiting the power and rage of all enemies. And hence it is, that although the power of the Church of God on earth bee weak and slender in it selfe, and contrariwise the power of the diuell exceeding great, yet can hee not so much as touch the people of God. And hee more preuailes by inward suggestions and temptations then by outward violence. And if it were not that the power of Christ doth bridle his rage, there could be no aboad for the Church of Christ in this world.

C Thus we haue seene what are the works of Christ in gouerning his Church: and wee for our parts that professe our selues to be members thereof; must shew our selues to be so in deede, by an experience of these workes of his in our owne hearts. And we must suffer him to gather vs vnder his owne wing, and to guide vs by his word & spirit; & we are to acquaint our selues with those spiritual exercises, whereby his good pleasure is to nurture vs to all obedience. Lastly, we must depend on his aide & protection in all estates. And seeing we in this land haue had peace and rest with the Gospel of Christ among vs a long time, by Gods especiall goodnesse, wee must now after these daies of peace looke for daies of tribulation: we must not imagine that our ease and liberty will continue alwaies. For looke as the day & night doe one follow another: so likewise in the administration of the Church here vpon earth, Christ suffereth a continuall intercourse betwenee peace and persecution. Thus he hath done from the beginning hitherto, and wee may resolve our selues, that so it will continue till the end: and therefore it shall be good for vs in these our daies of peace, to prepare our selues for troubles and afflictions: and when troubles come, wee must still remember the fourth worke of Christ in the gouernment of his Church, namely, that in all dangers hee wil defend vs against the rage of our enemies, as well by giuing vs power and strength to beare with patience and ioy whatsoever shall be laid vpon vs, as also bridle the rage of the world, the flesh, and the diuell, so as they shall not be able to exercise their power

Phil. 1.  
29.

Cel. 1. 11

and malice to the full against vs.

Thus much of the dealing of Christ towards his owne Church and people. Now followeth the second point, namely, his dealing toward his enemies; and here by enemies I vnderstand all creatures, but especially men, which as they are by nature enemies to Christ and his kingdome, so they perseuere in the same enmitie vnto the end. Now his dealing towards them is, in his good time to worke their confusion, as he himselfe saith, *These mine enemies that would not that I should reigne ouer them, bring them hither, and slay them before me. And Dauid saith, the Lord will bruiſe his enemies with a rod of iron, and breake them in peeces like a potters vessell. And againe, I will make thine enemies thy foot-stool.* As Iosuah dealt with the five kings that were hid in the caue; hee first makes a slaughter of their armies; then he brings them forth and makes the people to set their feete on their neckes, and to hang them on five trees: So Christ deales with his enemies; he treads them vnder his feete, and maketh a slaughter not so much of their bodies as of their soules. And this the Church of God finds to be true by experience, as well as it finds the loue of Christ towards it selfe.

Now he confounds his enemies two waies: The first, is by hardnesse of heart, which ariseth when God withdraweth his grace from man, and leaueth him to himselfe, so as he goeth on forward from sinne to sinne, and neuer repenteth to the last gaspe. And wee must esteeme of it as a most fearefull and terrible iudgement of God: for when the heart is possessed therewith, it becomes so flintie and rebellious, that a man will neuer relent or turne to God. This is manifest in *Pharaoh*, for though God sent most grievous plagues both vpon him and all the land of Egypt, yet would he not submit himselfe, saue onely for a fit, while the hand of God was vpon him: for after, he returned to the former obstinacie, in which hee continued till hee was drowned in the sea. And this iudgement of God is the more fearefull, because when a man is in the midst of all his miserie, he feels no misery. And as in some kinde of sicknesse a man may die languishing: so where hardnesse of heart reigns wholly and finally, a man may descend to the pit of hell triumphing and reioicing. And to come neere to our selues, it is to be feared lest this iudgement of all iudgements be among vs in these our daies. For where is any turning to God by repentance? Still men goe forward in sinne without remorse. Wee haue had the word preached among vs a long time, but it taketh no place in mens hearts. They are not soſtined with the hammer of Gods word: may they are like the smiths stithy or anuill, which the more it is beat with the hammer, the harder it is. But in the feare of God, let vs seeke to be changed, & take heed: the deceitfulness of sinne is wonderfull. Let vs not bee carried away with an ouerweening

A of our selues; a man may haue good gifts of God; as the gift of knowledge, the gift of prophesie, the gift of conceiuing a prayer (I say not of praying truly:) and hereupon thinke himselfe in good case; and yet for all this haue nothing but an impenitent and flintie heart. For this cause it standeth euery man vpon to looke vnto it, lest this iudgement of God take hold on him. And that wee may auoide the same, we must labour for two things: I. to feele the heavy burden of our finnes, and to be touched in conscience for them, euen as wee are troubled in our bodies with the aches and paines thereof: this is a token of grace. II. We must labour to feele in our soules the want of Christ: we say in deede that we feele it, but it is a very great matter to haue an heart that doth open it selfe, and as it were gape after Christ, as the dry and thirstie land where no water is. Though wee haue knowledge and learning neuer so much, and many other gifts of God, yet if we haue not broken hearts that feele the burden of our finnes, and the want of Christ, and that wee stand in neede of euery drop of his blood for the washing away of all these our sins, our case is miserable. And the rather we must preuent this hardnes of heart, because Christ Iesus in heauen sits at the right hand of his Father in full power and authoritie, to kill and confound all those that bee his enemies, and will not submit themselves to beare his yoake.

C The second way is, by finall desperation, I say, finall, because all kinde of desperation is not euill. For when a man despaireth of himselfe and of his owne power in the matter of his saluation, it tends to his eternall comfort. But finall desperation is, when a man vtterly despaires of pardon of his owne finnes, and of life cuerlasting. Examples hereof we haue in *Saul* that slue himselfe, and in *Achitophel* and *Iudas*, that hanged themselves. This sinne is caused thus: So many finnes as a man committeth without repentance, so many most bloody wounds he giueth vnto his own soule: and either in death or life God makes him feele the smart, and the huge waight of them all: whereby the soule sinkes downe to the gulfe of despair without recovery. God said to *Cain*: If thou doe amisse, sinne lyeth at the doore. Where hee vseth a borrowed speech from wild beasts, who so long as they are sleeping stirre not; but being awaked, they sit in a mans face, and rend out his throat. In like manner the finnes which thou committest, lye at the doore of thine heart, though thou feele them not: and if thou do not preuent the danger by speedy repentance, God will make thee to feele them once before thou dye, and raise vp such terrors in thy conscience, that thou shalt thinke thy selfe to bee in hell before thou art in hell: and therefore it is good for euery man to take heede how hee continues an enemy to Christ. The best course is to turne betime from our finnes, and become the friends

Luk. 19.  
27.

Psal. 2. 9.

& 110. 1.

Iof. 10.  
24.

Gen. 47.

of Christ, that so wee may escape these fearefull iudgements.

And whereas Christ in this manner governs all things in heauen and earth, we are bound to performe vnto him three duties; reuerence, obedience, thankfulness. For the first, *Paul* saith, Phil. 2. 10. *God hath exalted him and giuen him a name above all names, that at the name of Iesus* (which name is his exaltation in heauen in full power and glory) *should euery knee bow.* We dare not so much as speake of an earthly king vnreuerently: what reuerence then doe we owe vnto Christ the king of heauen and earth? *Dauids* heart was touched in that he had cut off but the lap of *Sauls* garment, when he might haue slaine him, because he was the Lords annoiored, 1 Sam. 24. 6. Oh then, how much more ought our hearts to be touched, if we shall in the least measure dishonour Christ Iesus our Lord and King? Secondly, we are here taught to performe obedience vnto him, and doe him all the homage we can. The master of his family in all his lawfull commandments must be obeyed: now the Church of Christ is a family, and we are members thereof; therefore we must yeeld obedience to him in all things: for all his commandments are iust. When *Saul* was chosen king ouer Israel, *certaine men which feared God, whose hearts God had touched, followed him to Gibea, and brought him presents; but the wicked despised him,* 1 Sam. 10. 26, 27. the same is much more to be verified in vs toward Christ our Lord. We must haue our hearts touched with desire to performe obedience vnto him: if not, we are men of *Belial* that despise him. If this obedience were put in practise, the Gospel would haue better successe in the hearts of the people, and the Lords Sabbath would be better kept, and men would beare greater loue both to God and to their neighbours then now they doe. The third durie which we owe vnto him is thankfulness, for the endles care which he shewes in the gouerning and preserving of vs. When *Dauid* waxed old, and had made *Salomon* his sonne king in his stead, all the people shouted & cried, *God saue king Salomon, God saue king Salomon, so as the earth rang againe,* 1 King. 1. 39, 40. Shall the people of Israel thus reioyce at the crowning of *Salomon*, and shall not we much more reioyce when as Christ Iesus is placed in heauen at the right hand of his Father, and hath the euerlasting scepter of his kingdom put into his hand? And we are to shew this thankfulnesse vnto him by doing any thing in this world that may tend to his honour & glory, though it be with the aduenture of our liues. When *Dauid* desired to drinke of the water of the well of *Bethlehem* *three of his mighty men went & brake into the host of the Philistines & brought him water,* 2 Sam. 23. 15, 16. Thus they ventured their liues for *Dauids* sake: and shall not wee much more willingly venture our liues to doe Christ seruice in token of thankfulness for his continuall preserving of vs? Thus much of the highest degree of Christs exaltation in his kingdom. Now followes the last point to be beleued concerning Christ, in these words, *From thence he shall come to iudge the quicke and the dead.* And they containe a prooofe or a particular declaration of the former article. For as on earth those that are set at the right hand of kings doe execute iustice in courts or asises for the maintenance of the state and peace of the kingdom: so Christ Iesus sitting at the right hand of his Father, that is, being made soueraigne Lord of all things both in heauen and earth, is to hold a court of asise, in which hee shall come to iudge both the quicke and the dead.

Now in handling the last iudgement, we are to consider these points: I. whether there shall be a iudgement or not: II. the time of it: III. the signes thereof. IV. the manner

of it. V. the vse which is to be made thereof. Of these in order. For the first point, whether there shall be a iudgement or not? the question is needfull: for as *S. Peter* saith, 2 Pet. 3. 3. *There shall come in the last daies mockers, which shall walke after their lusts, and say, Where is the promise of his coming?* which daies are now. The answer to this questiō is set down in this article, in which we profess that the coming of Christ to the last iudgement, is a point of religion specially to be held and auouched. The reasons to prooue it, are principally two: first, the testimonie of God himselfe in the bookes of the old and new Testament, which afford vnto vs plentifull proofes touching the last iudgement, so as he which will but lightly reade the same shall not neede to doubt thereof. The second reason is taken from the iustice & goodnes of God, the propertie wherof is to punish wicked and vngodly men, and to honour and reward the godly: but in this world the godly man is most of all in miserie, (for iudgement beginneth at Gods house) and the vngodly haue their hearts ease: Wicked *Dimes* had the world at will, but poore *Lazarus* is hunger-bitten, full of sores, and miserable euery way. This being so, it remaineth that after this life, there must neede be a iudgement and a second coming of Christ, when the godly must receiue fullnesse of ioy and glory, and the vngodly fullnesse of woe and miserie. This second reason may touch the mouthes of all gaine-sayers in the world whatsoever. But it may be objected, that the whole world stands either of beleueurs, or vnbeleueurs, and that there is no last iudgement for either of these: for the beleuer, as Christ saith, *Ioh. 5. 24. hath euerlasting life, and shall not come into iudgement:* and the vnbeleuer is condemned already, *Ioh. 3. 18.* and therefore needeth no further iudgement. Answer. Where it is said, he that beleueth shall not come into iudgement, it must be vnderstood of the iudgement of condemnation, and not of the iudgement of abolition; and he that beleueth not, is condemned already in effect and substance three waies: I. in the counsell of God, who did fore-see and appoint his condemnation, as it is a punishment of sinne, and execution of his iustice. II. in the word of God, where he hath his condemnation set downe. III. hee is condemned in his owne conscience: for euery vngodly mans conscience is a iudge vnto himselfe, which doth euery houre condemne him, and it is a fore-runner of the last iudgement. And notwithstanding all this, there may remaine a second iudgement, which is a manifestation and finishing of that which was begun in the world: and therefore the meaning of that place is this, he that beleueth not is already iudged in part, but so as the full manifestation thereof, shall be at the second coming of Christ.

The second circumstance, is the time of his iudgement: in handling wherof first let vs see what is the iudgement of men; secondly, what is the truth. For the first, two opinions touching this time take place. The first is, that the second coming of Christ shall be about fixe thousand yeeres from the beginning of the world, and for the Elects sake some of these daies must be shortened: and now since the beginning of the world, are passed five thousand and almost six hundred yeeres, so as there remains but some foure hundred. The grounds of this opinion are these: First, the testimonie of *Elias*, *Two thousand yeeres before the law: two thousand yeeres vnder the law: and two thousand yeeres vnder Christ.* And for the Elects sake some of these yeeres shall be shortened. Answer. This was not the sentence of *Elias* the Iew, but of another *Elias* which was a Iew, no Prophet. And whereas he saith: two thousand yeeres before the law: and two thousand yeeres vnder the law; he saileth. For from the

giuing of the law to the comming of Christ, was about one thousand and five hundred yeeres: and from the law to the creation about two thousand. Now if *Elius* cannot set downe a iust number for the time past, which a meane man may doe, what shall we thinke that he can doe for the time to come? And if hee deceiue vs in that which is more easie to finde, how shall wee trust him in things that bee harder? The second reason is this: How long God was in creating the world, so long he shall bee in gouerning the same; but he was sixe daies in creating the world, and in the seauenth he resteth, and so proportionally he shall bee sixe thousand yeeres in gouerning the world; every day answering to a thousand yeeres, as *Peter* saith, *2 Pet. 3. 8. A thousand yeeres are but as one day with God*, and then shall the end bee. *Answe.* This reason likewise hath no ground in Gods word: as for that place of *Peter*, the meaning is, that innumerable yeeres are but as a short time with God, and wee may as well say, two thousand or tenne thousand yeeres are but as one day with God. For *Peter* meant not to speake any thing distinctly of a thousand yeeres, but of a long time. [A certaine number put for an vncertaine.] Thirdly, it is alledged, that within sixe thousand yeeres from the creation of the world, shall appeare in the heauens strange coniunctions, and positions of the starres, which signifie nothing else but the subuersion of the state of the world: nay some haue noted that the end thereof should haue bin in the yeere of our Lord, a thousand five hundred eightie eight: their writings are manifest: but we finde by experience that this opinion is false and friuolous, and their grounds bee as friuolous. For no man can gather by the ordinary change of the heauens, the extraordinary change of the whole world.

The second opinion is, that the end of the world shall bee three yeeres and a halfe after the reuealing of Antichrist. And it is gathered out of places in *Daniel* and the *Revelation*, abused. Where a time and times and halfe a time signifie not three yeere and a halfe, but a short time. And therefore to take the words properly, is farre from the meaning of the holy Ghost. For marke, if the end shall bee three yeeres and a halfe after the reuealing of Antichrist, then may any man know aforehand the particular moneth wherein the end of the world should be, which is not possible.

Now the truth which may bee auouched against all, is this, that no man can know, or set downe, or coniecture the day, the weeke, the moneth, the yeere, or the age wherein the second comming of Christ and the last iudgement shall be. For Christ himselfe saith, *Mathew 24. 36. Of that day and houre knoweth no man, no not the Angels in heauens, but God only*. nay, Christ himselfe as he is man knew it not. And when the disciples asked Christ at his ascension, whether he would restore the kingdome vnto Israel, he answered, *It is not for you to know the times and seasons, which the Father hath put in his own power. Act. 1. 7. And Paul* saith, *1 Thess 5. 2. Of the times and seasons, brethren, you haue not neede that I write vnto you. For you your selues know perfectly, that the day of the Lord shall come, even as a thief in the night*. Now wee know that a man that keepeth his house, can not coniecture or imagine when a thief will come: and therefore no man can set downe the particular time or age, when Christ shall come to iudgement. This must wee hold stedfastly, and if wee reade the contrary in the writings of men, we are not to beleue their sayings, but account of them as the deuices of men, which haue no ground in Gods word.

To come to the third point, namely, the signes of the last iudgement, they are of two sorts: some goe before the comming of Christ, and some are ioyned with it. The signes

that goe before, are in number seauen, recorded distinctly by the holy Ghost. The first, is the preaching of the Gospel through the whole world. So our Saviour Christ saith, *Mathew 24. 14. This Gospel of the kingdome must be preached through the whole world, for a witness vnto all nations, and then shall the end come*. Which place must thus bee vnderstood; not that the Gospell must bee preached to the whole world at any one time: for that (as I take it) was neuer yet seene, neither shall be, but that it shall bee published distinctly and successiue at severall times: and thus vnderstanding the words of Christ, if we consider the time since the Apostles dayes wee shall finde this to be true, that the Gospell hath bene preached to all the world, and therefore the first signe of Christs comming is already past and accomplished.

The second signe of his comming, is the reuealing of Antichrist, as *Paul* saith, *2 Thess. 2. 3. The day of Christ shall not come before there be a departing first, and that man of some be disclosed, even the sonne of perdition, which is Antichrist*. Concerning this signe, in the yeere of our Lord, 602. *Gregory* the first Pope of Rome, auouched this solemnely as a manifest truth, that whosoever did take to himselfe the name of *Vniuersal Bishop*, the same was Antichrist. Now five yeeres after, *Boniface* succeeding him, was by *Phocas* the Emperour intitled the *Vniuersal Bishop*, Pastour of the Catholike Church, in the yeere of our Lord, 607. and of all Popes he was the first knowne Antichrist, and since him all his successors haue taken vnto them the same title of *Vniuersal* and *Catholike Bishop*, whereby it doth plainly appeare, that Rome hath bene and is the Antichrist. And this signe is also past.

The third, is a generall departing of most men from the faith. For it is said in the place before named, *Let no man deceiue you: for the day of Christ shall not come excepte there bee a departing first*, *2 Thess. 2. 3*. Generall departure hath bene in former ages. When *Arius* spread his heresie, it tooke such place, that the whole world almost became an *Arrian*. And during the space of nine hundred yeeres from the time of *Boniface*, the Popish heresie spread it selfe ouer the whole earth, and the faithfull seruants of God were but as a handful of wheate in a mountaine of chaffe, which can scarce bee discerned. This signe is in part already past, neuertheless it shall continue to the end, because men shall continually depart from the faith. And the nearer the end of the world is, the more Satan rage and seeketh to bring men into his kingdome. Therefore it standeth vs in hand to labour for the knowledge of true Religion, and hauing learned it, most heartily to loose the same.

The fourth signe is, a generall corruption in manners. This point the Apostle sets downe at large, saying, *2 Tim. 3. 1. Toward the latter daies shall come to perillous times, when men shall be louers of themselves, contentious, boasters, proud, crafty speakers, disobedient to parents, vnthankfull, vnholie, and without naturall affection, truce-breakers, false accusers, intemperate, fierce, dispisers of them which are good, traitours, headie, big minded, louers of pleasures more then louers of God, &c.* This generall corruption in the manners of men is noted by our Saviour Christ, when he saith, *Luke 18. 8. When bee commeth he shall scarce finde faith vpon the earth*. This signe hath bene in former ages, and is no doubt at this day in the world. For it is hard to finde a man that walketh iustly, soberly, and faithfully, doing the duties of his calling to God and man.

The fifth signe of Christ his comming standeth in terrible

terrible and grievous calamities. For Christs disciples asking him a signe of his comming & of the end of the world, he saith, Mat. 24. 6. 7. *There shall be warres and rumours of warres, nation shall rise against nation, & realme against realme: and there shall be pestilence and famine, and earthquakes in diuers places, and men shall bee at their wikes end.* These haue beene in former ages. In the first 3. hundred yeares after Christ, were ten more fearefull persecutions; and since in Europe the Church of God hath beene wonderfully persecuted by the Antichrist of Rome in the hundred yeares last past.

The sixth signe, is an exceeding deadnesse of heart, so as neither iudgements from heauen, nor the preaching of the word shall moue the hearts of men. So Christ saith. It shall be in the comming of the Sonne of man, as it was in the daies of *Noe*, and in the daies of *Sodom*: *They knew nothing till the flood came, and fire from heauen destroyed them all.* This signe vndoubtedly is manifest in these our daies, howsoever it hath bene also in former times. For where are any almost that are moued with Gods iudgement, or touching at the preaching of the word? nay rather men harden their hearts, and become secure and carelesse. The small fruit that the word of God bringeth forth in the liues of men, sheweth this to be most true.

The seventh and last signe, set downe by the Apostle *Paul*, is, that there shall be a calling of the *Iewes* before the Lord come to iudgement, Rom. 11. 25. but of the time when this calling shall be, of the manner how, or the number of them that shall be called, there is no mention made in the word of God. Now it is likely that this signe is yet to come.

These are the signes that goe before the comming of Christ, all which are almost past, and therefore the end cannot be far off. Now followeth the signe that is ioyned with the coming of Christ, called the *signe of the Sonne of man*. What this signe is, wee find not in the Scriptures. Some thinke it to bee the signe of the crosse, but that is frivolous: some, the glorie & maiestie of Christ, which shall be made manifest in his appearance: which seemes to be otherwise by the very words of Christ, *Then (saith he) shall appeare the signe of the sonne of man, &c.* and then they shall see him come in the clouds of heauen with power and great glorie: when he distinguisheth the one from the other. But I rather cōiecture it to be the burning of heauen & earth with fire, at the very instant of Christs comming mentioned by *Peter*. We must not here dispute whēce this fire shall come, or how it shall be kindled, for that the word of God hath concealed: & where God hath no mouth to speak, there we must haue no eare to heare.

The vses to be made hereof are these: When *S. Peter* had set downe the change that shall be at the comming of Christ, and that heauen and earth must be purged with fire, he makes this vse thereof. *Seeing all things must bee dissolved, what manner of men ought we to be in holy con-*

*uersation and godlinesse? and the reason is good.* For if heauen and earth must be changed, and purged at Christ comming, then much more ought we to be changed, and put off the old man of sinne, and to become new creatures created after the image of God in righteousness & trueholines. If the bruit creatures must be renewed by fire, then much more are wee to labour that the heat of Gods spirit may burne vp sinne, and corruption in vs, and so change vs that we may bee ready for him against his comming: else heauen & earth it self shall stand in iudgement, against vs to our condemnation. Secondly, the consideration of this, that the world shall be consumed with fire, teacheth vs moderation and sobriety in the vse of Gods creatures, as in costly building, gorgeous attire, and such like. What madnes is this to bestow all that we haue, on such things, as at the day of iudgement shall be consumed with fire? For look whatsoeuer abuse shall come to Gods creatures by our folly, the same shall then be abolished. Thirdly, we must consider that the cause why heauen & earth must be consumed with fire, is mans sin, by means whereof, they are made subiect to vanity & corruption. Here then we haue iust occasion to acknowledge the greatnesse and wretchednesse of our sinnes. If any of vs had but seene the *Iewes* leprosie, it would haue made vs to wonder: for the contagion thereof did infect not onely the whole man, but his garments also that were about him, and sometime the wallies of his house: but howsoever we cannot see that leprosie among vs, yet we may see a worse. For the leprosie of our sinnes doth not onely infect our garments, and the things about vs with our bodies: but euen the high heauens and the earth are stained with the contagion thereof, and are made subiect to vanity and corruption: yea by sinne in vs the most glorious creatures in them, as the Sunne, Moone, and Starres, are become subiect to vanitie. Oh then, how wretched is the heart of man, that makes no bones of sin, which is the most noysome thing in all the world, the stinke whereof hath infected both heauen and earth! If we could consider this, wee would not bee so slacke in humbling our selues for the same as we are. We cannot abide to looke on a poore lazar full of blanes and sores: but if we would see our sins in their right colours, they would make vs seeme vnto our selues ten thousand times more ougly then any lazar-man can bee; the contagion thereof is so great and noysome, that the very heauens which are many thousand miles distant from vs, are infected therewith. Yet here we are to know, that this fire shall not consume the substance of heauen and earth, but onely change the quality, and abolish the corruption, which our sinnes haue brought vpon them.

The fourth point to be considered, is the manner of the last iudgement, in which wee may obserue two things: I. who shall be iudge; II. the proceeding of this iudge. The first is

Luke 17.  
16. & 19.

Mat. 24.  
30.

1 Pet. 3.  
10.

2 Pet. 3.  
11.

Leu. 13.  
24, 27, &  
14, 34.

expressed in this article; *From thence hee shall come to iudge.* He, that is, *Christ Iesus*, the second person in Trinity. For the Father hath committed al iudgement vnto him. It is indeed an action common to all the three persons in Trinity, but yet the execution thereof appertaines vnto the Son. The Father indeede doth iudge the world, but yet by the Son. But some may object, that the *Apostles shall sit one twelue thrones, and iudge the twelue tribes of Israel.* And *S. Paul* saith. 1. Cor. 6. 2. *The Saints shall iudge the world.* How then is this true, that Christ is the only iudge of the world? *Ans.* The authority of iudgement & giuing sentence at the last day is proper to Christ alone, and doth not belong either to the Apostles or to the Saints: and they shall iudge at the last day onely as witnesses and approuers of Christs iudgement. At the great day of a sife beside the iudge, the iustices on the bench are also in a manner iudges, not that they giue sentēce, but because by their presence they approoue & wines the equity of the sentēce of the iudge: so the definitiue sentēce doth belong to Christ: & the Apostles, & Saints do nothing but approoue, & being prefet giue assent to his righteous sentēce.

The whole proceeding of the last iudgement may bee reduced to seauen points or heads. The first, is the comming of the iudge in the clouds. Here at the first, may be demanded, why Christ holdes the last iudgement rather on earth then in heauen? *Ans.* He doth it for two causes. One, the creature to be iudged hath sinned here vpon earth: and he proceeds after the manner of earthly iudges, who holde their sēssions & asises there where trespasses are commonly committed. The second, because the diuell and his angels are to bee iudged, and it is a part of their punishment to bee cast out of heauen. For no vnclane thing may come into his heauenly Ierusalem, and therefore they now remaine in the lower parts of the world, and there must be iudged. Furthermore, the second comming of Christ is sudden, as the comming of a thiefe in the night. He will come when the world thinketh not of him, as the snare doth on the bird. The consideration whereof must teach vs the same duties which our Saviour Christ taught the men of his time. First he teacheth them what they must not doe: for he knowing al things, knew also the dispositiō of mā's heart, & therefore he saith, *Take heed to your selues, lest at any time your hearts be oppressed with surfeiting & drunkennes, & the cares of this life, lest that day come vpon you vnawares.* For these sins benumme the heart, and steale away all grace. This exhortation in these our daies is most needfull. For mens hearts are like the smithes stithie, the more they are beaten with the hammer of Gods word, the harder they are. Secondly, he teacheth them what they must doe: *Watch therefore* (saith he) *and pray continually: that yee may be counted worthy to escape all these things that shall come to passe, and that we may stand before the*

*Some of man.* But you will say: how may we be found worthy to stand before Christ at that day? *Ans.* Doe but this one thing: for your liues past be humbled before God, and come vnto him by true, heartie, and vnfaigned repentance; be changed, and become new creatures: pray vnto him earnestly for the pardon of your sinnes in Christ; and pray continually that God will turne your hearts from your old sinnes every day more and more; and then come the last iudgement when it will, ye shall be found worthy to stand before Christ at his comming. The repentant sinner is hee, that shall finde fauour in the sight of God at that day. The consideration here of may mooue vs to change our liues. Those which were neuer yet humbled for their sinnes, let them now begin: & those which haue already begun, let them go forward and continue. But the diuell will crie in the hearts of some men, that this exhortation is as yet needlesse: for the day of iudgement is not neere, because all the signes are not yet passed. *Ans.* Suppose the day of iudgement be farre off, yet the day of death cannot be so, for the common saying is true, to day a man, to morrow none. Now looke as death leaueth thee, so shall the day of iudgement finde thee. Impenitent *Cain* dyed long since, and yet the day of iudgement when it commeth, shall finde him impenitent still. The same thing may bee said of *Saul*, *Achitophel*, and *Iudas*. They dyed desperately and impenitent, and the Lord shall finde them so at his comming. So will it be with thee, what soeuer thou art that repentest not. Death may come vpon thee, the next day or the next houre, therefore watch and pray. Prepare thy selfe against the day of death, that at the day of iudgment thou maist be found worthy to obtaine fauour in the sight of the Lord. Security doth ouerwhelme the world; but let vs for our parts learne to prepare our selues daily: for if the day of death doe leaue thee vnworthy, then the Lord Iesus at his comming shall finde thee vnworthy: and the diuell shall stand before thee and accuse thee, thy conscience shall condemne thee, and hell shall be ready to swallow thee vp. If this admonition take no place in thy heart, then at the day of iudgement it shall stand against thee, and be a bill of indictment to thy further condemnation.

The second point followes, that Christ after that he is come in the clouds, shall sit in a throne of glory, as the foueraigne iudge of heauen and earth, after the manner of earthly kings, who when they will shew themselves vnto their subiects in maiestie, power, and glory, vse to ascend into the thrones of their kingdomes, and there to shew themselves and appeare in state vnto al the people. Now what this throne is, & how Christ sits in the same, the scripture hath not reuealed, & therefore I will not stand to search. Yet here must we further mark, that this appearance of his in endlesse glorie and maiestie shall bee more terrible and dreadfull

Mat. 19.  
28.

Luk. 21.  
35.

Luk. 21.  
34.

Luk. 21.  
36.

Matth.  
26.

Dan. 9. 9.

to the wgodly, and therefore in *Daniel* his throne is said to be like a *flame of fire*, and at the very sight therof men shal desire the moutains to fall vpon them, and the hills to couer them.

Ioh. 5. 28

The third point, is the *citing of all men and of the Angels before his maiestie in that day*, there to answer for themselves. This citing shall bee done by the voice of Christ, as hee himselfe saith, *In that day all that are in the graues shall heare his voice, & they shall come forth.* And here we are to consider two things. I. the power of his voice: I I. the minister whereby it shall be vttered. For the first, no doubt the power of his voice shall be vnspcakable, and therefore it is compared to a trumpet, the loudest & shrillest of all musickall instruments; and to the crye of the marriners, whose maner hath bin in the doing of any busines with all their strength at one instant to make a common shout. And sensible experience shall manifest the force therof. For it shal cause all the dead euen from the beginning of the world to rise againe, though they haue lien rotten in the earth many thousand yeares; and all vnclane spirits shal be forced and compelled, will they, nill they, to come before Christ; who shall be vnto them a most feareful and terrible iudge, neither man nor angell shall be able to absente or hide himselfe; all without exception must appeare, as well high as low, rich as poore; none shall be able to withdraw themselves, no not the mighty Monarches of the earth.

Math. 14.

31.

1 Thel.

9. 16.

Math. 24.

31.

Furthermore, this voice shall be vttered by Angels. As in the Church Christ vseth men as his ministers by whom hee speaks vnto his people: so at the last day hee shall vse the ministerie of Angels, whom hee shall send forth into the foure winds to gather his Elect together: and therefore it is likely that this voice shall be vttered by them. And by this which hath beene said, we must be mooned to make conscience of all sinne. For there is no anyoing of this iudgement, we cannot absente our selues, no excuse will serue the turne: euen the most rebellious of all creatures, whether man or angell, shall be forced to appeare; and therefore it stands vs in hand, while we haue time in this life, to looke vnto our estates, and to practise the duties of Christianity, that when we shall be cited before his glorious maiestie at the last day, we may be cleared and absolved.

Math. 13.

30.

The fourth point is, *the separation of the sheepe from the goats, the good from the bad*, Mat. 25. 32. for when all the kindreds of the earth, and all vnclane spirits shall stand before Christ, sitting in the throne of his glory; then as a good shepheard hee shall separate them one from another, the righteous from the wicked, and the elect from the reprobate. He which knoweth the hearts of all men, knoweth also how to doe this; and he will doe it. This full and final separation is referred to Christ, and shall not bee accomplished till the last day. For so it is in the parable, that *the tares must grow with the wheate till haruest, and the reapers must separate*

*A* *them, and gather the wheate into the barn, but the tares must be burned with vnquenchable fire.* By the consideration of this one point, we learne diuers things: I. That in the Church of God in this world, good and bad are mingled together, elect and reprobate: and wee are not to imagine any perfection of the Church of God vpon earth, as many haue dreamed, which when they could not finde, they haue therefore forsaken all assemblies. I confesse indeed, that the preaching of the word is the Lords fanne, whereby he cleanseth his Church, in part, but yet the finishing of this worke shall not be before the last iudgement. For when the ministers of God haue done all that they can, yet shall the wicked bee mingled with the godly.

*B* Therefore the Church is compared to a barn floore, where is both wheate and chaffe: and a corne-field, where is both tares & good corne; and a draw-net, wherein is both good fish and bad. Secondly, whereas this separation must not be before the end of the world, hence we learne the estate of Gods Church in this life. It is like a flocke of sheepe mingled with goates, and therefore the condition of Gods people in this world, is to be troubled many waies by those with whom they lue. For goates use to *strike the sheepe, to annoy their pasture, and to make their water muddie that they cannot drinke of it*: and therefore we must prepare our selues to beare al annoyances, crosses, & calamities that shal befall vs in this world by the wicked ones among whom we lue. Thirdly, we are taught, that goates and the sheepe be very like, and feede in one pasture, and lye both in one fold: all their life time; yet Christ can and will seuer them asunder at the last day. Therefore, considering as we are borne of *Adam*, we haue the nature of the goate, yea of the wild beast, and not of the sheepe; it stands vs in hand to lay aside our goatish conditions, and to take vnto vs the properties of the sheepe of Christ, which he expresseth in these words, *My sheepe* (saith he, Ioh. 10. 27.) *heare my voyce, I know them, and they follow me.* And the properties are three: *to know him, to be knowne of him, and to follow him*; namely, in obedience: and he that finds them all in himselfe, wears the brand and marke of the true sheepe of Christ: but contrariwise they that make profession of Christ: and yet therewithall ioyne not obedience, howsoeuer the world may account of them, they are but goates and no sheepe. Let vs therefore with the knowledge of Christ ioyne obedience to his word, that when the day shall come that the goates must be separated from the sheepe, we may be found to be in the number of the true sheepe of Christ. We may deceiue men both in life and death, and beare them in hand that we are sheepe, but when the iudgement shall come, we cannot deceiue Christ; he it is that formed vs, he knowes our hearts, and therefore can easily discern what we are.

Ecc. 4. 13.

*D*

The fifth thing is, *the trial of euery mans particular cause*; a point especially to be considered.

For as at the bar of an earthly iudge, the malefactor is brought out of prison, and set before the iudge, and there examined: euen so in that great day, shall euery man without exception be brought before the Lord, to be tried. But how shall this triall be made? *Ans.* By workes: as the Apostle saith, 2 Cor. 5. 10. *Wee must all appeare before the iudgment seat of Christ, that euery man may receiue the things which are done in his body according to that hee hath done, whether it be gooder euill.* And the reason is, because workes are the outward signes of inward grace and holines. And though we be iustified by faith alone without workes, yet may we be iudged both by faith and workes. For the last iudgement doth not serue to make men iust that are vniust, but onely to manifest them to be iust indeede, which are iust before, and in this life truly iustified. The consideration of this very point should moue vs all to repent vs of our sinfull past, and to reforme our selues throughout, and to bee plentiful in all good workes. And vndoubtedly if we seriously think vpon it, it will hold vs more strictly to al good duties, then if with the Papists, we held iustification by workes.

Furthermore, in this triall two things must be scanned: I. how all mens workes shall be made manifest: II. by what meanes they shall be examined. Of the manifestation of euery mans worke S. John speakes, Reu. 20. 12. *And I saw (saith he) the dead both great & small stand before God, and the bookes were opened: and another booke was opened, which is the booke of life, and the dead were iudged of those things which were written in the booke according to their works.* God is said to haue bookes not properly, but because all things are as certaine and manifest to him, as if he had his Registers in heauen to keepe rolles and records of them. His bookes are three; the booke of *Providence*, the booke of *Iudgement*, the booke of *Life*. The booke of his *providence* is the knowledge of all particular things past, present, or to come. Of this the Psalmist speakes, Psal. 139. 16. *Thine eyes did see me w<sup>h</sup>ile I was without forme: for in thy booke were all things written, which in continuance were fasthold, when there was none of them before.* The booke of *iudgement* is that, whereby hee giues iudgement: and it is two-fold. The first, is Gods knowledge or prescience, in which all the affaires of men, their thought, words, & deedes, are as certainly knowne and set downe, as if they were put in bookes of Record. We may forget our sinnes, but God keeps them in a Register; he knows them euery one. The second booke is euery mans particular *conscience*, which also brings to remembrance, & testifies what men haue done, & what they haue not done. The booke of life is nothing else, but the decree of Gods election, in which God hath fet down who be ordained to life eternal. Now the opening of these bookes is a thing wherein the endless power of God shall most notably shew it selfe. For when we shall stand

A before the iudgement seat of Christ, hee then knowing all things in his eternall counsell, shall reueale vnto euery man his owne particular sinns, whether they were in thought, word, or deede, and then also by his mighty power, hee shall so touch mens consciences, that they shall afresh remember what they haue done. Now indeede, the wicked mans conscience is shut vp as a closed booke; but then it shall bee so touched, and as it were opened, that hee shall plainly see and remember all the particular offences which at any time hee hath committed, and his very conscience shall be as good as a thousand witness: whereupon hee shall accuse and vtterly condemne himselfe. The consideration of this ought to terrifie all those that liue in their sinnes: for howfouer they may hide and couer them from the world; yet at the last day, God will bee sure to reueale them all.

B Now after that mens workes are made manifest, they must further be tried whether they be good or euill, And that shall be done on this manner. They that neuer heard of Christ, must bee tried by the law of nature, which serueth to make them inexcusable before God. As for those that liue in the Church, they shall bee tried by the Law and the Gospel, as Paul saith, Rom. 2. 12. *As many as haue sinned in the law, shall be iudged by the law.* And againe, v. 16. *At the day of iudgement God shall iudge the secret of our hearts according to his Gospel.* And, Heb. C 11. 7. *By faith Noah builded an arke, whereby hee condemned the old world.* Then wee must in the feare of God heare his word preached and taught with all reuerence, and make conscience to profit by it. For otherwise in the day of iudgement when all our workes shall be tried by it, the same word of God shall be a bill of indictment, and the fearful sentence of condemnation against vs. Therefore let vs be humbled by the doctrine of the law, and willingly embrace the sweet promises of the Gospel: considering it is the onely touchstone, whereby all our words, thoughts, and workes must be examined.

D The first point in the proceeding of the last iudgement; is the *giuing of sentence*, which is two-folde: the sentence of absolution, and the sentence of condemnation, both which are to be obserued diligently, that we may receiue profit thereby. And first of all, Christ shall begin his iudgement with the sentence of absolution; which shewes that he is ready to shew mercy, and slow to wrath. In this sentence we are to consider foure points: I. A calling of the Elect to the kingdom of heauen: II. The reason thereof: III. A reply of the Elect: IV. The answer of Christ to them againe. The calling of the Elect is set downe in these words: *Come ye blessed of my Father, inherit the kingdom prepared for you from the beginning of the world.* And the words are to be obserued one by one. *Come ye blessed*] Though Christ now sit in glory and maiestie in iudgement, yet he ceaseth

Gods  
books 3.  
I.

2.

If 14. 2.  
3.

Math. 24.  
34.

Math. 11.  
18.

not to shew his tender affection of loue vnto his chosen. And this ouerthroweth the opinion of the Church of Rome, which would haue vs rather to come vnto Christ by the intercession of Saints, then by our selues immediatly because he is now exalted in glorie and maiestie. But marke, when he was here on earth he said. *Come vnto me all you that are heauie laden, and I will ease you:* And when he shall bee most glorious in maiesty and power at the day of iudgement, he will then also say, *Come yee blessed of my Father;* and therefore we may resolve our selues, that it is his will now, that we should come vnto him without any intercession of Saints. *Teblessed of my Father*] The elect are here called the blessed of God, because their righteousnes, saluation, and all that they haue, springs of the meere blessing of God. Nothing therefore must bee ascribed to the worke of man. *Inherit*] that is, receiue as your inheritance: therefore the kingdome of heauen is Gods meere gift. A father giueth no inheritance vnto his sonne of merit, but of his free gift: whereupon it followes, that no man can merit the kingdome of heauen by his works. *The kingdome*] that is, the eternal estate of glory and happinesse in heauen: therefore in this life we must so vse the world, as though wee vsed it not: all that we haue here is but vaine and transitory: and all our study and indeauour must be to come to the kingdome of heauen. *Prepared*] Here note the vnspcakable care of God for the faithfull. Had he such care to prouide a kingdome for his children before they were? then wee may assure our selues, he will haue greater care ouer the now whē they haue a being. *For you*] that is, for the elect & faithfull. Hence it appears, that there is no vniuersal election, whereby (as some suppose) God decrees that all and euery man shall be saved. Indeede if hee had said, *Come yee blessed of my Father, inherit the kingdome prepared for all, but receiued of you,* it had bene something, but he saith onely, *prepared for you;* and therefore al were not chosen to saluation.

The reason of this calling, is taken from workes, as from signes, in these words: *For I was hungry and ye gaue me meate, &c.* When he saith *for I was hungry*, he meanes his poore and distressed members vpon earth: & thereby hee signifies vnto vs, that the miseries of his seruants are his owne miseries. Thus the Lord saith in *Zachary*, *He which toucheth you, toucheth the apple of mine eye.* And when *Saul* was going to persecute them in Damascus & else-where that called on the name of Christ, hee cried from heauē, *Saul, Saul, why persecutest thou me?* And this is a notable cōfort to Gods Church and people, that they haue an high Priest who is touched with the feeling of their infirmities, & if he account our miseries his owne miseries, then no doubt he will pittie our estate, and make vs able to beare the worst. *And ye gaue me meate*] Here we note, that the principall workes of men are those which are done to the poore

members of Christ. We are indeede to helpe all, in as much as they are our very flesh & the creatures of God; but the rule of S. *Paul* must be remembered, *Do good to all, but especially to those that are of the household of faith.* Many are of mind that the best workes are to build Churches and Monasteries, but Christ tels vs here, that the best worke of all is to releue those that bee the liuing members of his mysticall body.

The third point, is the reply of the Saints to Christ againe, in these words, *Lord, when saw we thee an hungred, and fed thee? &c.* They do not deny that which Christ auouched, but doe, as I take it, standing before the tribunall seate of God, humble themselves, hauing still an after consideration of the infirmities & offences of their liues past. Here note then, that it is a Satanical practise for a man to bragge of workes, and to stand vpon them in the matter of iustification before God. And wee must rather doe as the Saints of God doe, abase our selues in regard of our sinnes past.

The last point, is the answer of Christ to them againe, in these words, *Verily, I say vnto you, in as much as ye did it to the least of these my brethren, you did it to me.* A most notable sentence; & it serueth to teach vs, how we should behaue our selues in doing workes of mercie, which are duties to be performed in this life. Wee are not to doe them of any sinister respect, as for praise of men or commodity, but we must propound vnto our selues the partie to whom we doe any good, and in him looke on Christ, and so doe it, as vnto Christ, and for Christs sake onely: and this is a good worke indeede. Christ saith, *Whosoever shall giue a cup of cold water to a disciple in the name of a disciple, shall not lose his reward.* It is but a small gift, but yet the manner of doing it, namely, in the name of a disciple, that is, in respect that he is a member of Christ, doth make it an excellent worke of mercie. It is a speciall marke of a childe of God to shew mercy on a Christian, because he is a Christian. If any would know whether he be a Christian or no, let him search himselfe, whether he loue a man and can doe good vnto him, because he is a childe of God, and a member of Christ. For this is a plaine argument, that hee also is the childe of God. Many can loue, because they are loued againe: but to loue for Christ his sake, is a worke of Christ in vs and a speciall gift of God.

The sentence of condemnation followeth in the second place; & it containes foure points: I. the reiection of the vngodly: II. the reason of their reiection: III. the defence which the wicked make for theselues: lastly, the answer of Christ to them againe. The reiection of the wicked is vttered by a terrible sentence, *Away from mee ye cursed into hell fire.* The vse hercot in general is two-fold. First, it serueth to awake and excite all men and women in the world, whosoever they be that shall heare it, to looke vnto their own estates. It is wonderfull

Gal. 6. 10

Math. 25.  
37.

Math. 25.  
40.

Math. 10.  
12.

Math. 25.  
41.

Ecc1.8.  
11.

to see what great security reigneth euery wherein these our daies. Men go on in sin from day to day and from yeare to yeare without repentance, nothing at all fearing the sentence of condemnation at the last day; like vnto many which for the obtaining of other mens goods are neither by the feare of arraignment or imprisonment kept in good order. The occasions of security are twofold: I. the prosperity of the wicked, who of all men liue at most ease without trouble, either in bodie or in minde. II. Gods patience, and long suffering; as Salomon saith, *Because sentence against an euill worke is not executed speedily, therefore the hearts of the children of men are fully set in them to doe euill.* But to awake all those which liue in their security; they must remember that howsoeuer the Lord God doth now deferre his iudgement, yet there is a day wherein he will no way shew mercy and long suffering, when they shall heare this fearefull sentence of condemnation pronounced against them. *Away from me ye cursed.* The second vse is to the godly: It serueth to nurture them and to keepe them in awe before God: and no doubt this was a principall cause why this sentence was here penned by the holy Ghost. A wise master of a family will checke his seruant, and if the cause require, correct him in his childes presence, that the childe it selfe may learne thereby to feare & stand in awe of his father: so Christ the most careful and wise gouernour of his Church hath set downe this sentence of condemnation against the wicked, that the children of God in this world whensoever they shall heare or reade the same, might be moued thereby to stand in feare of God, and more dutifully performe obedience vnto his commandments. *Away from me.* Here we may learne, what a blessed thing it is for a man to haue true fellowship with Christ in this world. For in the day of iudgement the punishment of the wicked is to be cut off from him, and driven away from his presence. Now he that would haue fellowship with God after this life, and escape that punishment, must seeke to haue it in this life; and he that will not seeke to haue fellowship with him in this life, shall neuer haue it after in the day of iudgement. Again, let vs marke that it is nothing to draw neere vnto Christ with cur lippes, if the heart be not with him: for such as come neere with the lippe and keepe aloofe in the heart, shall heare the sentence pronounced, *Away from me ye cursed*; and shall bee seuered as farre from Christ as hell from heauen. Therefore let vs not content our selues with formall profession, but open the doores of our hearts, that the king of glorie may come in. *Ye cursed* They are cursed who are borne in sinne and liue in their sins, and all the daies of their liues so perseuere to the last gaspe without seeking recovery. Whosoever he be, that is in this estate, the curse of God hangeth ouer his head, and will so doe till he get reconciliation with

A God in Christ. This being so, about all things in this world wee must labour to be at peace with God, and neuer cease nor be quiet with our selues till we haue the same wrought and sealed in our hearts. For before such a time as we be in Gods fauour, his fearefull curse hangs ouer our heads, and if we so perseuere without repentance, the day will come when we shall heare this fearefull sentence pronounced against vs: *Away from me ye cursed into hell fire.* What hel fire is, we must not curiously search, but rather giue our whole endeavour to learne how we may auoid it: as when a mans house is on fire, his care must be, not to search how it came, but rather how to quench it: yet wee are to know thus much that by hell fire is not meant any bodily flame, but it signifies the seazing of the fearefull and terrible wrath of God both on body and soule for euer. For howsoeuer the bodie bee subiect to burning with bodily fire, yet the soule being spirituall cannot burne; and therefore hell fire is not a materiall fire, but a grieuous torment, fitly resembled thereby. *Prepared for the diuell and his angels* There is in euery mans heart by nature this corruption; whereby when hee sinneth, he thinks that there is no danger but all is well, hauing as *Esay* saith, made a *covenant with hell*. But here consider, that although the diuell was once an angel of light, yet when he had sinned, he could not escape hell: it was prepared euen for him. How then shall vagodly men, which are not halfe so wily, thinke to escape?

Now followeth the reason of their reiecti-on in these words: *For I was an hungred, and ye gaue me no meate, &c.* Hence wee learne these two points: I. that all mans religion & seruing of God is in vaine, if so be hee shew no compassion toward the poore members of Christ, in feeding, cloathing, lodging, and visiting of them. For we must thinke, that many of those against whom this reason shall bee brought, did know religion and profess the same, yea, they prophesied in the name of Christ, and called on him, saying, *Lord, Lord*: and yet the sentence of condemnation goeth against the, because they shew no compassion toward the members of Christ; and therefore it is a principall vertue, and a special note of a Christian, to shew the bowels of compassion towards his needie brethren. Here againe wee note, that it is not sufficient for vs to abstaine from euill, but we must also doe good. For it is not said, *I was an hungred and ye tooke from me*, but, *When I was hungry ye gaue me no meate*. They are not charged with doing euill, but, for not doing good. S. *Iohn* saith, *The axe is laid to the roote of the tree*, and the reason followes, not because the tree bare euill fruit, but because it bare not good fruit: therefore it must be cast into the fire. This condemnes a bad opinion of all worldly men, who thinke that all is well, and that God wil be merciful vnto them, because they doe no harme. Thus we see how

Esay 55.  
15.Math. 23.  
42, 43.Math. 23.  
10.

the diuell blinds the eyes of men: for it will not stand for payment at the-day of iudgement to say, I haue hurt no man, vnlesse wee further doe all the good we can.

Mat. 23.  
44.

The third point, is the defence which impenitent sinners make for themselves in these words, *Lord, when saw we thee an hungred, or thirsty, or naked, or in prison, or sicke, and did not minister vnto thee?* Thus in their owne defence, that which Christ saith, they gain-say, and iustifie themselves. Here marke the nature of all impenitent sinners, which is to sooth and flatter themselves in sinne, and to maintaine their owne righteousness, like to the proud Pharisee in his prayer, who bragged of his goodnes, and said, *Lord, I thanke thee, that I am not as other men are, extortioners, &c.* and in the very same manner ignorant persons of all sorts among vs, iustifie themselves in their strong faith and bragge of their zeale of Gods glory, and of their loue to their brethren, and yet indeed shew no signes thereof. And truly we are not to maruell when wee see such persons to iustifie themselves before men, whereas they shall not bee ashamed to doe it at the day of iudgement before the Lord Iesus himselfe.

Mat. 5.  
45.

The last point, is Christs answer to them againe, in these words: *Verily I say vnto you, in as much as ye did it not to one of the least of these, ye did it not to me.* This sentence being repeated againe, doth teach vs the lesson which we learned before, that whē we are to shew compassion to any man, especially if he be a member of Gods Church, we must not consider his outward estate or his basenesse, in that he wants food or rayment, but behold Christ in him, not respecting him as a man, but as a member of Christ. This it is, that must moue vs to compassion, and cause vs to make a supply of his wants more then any respect in the world beside. And surely when Christ in his members comes to our dores, and complains that he is hungry, and sicke, and naked, if our bowels yearne not towards him, there is not so much as a sparke of the loue of God in vs.

Mat. 15.  
46.

The seuenth point in the proceeding of the last iudgement, is the retribution or reward, in these words: *And they shall goe into euermore paine, and the righteous into life eternall.* How do the wicked enter into hell, and the godly into heaven? *Ans.* By the powerfull and commanding voice of Christ, which is of that force, that neither the greatest rebel that euer was among men, nor all the diuels in hell, shall bee able to withstand it. And seeing that after the day of iudgement wee must remaine for euer either in heauen or in hell, we are to looke about vs, and to take heed vnto our hearts. Indeepe if the time were but a thousand or two thousand yeeres, then with more reason men might take liberty to themselves: but seeing it is without end, we must be more careful thorough the whole course of our liues so to liue and behaue our selues, that when the day of iudgement shall come, we may auoide that

A fearefull sentence of euermore woe and condemnation, which shall bee pronounced against the wicked. And whereas all wicked men shall goe to hell, at Christs commandement; it teacheth vs, willingly to obey the voice of Christ in the ministry of the word. For if we rebell against his voice in the world, when in the day of iudgement sentence shall be pronounced against vs, we shall heare another voice, at the giuing whereof, wee must obey whether we wil or no, and thereupon go to euermore paine, whither we would not. Let vs therefore in time deny our selues for our sinnes past, and onely relye vpon Christ Iesus for the free remission of them all; & for the time to come, leade a new reformed life.

B Thus much of the order of Christs his proceeding at the day of iudgement: Now follow the vses thereof, which are either comforts to Gods Church, or duties for all men. The first comfort or benefit is this, that the same person which died for vs vpon the crosse to work our redemption, must also bee our iudge. And hence we reape two speciall comforts. I. The people of God shall hereby inioy full redemption from all miseries and calamities, which they had in this life. So Christ himselfe speaking of the signes of the end of the world, saith to his disciples; *When you see these things, lift vp your heads: for your redemption draweth neere.* Then he shall wipe all teares from their eyes. Secondly, we shall hereby haue a finall deliuerance from all sinne. Now what a ioyfull thing it is to be freed from sinne, may plainly appeare by the cry of Saint Paul: *O wretched man that I am, who shall deliuer me from this body of death?* And certaine it is, that hee which knowes what sin is, and seriously repents him of the same, would wish with all his heart to be out of this world, that he might leaue off to sinne, and thereby cease to displease God.

Luk. 21.  
28.

Rom 7.  
24.

C The second comfort is this: the godly in this world haue many enemies: they are reuiled, slandered, and oftentimes put to death: well, Christ Iesus at the day of iudgement will rake euery mans cause into his owne hand; he will then heare the complaint of the godly, howsoever in this world they found no remedie: and then he will reuenge their blood that is shed vpon the earth, according to their prayer. This comfort is to be considered, especially of all those that are any way persecuted, or molested by the wicked of this world.

Apoc. 6.  
10.

D Now follow the duties to be learned of euery one of vs, and they are diuers. First, the consideration of the last iudgement serueth to teach all ignorant persons and impenitent sinners, repentance and humiliation for their sinnes, & to moue them with speede to seeke vnto Christ for the pardon of the same. When Paul preached to the Athenians, hee willed them to repent vpon this ground and reason, *Because the Lord hath appointed a day wherein he will iudge the world in righteousness.* To speake plainly,

Acts 17.  
31.

plainly; we can be content to heare the word of God, and to honour him with our lippes, yet for the most part, all is done but for fashions sake: but still we live in our old finnes: our hearts are not turned: but in the feare of God let vs bethinke our selues of the time, when we shall come before the iudge of heauen and earth, and haue all our finnes laid open, and we must answer for them all. This is the point which the holy Ghost vseth as a reason to moue men vnto repentance: and assuredly if this will not moue vs, there is nothing in the world will. Secondly, to this purpose *Paul* saith, *1 Cor. 11. 31. If we would iudge our selues, we should not bee iudged.* Wouldst thou then escape the iudgment of Christ at the last day? then in this life iudge thy selfe. Now a man in iudging of himselfe must performe foure things: I. He must examine himselfe of his own finnes: II. He must confesse them before the Lord. III. He must condemne himselfe, and as a iudge vpon the bench, giue sentence against himselfe. Lastly, he must plead pardon, and crie vnto God as for life and death, for the remission of all his finnes: and he that doth this vnfaignedly shall neuer be iudged of the Lord at the last day: but if wee slacke and neglect this duty in this life, then vndoubtedly there remains nothing but eternall woe in the world to come.

Thirdly, by this we may learne, one not to iudge or condemne another, as *Paul* saith, *1 Cor. 4. 5. Iudge nothing before the time, vntill the Lord come, who will lighten all things that are in darkenes, and make the counsels of the hearts manifest.* And *Christ* saith, *Luk. 6. 27. Iudgement is mine: and iudge not, and ye shall not be iudged.* And againe, *Paul* saith to the Romanes, *Why dost thou iudge thy brother? for wee must all appeare before the iudgement seat of Christ: but some will aske, how doth one iudge another? Ans. Thus: I. When a man doth well, to say of him that he doth euill: II. When a man doth euill, then to make it worse: III. when a thing is doubtfull, to take it in the worst part. And by any of these three waies we are not to iudge either of mens persons, or of their actions.*

Fourthly, we must endeavour our selues to keepe a good conscience before God and before all men. This is the practise of *Saint Paul*, who in consideration and hope of a resurrection vnto iudgement, as well of the iust as of the vniust, endeauoured himselfe to haue alwaies a cleare conscience both towards God, and towards men. His example is worthy our marking and imitation; for few there bee that vpon this occasion make any conscience either of duty to God or to their brethren.

Fifthly, the last iudgement must stir vs vp to a reuerend feare of God, and caute vs to glorifie him: as the Angel saith in the Reuelation, *Feare God, and giue glory to him: for the houre of his iudgement is come.* And doubtlesse if any thing in the world will moue a man to feare the Lord, it is this, to remember the

A fearefull and terrible day of iudgement.

Now hauing spoken hitherto of the first person the Father, and also of the Son, it followeth in the next place to speake of the third person in these words, *I beleue in the H. Ghost.* In which we may consider two things, the title of the person, and the action of faith, repeated from the beginning. The title is, *holy Ghost*, or *spirit*. It may here be demanded, how this title can be fit to expresse the third person, which seemes to be common to the rest: for the Father is holy, and the Sonne is holy; againe, the Father is a spirit, and the Son is a spirit. *Ans.* Indeede the Father and the Sonne are as well to be tearmed holy in respect of their natures as the third person: for all three subsisting in one and the same Godhead, are consequently holy by one and the same holinesse: but the third person is called holy, because beside the holinesse of nature, his office is to sanctifie the Church of God. Now if it be said that sanctification is a work of the whole Trinity, the answer is, that although it be so, yet the worke of sanctification agrees to the holy Ghost in speciall manner. The Father sanctifieth by the Sonne and by the holy Ghost: the Sonne sanctifieth from the Father and by the H. Ghost: the holy Ghost sanctifieth from the Father & from the Sonne by himselfe immediatly; and in this respect is the third person tearmed holy. Again, the third person is tearmed a Spirit, not onely because his nature is spirituall (for in that respect the Father is a spirit, and the Sonne is a spirit;) but because he is *spired or breathed* from the Father and from the Son, in that he proceeds from them both. Thus we see there is a speciall cause why the third person is called the *holy Ghost*.

Now the action of Faith which concernes the third person, is to *beleue in him*. Which is: I. to acknowledge the holy Ghost as hee hath reuealed himselfe in the word. II. in speciall to beleue that hee is my sanctifier and comforter. III. To put all the confidence of my heart in him, for that cause. In these words are comprised foure points of doctrine, which are to be beleued concerning the holy Ghost.

D The first, that he is very God. For we are not to put affiance or confidence in any but in God alone. And no doubt the penners of the Creede, in that they prefixed these words, *I beleue in*, before the article of the third person, meant thereby to signifie that he is true God, equall with the Father and the Sonne, according to the tenour of the Scriptures themselves. *Peter* saith to *Ananias*: *Why hath Satan filled thine heart that thou shouldst lye vnto the holy Ghost?* and continuing the same speech, he changeth the tearme onely, and saith, *Thou hast not lyed vnto men, but vnto God.* Whereby hee insinuateth, that the holy Ghost is very God. In the vision of the Prophet *Isay*, the words by him set downe are thus: *I heard the voice of Iehona, saying, Whom shall I send, &c. and he said, Goe and say to this people: Ye shall heare in-*

deede;

Rom. 14.  
10.

Acts 24.  
15, 16.

Reu. 14. 7

Acts 5.  
4

Isa. 6. 8, 9

deed; but yet ye shall not understand. But Paul quoting the same place, spake on this manner: *Well spake the holy Ghost by Esay the Prophet, saying, Go vnto this people and say vnto them, &c.* Now these places beeing compared together make it plaine, that the title of *Iehonah*, agreeth to the holy Ghost. But yet the enemies of this truth which thinke that the holy Ghost is nothing els but the action or operation of God, object out of the scriptures to the contrarie: I. God knoweth the Sonne: the holy Ghost knoweth not the Sonne: for none knoweth the Sonne but the Father: ergo, the holy Ghost is not God. *Ans.* That place excludeth no person in Trinity, but onely creatures, and false Gods, and the meaning is this: *None*, that is, no creature, or idol god, knoweth the Sonne of God, but the Father. And the opposition is made to exclude creatures, not to exclude the holy Ghost. Again they object, that the holy Ghost maketh request for vs with groanes & sighes that cannot be vttered: therefore (say they) the holy Ghost is not God, but rather a gift of God. For he that is true God, cannot pray, grone, or sigh. *Ans.* Pauls meaning is thereby to signifie that the holy Ghost causeth vs to make requests, and stirreth vp our hearts to grone and sigh to God: for he said before, *Wee haue receiued the spirit of adoption, whereby we cry Abba Father.* Yet further, they object the words of the anrell *Gabriel* to the virgin *Mary*, saying, *The vertue of the most high hathouer-shadowed thee:* & hence they gather, that if the holy Ghost be the vertue of God, then he is not God indeede. *Ans.* As Christ is called the Word of God, nor a word made of letters or syllables, but a substantiall word, that is, beeing for euer of the same substance with the Father: so in this place the holy Ghost is called the vertue of the most highest, not because he is a created quality, but because he is the substantiall vertue of the Father and the Sonne: and therefore God equall with them both. Furthermore they allcadge, that neither the Scriptures, nor the practise of the Primitiue Church doth warrant vs to pray to the holy Ghost. *Ans.* It is not true. For whensoever we direct our prayer to any one of the three persons, in him we pray to them all. Besides wee haue example of praier made to the holy Ghost, in the word of God. For *Paul* saith to the Corinthians, *The grace of our Lord Iesum Christ, the loue of God the Father, and the fellowshippe of the holy Ghost be with you all.* And the words are as if Saint *Paul* had said thus: O Father, let thy loue, O Sonne, let thy grace, O holy Ghost, let thy fellowship be with them all. And therefore this first doctrine is true, & as well to be beleued as any other, that the holy Ghost is God.

The second point is, that the holy Ghost is a distinct person from the Father and the Sonne. Hereupon the articles touching the three persons are thus distinguished: I beleue in the Father, I beleue in the Sonne, I be-

A I leue in the holy Ghost. This point also is consonant to the Scriptures which make the same distinction. In the baptisme of Christ, the Father vttereth a voice from heauen, saying, *This is my beloued Sonne, in whom I am well pleased:* and not the Sonne, or the holy Ghost. Secondly, the Sonne stood in the water, and was baptized by *John*: and not the Father, or the holy Ghost. Thirdly, the holy Ghost descended from heauen vpon Christ in the forme of a dove; and not the Father, or the Sonne, but the holy Ghost alone. Christ in his commission vnto his disciples, saith, *Math. 28. 19. Go teach all nations baptizing them into the name of the Father, the Sonne, and the holy Ghost.* Now if the holy Ghost had beene the same person either with the Father, or with the Sonne, then it had bin sufficient to haue named the Father and the Sonne onely. And the distinction of the third person from the rest may be conceiued by this, that the holy Ghost is the holy Ghost, and not the Father or the Sonne.

The third point to be beleued, is that the holy Ghost proceedeth from the Father and the Sonne. For a further prooffe hereof, consider these places. *Paul* saith, *Rom. 8. 9. Tee are not in the flesh, but in the spirit: for the spirit of God dwelleth in you. But if any man haue not the spirit of Christ, he is not his.* And againe, *Gal. 4. 6. Because ye are sonnes, God hath sent forth the spirit of the Son into your hearts.* Where we may obserue, that the holy Ghost is the spirit both of the Father and of the Sonne. Now the holy Ghost is called the spirit of the Father, not onely because he is sent of him, but because he proceedeth from the Father; as Christ saith to his disciples, *When the comforter wil come, whom I shall send vnto you from the Father, even the spirit of truth which proceedeth of the Father, he shall testifie of me.* And therefore likewise hee is the spirit of the Son, not onely because hee is sent of the Sonne, but also because hee proceedeth from him. Again, in the Trinity the person sending, doth communicate his whole essence and substance to the person sent. As the Father sending the Sonne, doth communicate his essence and substance to the Sonne. For sending doth presuppose a communication of essence. Now the Father and the Sonne send the holy Ghost: therefore both of them communicate their substance & essence vnto the same person. Thirdly Christ saith, *The holy Ghost hath receiued of mine which hee shall shew vnto you,* namely, knowledge and truth, to be reuealed vnto his Church. Where we may reason thus: the person receiuing knowledge from another, receiues essence also: the holy Ghost receiues truth and knowledge from Christ to be reuealed vnto the Church: and therefore first of all he hath receiued substance and essence from the Sonne. But some peradventure will say, where is it written in all the Bible in expresse words, that the holy Ghost proceedes from the Sonne as hee proceedes from the father? *Ans.* The Scripture saith

Math. 3.  
17.

Ioh. 15.  
26.

Ioh. 16.  
14.

not so much in plaine tearmes, yet wee must know, that that which is gathered fro thence by iust consequence, is no lesse the truth of God, then that which is expressed in words. Hereupon all Churches, saue those in Greece, with one consent acknowledge the truth of this point.

The fourth and last point is, that the holy Ghost is equall to the Father and the Sonne. And this we are taught to acknowledge in the Creede, in that we doe as well beleue in the holy Ghost, as in the Father and the Son. And though the holy Ghost be sent of the Father and the Sonne, (yet as I haue said before) that argues no inequality (for one equall may send another by consent, but order onely, whereby the holy Ghost is last of all the three persons. Again, in that the holy Ghost receiueth from the Sonne, it proues no inferiority. Because he receiues from the Sonne whatsoever he receiues by nature, and not by grace. And he receiues not a part, but all that the Sonne hath, sauing the propriety of his person.

Now follow the benefits which are giuen by the holy Ghost, and they are of two sorts: some are common to all creatures, and some are proper to men. The benefite of the holy Ghost common to all creatures, is the worke of creation and preseruatiō. For all things were created and made, and afterward preserued by the holy Ghost, So *Elisha* saith, *Job* 33. 4. *The spirit of G O D hath made me.* And *Moses* saith, *Gen. 1. 2. In the beginning the spirit moved upon the waters.* The phrase is borrowed from a bird, who in hatching of her young ones, sits vpon the egges, mooues her selfe vpon them, and heats them. And so likewise the holy Ghost in the beginning did by his owne power cherish and preserue the masse or lump whereof all things were made, and caused it to bring forth the creatures. This being euident, that the holy Ghost hath a stroke in the work of creation and preseruatiō, we must vnfeignedly acknowledg that we were first created, and since that time continually preserued by the benefit euen of the third person.

The benefits proper vnto men, are of two sorts: some are common to all men both good and bad, and some proper to the elect and faithfull. The benefits common to all men are diuers. 1. the gift of *practising a particular calling*. As in the body seuerall members haue seuerall vses; so in euery society seuerall men haue seuerall offices and callings, and the gifts whereby they are enabled to performe the duties thereof, are from the holy Ghost. When *Gedon* became a valiant captain to deliuer the Israelites, it is said, he was *cloathed with the spirit*. *Judg. 6. 34. Bezaleel and Aholiab* being set apart to build the tabernacle, were filled with the *spirit of God* in wisdom and in vnderstanding, and in all workmanship, to finde out curious workes, to worke in gold, and in siluer, & in brasie; also in the art to set stones, and to carue in timber, &c. By this it is mani-

A felt, that the skill of any handicraft is not in the power of man, but comes by the holy Ghost. And by this we are taught, to vse all those gifts wel, whereby we are enabled to discharge our particular callings; that they may serue for the glory of God, & the good of his Church: and those that in their callings vse fraud and deceit, or else liue inordinately, doe most vthankfully abuse the gifts of God, and dishonour the spirit of God the author of their gifts, for which thing they must giue an account one day.

The second gift common to all, is *illumination*, whereby a man is enabled to vnderstand the will of God in his word. The *lawes in the reading of the old Testament had a veile* *ouer their hearts*: and the like haue all men by nature, to whom the word of God is foolishnesse. *Act. 9. 17, 18 Paul at his conversion was smitten blind, and scales were vpon his eyes*: the like also be ouer the eyes of our mindes, and they must fall away, before we can vnderstand the wil of God. Now it is the worke of the holy Ghost to remooue these scales and filmes from our eyes. And for this very cause he is called the *anointing & eye-salve*: for as it doth cleare the eyes, and take away the dimnesse of them; so doth the holy Ghost take away blindness from our mindes, that we may see into the truth of Gods word. This being a common gift, and receiued both of good and bad, it standeth vs in hand not to content our selues with the bare knowledge of the word, but therewithall we must ioine obedience, and make conscience thereof, or else that will befall vs which Christ foretold, that he which knoweth his masters will and doth it not, shall be beaten with many stripes.

The third gift of the holy Ghost, is the gift of *Prophecie*, whereby a man is made able to interpret and expound the Scriptures. Now albeit this gift be very excellent and not giuen to euery man, yet it is common both to good and bad. For in the day of iudgement when men shall come to Christ and say, Master, we haue prophesied in thy name, he shall answer againe, I neuer knew you, depart from me ye workers of iniquitie. Hereupon those that are in the calling of the ministerie, & haue receiued the gift of prophecie, must not herewithall be puffed vp. For if they be not as well doers of Gods will, as teachers, their gifts will turne to their further condemnation. As the carpenters that built *Noahs* arke when the flood came were drowned, because they would not obey *Noahs* preaching; so those that haue the gift of prophecie, and are builders in Gods house, if they build not themselves as well as others, for all their preaching, at the day of iudgement they shall be condemned: and therefore it standeth them in hand, not to content themselves with this, that they know & teach others Gods will, but they themselves must be the first doers of the same.

The fourth common gift of the holy Ghost.

Heb. 6.

1. Ioh. 1.  
20.  
Apoc. 3.  
18.

Luk. 11.  
47.

1. Cor. 12. 10.

Math. 7.  
22. 23.

is Ability to *bridle and reſtaine ſome affections*, ſo as they ſhall not breake out into outrageous behaiour. *Haman* a wicked man, and an enemy to Gods Church, when he ſaw *Mordecai* the Jew ſitting in the kings gate, and that hee would not ſtand vp to moue vnto him, hee was full of indignation: neuertheleſſe the text ſaith, *Heſt. 5. 10. that he reſtrained himſelfe*. And when *Abimelech* an heathen king had taken *Sarah Abrahams* wife, God ſaid vnto him, *I know that thou diſdeſt this with an vpright heart*: and the text addeth further, *I haue kept thee that thou ſhoudeſt not ſinne againſt me*. And thus the Lord giues to men, as yet without the ſpirit of ſanctification, this gift to bridle themſelves, ſo as in outward action they ſhall not praſtice this or that ſin. For why did not *Abimelech* commit adulterie? ſurely, becauſe God kept him from it. Again, in the hiſtories of the heathē we may read of many that were iuſt, liberal, meeke, continent, &c. and that by a generall operation of the holy Ghost, that repreſeth the corruption of nature, for the common good. Here then if any man aſke, how it comes to paſſe that ſome men are more modeſt and ciuill then others, ſeeing all men by nature are equally wicked, the anſwer may be, not as the common ſaying is, becauſe ſome are of better nature then others; (for all the ſonnes of *Adam* are equal in regard of nature: the childe new borne in that reſpect is as wicked as the eldeſt man that euer liued) but the reaſon is, becauſe God giues this cōmon gift of reſtraining the affections more to ſome then to others. This muſt be conſidered of vs al. For a man may haue the ſpirit of God to bridle many ſins, & yet neuer haue the ſpirit to mortifie the ſame, & to make him a new creature. And this being ſo, we muſt take heed that we deceiue not our ſelves. For it is not ſufficient for a man to liue in outward ciuility, & to keep in ſome of his affections vpon ſome occaſion (for that a wicked man may doe) but we muſt further labor to feele in our ſelues the ſpirit of God, not only bridling ſin in vs, but alſo mortifying & killing the ſame. Indeed both of theſe are the good gifts of Gods ſpirit, but yet the mortification of ſinne is the chiefeſt, being an effectuall ſigne of grace, & proper to the elect.

The fifth grace & gift of the holy Ghost is, *to heare & receiue the word of God with ioy*. In the parable of the ſower, one kinde of bad ground are they, *which when they haue heard, receiue the word with ioy*: and this is that, which the author of the Hebrews calls *the taſting of the good word of God, and of the power of the world to come*. We know that there is great difference betwene talking of meat and eating of it. They that ſit down at the table do both taſt & eat, but they that dreſſe the meat do only ſee & taſte thereof: ſo it is at the Lords table; Many there be that haue this gift, truly both to taſte & eat of the body and blood of Chriſt offered in the word & Sacraments; and ſome againe do only taſte & feele the ſweetneſſe of them and reioyce

therin, but yet are not indeed partakers thereof. Now if this be ſo, then al thoſe which heare the word of God, muſt take heed how they heare, and labour to finde theſe two things in themſelves by hearing: 1. that in heart & conſcience they be thoroughly touched & humbled for their ſins: 2. that they be certainly aſſured of the fauour & loue of God in Chriſt, & that the ſweete promiſes of the Goſpel doe belong to them: & in conſideration hereof they muſt make a conſcience of all ſin both in thought, word, and deed, through the whole courſe of their liues. And this kinde of hearing bringeth that ioy which vaniſbeth not away.

Thus much of the benefits of the H. Ghost common to all men both good and bad: now follow ſuch as are proper to the elect, al which may be reduced vnto one, namely, *the inhabitation of the ſpirit*, whereby the Elect are the temples of the holy Ghost: who is ſaid to dwell in men, not in reſpect of ſubſtance (for the whole nature of the holy Ghost cannot be comprized in the body or ſoule of man) but in reſpect of a particular operation: and this dwelling ſtands in two things. The firſt, that the holy Ghost doth abide in them, not for a time onely, but for euer: for the word *dwelling*, noteth perpetuitie. Secondly, that the holy Ghost hath the full diſpoſition of the heart, as when a man cometh to dwell in an houſe, whereof he is lord, hee hath libertie to gouerne it after his owne will. Now this diſpoſition of the hearts of the faithfull by the holy Ghost, ſtandeth in ſine ſpeciall and notable gifts; euery one worthy our obſeruation.

The firſt is, *a certaine knowledge of a mans own reconciliatio to God in Chriſt*. As it is ſaid in *Eſay 53. 11. By his knowledge my righteous ſeruant ſhall iuſtifie many*. And Chriſt ſaith, *Ioh. 17. 3. This is life eternal, that they know thee to be the only very God, and whom thou haſt ſent Ieſus Chriſt*. This knowledge is not general: for then the diuels might be ſaued; but it is particular, whereby a man knoweth God the Father to be his Father, and Chriſt the redeemer, to be his redeemer, and the holy Ghost to be his ſanctifier and comforter. And it is a ſpeciall work of the holy Ghost, as *Paul* ſaith, *Rom. 8. 16. The ſpirit of God beareth witneſſe to our ſpirits, that we are the children of God*. And, *1. Cor. 2. 12. we haue receiued the ſpirit which is of God, that we might know the things that are giuen vnto vs of God*.

The ſecond gift, is *regeneration*, whereby a man of a limme of the diuel is made a member of Chriſt, & of a childe of Satan (whom euery one of vs by nature do as liuely reſemble as any man doth his owne parent) is made the childe of God. Except a man (ſaith our Sauour Chriſt, *Ioh. 3. 5.*) be borne againe by water & the ſpirit, he cannot enter into the kingdome of heauen. *Iohn Baptiſt* in ſaying that Chriſt baptized with the holy Ghost and fire, compares the ſpirit of God to fire and water. To fire for two cauſes: 1. as it is the nature of fire to warme the body that is benumbed and frozen with

1 Cor. 3.  
16.  
Rom. 8.9

Mat 3. 12

Colde: so when a man is benumbed and frozen in sin, yea when he is euen starke dead in sinne, it is the property of the holy Ghost to warme and quicken his heart, and to reuiue him. II. Fire doth purge and cate out the drosse from the good metall: now there is no drosse nor canker that hath so deeply eaten into any metall as sinne into the nature of man; therefore the holy Ghost is as a fire to purge and cate out the hidden corruptions of sinne out of the rebellious heart of man. Againe, the holy Ghost is compared to cleare water for two causes: I. man by nature is as dry wood without sappe, and the property of the holy Ghost is as water to supple, and to put sappe of gráce into the dead and rotten heart of man. II. the property of water is to cleanse and purifie the filth of the body: euen so the H. Ghost doth spiritually wash away our sins, which are the filth of our nature, and this is the second benefit of the holy Ghost. By this we are taught, that he which would enter into the kingdome of God, and haue the H. Ghost to dwell in him, must labour to feele the work of regeneration by the same spirit: and if a man would know whether he hath this worke wrought in him or no, let him marke what Saint Paul saith, *Rom 8.5. They that are of the spirit, ianour the things of the spirit: but they that liue after the flesh, ianour the things of the flesh.* If therefore a man haue his heart continually affected with that which is truly good either more or lesse, it is a certaine token that his wicked nature is changed, and he regenerate: but contrariwise, if his heart be alwaies set on the pleasures of sinne, and the things of this world, he may iustly suspect himselfe that he is not regenerated. As for example: if a man haue all his minde set vpon drinking and gulling in of wine and strong drinke, hauing little delight or pleasure in any thing else, it argues a carnall minde and vnregenerate, because it affects the things of the flesh; and so of the rest. And on the contrary, he that hath his minde affected with a desire to doe the will of God in practising the workes of charity and religion, he I say, hath a spirituall and renewed heart, and is regenerate by the holy Ghost.

The third worke of the holy Ghost, is to gouerne the hearts of the elect: this may be called spirituall regiment. A man that dwelleth in a house of his owne, orders and gouernes it according to his owne will: euen so the H. Ghost gouernes all them in whom he dwelleth, as Paul saith, *Rom. 8.14. They that are the sonnes of God, are led by his spirit*; a most notable benefit: for looke where the holy Ghost dwels, there he will be Lord, gouerning both heart, minde, will, and affections; and that two waies: I. by repreſsing all bad motions vnto sinne, arising either from the corruption of mans nature, from the world, or from the diuell. II. by stirring vp good affections and motions vpon euery occasion: so it is said, *Gal. 5.17. The flesh* (that is, the corruption of mans nature) *lusteth*

*against the spirit: and the spirit* (that is, grace in the heart) *lusteth against the flesh*; and that after a double sort: first, by labouring to ouermaster and keepe down the motions thereof: secondly, by stirring vp good motions and inclinations to pietie and religion. In *Esay* the holy Ghost hath most excellent titles, *Esa. 11. 2. The spirit of the Lord: the spirit of wisdom and understanding: the spirit of counsell, & of strength: the spirit of knowledge, and of the feare of the Lord.* Now he is so called, because he stirs vp good motions in the godly: of wisdom, of knowledge, of strength, of vnderstanding, of counsell, and of the feare of the Lord. And S. Paul saith, that the fruits of the spirit are *ioy, peace, lone, long suffering, gentlenes, goodnes, faith, meeknesse, temperance, &c.* all which are so learned, because where the H. Ghost rules, there he ingendreth these good gifts & motions of grace: but among all the inward motions of the spirit, the most principall are these: I. an vtter dislike of sin because it is sin. And that is, when a man hath an eye not so much to another mans sins, as to his owne, & seeing the, is truly sorrowfull for them, and disliketh them, and himselfe for them, not so much because there is a place of torment, or a day of iudgement to come, wherein he must answer to God for them all: but, as if there were no hell or iudgement, because God is displeased by them, who hath bin vnto him a most louing and mercifull Father in redeeming him by Christ. The second, is an hungry desire about all things in this world, to be at vnitie with God in Christ for the same sins. This is a motion of the H. Ghost, which no man can haue but hee in whom the holy Ghost doth dwell. The third, the gift of hearty prayer. For this cause the holy Ghost is called the *spirit of supplications*, because it stirs vp the heart & makes it fit to pray: and therefore Paul saith, that the spirit of God helpeth our infirmities: for we know not what to pray, as wee ought, but the same spirit is selfe maketh request for vs with sighes which cannot be expressed. This is an ordinary worke of the holy Ghost in all that beleue: and he that would know whether he haue the spirit dwelling truly in his heart shall know it by this: A mother carrieth her childe in her armes; if it cry for the dug, and sucke the same, it is aloue: being obserued many dayes together, if it neither cry nor stir, it is dead. In like manner, it is an infallible note of a true childe of God to cry out to his Father in heauen by praier: but he that neuer cryeth nor feeleth himselfe stirred vp to make his mone to God, is in a miserable case, and he may well be thought to be but a dead childe, and therefore let vs learne in prayer vnfaignedly to poure out our soules before God, considering it is a speciall gift of the holy Ghost bestowed on the children of God.

The fourth worke of the holy Ghost in the heart of the elect, is comfort in distresse, & therefore our Saniour Christ calleth him the Comforter whom he will send, *Ioh. 15. 26.* and in the

Gal. 5.

Zich. 10.

Rom. 1. 26.

psalme

Psalme he is called *the oyle of gladnes*, Psal. 45. 7 because hee maketh glad the heart of man in trouble and distresse. There be two things that fill the heart full of endlesse griefe: the first, outward calamities, as when a man is in any danger of death, when he loseth his goods, his good name, his friends, and such like. The second, is a troubled conscience, whereof *Salomon* saith, Pro. 18. 14. *A troubled spirit, who can beare it?* and of all other it is the most heauy & grievous crosse that can be. When as the hand of God was heauie vpon *Iob*, this was the forefront of his afflictions, and therefore he cries out that *the arrowes of the Almighty did sticke in his soule*, *Iob*. 6. 4. Now what is the comfort in this case? *Answer*. In the midst of all our distresses the holy Ghost is present with vs, to make vs reioyce, and to fill vs with comforts (that no tongue can expresse) out of the word of God, and specially the promises thereof. And nerevpon, the vngodly man when afflictions befall him, is ready to make away himselfe, because hee wants the comfort of the holy Ghost.

The last benefit wrought in the hearts of the Elect, is the *strengthening* of them to doe the weightiest duties of their callings: and hence the holy Ghost is called *the spirit of strength*, *Esaie* 11. 2. There be diuers things to be done of a Christian man that are farre beyond the reach of his power; as first, when hee seeth his owne sinnes, and is truly humbled for them; then to lift vp the hand of faith to heauen, and thereby to catch holde on the mercie of God in Christ, is the hardest thing in the whole world: and this doe all those which know what it is to beleene. Secondly, it is as hard a thing in the time of temptation to resist temptation, as for dry wood to resist the fire whe it begins to burne. Thirdly, when a man is put to his choice, either to lose his life, goods, friends, & all that he hath, or els to forsake religion; euen then to forsake al, & to sticke vnto Christ, is a matter of as great a difficulty as any of the former. Fourthly, when a man wants the ordinary meanes of Gods prouidence, as meate, drinke, and cloathing, then at the very instant to acknowledge Gods prouidence, to reioyce in it, and to relie thereon, in as much as if a man should shake the whole earth. It is against our wicked nature to trust God, vnlesse he first lay down some pawne of his loue & mercie to vs. How then, will some say, shal any one be able to do these things? *Ans*. The holy Ghost is the spirit of strength, and by him wee doe all things, as *Paul* saith, *I am able to doe all things through the help of Christ which strengtheneth me*.

Concerning these gifts of the holy Ghost, two questions may be moued. First, what is the measure of grace in this life? *Ans*. Small, in respect. In this world we receive, as *Paul* saith, Rom. 8. 23, not the tenth, but the first fruits of Gods spirit, and the earnest of the spirit. 2. Cor. 1. 22. Now the first fruits properly are but as an handfull or twaine of come, to a whole cornfield, containing many acres and furlongs of

ground. And the earnest in a bargaine it may be is but a penie laid downe for the paying of twentie thousand pound. The second question is, whether the graces of the H. Ghost may be wholly lost or not? *Ans*. The common gifts of the spirit may be lost and extinguished. But the gifts proper to the Elect can not. Indeede they may be diminished and couered as coales vnder ashes, & as the sappe in the roote of the tree in the winter season, not appearing at al in the branches; & the feeling of the may be lost: but they cannot either finally or totally bee lost. It is true that God doth forsake his children; but that is onely in part, as he left *Ezechias* to prooue and trie what was in his heart. 2. Chron. 32. 31. A mother that loues her child most tenderly, sets it down in the flore, lets it stand, and fall, and breake the face, and all this while shee hides her selfe, not because her purpose is to leaue her childe quite, or to make it hurt it selfe; but that when she taketh it vp againe, it may loue her the better: So dealeth the holy Ghost with men to make them know their weakenes and frailtie: he hides himselfe as it were in some corner of the heart for a season, that they may the more earnestly hunger after grace, the want whereof they feele.

The vse of this article, whereby we confesse that we beleue in the holy Ghost is manifold. First, considering that all the gifts which any man hath, whether they be gifts of knowledge in the word of God, or of humane learning, or any gifts whereby men are inabled to practise their trades or handicrafts, doe come not from our selues, but from the holy Ghost, wee are taught this duty. Looke what gifts soeuer we for our parts haue receiued of the spirit of God, we must vse them so, as they may euer serue for the glory of God and good of our brethren, and not to the practising and setting forth of any manner of sin, and by consequent to the seruice of the diuell. For that is as if a man receiuing riches and reuenues of his prince, should straightway goe to the princes enemy & employ them for his benefit; which were a point of exceeding treacherie.

Furthermore, in euery place the greater part of men are blinde and ignorant persons both young & old; and aged folks, as they are ignorant themselves, so they muzzle vp their youth in ignorance. Confer with them, you shall find that they can say nothing, but that which may be learned by common talke, as that there is a God, and that this God must be worshipped: but aske them further of the meanes of their saluation, and of their duties to God and man, and they will answer you, that they are not booke-learned: tell them further, that the ordinary meanes to bring men to knowledge, is the preaching of the word, which if they will not vse, they shall be inexcusable; they will say, alas, we are dull of memorie, and cannot learne. Wel, for all this, thou saist thou beleuest in the holy Ghost, and hee is thy schoole-master to teach thee: though thy capacitie be

dull, yet he is able to open thine vnderstanding: for as there is outward teaching by the minister, so the work of the holy Ghost is ioynd withall to enlighten the conceit of the minde, that they which heare the word with reuerence, may profit thereby, and get knowledge. But if for all this men wil not learne, but remaine ignorant still, then let them mark the example of the sonnes of *Eli*: he in some part did rebuke them for their wickednesse, but yet they would not obey: and the reason is there set downe, *because the Lord would destroy them.* 1. Sam. 2. 25.

In the same manner, howsoeuer we may not iudge of any mans person, yet this may be said, that if men refuse to heare the word of God when they may, or if in hearing they will not obey, it is a fearefull signe that God will at length destroy them. When a trumpet is sounded in a mans eare, and hee lies still, not stirring at all, he is certainly dead. And surely when the trumpet of the Gospel is sounded in the eares of our hearts, if we awake not out of our finnes to newnes of life, we are no better then dead men before God. Wherefore the case beeing thus dangerous, and the punishment so great, let vs labour in time for the knowledge of Gods will, & prevent Gods iudgements before they light vpon vs.

Thirdly, as the Apostle saith, *Gal. 5. 25. If we liue in the spirit, we must walke in the spirit*, that is, if we be dead vnto sin by the power of the holy Ghost, and be raised vp to newnes of life, then we must walke in the spirit. Now to walk in the spirit, is to lead our lines in thewring forth the fruits of the spirit. In *Esa. 1.* the holy Ghost is compared vnto water *powred forth on the drie land, which maketh their seeds to grow like the wilowes by the rivers of waters.* *Esa. 44. 3, 4.* wherefore those that haue the gifts of the spirit must be trees of righteousness bringing forth the fruits of the spirit, which (as they are set down by *Paul*) are principally nine.

The first fruit is *loue*, which respects both God and man. Loue vnto God is an inward and spirituall motion in the heart, whereby God is loued absolutely for himselfe. This loue shewes it selfe in two things: 1. When a mans heart is set and disposed to seeke the honour and glory of God in all things. 2. When a man by all meanes friues and endeauours himselfe to please God in euery thing, counting it a most miserable estate to liue in the displeasure of God: and the heart that is thus affected, can haue no greater torment then to fall into sinne, whereby God is offended and his displeasure prouoked. By these two signes a man may know whether he loue God or no, and by them also must hee testifie his loue. Now our loue to man is a fruit of this loue of God, for God is to be loued for himselfe: man is loued for God. This loue must not bee in shew onely, but in deede and action. Saint *Iohn* bideth vs not to loue in word & tongue onely, but in deed & truth, 1. *Ioh. 3. 18.* Brotherly loue doth alwaies lie hid, but when an occa-

sion is offered, it doth breake forth into action: it is like fire, which though for a time it be smothered, yet at length it breakes forth into a flame. And so much loue a man sheweth to his neighbour, as he hath; and where none is shewed, none is.

The second fruit is *Ioy*, when a man is glad at the good of his neighbor as at his owne good: and this is a speciall worke of the holy Ghost. For the nature of man is to pine away, and to grieue at the good of an other; and contrariwise it is a worke of grace to reioyce the heart.

*Paul* saith, *Rom. 12. 15. Reioyce with them that reioyce.* And this was the holy practise of the friends and neighbours of *Zacharias* and *Elizabeth*, when *Iohn Baptist* was borne, *they came and reioyced with them.*

The third fruit of the spirit, is *peace*. Of this *Paul* speaketh most excellently, saying, *Rom. 12. 18. If it be possible, as much as in you is, haue peace with all men.* It is nothing els but concord which must be kept in an holy maner, with all men, both good and bad, so farre forth as can be. Ifay the Prophet speaking of the fruits of the Gospel, saith *Esa. 11. 6 The wolfe shall dwell with the lamb, and the leopard with the kidde, &c.*

Where note, that in the kingdome of Christ, when a man is called into the state of grace, howsoeuer by nature hee bee as a wolfe, as a leopard, as a lyon, or as a Beare; yet hee shall then lay away his cruell nature, and become gentle, and liue peaceably with all men. Now for the practising of this peace, there are three duties especially to be learned and performed: 1. Rather then peace should be broken, a man must yeeld of his owne right. When Publicans came to our Sauour Christ for tribute, hee had a lawfull excuse: for howsoeuer hee liued in low estate among men, yet he was the right heire to the kingdome, and therefore was free: neuertheless hee stood not on his priuiledge, but called *Peter*, saying *Math. 17. 26, 27. Left we offend them, go to the sea & cast in an angle, & take the first fish that cometh up: and when thou hast opened his mouth thou shalt find a piece of twentie pence: take it, and giue it to them for thee and mee.* Here wee see that our Sauour Christ,

rather then hee would breake the common peace, yeelds of his owne right; and so we must doe if we will be good followers of him. Secondly, when any man shall sinne either in word or in deede, specially if it be vpon infirmitie, we must auoide bitter inuetiues and mildly tell him of his fault; and in all meekenesse and loue labour for his amendment. So *Paul* teacheth vs, saying, *Galat. 6. 1, 2. If any man bee fallen into any fault by occasion, restore such an one with the spirit of meekenesse, considering thyselfe, lest thou bee also tempted, &c. Beare yee one anothers burden.* Thirdly, euery man within the compasse of his calling, must bee a peace-maker betweene them that are at variance. This is a speciall duty of godlinesse and christianitie, and therefore our Sauour Christ doth highly commend

such,

such, & pronounceth this blessing vpon them, *that they shall be called the children of God.*

Mar. 9.

The fourth fruit of the spirit, is *long-suffering*: and it standeth in two points: I. when a man deferreth his anger, & is hardly brought to it: I I. being angry doth yet moderate the same, and stay the hotnes of that affection. For the first, to bridle anger, it is a special work of the holy Ghost, and the meanes to attaine vnto it are these: I. not to take notice of the iniuries and wrongs done vnto vs, if they be not of great moment; but to let them passe, as not knowing them. *Salomon saith, Prov 19 11. It is a mans discretion to deferre his anger.* Now how is that done? it is added in the next words, *It is the glory of a man to passe by infirmities*: that is, when a man shall ouerhoote himselfe, either in word or in deed, to let it passe either wholly or till a time convenient, as though we knew not of it. The second way to deferre and bridle anger, is whē a man hath iniured vs either in word or deed, to thinke with our selues that wee haue iniured other in the same manner: and for this cause *Salomon saith, Eccle. 7. 23, 24. Give not thine heart to all that men speake, lest thou heare thy seruant cursing thee: for oftentimes thine heart also knoweth that thou hast cursed others.* A man must not listen to euery mans words at all times: but he is to thinke that hee hath spoken or done the same to other men, and that now the Lord meeteth with him by the like, as it is said, *Mat. 7. 2. With what measure ye mete, it shall be measured to you againe.* This is a thing which few consider: Fault men desire good report, and would haue all men speake well of them, whereas they can speake well of none; but indeede they must begin to speake well of others before others speak well of the: Thirdly, a man must consider how God dealeth with him. For so often as he sinneth hee prouoketh God to cast him away, and to confound him eternally; yet the Lord is mercifull and long-suffering. Euen so when men doe offend & iniurie vs, we must do as God doth: not be angry, but fight against our affections, endeavouring to become patient and long-suffering as God is, with vs. The second proprietie of long-suffering, is to keep the affectio of anger in moderation and compasse. It is not alwaies a sin to be angry, and therefore it is said of Christ (in whom was no blemish of sin) that *he was angry*: yet we must looke that our anger be moderate, not continuing ouerlong, as *Paul saith, let not the sunne goe downe vpon your wrath.*

Mar. 3. 5.

Eph. 4. 26

The fift fruit of the spirit, is *gentleness*, whereby a man beaught & shewes himselfe friendly and courteous, to euery man, as *Paul saith to Titus, Tit. 3. 2. Put them in remembrance that they speake euill of no man, that they be no fighters; but soft, shewing all meeknesse vnto all men, whether they be good or bad.* This gentleness standeth in three points: I. to speake to euery man friendly and louingly. II. to salute friendly and courteously. III. to bee ready vpon euery occasion to giue reuerence and honour

A to euery man in his place. It is made a question of some, whether a man is to salute and speake vnto them that are knowne to bee lewd and wicked men: but here we see what our duty is, in that we are taught to be courteous to all men both good and bad, yet so as we approue not of their sinnes: as for that which *S. Iohn saith of false prophets, 2 Ioh. 10. Receive them not, neither bid them God speede*, it is to bee vnderstood of giuing an outward approbation to false teachers.

The fixt fruit, is *goodnesse*, which is, when a man is ready to do good and become seruicable in his calling to all men, at all times, vpon all occasions. This was to be seene in that holy man *Iob*: he saith, *Iob. 39. 15, 16. that hee was eyes to the blinde, and feete to the lame; a father vnto the poore, and when he knew not the cause hee sought it out.* And *S. Paul* shewed this fruit most notably after his conuersion, for hee saith, *1 Cor. 9. 22. that hee was made all things to all men that he might save some*: He was content to vndergoe any thing for the good of any man. And as we haue heard, the godly are trees of righteousness bearing fruit, not for themselves but for others, and therefore *Paul* in the Epistle to the Galatians giues this rule, *Doe seruice one to another in loue.* In these daies it is hard to finde these duties performed in any place. For both practise and prouerbe is commonly this, *Euery man for himselfe, and God for vs all*: but it is a gracelesse saying, and the contrary must be practised of all, that desire to be guided by the spirit.

C The seauenth fruit is *faith*: Faith or fidelitie stands in these two duties: One, to make conscience of a lye, & to speake euery thing whereof we speake, as we thinke it is, & not to speake one thing, and thinke another. A rare thing it is, to find this vertue in the world now a daies: who is he that makes conscience of a lye? and is not truth banished out of our coasts? considering that for gaines and outward commodities men make no bones of glozing and dissembling? but alas, the practise is damnable, & the contrary is the fruit of the holy Ghost; namely, to speake the truth from the heart: and he that can doe this, by the testimony of D God himselfe shall rest in the mountaine of his holines, euen in the kingdome of heauen. The second point wherein fidelity consisteth, is when a man hath made a promise that is lawfull and good, to keepe and performe the same. Some thinke it is a small matter to breake promise; but indeede it is a fruit of the flesh; and contrariwise a fruit of the spirit to perform a lawfull promise: and a mans word should be as sure as an obligation: and in conscience a man is bound to keepe promise so farre forth, as hee will to whom the promise is made. Indeepe if a man be released of his promise, he is then free: otherwise if we promise and do not performe, we do not onely cracke our credite before men, but also sinne before God.

Psal. 15.  
1, 2.

The eight fruit of the spirit, is *meeknesse*,

which is a notable grace of God, when a man prouoked by iniuries, doth neither intend, nor enterprise the requitall of the same. And it stands in three duties. The first is, to interpret the sayings and doings of other men in better part as much as possibly may be. The second, when men mistake and misconstrue our sayings and doings, if the matter bee of smaller moment, to bee silent and patient as Christ was, when hee was accused before the high Priests and Pharisees: this being withall remembred, that if the matter bee of weight and moment, we may defend our selues by soft and milde answers. The third is, not to contend in word or deede with any man, but when we are to deale with others, to speake our minde, and so an end.

The last fruite of the spirit is *temperance*, whereby a man bridleth his appetite or lust in meate, drinke, and apparell. In bridling the lust, these rules must be obserued: I. Eating and drinking must bee ioyned with continuall fasting, after this manner: We must not glut our selues, but rather abstaine from that which nature desireth, and as some vse to speake, leaue our stomackes craving. II. A man must so eate and drinke, as afterward hee may the better be enabled for Gods worship. Creatures are abused when they make vs vnfit to serue God. The common fault is, on the Sabbath day men so pamper themselves, as that they are made vnfit both to heare and learne Gods word, and fit for nothing but to slumber and sleepe: but following this rule of temperance, these faults shall be amended. III. This must be a caueat in our apparell, that we be attired according to our callings in holy comelineesse. The Lord hath threatned to visit all those that are clothed in strange apparell, Zeph. 1. 8. And holy comelineesse is this, when the apparell is both for fashion & matter so made and worne, that it may expresse & shew forth the graces of God in the heart, as sobrietie, temperance, grauitie, &c. and the beholder may take occasion by the apparell, to acknowledge and commend these vertues. But lamentable is the time, looke on men and women in these daies, and you may see and reade their sins written in great letters on their apparell, as intemperance, pride, and wantonnesse. Euery day new fashions please the world; but indeed that *holy comelinesse*, which the holy Ghost doth commend to vs, is the right fashion when all is done. And these are the nine fruits of the spirit, which we must put in practise in our liues and conuersations.

Fourthly, if we beleue in the holy Ghost, and thereupon doe perswade our selues, that hee will dwell in vs: we must daily labour as we are commanded to *keepe our vessels in holines and honour vnto the Lord*, 1 Thess. 4. 4. and the reason is good. If a man bee to entertaine but an earthly Prince or some man of state, hee would be sure to haue his house in a readinesse, and all matters in order against his coming,

so as euery thing might bee pleasing vnto so worthy a guest: well now, behold, we put our confidence & affiance in the holy Ghost, and do beleue that he will come vnto vs, and sanctifie vs, and lodge in our hearts. He is higher the al states in the world whatsoeuer; & therefore we must look that our bodies & soules be kept in an honourable and holy manner, so as they may be fit temples for him to dwell in. S. Paul biddeth vs not to grieve the holy spirit. Eph. 4. 30. Where the holy Ghost is compared to a guest, and our bodies & soules vnto Innes: and as men vse their guests friendly and curteously, shewing vnto them all seruice and duties: so must we doe to Gods spirit which is come to dwell and abide in vs, doing nothing in any case, which may disquiet or molest him. Now there is nothing so grieuous vnto him as our sinnes, and therefore we must make conscience of all manner of sinne, lest by abusing of our selues, we do cause the holy Ghost (as it were) with griefe to depart from vs. When the *arke of the covenant*, which was a signe of the presence of God, was in the house of Obed Edom, the text saith, 2 Sam. 6. 11. that *the Lord blessed him and all his house*: but when the holy Ghost dwells in a mans heart, there is more then the arke of the Lord present, euen God himselfe: and therefore may we looke for a greater blessing. Now then shall we grieve the holy Ghost by sinning, seeing we reape such benefit by his abode? It is said that our Sauour Christ was angry when he came into the temple at Ierusalem, and saw the abuses therein, Job. 2. 15. Now shall he be angry for the abuses that are done in a temple of stone, and seeing the temples of our bodies, which are not made of stone, but are spirituall, figured by that earthly temple, seeing them (I say) abused by sinne, will hee not bee much more angry? yea, we may assure our selues he cannot abide that. And therefore if wee beleue in the holy Ghost, wee must hereupon bee moued to keepe our bodies and soules pure and cleane. And further to perswade vs hereunto, we must remember this, that when we pollute our soules and bodies with any manner of sinne, we make them euen stables and styes for our wretched enemy the diuell to harbour in. For when Satan is once cast out, if afterward we fall again to our old sinnes and loosenesse of life, and so defile our bodies, they are then most cleane & neare for him to dwell in: whereupon he will come and bring seauen other diuels worse then himselfe, and so a mans last end shall bee worse then his beginning. Now what a fearefull thing is this, that the bodie which should be a temple for the holy Ghost, by our sinnes should be made a stable for the diuel. Furthermore, S. Paul biddeth vs, not to quench the spirit. The graces of the holy spirit in this life, are like sparkes of fire, which may soone be quenched with a little water. Now so oft as we sin, we cast water vpon the grace of God, and as much as we can put out the same: therefore

it stands vs in hand to make conscience of e-  
uery thing wherein wee may offend and dis-  
please God. And wee may assure our selues,  
that so long as we liue and lie in our corrupti-  
ons and sins, the holy Ghost will neuer come  
and dwell with vs. He is a spirit most pure and  
chaste, and therefore must haue an vndefiled  
temple to dwell in.

Thus wee haue heard what is to bee beleue-  
ned concerning the Father, Sonne, and holy  
Ghost. Now, looke as we beleue in God dis-  
tinguished into three persons: so we must re-  
member, that when we performe diuine wor-  
ship to him, we may distinguish the persons,  
but we are not to seuer them: when we pray to  
the Father, we must not omit the Son or the  
holy Ghost, but make our prayers to them all:  
for as in nature they are one, and in person  
not diuided but distinguished: so in all worship  
we must neuer confound or seuer the persons,  
but distinguish them, and worship the Trinity  
in vnitie, and vnitie in Trinity: one God in  
three persons, and three persons in one God.

Hitherto we haue intreated of the first part  
of the Creede concerning God: now folloves  
the secod part therof concerning the Church:  
and it was added to the former vpon speciall  
consideration. For (a) the right order of a con-  
fession did require, that after the Trinity the  
Church should be mentioned, as the house af-  
ter the owner, the temple after God, and the  
citie after the builder. Againe, the Creede is  
concluded with points of doctrine concerning  
the Church, because whosoever it out of it, is  
also forth of the number of Gods children:  
and he cannot haue God for his Father, which hath  
not the Church for his mother.

Question is made what the wordes are  
which are to be supplied in this article, *the holy  
Catholike Church*: whether, *I beleene*, or *I be-  
leue in*: and ancient expositours haue suffi-  
ciently determined the matter. One (b) saith,  
*In these words, in which is set forth our faith of the  
God-head, it is said, In God the Father, in the  
Son, and in the holy Ghost; but in the rest where  
the speech is not of the God-head but of creatures  
& mysteries, the preposition, In is not added that it  
should be, in the holy Church, but that we should  
beleene there is an holy Church, not as God, but as  
a companie gathered to God. And men should be-  
leue that there is remission of sinnes, not, in the  
remission of sinnes: and they should beleene the  
resurrection of the body, not, in the resurrection of  
the body: therefore by this preposition the Creator  
is distinguished from the creatures, and things per-  
taining to God from things pertaining to men. An  
other vpon these words, This is the worke of  
God that ye beleue in him, saith, If ye beleue  
in him, ye beleue him; not if ye beleue him, ye be-  
leue in him: for the diuine beleueed God, but did not  
beleue in him. Againe of the Apostles, we may  
say, we beleue Paul, but we do not beleue in  
Paul: we beleue Peter, but we beleue not in Peter.  
For his faith that beleueth in him which iustifieth  
the vngodly, is imputed to him for right confession.*

*What is it therefore to beleue in him? by beleueing  
to loue and like, and as it were to passe into him, and  
to be incorporated into his members. Now the rea-  
sons which some Papiests bring to the contra-  
ry, to prooue that we may beleue in the crea-  
tures, and in the Church, are of no moment.  
First, they alleadge the phraze of Scripture,  
Exo. 14. 31. They beleueed in God, and in Moses.  
1. Sam. 27. 12. And Achis beleueed in David.  
Chro. 20. 20. Beleue in the Prophets and prosper.  
Ans. The Hebrew phraze in which the seruile  
letter Beth is vsed, must not be translated with  
a preposition that ruleth an accusatiue or abla-  
tiue case, but with a dative on this manner,  
Beleue Moses, David, the Prophets: and it doth  
not import any affiance in the creature, but  
onely a giuing of credence one man to another.  
Secondly, they alleadge, that ancient fathers  
read the article on this manner, I beleue in  
the holy Catholike Church. Ans. Indeed some  
haue done so: but by this kinde of speech they  
signified no more but thus much, that they  
beleueed that there was a Catholike Church.*

Thus hauing found what words are to be  
supplied, let vs come to the meaning of the ar-  
ticle. And that we may proceede in order, let  
vs first of al see what the Church is. *The Church  
is a peculiar company of men predestinated to life e-  
uerlasting, and made one in Christ.* First I say, it  
is a peculiar company of men: for S. Peter saith,  
*Ye are a chosen generatio, a royal priesthood, an ho-  
ly nation, & a peculiar people.* He speaks indeed of  
the Church of God on earth, but his saying  
may be also extended to the whole Church of  
God, as wel in heauē as in earth. Now because  
there can be no cōpany yles it haue a begin-  
ning & cause wherby it is gathered: therefore  
I adde further in the definition, *predestinate to  
life euerlasting.* Noting thereby the ground and  
cause of the Catholike Church, namely Gods  
eternal predestination to life euerlasting, & to  
this purpose our Sauior Christ saith, *Fear not  
little flocke, for it is your Fathers will to giue you the  
kingdome*: signifying thereby, that the first and  
principall cause of the Church, is the good  
pleasure of God: whereby he hath before all  
worlds purposed to aduance his Elect to eter-  
nall saluation. Therefore one saith wel, (a) *onely  
the Elect are the Church of God.* And further,  
because no company can continue and abide  
for euer, yles the members thereof be ioined  
and coupled together by some bond, therefore  
I adde in the last place, *made one with Christ.*  
This vnion maketh the Church to bee the  
Church: & by it the mēbers thereof, whether  
they be in heauen or in earth, are distinguished  
from all other companies whatsoeuer. Now  
this cōiunction between Christ & the Church  
is auouched by S. Paul when he saith, *Christ is  
the head to the body, which is his Church*: & when  
hee ascribes the name of Christ not onely to  
the perso of the Son, but to the Church it self,  
as in the Epistle to the Galatians, *To Abraham  
& to his seed were the promises made: he saith not  
to his seedes, as speaking of many, but to vno*

Epiphani-  
in An-  
chor.

1 Pet. 2. 9

Luk. 12.  
32.

Ber-  
nard. in  
Cant.

Col. 1. 18

Gal. 3.  
16.

Eph. 3. 15.

Gal. 4. 26.

Heb. 12.

22, 23.

his seed, as speaking of one, which is Christ: that is, not the redeemer alone, but also the Church redeemed. For Christ as he is man is not the onely seede of Abraham. And this definition of the Church is almoit in so many words set downe in the Scriptures, in that it is called the *Family of God*, partly in heauen, and partly in earth, named of Christ: and also it is called the *heauenly Ierusalem*, the mother of vs all: and the *celestiall Ierusalem*: and the *congregation of the first borne*. Now for the better vnderstanding of the nature, estate, and parts of the Church, two points among the rest must be considered; the efficient cause thereof, *Gods Predestination*; & the forme, the *mysticall vnion*.

In handling the doctrine of Predestination, my meaning is, onely to stand on such points as are reuealed in the word & necessaric, tending to edification. And first I will shew what is the truth, and secondly the contrarie falsehood. In the truth I consider foure things: I. what Predestination is: II. what is the order of it: III. what bee the parts of it. IV. what is the vse.

*Predestination* may thus be defined: *It is a part of the counsell of God, whereby hee hath before all times purposed in himselfe to shew mercie on some men and to passe by others, shewing his iustice on them for the manifestation of the glory of his own name.* First, I say it is a part of his counsell, because the counsell or decree of God, vniuersally extends it selfe to all things that are: and Predestination is Gods decree so farre forth as it concernes the reasonable creatures, especially men. Now in euery purpose or decree of God, three things must be considered; the beginning, the matter, the ende. The *beginning* is the will of God whereby hee willett and appointeth the estate of his creatures: and it is the most absolute, supreme, and soueraigne cause of all things that are, so far forth as they haue being: hauing nothing either about it selfe or out of it selfe, to be an impulsue cause to moue or incline it; and to say otherwise, is to make the will of God to be no will. Indeed mens wils are mooued and disposed by external causes out of themselves, borrowed from the things whereof deliberation is made, because they are to be ruled by equitie and reason: and a mans bare will without reason is nothing. Now Gods will is not ruled by another rule of reason or iustice, but it selfe is an absolute rule both of iustice and reason. A thing is not first of all reasonable and iust, and then afterward willed by God: but it is first of all willed by God, and thereupon becomes reasonable and iust. The *matter* of his purpose, is a decreed manifestation of two of the most principall attributes of the Godhead, *mercie and iustice*: and that with a limitation or restraint of mercie to some of the creatures, and iustice to some others, because it was his good will and pleasure. And wee are not to imagine that this is a point of cruelty in God: for his very essence or nature is not iustice

alone, or mercie alone, but iustice and mercie both together: and therefore to purpose the declaration of them both vpon his creatures ouer whom he is a soueraigne Lord, and that without other respects, vpon his very will and pleasure, is no point of iniustice. The *supreme end* of the counsell of God, is the manifestation of his owne glorie, partly in his mercie, and partly in his iustice. For in common equitie, the end which he propounds vnto himselfe of all his doing must be answerable to his nature; which is maiestie and glorie, and (as I haue said) iustice and mercie it selfe.

And because *Pauls* disputation in the 9. to the Romanes giues light and sufficient confirmation to this which I now teach, I will stand a little to open and resolu the same. From the 1. verse to the 6. he sets downe his grieue conceiued for his brethren the Iewes, and therewithall, that it might not be thought that he spake of malice, he doth onely in close and obscure manner insinuate the *Reijection* of that nation. This done, in the 6. verse he answers a secret obiection which might be made, on this manner: If the Iewes be reiectted, then the word of God is of none effect: that is, then the covenant made with the forefathers is void: but the covenant cannot be voided: therefore the Iewes are not reiectted. The assumption he takes for granted, and denies the consequence of the proposition. And the ground of his deniall is, because there is a distinction between man & man, euen among the Iewes, whereby some are indeede in the covenant, some not. And this distinction is proued by three examples: the first in this verse; that of the children of *Iacob* the common parent of all the Iewes, some are *Israel*, that is, truly in the covenant as *Iacob* was: and some are not *Israel*. Now it might be further objected, that the Iewes are not onely the posterity of *Iacob*, but the seede of *Abraham* in whom all nations of the earth are blessed: and therefore not to be reiectted. And to this *Paul* answers, verse 7. alledging a second example of the distinction between man and man out of the family of *Abraham*, in which some were indeede sonnes, some were not. For the prooff of this, first, he sets downe the words of the text in *Moses*, in *Isaac* shall thy seed be called: and secondly, makes an exposition of them with a collection on this manner: All they which are the sonnes of the promise, are the seed of *Abraham*, or the sonnes of God: but *Isaac* is a sonne of promise and not *Ismael*, therefore *Isaac* is the seede of *Abraham* and heire of the blessing, and not *Ismael*. The proposition is in the eight verse; the assumption in the ninth verse, the conclusion in the tenth verse. Here marke, 1. how hee makes a double seede, one according to the flesh, the other spirituall: and two kind of sonns, one of the flesh, the other the son of the promise, or the sonne of Gods: for he puts the one for the other. II. That the distinction between *Isaac* and *Ismael*, whereby one is in the

Rom. 9.  
opened.

covenant

covenant of grace, the other not; stands not in their foreseene faith and vbleesse, and the fruits of them: but in the purpose and will of God it selfe. For *Isaac* is called the *childe of promise*, because by the vertue of it he was borne, and beleued, and was adopted the childe of God, and made heire of the couenant giuen to *Abraham*: and therefore consequently the right of adoption befell him by the meere good pleasure of God, which is the first cause of our saluation without respect of any thing in the person of *Isaac*. For what God by his promise brings to passe in time, that hee most freely decreed before all times. Now considering the Iewes might say, that *Ismael* was reiecte, because hee was borne of the handmaide *Hagar*, whereas they for their parts descend of *Abraham* and *Sarah*, by *Isaac* the lawfull sonne, *Paul* addes a third example of the distinction betwene man and man out of the family of *Isaac*, in which *Jacob* was a true sonne and heire of the promise, and *Esau* was not. Now the distinction of these two persons is propounded in the tenth verse, and confirmed vers. 11, 12, 13. in which are set downe three things: 1. the time of this distinction, ere the children were borne, and therefore when they had neither done good nor euill. And this circumstance is no eu, to shew that God was not moued by any preiudice or preconisation of *Jacobs* godlinesse, and *Esaus* prophane-ness: to preferre the one before the other. II. the end why the distinction was made at this time, & not afterward when they were borne, is, that the purpose of God which is according to his election might remaine sure, not of workers, but by him that calleth: that is, that by this meanes it might appeare, that when God receiues any man into the couenant of eternall life, it proceeds not of any dignitie in the man whom God calleth, but from his mercie and alone good pleasure, that his decree of fauing the elect might remaine firme and sure for euer. Hence it is manifest, that there is an vchangeable decree of election of some men (for hee that takes all, and excepts none, cannot be said to choose) to saluation, depending vpon the alone will of God; and therefore necessarily by the law of contraries, there is an opposite decree of reprobation: for in that God ordaineth some to eternall saluation, hee testifies thereby, that his purpose is to passe by some without shewing of mercy. III. The author of this distinction, is God himselfe by his purpose before all times, which purpose hee made manifest by testimony giuen to *Rebecca*, saying, the elder shall serue the younger: that is, the first borne and more excellent according to the flesh, shall lose his birth-right and the blessing of his father, and in respect of title to the couenant be subiect to the younger. And because this testimonie concerning the freedome and seruitude of *Jacob* & *Esau* might seeme insufficient to prooue the election of the first, and the reiection of the second, therefore *Paul*

A addes a second testimony out of *Malachie*, *I haue loued Jacob, and hated Esau*: that is, I haue purposed to loue *Jacob*, and to hate *Esau*. And these words no doubt are alleadged to expound the former place out of *Moses*, & shew that the bondage of *Esau* was ioyned with the hatred of God, and the freedome of *Jacob* with the loue of God as tokens thereof.

Against this receiued exposition of the former words which I haue now propounded, sundry expositions are made. First, that the prerogative of *Isaac* about *Ismael*, and *Jacob* about *Esau*, was onely in temporary blessings, in that GOD vouchsafed vnto them the right of the land of Canaan. *Ans.* If these places are to be vnderstood of temporal blessings and not spirituall, then the Apostle hath not fitly alleadged the former examples, to prooue the reiectio of the Iewes from the Couenant. For though it bee granted, there be a difference betwene man and man in respect of earthly blessings, yet doth it not follow, that there shall bee the same difference in things concerning the kingdome of heauen. If a father for some cause disinherit one or two of his children, it were absurd thereupon to conclude, that hee might therefore kill any of the rest. Again, the land of Canaan was not onely an earthly inheritance, but also a pledge and figure vnto our forefathers of a better inheritance in heauen: and therefore the excluding of *Ismael* and *Esau* from the land of Canaan, was a signe that they were excluded from the couenant of grace, and the right of eternall life. Some others say, that by *Jacob* and *Esau* are not meant two persons, but the two nationes of the Idumeans and the Israelites. *Ans.* It is a manifest vntruth. For it was not possible for two nationes to striue in the wombe of *Rebecca*, vnlesse wee considered them as they were comprehended vnder the two heads, to wit, the very persons of *Jacob* & *Esau*. And whereas they say, that *Esau* in person neuer serued *Jacob*, but onely in his posteritie, the answer is that *Jacobs* freedome and prerogatiues were spirituall, and not temporall, which by faith he saw a farre off, but enioyed not: and therefore proportionally *Esau* was debased to the condition of a seruant in respect of his yonger brother, not so much in respect of his outward estate and condition, as in regard of the couenant made with his aunceltours from which he was barred. And though it bee granted, that by *Jacob* and *Esau* two nationes, and not two persons, are to be vnderstood, yet all comes to one head: for the receiuing of the nation of the Israelites into the couenant, and the excluding of the nation of the Edomites, both descending of *Jacob* and *Esau*, serue as well to prooue Gods eternall election and reprobation, as the receiuing and reiecting of one man. Others say that these words, *I haue hated Esau*, are thus to be vnderstood, I haue lesse loued *Esau* then *Jacob*. But how then shall wee say that *Paul* hath fitly alleadged this text to

Mal. 1. 2.

**P**roove the reiection of the Iewes from the favour of God and the covenant of grace, considering that of men whereof one is loved more of God, the other lesse; both may still remaine in the Covenant. Lastly, it is alleadged that the former exposition makes *Ismael* and *Esan* damned persons. *Ans.* We must leaue vnto God all secret iudgement of particular persons, and yet neuertheles, *Paul* doth very fitly in their two persons, both descending of *Abraham*, and both circumcised; set forth examples of such, as for all their outward prerogatiues, are indeed barred from the covenant of life euermlasting before God. And againe the opposition made by *Paul*, requires that the contrary to that which is spoken of *Isaac* and *Jacob*, should be said of *Ismael* and *Esan*. And there is nothing spoken of either of them in the scriptures, which argues the disposition of men ordained to eternall life. *Ismael* is noted with the brand of a mocker, and *Esan* of a prophane man.

To proceede in the text, because the doctrine of *Paul* deliuered in the former verses might seeme strange vnto the Romanes, therefore in the fourteenth verse, he laies downe an obiection, and answers the same. The obiection is this: If God put distinction betwene man & man, without respect had to their persons, vpon his owne will and pleasure, then is he vniust: but he is not vniust, therefore he makes no such distinction. The answer is, *God forbid*. Whereby hee denies the consequence of the proposition, on this manner: Though God should elect some to saluation, and reiect some others, and that vpon his will, yet were there no iniustice with God. The reason of this answer followes in the 18. vers. God hath absolute power or freedom of will, whereby without being bound to any creature, he may and can first of all haue mercy on whom he will, & secondly harden whom he will. For the prooofe of the first, that God hath mercy on whom he will, he laies downe the testimonie of *Moses*, vers. 15. *I will haue mercy on whom I will shew mercy, and I will haue compassion on him, on whom I will haue compassion.* And in vers. 16. makes his collection thence, that it, (namely, the purpose of God according to election, vers. 11.) is not in him that willet, or in him that runneth, but in God that sheweth mercie. Whereby he teacheth, that the free election of God in order goes before all things that may in time befall man: and that therefore neither the intentions and endeauours of the minde, nor the workes of our life, which are the effects of election, can be the impulsive causes to mooue God to chooſe vs to saluation. The second, that God hardens whom he will, is confirmed and made plaine by the testimonie of Scripture concerning *Pharaoh*, vers. 17.

In the 19. verse there followes another obiection, arising out of the answer to the former, on this manner: If God will haue some to be hardened and reiected, and his will cannot

be resisted; then with no iustice can he punish them that are necessarily subiect to his decree: but God will haue some to be hardened and reiected, and his will cannot be resisted: therefore (saith the aduersarie) with no iustice can hee punish man that is necessarily subiect to his decree. Here make, that if there had beene an vniuersall election of all men, and if men had beene elected or reiected according as God did foresee that they would beleue or not beleue, the occasion of this obiection had beene cut off. But let vs come to *Pauls* answer. In the twentieth verse hee takes the assumption for granted, that some are reiected because God will: and that the will, that is, the decree of God cannot be resisted: and onely denies the coherence of the proposition, checking the malepert pride of the aduersary, and shewing that the making of this wicked and blasphemous collection against the will of God, is as if a man should sue God at the law, and bring him as it were to the barre, & plead against him as his equall, whereas indeede the creature is nothing to the Creator, and is absolutely to submit it selfe to his will in all things. In vers. 21. he proceeds to a second answer, shewing that Gods will is not to be blamed, because by his absolute soveraignie & the right of creation, hee hath power to chooſe men, or to reiect or harden them. And where there is right and power to do a thing, the will of the doer is not to be blamed. Now that God hath his right & power ouer his creature, it is prooued by a comparison from the lesse to the greater, on this manner. The potter hath power ouer the clay to make of the same lumpe, one vessell to honour, and another to dishonour: therefore may God much more make some vessells of mercie, and some vessells of wrath prepared to destruction. The first part of the comparison is vers. 21. the second part, vers. 22, 23. And lest any man should thinke that God makes vessells of honour and dishonour without sufficient and iust cause in himselfe, as the potter may doe: therefore he sets downe ends of the will of God: he makes vessells of dishonour to shew his wrath, and to make manifest his power: and againe he condemnes no man, till he haue suffered him with long patience. And he makes vessells of honour that hee might declare the riches of his glory vpon them. Hence it is manifest, first, that the end of Predestination is the glory of God, which is to be made manifest, partly in his iustice, and partly in his mercy: secondly, that men are not elected or refused of God, for their foreseen corruptions or vertues: for then *Paul* would not haue said, that God made vessells of dishonour, but that being so already, he left them in their dishonour.

Thus from the 6. verse of this chapter to the 24. *Paul* hath described vnto vs the doctrine of Gods eternall predestination, and that by the iudgement of (a) Diuines in all ages.

The order of Gods Predestination is this. It is

A child might answer this objection, if men were elect and refused for their foreseen faith and vbeliefe.

\*Aug. de Præd. lib. 1. cap. 2. Ad Paulin. ep. 79. 1. nichit. 98. 99. ad Sixum 105. ep. Hieron. Med. b. i. quo Bed. in Rom. & Aquinas, &c.

the propertie of the reasonable creatures to conceiue one thing after another, whereas God conceiues all things at once with one act of vnderstanding, and all things both past and to come are present with him; and therefore in his eternall counsell hee decrees not one thing after another, but all things at once. Neuertheles for our vnderstanding sake, we may distinguish the counsell of God concerning man into two acts or degrees: the first, is the purpose of God himselfe, in which hee determines what he will doe, and the end of all his doings: and that is to create all things, specially man for his owne glory; partly by shewing on some men his mercy, and vpon others his iustice. The second, is, another purpose, whereby he decrees the execution of the former, & laies downe meanes of accomplishing the end thereof. These two acts of the counsell of God, are not to be seuered in any wise, nor confounded, but distinctly considered with some difference. For in the first, God decrees some men to honour, by shewing his mercie and loue on them, and some againe to dishonour, by shewing his iustice on them; and this man more then that, vpon his will and pleasure, and there is no other cause hereof knowne to vs. In the second, knowne and manifest causes are set downe of the execution of the former degree. For no man is actually condemned; yea God decrees to condemne no man but for his sins: and no man is actually saued but for the merit of Christ. Furthermore, this latter act of the counsell of God, must bee conceiued of vs in the second place and not in the first. For euermore the first thing to be intended is the end it selfe, & then afterward the subordinate meanes and causes whereby the end is accomplished. Again, the second act of Gods counsell contains two others, one which setteth downe the preparation of the meanes whereby Gods predestination beginnes to come in execution; and they are two, the creation of man righteous after the image of God, the voluntary fall of Adam, and withall the shutting vp of all men vnder damnation: the other appoints the applying of the seuerall meanes to the persons of men; that Gods decree, which was set downe before all times, may in time be fully accomplished; as shall afterward in particular appeare.

Predestination hath two parts, the Decree of Election, the Decree of Reprobation, or No election. This diuision is plaine by that which hath bin said out of the 9. chapter to the Romanes, and it may bee further confirmed by other testimonies. Of some it is said, that the Lord knowes who are his: and of some others, Christ shall say in the day of iudgement, I neuer knewe you. In the Acts it is said, that as many of the Gentiles as were ordained to life euertlasting, beleueed. And Iude saith of false prophets, that they were ordained to condemnation.

In handling of the decree of election, I will consider three things: I. what election is, II. the

A execution thereof: III. the knowledge of particular Election. For the first, Gods election is a decree, in which according to the good pleasure of his will, he hath certainly chosen some men to life eternall in Christ for the praise of the glorie of his grace. This is the same which Paul saith to the Ephesians, God hath chosen vs in Christ before the foundation of the world, that we should be holy and without blame before him in loue: who hath predestinate vs to be adopted through Iesus Christ vnto himselfe, according to the good pleasure of his will. Now that wee may the better conceiue this doctrine, let vs come to a consideration of the seuerall points thereof. First of all I say, Election is Gods decree. For there is nothing in the world that comes to passe either vniuersally or particularly without the eternall and vnchangeable decree of God. And therefore whereas men are actually chosen, and brought to life euertlasting, it is because God did purpose with himselfe and decree the same before all worlds. Now touching the decree it selfe, fixe things are to be observed. The first, what was the moriue or impulsue cause that moued God to decree the saluation of any man. *Ans.* The good pleasure of God. For Paul saith, Hee will haue mercie on whom hee will haue mercie: and, He hath predestinate vs according to the good pleasure of God. As for the opinion of them that say, that foreseene faith and good workes are the cause that moued God to choose men to saluation, it is fruitiuous. For faith and good workes are the fruits & effects of Gods election. Paul saith, he hath chosen vs, not because he did foresee that we would become holy, but that we might be holy. And, he hath predestinate vs to adoption. Which is all one as if he had said, he hath predestinate vs to beleuee, because adoption comes by beleueing. Now if men are elected that they might beleuee, then are they not elected because they would beleuee. For it cannot be that one thing should be both the cause and the effect of another.

The second point, is that Gods election is vnchangeable: so as they which are indeede chosen to saluation cannot perish, but shall without faile attaine to life euertlasting. Paul takes it for a conclusion, that the purpose of God according to election must remaine firme and sure; and againe, that the gifts and calling of God are without repentance. And Samuel saith, The strength of Israel will not lie or repent: For he is not a man that hee should repent. Such as Gods nature is, such is his will and counsell: but his nature is vnchangeable, I am Iehonah, saith he, and I change not: therefore his will likewise and his counsels bee vnchangeable. And therefore whensoever the spirit of God shall reuifify vnto our spirit that we are iustified in Christ, and chosen to saluation; it must bee a meanes to comfort vs, and to establish our hearts in the loue of God. As for the opinion of them that say, the elect may fall from grace and be damned, it is full of hellish discomfort, & no doubt

Eph. 1. 4.  
5.

Rom. 9.  
18.  
Eph. 1. 5.

Ep. 1. 4.  
Ioh. 1. 12.

Rom. 9.  
11.  
& 11. 29.  
1 Sam. 15  
29.

Mal. 3. 6.

2 Tim. 2.  
9.  
Mar. 7. 23  
Act. 13.  
48.  
Iud. 4.

from the diuell. And the reasons commonly alledged for this purpose are of no moment, as may appeare by the skanning of them. First they object, that the Churches of the Ephesians, Thessalonians, & the dispersed Iews are all called Elect by the Apostles themselves, yet sundry of them afterward fel away.

*Ans.* I. There are two kinds of iudgement to be giuen of men, the iudgement of certenty & the iudgement of charity. By the first indeede, is giuen an vnfallible determination of any mans election; but it belongs vnto God principally and properly: and to men but in part, namely, so farre forth as God shall reueale the estate of one man vnto another. Now the iudgement of charitie belongs vnto all men; and by it leauing all secret iudgements vnto God, we are charitably to think, that all those, that liue in the Church of God, professing themselves to be members of Christ, are indeede elect to saluation, till God make manifest otherwise. And on this manner, and not otherwise doe the Apostles call whole Churches elect. II. they are called elect of the principall part, and not because euery member therof was indeed elect; as it is called an heape of corne though the bigger part be chaffe. Secondly, it is alledged, that *Dauid* praies that his enemies *may be blotted out of the booke of life*, which is the election of God, and that *Moses*, and *Paul* did the like against themselves. *Ans.* *Dauids* enemies had not their names written in the booke of life, but onely in the iudgement of men. Thus *Indas* so long as hee was one of the disciples of Christ, was accounted as one having his name written in heauen. Now hence it followes, that mens names are blotted out of Gods booke, when it is made cleare & manifest vnto the world, that they were neuer indeede written there. And where *Moses* saith, *Forgiue them this sin: if not blotte me out of thy booke*: and *Paul*, *I could wish to bee accursed*, &c. their meaning was, not to signifie that men elected to saluation might become reprobates: onely they testifie their zealous affecti- ons, that they could be content to be deprived of their owne saluation, rather then the whole body of the people should perishe, and God lose his glory. As for that which Christ saith, *Haue I not chosen you twelue, and one of you is a diuell?* it is to be vnderstood, not of election to saluation, but of election to the office of an Apostle: which is temporary and changeable.

The third point, is that there is an actuall election made in time, beeing indeed a fruit of Gods decrec, and answerable vnto it, and therefore I added in the description these wordes, *whereby hee hath chosen some men*. All men by nature are sinners and children of wrath, shut vp vnder one and the same estate of condemnation. And actuall election is, when it pleaseth God to seuer and single out some men about the rest, out of this wretched estate of the wicked world, and to bring them to the kingdom of his owne son. Thus Christ saith of his

owne disciples, *I haue chosen you out of the world*.

The fourth point, is the actuall or reall foundation of Gods election; & that is Christ and therefore wee are said to be chosen to saluation in Christ. He must bee considered two waies: as he is God, we are predestinate of him, euen as we are predestinate of the Father and the holy Ghost. As hee is our Mediatour, we are predestinate in him. For when God with himselfe had decreed to manifest his glory in sauing some men by his mercy, hee ordained further the creation of man in his own image, yet so as by his owne fal he should infold himselfe & all his posterity vnder damnation: this done, he also decreed that the Word should be incarnate actually, to redeeme these out of the former misery, whom he had ordained to saluation. Christ therefore himselfe was first of all predestinate as he was to be our head, & as *Peter* saith, *ordained before all worlds*, and we secondly predestinate in him, because God ordained that the execution of mans election should be in him. Here if any demand, how we may be assured that Christ in his passion stood in our roome and stead, the resolution will be easie, if we consider that he was ordained in the eternall counsell of God, to be our surety and pledge, & to be a publike person to represent all the Elect in his obedience & sufferings: and therefore it is that *Peter* saith, that he was *delivered by the foreknowledge and determinate counsell of God*. And *Paul*, that *grace was giuen vnto vs through Christ Iesus before the world was*.

The fifth point is, concerning the number of the Elect. And that I expressed in these wordes, *hath chosen some men to saluation*. If God should decrec to communicate his glory & his mercy to all & euery man: here could be no election. For he that takes all, cannot be said to choose. Therefore Christ saith, *Many are called but few are chosen*. Some make this question, how great the number of the elect is: and the answer may be this, that the elect considered in themselves be innumerable, but considered in comparison to the whole world they are but few. Hence it followes necessarily, that *sauiug grace* is not vniuersall, but *indefinite or particular*, vnlesse wee will against common reason make the streames more large & plentifull then the very fountaine it selfe. And this must excite vs aboue all things in the world to labour to haue fellowship with Christ, and to be partakers of the speciall mercy of God in him, yea to haue the same sealed vp in our hearts. Benefits common to all, as the light of the Sunne, &c. are not regarded of any. Things common to few, though they be but temporall blessings, are sought for of all. God giues not riches to all men, but to some more, to some lesse, to some none. And hereupō how do men like drudges toile in the world from day to day, & fro yeare to yeare, to enrich themselves? Therefore much more ought men to seeke for grace in Christ, considering it is not common to all. We must not content our selues to say, God is mercifull;

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Eph. 1. 4.  
1 Pet. 1. 1, 2.

Ps. 1. 69.  
28.  
Exod. 32.  
32.  
Rom. 9. 3.

Ioh. 6. 73

Ioh. 15.  
19.

Eph. 1. 4.

1 Pet. 1.  
20.  
Aug. de  
pred.  
sanct. 6.  
13.

A. & 2. 13.  
2 Tim. 1.  
9.

Mat. 10.  
16.

but we must go further, & labour for a certificate in the conscience, that we may be able to say that God is indeed mercifull to vs. When the disciples would haue knowne how many should be saued, he omitting the question, answer thus, *Striue to enter in at the straight gate.*

The last point is, the end of Gods election, and that is, *the manifestation of the praise and excellencie of the glorious grace of God.* Eph. 1.6.

Thus hauing seene what election is, let vs come to the execution thereof. Of which remember this rule, *Men predestinate to the end, that is, glory, or eternall life, are also predestinate to the subordinate meanes, whereby they come to eternall life: and these are vocation, iustification, sanctification, obedience.* For the first, he that is predestinate to saluation, is also predestinate to be called, as *Paul* saith, *Rom. 8. 30. Whom hee hath predestinate, them also he calls.* Secondly, whom God calleth, they also were predestinate to beleeue; therefore sauing faith is called *the faith of the elect.* Tit. 1. 1. And in *Acts 13. 48. as many as were ordained to life euerlasting, beleeued.* Thirdly, whom God hath predestinate to life, them he iustificieth, as *Paul* saith, *Rom. 8. 30. whom he hath predestinate, them he calleth, and whom he calleth, them he iustificieth.* Fourthly, whom hee hath predestinate to life, them he hath predestinate to sanctification and holines of life, as *Peter* saith, *1 Pet. 1. 2. that the Iews were elect according to the foreknowledge of Gods the Father vnto the sanctification of the spirit.* Lastly, they that are predestinate to life, are also predestinate to obedience; as *Paul* saith to the Ephesians, *Eph. 2. 10. We are the workmanship of God created in Christ Iesus vnto good workes, which God hath ordained that we should walke in them.*

This rule being the truth of GOD, must be obserued: for it hath speciall vse. First of all it serues to stoppe the mouthes of vngodly and prophane men. They vse to bolster vp themselves in their sinnes by reasoning on this manner: If I be predestinate to eternall life, I shall be saued whatsoeuer come of it, how wickedly and lewdly soeuer I liue: I will therefore liue as I list, and follow the swinge of mine owne will. But alas, like blinde bayards they thinke they are in the way, when as they rush their heads against the wall, and farre deceiue themselves. For the case stands thus: all men that are ordained to saluation, are likewise ordained in the counsell of God to vse all the good meanes whereby they may come to saluation: And therefore all the elect that liue in this world shall be called, iustified, sanctified, & leade their liues in all good conscience before God and men: and they that liue and continue in their owne wicked waies disputing on this manner, If I be ordained to saluation, I shall not be damned; ouershoote themselves, and as much as they can, plunge themselves head-long into the very pit of hell. And for a man to liue and dye in his sinnes, let the world dispute as they will, it is an infallible signe of one ordained to damnation. Se-

condly, there be others that thinke that the preaching of the word, the administration of the Sacraments, admonitions, exhortations, lawes, good orders, and all such good meanes are needlesse, because Gods counsels bee vni-changeable: if a man shall be condemned, nothing shall helpe: if a man shall bee saued, nothing shall hinder. But wee must still for our part remember, that God doth not onely ordaine the end, but also the meanes whereby the end is compassed: and therefore the very vse of all prescribed meanes is necessary. And for this cause we must be admonished with diligence to labour & vse all good meanes, that we may be called by the ministry of the Gospel, and iustified, and sanctified; and at length glorified. If a king should giue vnto one of his subiects a princely pallace, vpon condition that he shall goe vnto it in the way which hee shall prescribe; oh what paines would that man take to know the way, and afterward to keepe and continue in it: but behold, the kingdome of heauen is the most glorious and royall pallace that euer was; and God hath bestowed the same on his elect: and he requires nothing at their hands, but that they would turne their faces from this world, and walke vnto it in the way which hee hath chalked forth vnto them in his word. Therefore if we would haue life euerlasting, wee must come forth of the broad way which leades to destruction, & enter into the straight way that leades to eternal life. Wee must acquaint our selues with the guides, which are the ministers of the word, that will cry vnto vs, *Here is the way, walke ye in it, when ye goe to the right hand or to the left.* Isa. 30. 21. Vocation, iustification, sanctification, repentance, new-obedience, are the markes of the way, and we must passe by them all: and thus our wearie soules weltring a while in this wretched world, shall at length be receiued into eternall ioy and happinesse.

Touching the knowledge of particular election, two speciall points are to be scanned: I. whether a man may know his election; II. how it may be knowne. For the first, Papists are of minde, that no man can certainly know his own election vnlesse he be certified thereof by some speciall reuelation from God: but the thing is false and erroneous which they say. When the disciples of our Saviour Christ returned from preaching, and shewed what wonders they had done, and how diuels were subiect vnto them, the text saith, they reioyced greatly. But Christ answered them again, saying, *Luke 10. 20. In this reioyce not, but rather reioyce that your names are written in heauen.* Whereby hee signifies, that men may attaine to a certaine knowledge of their owne election. For we cannot, neither doe we reioyce in things either vnkowne or vncertaine. Saint *Peter* saith, *2 Pet. 1. 10. Giue all diligence to make your election sure.* Now in vaine were it to vse diligence, if the assurance of election could not bee any waies compassed

without an extraordinary reuelation. And *Paul* saith to the Corinthians, 2 Cor. 13. 5. *Prooue your selves whether ye be in the faith or not.* Where he takes it for granted, that he which hath faith, may know he hath faith, and therefore may also know his election: because fauuing faith is an infallible marke of election.

The second point, is how any man may come to know his own election. And there be two waies of knowing it. The one, is by ascending vp as it were into heauen, there to search the counsell of God, and afterward to come downe to our selues. The second, by descending into our owne hearts to goe vp from our selues, as it were by *Jacobs* ladder, to Gods eternall counsell. The first way is dangerous, and not to be attempted. For the waies of God are vnsearchable & past finding out. The second way alone is to be followed, which teacheth vs by signes and testimonies in our selues, to gather what was the eternall counsell of God concerning our saluation. And these testimonies are two: the testimony of Gods spirit, and the testimonie of our spirits: as *Paul* saith, *The spirit of God beareth witness together with our spirits, that we are the sonnes of God.* Rom. 8. 16.

Touching the testimonie of Gods spirit, two questions may be demanded: The first is, by what meanes the spirit of God giues a particular testimony in a mans conscience of his adoption. *Ans.* It is not done by any extraordinary reuelation, or enthusiasm, that is, an extraordinary reuelation without the word; but by an application of the promises of the Gospel in the forme of a practical syllogisme, on this manner: *Who soeuer beleueth in Christ, is chosen to life everlasting.* This proposition is set downe in the word of God, and it is further propounded, opened, and applied to all that be in the Church of God, by the ministers of the Gospel set apart for this end. Now while the hearers of Gods word giue themselves to meditate and consider of the same promise, comes the spirit of God and enlightens the eyes, and opens the heart, & giues them power both to will to beleue, and to beleue indeede: so as a man shall with freedome of spirit, make an assumption, and say, *but I beleue in Christ,* I renounce my selfe, all my ioy and comfort is in him: flesh & blood cannot say this; it is the operation of the holy Ghost. And hence ariseth the blessed conclusion which is the testimonie of the spirit; *therefore I am the childe of God.*

The second question is, how a man may discern betweene the illusion of the diuell, and the testimonie of the spirit. For as there is a certain perswasion of Gods fauour from Gods spirit; so there be sleights and frauds of the diuell whereby hee flatters and soothes men in their sinnes: and there is in all men naturall presumptio in shew like faith, indeed no faith. And this counterfeite mocke-faith is far more common in the world then true faith is. Take a view hereof in our ignorant & carelesse people; aske any one of them, whether he be cer-

tain of his saluation or no; hee will without bones-making, protest that he is fully perswaded & assured of his saluation in Christ: that if there be but one man in a countrey to be fauued it is hee: that he hath serued God alwaies: and done no man hurt: that he hath euermore beleueed, and that hee would not for all the world, so much as doubt of his saluation. These and such like presumptuous conceits in blind & ignorant persons run for currant faith in the world. Now the true testimonie of the spirit is discerned from naturall presumption, & all illusions of the diuell by two effects and fruits thereof, noted by *Paul* in that hee saith, Rom. 8. 16. 26. that the spirit makes vs cry, *Abba,* that is, *Father.* The first is, to pray so earnestly with groanes & sighes, as though a man would euen fill heauen and earth with the cry not of his lips, but of his heart, touched with sense and feeling of his manifold sinnes and offences. And this indeed is a special and principall note of the spirit of adoption. Now look vpon the loose and carelesse man, that thinkes himselfe so filled with the perswasion of the loue and fauour of God, ye shall finde that he very seldome or neuer prayes: and when hee doth, it is nothing else but a mumbling ouer the Lords prayer, the Creede, and the tenne Commandements for fashion sake. Which argues plainly, that the perswasion which he hath of Gods mercy, is of the flesh, and not of the spirit. The second fruit is, the affection of a dutifull childe to God a most louing Father: and this affection makes a man stand in feare of the maiestie of God, wheresoeuer he is, and to make conscience of euery cuill way. Now those that are carried away with presumptio, so soone as any occasion is giuen, they fall straight into sin without mislike or stay, as fire burnes with speed when dry wood is laid vnto it. In a word, where the testimony of the spirit is truly wrought: there be many other graces of the spirit ioyned therewith, as when one branch in a tree buddeth, the rest bud also.

The testimonie of our spirit is the testimonie of the heart and conscience, purified and sanctified in the blood of Christ. And it testifieth two waies: by inward tokens in it selfe, by outward fruits. Inward tokens are certain special graces of God imprinted in the spirit, whereby a man may certainly be assured of his adoption. These tokens are of two sorts, they either respect our sinnes, or Gods mercie in Christ. The first are in respect of sinnes past, present, or to come. The signe in the spirit which concerneth sinnes past, 2 Cor. 7. 10. is *godly sorrow*, which I may tearme a beginning and mother-grace of many other gifts and graces of God. It is a kinde of griefe conceiued in heart in respect of God. And the nature of it may the better be conceiued, if we compare it with the contrary. Worldly sorrow springs of sinne, and it is nothing else but the horror of conscience, and the apprehension of the wrath of God for the same: now godly sorrow, it may

indeede

indeede bee occasioned by our finnes, but it springs properly from the apprehension of the grace and goodnesse of God. Worldly sorrow is a griefe for sinne onely in respect of the punishment; godly sorrow is a lively touch and griefe of heart for sin because it is sin, though there were no punishment for it. Now that no man may deceiue himselfe in iudging of this sorrow, the holy Ghost hath set downe seauen fruits or signes thereof whereby it may be discerned, 2 Cor. 7. 11. The first is, *Care* to leaue all our finnes; the second is, *Apologie* whereby a man is moued and carried to accuse & condemne himselfe for his finnes past, both before God and man. The third is *Indignation*, whereby a man is exceedingly angry with himselfe for his offences. The fourth is *Fearre*, lest he fall into his former finnes againe. The fift is *Desire*, whereby he craueth strength and assistance that his finnes take no hold on him as before. The sixt is *Zeale*, in the performance of all good duties contrary to his speciall sins. The seauenth is *Renewage*, whereby he subdues his body, lest it should hereafter be an instrument of sinne as it hath beene in former time. Now when any man shall feele these fruits in himselfe, he hath no doubt the godly sorrow, which here we speake of.

The token which is in regard of finnes present, is the *combate betweene the flesh and the spirit*. Gal. 5. 17. proper to them that are regenerate, who are partly flesh, & partly spirit. It is not the checke of conscience which all men finde in themselves both good and bad, so oft as they offend God: but it is a fighting & struing of the minde, will, and affections with themselves, whereby so farre forth as they are renewed, they cary the man one way, and as they still remaine corrupt, they cary him flat contrary. Men hauing the disease called *Ephialtes*, when they are halfe a sleep feele as it were some weighty thing lying vpon their breasts, and holding them downe: now lying in this case, they strue with their hands and feet, and with all the might they haue to raise vp themselves, and to remouee the weight, & cannot. Behold here a lively resemblance of this combat. The flesh which is the in-borne corruption of mans nature, lyes vpon the hearts of the children of God, and presseth them downe, as if it were the very weight of a mountaine: now they according to the measure of grace receiued, strue to raise vp themselves from vnder this burden, and to doe such things as are acceptable to God; but cannot as they would.

The token that respects sinne to come, is *care to preuent it*. That this is the mark of Gods children, appeareth by the saying of Iohn, 1. Ioh. 5. 18. *He that is borne of God sinneth not, but keepeth himselfe, that the wicked one touch him not.* And this care shewes it selfe not only in ordering the outward actions, but euen in the very thoughts of the heart. For where the Gospell is of force, it brings every thought into captivity to the obedience of Christ, 2 Cor. 10. 5. and the

A Apostles rule is followed: *Whatsoever things are true, whatsoever things are honest, &c. thinke on these things*, Phil. 4. 8.

The tokens which concerne Gods mercie are specially two: The first is: when a man feelles himselfe distressed with the burden of his sins, or when he apprehends the heauie displeasure of God in his conscience for them: then further to feele how he stands in need of Christ, and withall heartily desire, yea to hunger and thirst after reconciliation with God in the merit of Christ, & that aboute all other things in the world. To all such Christ hath made most sweet and comfortable promises, which can appertaine to none but to the elect. *If any man thirst, let him come to mee and drinke: he that beleueth in me, as saith the Scripture, out of his belly shall flow riuers of water of life*. Ioh. 4. 14. *Who soeuer drinketh of the water that I shall giue him, shall neuer be more athirst: but the water that I shall giue him, shall be in him a well of water springing up vnto euerslastig life*. Ioh. 4. 14. *Who soeuer drinketh of the water that I shall giue him, shall neuer be more athirst: but the water that I shall giue him, shall be in him a well of water springing up vnto euerslastig life*.

The second is a strange affection wrought in the heart by the spirit of God, whereby a man doth so esteeme and value, and as it were, set so high a price on Christ and his righteousness, that he accounts euen the most precious things that are, to be but as dung in regard thereof. This affection was in Paul, and it is expressed in the parable, in which after a man hath found a treasure, he first hides it: and then sels all he hath, and makes a purchase of the field where it is. Now every man will say of himselfe, that he is thus affected to Christ, and that hee more highly esteemes the least drop of his blood, then all things in the world beside: whereas indeede most men are of *Isaaks* minde, rather desiring the red broth then *Isaaks* blessing; and of the same affection with the Israelites, which liked better the onyons and flesh-pots of Egypt, then the blessings of God in the land of promise. Therefore that no man may deceiue himselfe, this affection may be discerned by two signes. The first, is to loue & like a Christian man because he is a Christian. For he that doth aright esteeme of Christ, doth in like manner esteeme of the members of Christ. And of this very point our Saviour Christ saith, Mat. 10. 41. *He that receiveth a Prophet in the name of a Prophet, shall receive a Prophets reward; and he that receiveth a righteous man in the name of a righteous man, shall receive the reward of a righteous man*. And S. Iohn saith. *Hereby we know that we are translated from death to life, because we loue the brethren*: that is, such as are members euen because they are so. The second signe of this affection is a loue and desire to the coming of Christ, whether it be by death vnto any man particularly, or by the last iudgement vniuersally, and that for this end, that there may be a full participation of fellowship with Christ. And that this very loue is a note of a

Ioh. 7. 37.

Phil. 3. 9.  
Math. 13.  
43.1 Ioh. 3.  
14.

doption, it appears by that which Saint Paul faith, 2. Tim. 4. 8. that *the crown of righteousness is laid up for all them that love the appearing of Christ.*

The outward token of adoption, is *New-obedience*, whereby a man endeavours to obey Gods commandments in his life and conversation: as Saint John faith, 1. Joh. 2. 3. *Hereby we are sure that wee know him, if we keepe his commandments.* Now this obedience must not be iudged by the rigour of the morall law, for then it should be no token of grace, but rather a meanes of damnation: but it must be esteemed and considered as it is in the acceptation of God, Mal. 3. 17. *who spares them that feare him, as a Father spares an obedient sonne;*

esteeming things done not by the effect & absolute doing of them, but by the affection of the doer. And yet lest any man should here be deceived, wee must know that the obedience, which is an infallible marke of the childe of God, must be thus qualified. First of all, it must not be done vnto some few of Gods commandments, but vnto them all without exception. Mar. 6. 20. *Herod heard John Baptist willingly, and did many things; and Judas had excellent things in him, as appears by this, that he was content to leaue al & to follow Christ, & he preached the Gospel of Gods kingdom in Iurie as well as the rest: yet alas, all this was nothing: for the one could not abide to become obedient to the seuenth commandment in leauing his brother Philips wife; and the other would not leaue his couetousnes, to dy for it.* Vpright & sincere obedience doth enlarge it selfe to all the commandments, as David faith, Psal. 119. 6. *I shall not be confounded, when I haue respect to all thy commandments.* And. S. James faith. Iam. 2. 10. *he which faileth in one law is guilty of all:* that is, the obedience to many commandments is indeede before God no obedience, but a flat sin, if a man wittingly and willingly carrie a purpose to omit any one duty of the law. He that repents of one sinne truly, doth repent of al: & he that liues but in one knowne sinne without repentance, though he pretend neuer so much reformation of life, indeede repents of no sin. Secondly, this, obedience must extend it selfe to *the whole course of a mans life* after his conuersion and repentance. Wee must not iudge of a man by an action or two, but by the tenour of his life. Such as the course of a mans life is, such is the man: though he, through the corruption of his nature, faile in this or that particular actiō, yet doth it not preiudice his estate before God, so be it he renew his repentance for his seuerall slipes and fals not lying in any sinne; and withall from yeare to yeare walke vnblamable before God and men. S. Paul faith, 2. Tim. 2. 19. *The foundation of Gods remaneth sure: the Lord knoweth who are his.* Now some might hereupon say, It is true indeede, GOD knowes who are his; but how may I bee assured in my selfe, that I am his? to this demand, as I take it, Paul answers in the next words: *Let every one that cal-*

*leth on the name of the Lord depart from iniquitie:* that is, let men inuocate the name of God, praying seriously for things whereof they stand in neede, withall giuing thanks and departing from all their former sinnes, and this shall be vnto them an infallible token, that they are in the election of God. Thirdly, in outward obedience is required that it proceed from the whole man, 1. Thess. 3. 13, as the regeneration which is the cause of it, is through the whole man in body, soule, and spirit. Again, obedience is the fruit of loue, and loue is from a pure heart, the good conscience, and faith vnfaigned.

Thus we haue heard the testimonies and tokens whereby a man may bee certified in his conscience, that hee was chosen to saluation before all worlds. If any desire further resolution in this point, let them meditate vpon the 15. Psalme, and first Epistle of S. Iohn, being parcels of Scripture penned by the Holy Ghost for this end.

Here some will demanda, how a man may be assured of his adoption, if he want the testimonie of the spirit to certifie him thereof. *Ans.* Fire is knowne to be no painted but a true fire, by two notes, by heate, and by the flame: now if the case fall out that the fire want a flame, it is still knowne to be fire by the heate. In like manner, as I haue said, there bee two witnessers of our adoption, Gods spirit, and our spirit: now if it fall out that a man feele not the principall, which is the spirit of adoption, he must then haue recourse to the second witnesser, and search out in himselfe the signes and tokens of the sanctification of his owne spirit, by which he may certainly assure himselfe of his adoption, as we know fire to be fire by the heate, though it want a flame.

Again, it may be demanded on this manner: how if it come to passe that after inquiry, we find but few signes of sanctification in our selues. *Ans.* In this case we are to haue recourse to the least measure of grace, lesse then which, there is no saving grace; and it stands in two things: an hearty disliking of our sinnes because they are sinnes, and a desire of reconciliation with God in Christ for them all: and these are tokens of adoption, if they be soundly wrought in the heart, though all other tokens for the present seeme to bee wanting. If any shall say, that a wicked man hath this desire, as Balaam, who desired to die the death of the righteous: the answer is, that Balaam indeed desired to die as the righteous man doth, but hee could not abide to liue as the righteous; hee desired the ende, but not the proper subordinate meanes which tend vnto the end: as vocation, iustification, sanctification, repentance, &c. the first is the worke of nature, the second is the worke of grace. Now I speake not this to make men secure and to content themselves with these small beginnings of grace, but onely to shew how any may assure themselves that they are at the least babes in

Christ:

Si quod  
vis non  
potes,  
Deus fa-  
ctum co-  
putat.  
Aug.

Christ: adding this withall, that they which haue no more but these smal beginnings must be carefull to increase them, because he which goes not forward goes backward.

Lastly, it may be demanded what a man should doe if he want both the testimonie of Gods spirit, and his owne spirit, and haue no meanes in the world of assurance? *Answe.* He must not vtterly despaire, but be resolu'd of this, that though he want assurance now, yet he may obtaine the same hereafter. And such must be aduertised to heare the word of God preached: and being outwardly of the Church to receiue the Sacraments. When wee haue care to come into the Lords vineyard, and to conuerse about the wine-presse, we shall finde the sweete iuyce of heauenly grace pressed forth vnto vs plentifully by the word and Sacraments, to the comfort of our consciences, concerning Gods election. This one mercy, that God by these meanes in some part reueales his mercy, is vnspokeable. When sickness or the day of death comes, the dearest seruants of God, it may bee, must encounter with the temptations of the diuell, and wrastle in conscience with the wrath and displeasure of God, as for life and death: and no man knoweth how terrible these things are, but those which haue felt them. Now when men walke thus through the valley of the shadow of death, vnlesse God should as it were open heauen, and streame downe vnto vs in this world some lightesome beames of his loue in Christ by the operation of his spirit, miserable were the case euen of the righteous.

Thus much of Election, now followes *Reprobation*; in handling whereof we are to obserue three things, I. what it is. II. how God doth execute this decree. III. how a man may iudge of the same.

For the first, *Reprobation is Gods decree, in which because it displeased him, he hath purposed to refuse some men by meanes of Adams fall and their owne corruptions for the manifestation of his iustice.* First, I say, it is a decree, and that is euident thus: If there bee an eternall decree of God, whereby he chooseth some men, then there must needs be another whereby he doth passe by others and refuse them. For election alwaies implies a refusall. Again, what God doth in time, that he decreed to doe before time; as the case falls out euen with men of meane wisdom, who first of all intend with themselves the things to be done, and after do them. But God in time refuseth some men as the Scripture testifieth, and it appeareth to bee true by the euent? Therefore God before all worlds decreed the reiecting of some men.

Now in this decree foure points are to bee considered. The first is, the matter or object thereof, which is the thing decreed, namely, the reiection of some men in respect of mercie, or, the manifestation of his iustice vpon them. This may seeme strange to mans reason, but here we must with all submission strike our

A top-failes, for the word of God saith as much in plaine tearmes. The Apostle *Iude* speaking of false Prophets saith, *Iude 4.* that they were of old ordained to this damnation. And *Paul* saith in emphaticall tearmes, *Rom. 9. 22.* that God makes vessels of wrath prepared to destruction, and some are reiected, whom he opposeth to them which are elected to saluation.

The second point is, the impulsive cause that moued God to set downe this decree concerning his creature, and that was nothing out of himselfe, but his very will and pleasure. Hee hardened *Pharaoh* with finall hardnesse of heart, because hee would: and therefore hee decreed to doe so because he would. And our Saviour Christ saith, *I thank thee, O Father, Lord of heauen and earth, because thou hast hid these things from the wise & men of vnderstanding, and hast opened them vnto babes.* But vpon what cause did God so? It followes in the next words, verse 26. *It is so, O Father, because thy good pleasure is such.* And if it be in the power and libertie of a man to kill an ox or a sheepe for his vse, to hunt and kill the hare and partridge for his pleasure: then much more without iniustice may it be in the will and liberty of the Creator to refuse and forsake his creature for his glory. Nay, it stands more with equitie a thousand fold, that all the creatures in heauen and earth should iointly serue to set forth the glorie and maiestie of God the Creator in their eternall destruction, then the striking of a flie or the killing of a flea should serue for the dignitie of all men in the world. For all this, it is thought by very many to bee very hard to ascribe vnto God who is full of bounty and mercie, such a decree, and that vpon his very will: but let vs see their reasons. First of all they say, it is a point of cruelty with God to purpose to create a great part of the world to damnation in hell fire: the answer is, that by the vertue of this decree God cannot be said to create any to damnation, but to the manifestation of his iustice & glory in his due and deserved damnation: and the doing of this is absolute iustice. Secondly it is alleadged, that by this meanes God shall hate his owne creature, and that before it is: but it is an vntruth. Wee must distinguish betweene Gods purpose to hate, and actuall hating. Now indeede God before all worlds did purpose to hate some creatures: and that iustly so farre forth as his hating of them will serue for the manifestation of his iustice: but hee neither hates them indeede, nor loues them before they are: and therefore actuall hatred comes not in till after the creation. Whom God hath decreed to loue, them, when they are once created, hee begins to loue in Christ with actuall loue: and whom hee hath decreed to hate, them being once created, he hates in *Adam* with actuall hatred. Thirdly it is objected, that by this doctrine God shall be the author of sinne; for hee which ordaines to the end, ordaines to the meanes of the end: but God ordaines men

2. Cor. 4.

3.

2. Thess.

2. 7. 13.

Mat. II.

25.

D

to the end, that is damnation: therefore he ordaines them to the meanes thereof, that is sin. *Ans.* The proposition being thus vnderstood, hee which ordaines a man to an end, in the same order and manner ordaines him to the meanes, is false. For one may be ordained to the end simply, the end being simply good; & yet not be simply ordained to the meanes, because they may bee euill in themselves, and onely good in part, namely, so far forth as they haue respect of goodnesse in the minde of the ordainer. Secondly, the assumption is false; for the supreme end of Gods counsell is not damnation, but the declaration of his iustice in the iust destruction of the creature: neither doth God decree mans damnation as it is damnation, that is, the ruine of man and the putting of him forth to perishment, but as it is a reall execution of iustice. Thirdly, we must make distinction betweene sinne it selfe, and the permission thereof; & betweene the decree of refection, and actual damnation: now the permission of sinne, and not sinne it selfe properly is the subordinate meanes of the decree of refection. For when God had decreed to passe by some men, he withall decreed the permission of sinne, to which permission men were ordained: and sinne it selfe is no effect, but onely the consequent of the decree: yet so, as it is not onely the antecedent, but also the efficient and meritorious cause of actual damnation.

The third point, is the reall foundation of the execution of this decree, in iust condemnation, and that is the voluntary fall of *Adam*, and of all his posterity in him, with the fruit thereof, the generall corruption of mans nature. For howsoeuer God hath purposed to refuse men because it so pleased him, yet when his purpose comes to execution, he condemneth no man but for his sins: and sinne though it were not in the counsell of God an impulsive cause that moued him to purpose a declaration of iustice and iudgement, yet was it a subordinate meanes of damnation: God in wonderfull wisdome ordering and disposing the executio of this decree, so as the whole blame and fault of mans destruction should bee in himselfe. And therefore the Lord in the Prophet *Ose* saith, *Hos. 13. 9. One hath destroyed thee, but I will helpe thee*: that is, saluation is of God, and the condemnation of men is from themselves. Now whereas many deprauing our doctrine say, that we ascribe vnto God an absolute decree in which he doth absolutely ordaine men to damnation, they may here be answered. If by absolute, they vnderstand that which is opposed to conditionall, then we hold and aouoh, that al the eternall decrees of God are simple or absolute, and not limited or restrained to this or that condition or respect. If by absolute, they vnderstand a bare and naked decree without reason or cause, then we deny Gods decree to be absolute. For though the causes thereof be not knowne to vs, yet causes there be, knowne to him, and iust they are: yea

A the very wil of God it selfe is cause sufficient: it being the absolute rule of iustice. And though men in reason can not discern the equity and iustice of Gods will in this point, yet may we not thereupon conclude that therefore it is vniust. The sunne may shine clearely, though the blinde man see it not. And it is a flat mistaking to imagine that a thing must first of all be iust in it selfe, and then afterward be willed of God. Whereas contrariwise, God must first will a thing before it can be iust. The will of God doth not depend vpon the quality and nature of the thing, but the qualities of things in order of causes follow the will of God. For euery thing is as God wils it. Lastly, if it be called an absolute decree, because it is done without all respect to mans sinne, then we still denie it to be absolute. For as God condemnes man for sinne: so hee decreed to condemne him for, and by his sinne: yet so, as if the question be made, what is the cause why hee decrees rather in his iustice to condemne this man then that man, no other reason can be rendered, but his will.

The last point is, the end of Gods decree, namely the manifestation of his iustice, as *Salomon* saith, *The Lord hath made all things for his owne sake, and the wicked for the day of euill.* And *Paul* saith, that God made vessels of wrath, *To shew his wrath, and to make his power knowne.*

Thus we haue seene what Reprobation is: now followes the Execution thereof, for that which God decrees before time, in time he executes. And here a speciall rule to be remembered is this, *Those which are ordained to iust damnation, are likewise ordained to be left to themselves in this world, in blindness of minde and hardness of hart, so as they neither shal, nor will repent of their sins.* The truth of this wee may see in Gods word. For *S. Peter* speaking of the priests and Doctors, and chiefe of the people among the Iewes, saith plainly, *They stumbled at the word, & were disobedient.* Why for the reason is there set downe: *because they were ordained to it of old.* And so *Paul* saith to the Corinthians, that he handled not the word of *C.* deceitfully, but in the declaration of the truth he approoued himselfe to euery mans conscience in the sight of God. Now hereupon it may be said: how then comes it to passe that all receive not the Gospel in Corinth; and to this hee answers with a terrible sentēce, *Iff* (saith he; *1. Cor. 4. 3.*) *our Gospel bee hid, it is hid to them that perish*: giving vs to vnderstand, that God leaues them to themselves in this world, whom he purposeth to refuse. And the Lord by the Prophet *Esaie* saith of the Iewes, *Esa. 6. 9. By hearing they shall heare and not vnderstand, and by seeing they shall see and not perceiue, lest they should heare with their eares, and see with their eyes, and vnderstand with their hearts, and so turne and be saued.*

The vse of this is manifold: first it serues to ouerthrow the opinion of carnall men, which reason thus: If I be ordained to damnation, let me liue neuer so godly and well, I am sure

Pro. 16.  
14.  
Rom. 9.  
22.

to be damned, therefore I will liue as I list: for it is not possible for mee to alter Gods decree. Blasphemous mouthes of men make nothing of this & like speeches, & yet they speake flat contraries. For whom God hath purposed in his eternall counsell to refuse, them also he hath purposed for their sins, to leaue to the blindness of their minds & hardnes of their hearts, so as they neither will, nor can liue a godly life.

Secondly, this rule doth as it were, leade vs by the hand to the consideration of the fearful estate of many people among vs. We haue had for the space of thirtie yeeres and more the preaching of the Gospel of Christ, and the more plentifully by reason of the schooles of learning. But what hath bin the issue of it? I doubt not but in many it hath bin the meanes of their conuersion & saluation: but to speake generally of the greater part, there is little or no fruit to be seene. The most after this long preaching remaine as blind, as impenitent, as hard-hearted, and as vnreformed in their liues as euer they were, though they haue heard the Lord calling them to repentance from day to day, and from yeere to yeere. Well, if this rule be the truth of God, as no doubt it is, then I say plainly, that there is a most fearful iudgement of God among vs. My meaning is not to determine or giue sentence of any mans person, of any towne, or people, neuertheless this may be auouched, that it is a terrible & dangerous signe of the wrath of God, that after this long & daily preaching, there is stil remaining a generall hardnes of heart, impenitencie, and want of reformation in the liues of men. The Smiths stithy, the more it is beaten, the harder it is made: and commonly the hearts of men, the more they are beaten with the hammer of Gods word, the more dul, secure, & senselesse they are. This being so, it stands euery man in hand to looke to his own estate. We are carefull to flee the infection of the bodily plague: oh then! how careful should we be to flee the common blindness and hardnes of heart which is the very plague of all plagues, a thousand-fold worse then all the plagues of Egypt? And it is so much the more fearfull, because the more it takes place, the lesse it is perceived. When a malefactor on the day of Assise is brought forth of the layle, with great bolts & fetters to come before the Iudge, as heis going all men pitty him & speake comfortably vnto him: but why so? because he is now to be arraigned at the barre of an earthly Iudge. Now the case of all impenitent sinners is farre more miserable, then the case of this man: for they lye fettered in bondage vnder sinne and Satans and this short life is the way in which they are going euery houre to the barre of Gods iustice, who is the King of Kings, and Lord of Lords, there to be arraigned and to haue sentence of condemnation giuen against them. Now canst thou pitty a man that is before an earthly Iudge, & wilt thou not be touched with the misery of thine own estate, who goest eue-

A ry day to the barre of Gods iustice; whether thou be sleeping or waking, sitting or standing, as a man on the sea in a ship, goes continually toward the haue, though he stirre not his foote. Begin now at length to lay this point to your hearts, that, so long as ye run on in your blind waies without repentance, as much as ye can, ye make post-hast to hel-ward; and so long as you continue in these miserable condition, as *S. Peter saith, 2. Pet. 2. 3. Your iudgement is not farre off, and your damnation sleepeth not.*

B Thirdly, seeing those whom God hath purposed to refuse, shall be left vnto themselves, and neuer come to repentance, we are to loue and embrace the word of God preached, and taught vnto vs by the Ministers of the Gospel: and withall submitting our selues vnto it, and suffering the Lord to humble vs thereby, that we may come at length out of the broad way of blindness of mind, and hardnes of heart leading to destruction, into the strait way of true repentance and reformation of life, which leadeth to saluation. For so long as a man liues in this world after the lusts of his owne heart, he goes on walking in the very same broad way to hell, in which all that are ordained to condemnation walke: and what a fearefull thing is it, but for a little while to be a companion in the way of destruction with them that perish: and therefore I say once againe, let vs all in the feare of God, lay his word vnto our hearts, & heare it with reuerence, so as it may bee in vs the sword of the spirit to cut downe the finnes and corrupcions of our natures, and worke in vs a reformation of life and true repentance.

C The third point concerning the decree of Reprobation, is the *Iudgement to be giuen of it.* This iudgement belongeth to God principally & properly, because he knoweth best what he hath determined concerning the estate of euery man, and none but he knowes who they bee which are ordained to due & deserved damnation. And againe, he only knoweth the hearts & wils of men, & what grace he hath giuen them, what they are, and what all their sins be, and so doth no angell nor creature in the world beside. As for men, it belongs not to them to giue iudgement of reprobation in themselves, or in others, vnles God reueale his wil vnto them, & giue them gift of discerning. The gift was bestowed on sundry of the Prophets in the old Testament, and in the new Testament on the Apostles. *Dauid* in many Psalmes maketh request for the confusio of his enemies, not praying onely against their sins, (which we may do) but eue against their persos which we may not do. No doubt he was guided by Gods spirit & receiued thence an extraordinary gift to iudge of the obstatinate malice of his aduersaries. And *Paul* praies against the person of *Demetrius*, saying, *The Lord reward him according to his doings.* And such kinde of prayers were lawfull in the, because they were carried with pure & vp-right zeale, & had no doubt a special gift whereby they were able to discern of the final estate

Psal. 69.  
& 109.

2 Tim. 4  
14.

their enemies. Again, God sometimes giues this gift of discerning of some mens finall impenitencie to the Church vpon earth, I say not, to this or that priuate person, but to the body of the Church or greater part thereof. *S. Iohn* writing vnto the Churches saith, *1. Ioh. 5. 16. There is a sinne vnto death,* (that is, against the H. Ghost) *I say not that thou shouldst pray for it:* in which words he takes it for granted, that this sinne might be discerned by the Church in those daies. And *Paul* saith, If any man beleue not the Lord Iesus, let him be had in execration, *Mara. natha*, that is, pronounced accursed to euerlasting destruction. Whence it appeares that the Church hath power to pronounce men reiectcd to euerlasting damnation, vpon some especiall occasions, though

\* I dare not say ordinarily & vsually. The Primitive Church with one cōsent praised against *Julian* the Apostata, & the prayers made were not in vaine, as appeareth by the euent of his fearefull end. As for priuate and ordinarie men, for the tempering and rectifying of their iudgement, in this case they must follow two rules. The one is, that euery member of the Church is bound to beleue his own election. It is the commandement of God binding the very conscience, *1. Ioh. 3. 23. that we should beleue in Christ.* Now to beleue in Christ, is not onely to put our affiance in him, and to be resolu'd that we are iustified and sanctified, and shall be glorified by him, but also that we are elect to saluation in him before the beginning of the world, which is the foundation of the rest. Again, if of things that haue necessary dependance one vpon another, we are to beleue the one, then wee are to beleue the other. Now election and adoption are things conioyned, and the one necessarily depends vpon the other. For all the elect (as *S. Paul* saith) are predestinate to adoption: & we are to beleue our owne adoption: and therefore also our election. The second rule is, that concerning the persons of those that bee of the Church, wee must put in practise the iudgement of charitie, & that is to esteeme of them as of the elect of God, till God make manifest otherwise. By vertue of this rule the Ministers of Gods word are to publish and preach the Gospel to all without exception. It is true indeed there is both wheate and darnell in Gods field, chaffe and corne in Gods barne, fish and drosse in Gods net, sheepe & goates in Christs fold; but secret iudgements belong vnto God, and the rule of loue, which is to thinke & wish the best of others, is to be followed of vs that professe faith working by loue.

It may be demanded, what we are to iudge of them that as yet are enemies of God. *Ans.* Our dutie is, to suspend our iudgement concerning their finall estate: for wee know not whether God will call them or no; and therefore we must rather pray for their conuersion, then for their confusion.

Again, it may be demanded, what is to be

thought of all our auncestors and forefathers, that liued and died in the times when poperie tooke place. *Ans.* We may wel hope the best, & thinke that they were saved: for though the Papacy be not the Church of God, and though the doctrine of Poperie raze the foundation, yet neuertheless in the very midst of the Roman Papacie, God hath alwaies had a remnant which haue in some measure truly serued him. In the old Testament when open Idolatrie tooke place in I Israel, God said to *Eliab*, *1. King. 19. 18. I haue reserved seauen thousand to my selfe, that neuer bowed knee to Baal:* and the like is and hath beene in the generall apostasie vnder Antichrist. Saint *Iohn* saith, that when the woman fled into the wilderness for a time, euen then there was a remnant of her seede which kept the commandements of God, and had the testimony of Iesus Christ. And againe, when ordinarie meanes of saluation faile, then God can and doth make a supply by meanes extraordinary, and therefore there is no cause why wee should say, that they were condemned.

Thurly, it may be demanded, whether the common iudgement giuen of *Francis Spira*, that he is a reprobate be good or no? *Ans.* We may with better warrant say no, then any man say, yea. For what gifts of discerning had they which came to visit him in his extremity; and what reasons induced them to giue this peremptory iudgement? He said himself that he was a reprobate: that is nothing, a sicke mans iudgement of himselfe is not to be regarded. Yea, but he despaired; a senselesse reason: for so doth many a man yeare by yeare, & that very often as deeply as euer *Spira* did; and yet by the good helpe of the ministry of the word, both are & may be recovered. And they which will auouch *Spira* to be a reprobate, must goe further & prooue two things, that he despaired both wholly & finally: which if they cannot prooue, wee for our parts must suspend our iudgements, and they were much to blame that first published the booke.

Lastly, it may be demanded, what is to be thought of them that make very feareful ends in railing and blaspheming? *Ans.* Such strange behaviors are oftentimes the fruits of violent diseases which torment the body, and bereaue the minde of sense and reason: and therefore if the persons liued well, we must thinke the best: for wee are not by outward things to iudge of the estate of any man. *Salomon* saith, that all things come alike to all, and the same condition is to the iust and to the wicked.

Thus much of the parts of Predestination: Now follows the vse therof: and it concernes partly our iudgements, partly our affections, and partly our liues. The vses which concerne iudgement are three. And first by the doctrine of predestination, we learne that there cannot be any iustification of a sinner before God by his workes. For Gods election is the cause of iustification, because whom God electeth to saluation after this life, them he electeth to be iustified

1 Cor.  
16. 22.

\* Sic  
Chry.

See Illyr.  
Catal. rect.  
venit.

Reu. 12,  
17.

Eccles. 9.  
24.

justified in this life. Now election it selfe is of grace, and of grace alone, as *Paul* saith, *Rom. 11. 5. Election is by grace, and if it be of grace, it is no more of workes; or els were grace no grace: therefore iustification is of grace & of grace alone: and I reason thus: The cause of a cause is the cause of all things caused; but grace alone is the cause of predestination, which is the cause of our vocation, iustification, sanctification, &c. Grace therefore is also the alone cause of all these. Therefore the scriptures ascribe not onely the beginning, but also the continuance and accomplishment of all our happines to grace. For first, as election, so vocation is of grace. *Paul* saith, *2. Tim. 1. 9. God hath called vs not according to our workes, but according to his purpose and grace* Again, saith in *Christ* is of grace. So it is said, *Phil. 1. 29. To you it is giuent to beleene in Christ.* Also the iustification of a sinner is of grace. So *Paul* saith plainly to the *Romanes: Rom. 3. 24. You are iustified freely by his grace.* Again, sanctification and the doing of good workes is of grace. So it is said, *Eph. 2. 10. We are his workmanship created in Christ Iesus vnto good workes, which God hath ordained that wee should walke in them.* Also perseuerance in good workes and godlines is of grace. So the *Lord* saith, *Ier. 32. 40. I will make an euerslasting couenant with them, that I will neuer turne away from them to doe them good, but I will put my feare in their hearts, that they shall not depart from me.* Lastly, life euerslasting is of grace. So *Paul* saith, *Rom. 6. 23. Life euerslasting is the gift of God through Iesus Christ.* Now they of the Church of *Rome* teach the flat contrary: they make two iustifications; the first, whereby a man of an euill man is made a good man: the second, whereby of a good man he is made better. The first they ascribe to grace; but so, as the second, is by workes. Secondly, hence we learne, that the art of iudiciall astrologie is vaine and frivoulous. They that practise it, doe professe themselves to tell of things to come almost whatsoever, and this they doe by casting of figures: and the speciall point of their art is to iudge of mens natiuities. For if they may know but the time of a mans birth, they take vpon them to tell the whole course of his life from yeare to yeare, from weeke to weeke, and from day to day, from the day of his birth to the houre of his death: yea that which is more, they professe themselves to tell all things that shall befall men, either in body, goods, or good name, and what kinde of death they shall die. But that this their practise is not of God, but indeede vnlawfull, it may appeare by this, because it stands not with the doctrine of Gods predestination. Two twinnes begotten of the same parents, and borne both at one and the same time, by the iudgements of Astrologians must haue both the same life and the same death, and be euery way alike both in goods and good name: yet we see the contrary to be true in *Jacob* and *Esau*, who were borne both of the same parents at one time. For *Jacob**

A tooke *Esau* by the heele, so as there could not be much difference betweene them in times: yet for all this *Esau* was a fierce man & wilde, giuen to hunting; but *Jacob* was milde of nature, and liued at home: the one had fauour at Gods hand and was in the covenant, but God kept backe that mercy from the other. Again, in a pitch field are slaine a thousand men at one and the same time: now if we consider the time of their births, it may bee, they were borne at a thousand sundry times, & therefore vnder so many diuers positions of the heauiens, & so by the iudgment of all Astrologers should haue all diuers and sundry liues & ends: but we see according to the determination of the counsell of God, they haue all one and the same end: and therefore this must admonish all those that are brought vp in schooles of learning, to haue care to spend their time in better studies: and it teacheth those that are fallen into any manner of distresse, not to haue recourse vnto these fond figure-casters. For their astrologicall iudgements are false and foolish, as we may see by the two former examples. Thirdly, the knowledge of God is one of the most speciall points in Christian religion: and therefore the *Lord* saith, *Ier. 9. 24. Let him that reioyce, reioyce in this, that he vnderstandeth and knoweth me. For I am the Lord which shew mercy and iudgement in the earth.* And our Sauiour *Christ* saith, *Ioh. 17. 3. This is life eternal to know thee, the onely very God, and whom thou hast sent Iesus Christ.* Now Gods predestination is a glasse wherein we may behold his maiesty. For first, by it we see the wonderfull wisdom of God, who in his eternall counsell did foresee and most wisely set downe the estate of euery man: secondly, his omnipotencie, in that he hath power to saue, and power to refuse who he will: thirdly, his iustice and mercy both ioyned together in the execution of election: his mercy, in that he saue those that were vtterly lost; his iustice in that he ordained *Christ* to be a mediator to suffer the curse of the law, and to satisfie his iustice for the elect: fourthly, his iustice, in the execution of the decree of Reprobation; for though he decreed to hold backe his mercie from some men, because it so pleased him, yet he condemneth no man but for his finnes. Now the consideration of these and the like points, bring vs to the knowledge of the true God.

The vses which concerne our affections are these. First the doctrine of predestination ministersto all the people of God matter of endless consolation. For considering Gods election is vchangeable, therefore they which are predestinate to saluation can not perish: though the gates of hel preuaile against them so as they be hardly saued, yet shall they certainly be saued; therefore our Sauiour *Christ* saith, that in the latter daies shall arise false Christs and false prophets, which shall shew great signes and wonders, *Mat. 24. 24. So that if it were possible they should deceiue the very elect.*

In which words he takes it for granted, that the elect of God can neuer finally fall away. And hereupon he saith to his disciples when they reioyced that the diuels were subiect to them, *Luk. 10. 20. Rather reioyce that your names are written in heauen.* And S. Paul speaking of *Hymeneus* and *Philetus*, which had fallen away from the faith, lest the Church should bee discouraged by their fall, because they were thought to be worthy men and pillars of the Church; he doth comfort them from the very ground of election, saying, *2. Tim. 2. 19. The foundation of God remaineth sure, and hath this seale: The Lord knoweth who are his.* Where Gods election is compared to the foundation of an house, the building whereof may be shaken, but the ground-works standeth fast; and therefore Paul saith further. *Rom. 8. 33. Who shall lay any thing to the charge of Gods elect?* Now then that we may haue comfort in distresse, & some thing to stay vpon in all our troubles: we in this world are as strangers in a far country: our passage homeward is ouer the sea of this world: the ship wherein we faile is the Church: and Satan stirres vp many blafts of troubles & temptations, and his purpose is to sinke the ship, or to driue it on the rockes; but we must take the anchor of hope, and fasten it in heauen vpon the foundation of Gods election: which being done, we shall passe in safetie, and reioyce in the midst of all stormes and tempests. Secondly, whereas God refuseth some men, and leaues them to themselves, it serues to strike a feare into euery one of vs whatsoever we be, as S. Paul saith in the like case, the Iewes being the naturall branches, *Rom. 11. 20. are broken off through vnbeleefe, & thou standest by faith: be not high minded, but feare.* This indeede was spoken to the Romanes, but wee must also lay it vnto our hearts. For what is the best of vs, but a lump of clay? and howsoever in Gods counsell wee are chosen to saluation, yet in our selues we are all shut vp vnder vnbeleefe, and are fit to make vessels of wrath. Our Saviour Christ calleth *Judas* a diuell, and we know his lewd life and fearefull end: now what are we better then *Judas* by nature? If we had bin in his stead, without the speciall blessing of God, we should haue done as he did: he betrayed Christ; but if God leaue vs to our selues, we shal not onely betray him, but by our sins euen crucifie him a thousand waies. Furthermore let vs bethinke our selues of this, whether there be not some alreadie condemned in hell, who in their liues were not more gricuous offenders then wee. *Esay* called the people of his time a people of Sodom and Gomorra; giuing the Iewes then liuing to vnderstand, that they were as bad as the Sodomites, and as the people of Gomorra, on whom the Lord had shewed his iudgements long before. If this be true, then let vs with feare and trembling be thankfull to his maiestie that he hath preferred vs hitherto from deserved damnation.

A. The vses which respect our liues & conuer-  
sations are manifold. First, seeing God hath e-  
lected some to saluation, and hath also laide  
downe the meanes in his holy word whereby  
we may come to the knowledge of our particu-  
lar election, we must therefore as S. Peter  
counsellcth vs, *2. Pet. 1. 10. giue all diligence to  
make our election sure.* In the world men are  
carefull & painfull enough to make assurance  
of lands and goods to themselves, and to their  
posterity: what a shame is it then for vs, that  
wee should be slacke in making sure to our  
selues the election of God, which is more  
worth then all the world besides; and if we shal  
continue to be slacke herein, the leases of our  
lands and houses and all other temporall affi-  
urances shall be bills of accusation against vs at  
the day of iudgement to condemne vs. Se-  
condly, by this doctrine we are taught to liue  
godly and righteously in this present world;  
because all those whom God hath chosen to  
saluation, hee hath also appointed to liue in  
newnesse of life, as S. Paul, *Eph. 1. 4. God  
hath chosen vs in Christ before the foundation of  
the world; that we should be holy and without blame be-  
fore him.* And againe, *Eph. 2. 10. We are created  
in Christ Iesus vnto good workes, which God hath  
ordained that we should walke in them.* And, *God  
hath chosen you to saluation through sanctification  
of the spirit and faith of the truth.* The elect are  
vessels of honour: and therefore all those that  
will be of the number of the elect, must carrie  
themselves as vessels of honour. For so long  
as they liue in their sins, they be like vessels of  
dishonour, imploying themselves to the most  
base seruice that can be, euen to the seruice of  
the diuell. The sunne was ordained to shine in  
the day, and the moone in the night, and that  
order they keepe; yea euery creature in his  
kinde obserueth the course appointed vnto it  
by creation, as the grasse to grow, and trees to  
bring forth fruit: now the elect were ordained  
to this end to leade a godly life; and therefore if  
wee should either perswade our selues or the  
world, that we are indeede chosen to saluatio,  
we must be plentifull in all good workes, and  
make conscience of euery euill way; and to do  
otherwise, is as much as to change the order of  
nature, and as if the Sun should cease to shine  
by day and the Monne by night. Thirdly,  
when God shall send vpon any of vs in this  
world croffes and afflictions, either in body or  
in minde, or any way els (as this life is the vale  
of miserie and teares, and iudgement must be-  
ginne at Gods house) we must learne to beare  
them withall submission and contentation of  
minde. For whom God new before, them he  
hath predestinate to bee made like vnto his sonne.  
But wherein is this likeness? Paul saith, *Phil.  
3. 10. in the fellowship of his afflictions, & in a con-  
formity to his death.* And the consideration  
of this, that afflictions were ordained for vs in  
the eternall predestination of God, must com-  
fort our hearts, and restraîne our impatience  
so oft as we shal go vnder the burden of them.

2. Thet.  
2. 13.  
Rom. 9.  
23.  
2. Tim. 2.  
21.

Rom. 8.  
29.

Ep. 1. 10

Hence againe we learne, that they which perswade themselves that they are in the fauour of God, because they liue at ease in wealth and prosperitie, are farre deceived. For Saint *Paul* faith-Rom 9. 22. *God suffereth with long patience the vessels of wrath prepared to destruction, to make known his power, and to shew forth his wrath on the.*

This being so, no man then by outward blessings ought to plead that he hath the loue of God. Sheepe that goe in fat pastures come sooner to the slaughter-house the those which are kept vpon the bare commons: and they which are paped with wealth of this world, sooner forsake God, and therefore are sooner forsaken of God, then others. *Salomon* faith, Ecclesi 9. 1. *No man knoweth loue or hatred, that is, by outward things: for all things come alike to all: the same condition is to the iust and to the vnjust, to the wicked and good, to the pure and polluted. Lastly, it may be an offence vnto vs, when we consider that the doctrine of the Gospel is either not knowne, or else despised & persecuted of the whole world; but we must stay our selues with this consideration, that nothing comes to passe by chance: that God knowes who are his; & there must be some in the world, on whom God hath in his eternall counsell purposed to manifest his power and iustice. Again, Ministers of the Gospel may be discouraged, when after long preaching they see little or no fruit of their labours: the people whom they teach remaining as blind, impenitent, & vnreformed as euer they were. But they must also consider, that it is the purpose of God to chuse some to saluation & to refuse others: and that of the first, some are called sooner, some later, and that the second being left to themselves neuer come to repentance. To this *Paul* had regard when he said. 2. Cor. 4. 3. *If our Gospel be hid, it is hid to them that perish.* And againe. 2. Cor. 2. 15. *Wee are vnto God the sweete sauour of Christ in them that are saved, and in them that perish.**

Hitherto I haue deliuered the truth of this weighty point of religiõ, which also is the doctrine of the Church of England: now it followeth that we should consider the falshood. Sundry Diuines haue denied, and in their writings published a new frame or platforme of the doctrine of Predestination: the effect whereof is this. The nature of God (say they) is infinite loue, goodnesse, and mercy it self: & therefore he propounds vnto himselfe an end answerable thereunto, and that is the communication of his loue and goodnes vnto all his creatures. Now for the accomplishing of this supream & absolute end, he did foure things. First, hee decreed to create man righteous in his owne image: secondly, he foresaw the fall of man after his creation, yet so, as he neither willed nor decreed it: Thirdly, he decreed the vniuersall Redemption of all and euery man actually by Christ, so be it they will beleue in him: fourthly, he decreed to call all and euery man effectually, so as if they will, they may

A be saved. This being done, he in his eternall counsell foreseeing who would beleue in Christ, did thereupon elect them to eternall saluation: and againe foreseeing who would not beleue but contemne grace offered, did thereupon also decree to reiect them to eternall damnation.

This platforme howsoever it may seeme plausible to reason, yet indeed it is nothing els but a deuice of mans braine: as will appeare by sundry defects & errors that be in it. For first; whereas it is aouched that *Adams* fall came by the bare prescience of God; without any decree or will of his, it is a flat vntruth. The putting of Christ to death was as great a sinne as the fall of *Adam*; nay in some respects greater.

B Now that came to passe not only by the foreknowledge of God, but also by his determinate counsell. And therefore as the Church of Ierusalem faith, *Act. 4. 28. Herod and Pontius Pilate with the Gentiles & the people of Israel, gathered themselves together, to doe what soeuer shined hand and thy counsell had determined before to be done*: so may we say, that *Adam* in his fall did nothing but that which the hand of God and his counsell had determined before to be done. And considering the will of God extends it selfe to the least things that are, euen to *sparrowes*, wherof none doe light vpon the ground without our heavenly Father, how can a man in reason imagine that the fall of one of the most principall creatures that are, shall fall out altogether without the will and decree of God? And there can be nothing more absurd then to seuer the foreknowledge of God from his counsell or decree. For by this meanes, things shall come to passe God (a) nilling, or not knowing, or not regarding them. Now if any thing come to passe God nilling it, then that is done which God would not haue done, and to say so, is to bereaue him of his omnipotency. And if wee shall say that things fall out, God not knowing of them; we make him to be imprudent, and denie his omniscience. Lastly, if we shall say that a thing is done, God not regarding it, we bring in an idol of our own braines, and stablish the idol-god of the Epicures. But it is objected to the contrary, that if God any way decreed and willed the fall of *Adam*, then he was the author of sinne: which once to say is blasphemie. *Ans.* The argument followes not. There be three actions in the will of God, one whereby he doth absolutely will any thing and delight in it: and of all such things God himselfe is the author. The second is, wholly or absolutely to Nill a thing: and all things thus nilled, cannot possibly come to passe, or haue the least being in nature. There is also a third action which comes as a meane betweene the two former, which is remissly or in part both to nill and will a thing: whereby though God approoue not euill, as it is euill, and therefore doth it not; yet he willeth the permitting of it to be done by others, or the being of it: because in respect of God that decreeth the per-

C D mitting

Act. 2. 25.

Mat. 10. 29.

(a) Nolente, nesciente, non cogitante.

1. Volendo velle.

2. Nolendo nolle, or penitus nolle.

3. Remissè & velle & nolle, aut nolendo velle.

mitting of euill, it is good that there should be euill. And on this manner and no otherwise God willed the fall of *Adam*: and therefore in the reason of any indifferent man, though hee decreed the fall, yet shall hee be free from the blame thereof, which lies wholly vpon the doer: these two cameats alwaies remembre: first, that God by his will did not constrain or force the will of *Adam* to sinne, or insufe into it any corruption, and that therefore he sinned willingly and freely, onely by the (b) necessitie of immutability, and not by the necessity of coercion: secondly, that God willed the fall for a most worthy end, which was, to lay downe a way tending to the manifestation both of iustice and mercy. Again, it is alleaged, that if God willed *Adams* fall, then his will is flat contrarie to it selfe, because he wils that which he had by expresse commandement forbidden. *Answe.* Indeepe if God should both wil and forbid one and the same thing, in one & the same respect, there should bee a contradiction in Gods will: but that God doth not. Hee forbid *Adams* fall, as it was sinne: for so in euery commandement sinne, as it is sinne, is condemned and punished; and yet because it was in a new respect, a meanes of manifesting his glory, who is able to bring light out of darkness: therefore he willingly decreed the permission of it. Incest as it is sin, it is condemned in the seventh commandement, and punished with death: yet as incest was a punishment of *Dauids* adulterie, God is said to take his wiues, and to giue them to his sonne *Abolom*. 2. *Sam.* 12. 11.

Some againe, as it appeares by their writings, feare to ascribe vnto G O D so much as a permission of *Adams* fall: but no doubt they are deceived. For if these rules be true: that *God is omnipotent*: that he *workes all things that are by the counsell of his will*, and *gouernes them*, that *hee hath care and regard ouer men*: that *nothing is hidde from him*: that *he is vnichangeable*, there must needs be permission of euill. If the diuell could not enter so much as into a heard of swine without permission, shall wee thinke that he could compass the fall and ouerthrow of man, without a permission? Indeed to permit, is not to hinder euill when one may: and with men it is a fault, but not with God, because he is not bound to hinder the euil which he permits.

The second fault, is that they make the Pre- sence of mans faith and vnbeleefe, to bee the (c) impulsue cause of Gods decree. For they say, that God eternally decrees to saue or refuse men, because he did foresee that they would beleue or not beleue. But indeed it is a manifest vntruth. Among the causes of all things that are, there is an order set downe by God himselfe, in which order some causes are highest, some lowest, some in the mid- dle. Now the highest cause of al is that, which ouer- rules all, and is ouer-ruled of none: and that is Gods will, beyond which there can be no higher cause: for God is placed about all,

A and subiect to none, and this very will of his is the cause of all things that haue beeing: for wee must not imagine that a thing first of all existeth, and then afterward is willed of God, but first of all God wils a thing, and then after- ward it comes to haue a beeing. Now to say that foreseene faith or vnbeleefe are the moou- ing causes whereby God was induced to or- daine men either to saluation or iust damnati- on, is to vndoe this diuine order of causes, and to displace the linkes; in that Gods wil is made a secondary or middle cause subordinate to o- ther causes placed about it: yea this is to make the will of God to depend vpon the qualitie and condition of the creature, whereas con- trariwise al things depend vpon Gods wil. A- gaine, *Paul* saith that God had opened the mystery of his wil, according to his good plea- sure, *Eph.* 1. 9. Which he had purposed to him- selfe: whereby he makes a distinction betweene the creature and the Creator. Men when they purpose the doing of any thing, borrow rea- sons of their purposes & wils out of themselves from the things to be done; because mans bare will is no sufficient cause to warrant the doing of this or that, in this or that manner, vnlesse there be iust reason. But Gods will is a simple and absolute rule of righteousness, and a thing is good, so farre forth as God wils it. There- fore there is no cause, why he should goe forth of himselfe for externall inducements and rea- sons of his eternall counsell: his very will in himselfe is a sufficient reason of all his pur- poses and decrees. And hereupon *Paul* saith, that Gods purpose was in himselfe, to shew that there is no dependance of his will vpon the creature, and that in ordering and disposing of his decrees, he had no reference or respectiue consideration of the qualities and workes of them. Thirdly, by this doctrine, there is faste- ned vpon God want of wisdome, who is wise- dome it selfe: and that is very absurd. A sim- ple man that hath in him but a sparke of the wisdome of God, first of all, intends with himselfe the end & euent of the busines to be done, and then afterward the meanes whereby the end is accomplished: but in this plat- form God is brought in, in the first place to foresee and consider with himselfe the meanes which tend to the end, namely faith and vnbeleefe of men, and then afterward to determine with himselfe what shall be the end and finall con- dition of euery man either in life or death: as if a man should purpose with himselfe to build an house without any consideration of the end why; and afterward conceiue with himselfe the particular vses to which hee will apply it. Fourthly, hence it followeth; that faith shall not onely be an instrument, but also an effici- ent cause in the act of iustification of a sinner before God. For the cause of a cause is also the cause of a thing caused; but foreseene faith is an impulsue cause whereby God was moued to chooseth some men to saluation (as it is said;) and therefore it is not onely an instrument to

apprehend

b Decre- tum Dei non tollit libera- tem vo- luntatis, sed ordi- nat.

Mark. 5. 12.

c Or as some speak a rule ac- cording to which he orde- reth his decree

apprehend Christs righteousness, but also a cause or meanes to moue God to iustifie a sinner; because iustification proceeds of election which comes of fore-seene faith: now this is erroneous by the doctrine of all Churches, vnlesse they be Popish. Fifthly, this doctrine takes it for graunted, that all both young and olde; euen Infants that die in their infancie, haue knowledge of the Gospel, because both faith & vnbeliefe in Christ presuppose knowledge of our saluation by him; considering that neither ordinarily, nor extraordinarily men beleue or cōtemne the thing vnkown. But how false this is, euen cōmon experience doth shew. Lastly, this plat-forme quite ouerthrowes it selfe. For whereas all men equally corrupt in *Adam*, are effectually both redeemed and called, the difference betweene man and man, stands not in beleueing or not beleueing, for all haue power to beleue; but in this properly, that some are confirmed in faith, some are not. Now when all without exceptio are indued with grace sufficient to saluation, I demaund why some men are confirmed in grace, & others not confirmed; as also of Angels, some were confirmed & stand, and some not confirmed, fell? No other reason can be rendered but the will of God. And to this must all come, strue as long as they will, that of men being in one and the same estate, some are saued, some iustly forsaken, because God would. Again, as the foreseeing of faith doth presuppose Gods giuing of faith, vnlesse men will say it is naturall: so the foreseeing of faith in some men alone, doth presuppose the giuing of faith to some men alone. But why doth not God conferre the grace of constant faith to all? no other reason can be rendered, but because he will not. Thus then those men whose faith was foreseen, are saued, not because their faith was fore-seene, but because God would.

The third fault is, that they ascribe vnto God a conditional purpose or counsel, whereby he decrees that all men shall be saued, so be it they wil beleue. For it is euery way as much against cōmon sense, as if it had bin said, that God decreed nothing at all concerning man. A conditionall sentence determines nothing simply but conditionally, and therefore vncertainly: and when we speake of God, to determine vncertainly, is as much as if he had determined nothing at all, especially when the thing determined is in the power of mans wil, and in respect of God, the decree may come to passe or not come to passe. Men, if they might alwaies haue their choice, desire to determine of all their affaires simply without condition: and when they doe otherwise, it is either because they know not the euent of things, or because things to be done are not in their power. No reason therefore that wee should burden God with that, wherof wee would disburthen our selues. Against the maiestie of God is disgraced in this kind of decree. God for his part would haue all men to be fa-

A. ued: why then are they not? men will not keep the condition and beleue. This is flat to hang Gods will vpon mans wil, to make euery man an Emperour, and God his vnderling, and to change the order of nature by subordinating Gods will, which is the first cause, to the wil of man, which is the second cause: whereas by the very law of nature, the first cause should order and dispose the second cause. But for the iustifying of a conditionall decree it is alleadged, that there is no eternall hidden decree of God beside the Gospel, which is Gods predestination reuealed. *Ans.* It is an vntruth. There be two wils in God, (a) one, whereby he determineth what he will doe vnto vs or in vs: the other, (b) whereby hee determineth what we shall doe to him. Now Predestination is the first: whereupon it is commonly defined to be the preparation of the blessing of God, whereby they are deliuered which are deliuered; & the Gospel is the second. Again, predestination determines who they are, and how many which are to be saued, and hereupon Christ faith, *Ioh. 13. 18. I know whom I haue chosen*; but the Gospel rather determines what kinde of ones and how they must be qualified which are to be saued. Lastly, Predestination is Gods decree it selfe: and the Gospel is an outward meanes of the execution of it: and therefore though the Gospel bee Propounded with a condition, yet the decree of God it selfe may be simple and absolute.

C The fourth defect, is the opinion of *Vniuersall sauing grace*; appertaining to all and euery man: which may fitly be termed the Schoole of vniuersall Atheisme. For it puls downe the pale of the Church, and laies it waste as euery common field: it breeds a carelesnes in the vse of the meanes of grace, the word and Sacraments; when as men shall be perswaded, that grace shall be offered to euery one effectually, whether hee be of the Church or not, at one time or other; wherefoeuer or howfoeuer hee liue: as in the like case, if men should be told that whether they liue in the market towne or no, there shall be sufficient prouision brought them, if they will but receiue it and accept of it, who would then come to mark it?

D Vniuersall grace hath three parts. Vniuersall Election: vniuersall Redemption: vniuersall Vocation. Vniuersall Election of all and euery man, is a witlesse conceit: for if men vniuersally be appointed to grace without exception, then there is no election or choosing of some out of mankind to grace; and if some alone be appointed to grace, as it must needs be in election, then is not grace vniuersall. And it is flat against the word of God. For Christ auoucheth plainly, *Mat. 12. 14.* that fewer be chosen than called, & (as after ward we shall see) all are not called. And hee further saith, that all which are *giuen vnto him* shall bee one with him, and haue life euerlasting: but all men shall not be one with him and haue life euerlasting: and therefore all men are not giuen to

a Quid  
vult fieri  
de nobis,  
or, in no-  
bis.  
b Quid  
vult fieri  
à nobis

I. h. 17. 2  
1. 2. 4.

Christ of the Father, that is, ordained to salvation. And the Scripture saith, *Apoc. 17. 14.* and *20. 15.* that all mens names are not written in the booke of life: and that the kingdome of heauen was not prepared for all, *Mat. 25. 14.* And whereas men build this their vniuersall election vpon the largeness of the promise of the Gospel: vpon the like ground they might as well make an vniuersall decree of Reprobation, whereby God decrees all men to be damned indefinitely vpon this condition, if they doe not belecue. Now if vniuersall Reprobation be absurd, as it is indeede; then vniuersall Election of all and euery man must take part therewith.

As for the vniuersall Redemption of all and euery man, it is no better then a forgerie of mans braine. There shall be many in the day of iudgement of whom Christ shall say, *Mat. 7. 23.* that he neuer knew them. Again he saith, *Ioh. 3. 36.* He which beleueth not, is already iudged, and the wrath of God abides vpon him. But if al were effectually redeemed, and only condemned for not beleueing in Christ, it should haue bin said that they are already iudged, and that the wrath of God not abides, but returns vpon them. Christ makes no intercessio for the world, *Ioh. 17. 9.* and therefore his redemption is not effectual to al men. For the intercession is the means of applying the satisfaction. If it be said, that by the world is meant onely contemners of grace, it appears to be otherwise, in that Christ opposeth the world to them which are the Fathers, and are given to Christ by him: thereby signifying, that by the world he means all such as are not the Fathers, & were neuer giuen to Christ. And *Ioh. 10. 17.* he laies downe his life for his sheepe: now the sheepe haue all these brands or marks; they heare his voice, they know him, they follow him, they shall not perish, none shall plucke them out of Christs hands: and these are onely such of whom Paul saith, *Rom. 8. 33.* Who shall lay any thing to the charge of Gods Elect: it is God that iustificeth, who shall condemn? And if this should be true, that Christ was crucified and died no lesse to make satisfaction for the sinnes of the damned, then for the sinnes of Peter and Paul and the rest of the Saints, it follows necessarily that all their sins are forgiven, considering that remission of sin depends inseparably vpon satisfaction made to Gods iustice for sinne: and satisfaction doth necessarily abolish all fault. We graunt that Christs death is sufficient to saue many thousand worlds: we graunt againe it is euery way most effectual in it selfe: but that it is effectual in or vnto the person of euery man, that we deny. For if it were thus effectual, then it should be applied to the person of euery man, as to *Cain, Iudas, Nero, Heliogabalus, &c.* euen as the plaister is laid to the sore: being applied, Christs righteousness should be imputed for the iustification and sanctification of al and euery man: and thus some iustified before God, and sanctified, should after goe to hell and be

A damned, whereas *Dauid*, neuer so much as dreaming of this diuinity, saith, *Psa. 32. 1.* that they are blessed which haue the pardon of their sinnes: and *Paul*, *Rom. 5. 1.* that they which are iustified haue peace with God.

But let vs heare what reasons may bee alledged for the Vniuersalitie of Redemption. *I. Ezechiel. 33. v. 11.* As I liue, saith the Lord, I will not be the death of the wicked, but that the wicked returne from his wicked way. *Ans.* The place is to be vnderstood not simply but in respect; of the twaine God rather wils the repentance of the sinner then his death. Again, hee wils not death as it is the destruction of his creature; and so this place may be vnderstood; yet neuertheless he wils the same as it is a means of the manifestation of his iustice: and therefore the Prophet *Esay* saith, *Esa. 45. 6.* God creath euil. *II. 1. 11m. 2. 4.* God would haue all men to be saued: and come to the acknowledgement of the truth. *Ans.* The place is meant not of the persons of all particular men, but of the orders and kindes of men. For in the first verse *Paul* exhorted *Timothy* that prayer should bee made for all men: and in the second verse opening his owne meaning, he addeth these words for kings and all that be in authoritie: as though he should say, we must pray not onely for private men and for the common people, but also for publick persons, though they persecute the Gospel. But why? because in that very order God hath his elect which shall be saued. And on this manner *Paul* expounds himselfe elsewhere, *Gal. 3. 28.* There is neither Jew nor Grecian: there is neither bond nor free: there is neither male nor female: for yee are all one in Christ. *III. Ro. 11. 32.* God hath shut up all in vnblesse that he might haue mercy on all. *Ans.* The word all, must be vnderstood of all that are to be saued, both of Iewes and Gentiles, as the article added to all importeth, & the meaning is, that God will saue all whom he purporeth to saue, of his mercie, & not of their merit, because all are sinners as well Iewes as Gentiles: thus *Paul* expounds himselfe. *Galat. 3. 22.* The Scripture hath concluded all vnder sinne, that the promise by the faith of Iesus Christ should be giuen vnto them that beleue. And if we should expound the word all, for euery particular man, as some would haue it, *Paul* must contradict himselfe, who said before, that God would haue mercy on whom he will haue mercy, & whom he will he hardeneth, & in this very chapter his drift is to prooue the reiection of the Iewes, & the calling of the Gentiles. *IV. Iohn. 3. 16.* God so loued the world that he hath giuen his onely begotten Sonne, that whosoener beleueth in him shall not perish but haue everlasting life: and *Ioh. 6. 15.* I will giue my flesh for the life of the world. *Ans.* By world, we must not vnderstand euery particular man in the world, but the elect among the Iewes and Gentiles: for in both these places Christ doth ouerthwart the conceit of the Iewes, which thought that they alone were loued of God, and not the Gentiles.

And how this word is to be vnderstood in the new testament, *Paul* doth fully declare, *Rom. 11. 12.* *If (saith he) the fall of them,* that is, the *Iewes, be the riches of the world, & the diminishing of them, the riches of the Gentiles, &c.* and *v. 15.* *If the casting away of them, be the reconciling of the world, what shall the receiving be but life from the dead?* Whereby the world, he vnderstands the body of the Gentiles in the last age of the world. And thus hee fully declares his owne meaning, when he saith to the *Corinthians, 2. Cor. 5. 18.* *God was in Christ reconciling the world vnto himselfe.* *V. Rom. 14. 15.* *Destroy not him with thy meate for whom Christ died.* *2. Pet. 2. 1.* *Denying the Lord that bought them, and bring upon themselves swift damnation.* Therefore *Christ* died for them also which are condemned. *Answer.* The reason is not good: For in these and such like places the Scripture speakes of men, not as they are indeed before God, but as they are in appearance and profession, and as they are in acceptation with men. For so long as a man holdes and embraces the Christian faith, so long in the iudgement of charitie wee must esteeme him to bee one that is redeemed by *Christ*, though indeede he be not. And this is the meaning of *Peter* when he saith, that false prophets deny the Lord that bought them. *VI.* In the preaching of the Gospel grace is freely offered not onely to the Elect, but to all men indifferently: and God in offering grace deludes no mā: therefore *Christ's* death appertaines and belongs to all men indifferently. *Ans.* The preaching of the Gospel is an ordinance of God appointed for the gathering together and the accomplishment of the number of the Elect: and therefore in the ministerie of the word, grace & saluation is offered principally and directly to the elect, and onely by consequent to them which are ordained to iust damnatio: because they are mingled with the elect in the same societies, and because the ministers of God, not knowing his secret counsell, in charitie thinke all to be elect. And though God in offering grace do not conferre it to all, yet is there no delusion. For the offering of grace doth not onely serue for the conuersion of a sinner, but also to be an occasion by mens fault, of blinding the minde, and hardning the heart, and taking away excuse in the day of iudgement.

To conclude this point; Vniuersall redemption of all men, we graunt: the Scripture saith so and there is a vniuersalitie among the Elect and beleeuers: but vniuersall Redemption of all and euery man, as well the damned as the elect, and that effectually, we renounce, as hauing neither footing in the Scripture, nor in the writing of any auncient and orthodoxe diuine, for many hundred yeares after *Christ*, his words not depraued and mistaken.

As for the Vniuersall vocation, it is of the same kinde with the former: because it is flatte against the word of God in which is set down

**A** a distinction of the world from the creation to the daies of *Christ*, into two parts: one, the people of God, being receiued into the covenant: the other (being the greatest part of the world) *No people*, and forth of the covenant. From the beginning of the world to the giuing of the law, the Church was shut vp in the families of the Patriarkes: and the covenant in the very familie of *Abraham* was restrained to *Isaac*: and the members of these families, for this cause, were called the sonnes of God: & the rest of the world beside being termed as they were indeed, the sonnes of men. From the giuing of the law till *Christ*, the nation of the Iewes the Church of God, and the rest of the world beside, no people of God. And therefore *Esay* calls them prisoners and them that are in darknesse: and *Ose* such as are without mercie and no people: and *Zachary*, such as are not ioyned to the Lord: and *Paul*, such as are set to walke in their owne waies, being without God and without *Christ* in the world. And this distinction betweene Iew and Gentile stood till the very ascension of *Christ*. And hereupon when hee was to send his disciples to preach, he charged them not to go into the way of the Gentiles: and not to enter into the cities of the Samaritanes, but rather to go to the lost sheepe of the house of *Israel*, *Mat. 10. 5:* and when the woman of Canaan made request for her daughter, hee gaue a denial at the first vpon this distinction, saying, *Mat. 15. 24. 26.* *It is not meet to take the childrens bread and giue it vnto dogs*, and againe, *I am sent but vnto the lost sheepe of the house of Israel.* It will be said, that this distinction arose of this, that the Gentiles at the first fell away fro the covenant, and contemned the Messias. It is true indeed of the first heads of the Gentiles the sonnes of *Noe*: but of their posterity it is false, which in times following did not so much as heare of the covenant, and the Messias. The Prophet *Esay* saith of *Christ*, *Esa. 55. 5.* *A nation that knew not thee, shall runne vnto thee.* And *Paul* speaking to the Athenians saith, *Act. 17. 30.* that the times of this their ignorance God regarded not: but now admonisheth all men euery where to repent: and to the Romanes he saith, *Rom. 16. 29.* that the ministerie touching *Christ* and his benefits was kept secret since the world began, and now opened and published among all nations, *1. Tim. 3. 16.* And if the Gentiles had but knowne of the Messias, why did not their Poets and Philosophers, who in their writings notoriously abuse the Iewes with sundry \* nickenames, at the least signifie the contempt of the Redeemer? Wherefore to hold, & much more to auouch by writing, that all and euery one of the heathen were called, it is most absurd: and if it were so, the Canibals and the sauage nations of America should haue knowne *Christ* without preaching, which by the histories of those countries, is knowne to be false.

Againe, if the Vocation of euery man be effectual, then faith must be common to all men

Gen. 6. 2.

Esa. 49. 9  
Ole. 2. 13  
& 1. 10.  
Zac. 2. 11  
Act. 14. 16.  
16.  
Eph. 2. 12.

\* Apelli,  
Verpus,  
Recuri-  
tus, Sab-  
baratus,  
Culcor  
nubium,

either by nature, or by grace, or both: now to say the first, namely, that the power of beleueing is common to all by nature, is the heresie of the Pelagians, and to say it is common to all by grace, is false. *All men haue not faith*, saith *Paul*, 2 *Thess.* 3. 2. nay many to whom the Gospel is preached, doe not so much as vnderstand it and giue assent vnto it; *Satan blinding their minds that the light of the glorious Gospel of Christ should not shine vnto them*, 2. *Cor.* 4. 4. And to say that faith is partly by nature and partly by grace, is the condēned heresie of the Semi-Pelagian: for we cannot so much as thinke a good thought of our selues, 3. *Cor.* 3. 5.

The last defect in the platforme, is that they ascribe vnto God a wrong end of his counsels; namely, the communication of mercy or goodnesse in eternall happines. For the absolute and soueraigne end of all Gods doings must be answerable to his nature, which is not mercy and loue alone, but also iustice it selfe: and therefore the right end is the manifestation of his glory both in iustice and mercy by the expresse testimonie of Scripture. Again, if the communication of his goodnes were the highest end of all his counsels, all men without exception should be saued, because God cannot be frustrated of his end and purpose: and if but one man be damned, he is damned, either because God will not saue him, or because he cannot. If they say he will not, then is he changeable; if he cannot, then is he not omnipotent, considering his purpose was to conuey happinesse to all creatures.

Thus much of the efficient cause of the Church, namely, Gods predestination: which doctrine could not here be omitted, considering no man can beleue himselfe to be a member of the Church, vlesse withall he beleue that he is predestinate to life euermlasting. Now wee come to the second point, namely, the *Mysticall Vnion*, which is the very forme of the Church, wherein all that beleue are made one with Christ, *Gal.* 3. 18. To the causing of this Vnion, two things are required, a Donation or giuing of Christ vnto man, which is to be made one with him, and a Coniunction betwene them both. Of the first, the Prophet *Esa.* 9. 6. *Vnto vs a childe is borne, and vnto vs a Sonne is giuen; and Paul,* *Rom.* 8. 32. *Who spared not his owne Sonne, but gaue him for vs all: how shall he not with him giue vs all things also?* And touching its sundry points must be considered. The first is, what is meant by this giuing? *Ans.* It is an action or worke of God the Father by the holy Ghost, whereby Christ as redeemer in the appointed time is really communicated to all ordained to saluation, in such manner, that they may truly say, that Christ himselfe with all his benefits is theirs, both in respect of right thereto, and in respect of all fruits redounding thence, and that as truly as any man may say, that house and land giuen him of his ancestors is his owne both to possesse and to vse.

The second point is, what is the very thing giuen? *Ans.* *Whole Christ, God and man* is giuen, because his humanity without his Godhead, or the Godhead without the humanity doth not reconcile vs to God. Yet in this giuing there must be a diuers consideration had of the two natures of Christ: for the communication of the Godhead is meere energetically, that is, only in respect of operatio; in that it doth make the manhood personally vnited vnto it to be propitiator for our finnes and meritorious of life eternall. And to auouch any communicatio of the Godhead in respect of essence, were to bring in the heresie of the Maniches, and to maintaine a composition and a commixtion of our natures with the nature of God. Again, in the manhood of Christ we must distinguish between the subiect it selfe, the substance of bodie and soule; and the blessings in the subiect which tend to our saluation. And the communication of the aforesaid manhood is in respect of both, without separation: for no man can receiue sauing vertue from Christ, vnlesse first of all hee receiue Christ himselfe, as no man can haue the treasure hid in the field, vnlesse he first of all haue the field, *Ioh.* 6. 53, 54. and no man can be nourished by meate and drinke, vnlesse first of all he receiue the substance of both. And this is the cause, why not onely in the preaching of the word, but also in the institution of the Lords Supper, expresse mention is made, not only of Christs merit, but also of his very body and blood, whereby the whole humanity is signified, as appears by that place, where it is said *Ioh.* 1. 14. *that the word was made flesh.* And though the flesh of it selfe profit nothing, as Saint *Iohn* saith, yet as it is ioyned to the godhead of the Sonne, and doth subsist in his person, it receiue thence quickening vertue, to reuiue and renue all those to whom it shall be giuen. Lastly, among the blessings that are stored vp in the manhood of Christ for our saluation, some are giuen vnto vs by imputation as when we are iustified by the righteousness, indeede inherent in his manhood, but imputed vnto vs: some by infusion, as when holinesse is wrought in our hearts by the spirit, as a fruit of that holinesse which is in the manhood of Christ, and deriued from it, as the light of one candle from another.

The third point is, in what manner Christ is giuen vnto vs. *Ans.* God the Father giueth Christ vnto his Church not in an earthly or bodily manner, as when a king bestowes a gift with his owne hand, and putteth it into the hand of his subiect: but the manner is altogether celestially and spirituall: partly, because it is brought to passe by the meere diuine operation of the holy Ghost: and partly, because in respect of vs, this gift is receiued by an instrument which is supernaturall, namely faith, whereby we lay hold on, and apply vnto our selues the Euangelicall promises. And this manner of giuing may be conceiued thus:

A man that neuer ſtirred foot out of England holds and enioyes land in Turkie: but how comes it to be his? Thus: the Emperour was willing and content to beſtow it; and the man for his part as willing to accept and receiue it: and by this means that which at the firſt was the Emperours, by mutuall conſent becomes the mans. In the ſame manner God the Father hath made an Euangelicall covenant with his Church: in which of his mercie he hath made a grant of his owne Sonne vnto vs, with righteouſnes, and life euerlaſting in him: and we againe by his grace accept of this grant, and receiue the ſame by faith: and thus by mutuall conſent according to the tenour of the covenant, any repenſant ſinner may truly ſay, though

I now haue my abode vpon earth, & Chriſt in reſpect of his manhood be locally in heauen; yet is hee truly mine to haue and to enioy, his body is mine, his blood is mine. As for the giuing and receiuing of the body and blood of Chriſt in bodily manner (which the Papiſts maintaine in aouching the reall tranſubſtantiation of bread & wine in the Sacrament, into the body & blood of Chriſt, & the Lutherans alſo in teaching, that his body and blood is ſubſtantially either in, or with, or vnder the bread & wine) is an erroneous cōceit, flat oppoſite to ſundry points of the Chriſtian faith. For Chriſt to this very houre retaineth ſtill the eſſence and eſſentiall properties of a true body, and we beleue that really & viſibly he aſcended into heauen, and there abides till his ſecond coming to the laſt iudgement: who then hauing but common reaſon would imagine a communication of the body of Chriſt pent vp in the element of bread, and conueyed into our bodies by the mouth and ſtomacke?

The fourth point is, whether wee are not Lords of Chriſt, he being thus giuen vnto vs?

*Anſ.* No: for this donation is not ſingle but mutuall. As Chriſt is giuen vnto vs, ſo we againe are giuen to Chriſt, as he himſelfe ſaith, *Ioh. 17. 2. Thoſe whom thou haſt giuen me, Father, I haue kept.* And we are giuen vnto him, that our bodies and ſoules are made his, not onely as he is God, but alſo as he is our redeemer: and our finnes with the guilt thereof are made his by imputation, and the puniſhment thereof is wholly laid vpon him. This is all the dowry which the Church, being the ſpouſe of Chriſt, hath brought vnto him.

The fifth point is, how any man in particular may know that Chriſt is giuen vnto him of the Father. *Anſ.* When God giues Chriſt to man, he withall giues man grace and power to receiue Chriſt, and to apprehend him with all his benefits: and this we doe when we vtterly renounce our ſelves, this world, & all things therein, bewaile our finnes paſt, reſting on the death of Chriſt for the pardon of them all, and as it were with both the armes of faith catching hold vpon him in all eſtates, both in life and death. When the heart of any man is truly diſpoſed and inclined to doe theſe and the

like things, we may truly ſay, that God hath giuen him grace to receiue Chriſt.

The ſecond thing required to make vs one with Chriſt, is the Myſticall vnion, which is a coniunction whereby Chriſt and his Church are actually coupled into one Myſticall bodie. Now that we may the better conceiue the nature of it, ſundry queſtions are to be moued. The firſt, what kinde of coniunction this is?

*Anſ.* In the Scripture we meet with three kind of coniunctions. The firſt, is coniunction in nature, where ſundry things are coupled by one and the ſame nature. As the Father, the Son, and the holy Ghoſt, being three diſtinct ſubſtances are all one, and therefore ioyned in one Godhead or diuine nature. Now Chriſt & the beleuer are not ioyned in nature: for then they twaine ſhould haue one bodie and ſoule. The ſecond coniunction is in perſon, when things in nature different, ſo concur together, that they make but one perſon; as the body and ſoule make one man: and the Godhead of the Son with his manhood make but one Chriſt: in whom there is an vnion of diſtinct natures with vniſity of perſon. Now Chriſt and a Chriſtian are not ioyned in perſon: for Chriſt is one perſon, *Peter* a ſecond perſon, and *Paul* a third diſtinct from them both: and ſo many men as there be, ſo many ſeueral perſons. The third coniunction is in ſpirit; & this is the coniunction meant in this place: whereoy Chriſt and his Church are ioyned together: for the very ſame ſpirit of God that dwells in the manhood of Chriſt, & filleth it with all graces aboue meaſure, is deriued thence and dwells in all the true members of the Church, and filleth them with the like graces in meaſure, and therefore *S. Iohn* ſaith, *Hereby we know that we dwell in him, and he in vs, becauſe he hath giuen vs of his ſpirit.* Hence it followes, that the bond of this coniunctiō is one and the ſame ſpirit deſcending from Chriſt to the head to all his members, creating alſo in them the inſtrument of faith, whereby they apprehend Chriſt and make him their owne.

The ſecond is, what are the things vnited?

*Anſw.* Not the bodie of the beleuer to the bodie of Chriſt, or the ſoule to his ſoule, but the whole perſon of the man to the whole perſon of Chriſt: yet in this order; we are firſt of all and immediately ioyned to the manhood of Chriſt, & by the manhood to the godhead.

The third queſtion is, what is the manner of this coniunction? *Anſ.* We muſt not think that Chriſt & his Church are ioyned by imagination, as the minde of man and the thing whereof he thinkes: or by conſent of heart, as one friend is ioyned with another, and as the Iewes conuerted were all of one heart and ſoule: or by any abode in one place, or by touching, as ſea & land are both ioyned together and make one globe: or by any compoſition or commixtion of ſubſtances, as when many ingredients are put together, to make one medicine. But this coniunction is altogether

spirituall as the former Giuing was; & incomprehensible to mans reason: and therefore we must rather labour to feele it by experience in thy heart, then to conceiue it in the braine. Yet neuertheless it shall not be amisse to consider a resemblance of it in this comparison. Suppose a man hauing the parts of his bodie disioyned farre asunder, his head lying in Italy, one arme in Germany, the other in Spaine, and his legs with vs in England: suppose further, all these parts or quarters haue all one soule, extending it selfe vnto them all & quickning each of them severally, as though they were needrely ioyned together: & though the parts be seuered many hūdrēd miles asunder, yet the distance of place doth not hinder the coniunction, considering one and the same soule doth enlarge it selfe and giue life vnto them all. In the same manner the head of the Mysticall body Christ our Sauour is now in heauen, & some of his mēbers in heauen with him, and some in earth: and of these, some in England, some in Germany, some in Italy, some in Spaine, distant many thousand miles asunder: and the spirit of God is as it were the soule of this body which giues spirituall life to all the members: distance of place doth not hinder this coniunction, because the H. Ghost which linketh all the parts together is infinite.

The benefits which we receiue by this Mysticall vnion are manifold. For it is the ground of the conueyance of all grace. The first is, that by meanes hereof euery Christian as hee is a Christian or a man regenerate, hath his beginning and being in Christ, howsoeuer as he is a man he hath his being & subsisting in himself, as *Paul saith, 1 Cor. 1. 30. Ye are of Gods in Christ.* And, *Eph. 5. 30. Ye are members of his body, of his flesh, & of his bones.* How (wil some say) can this be? After this manner: The comparison is taken from our first parents. *Eue* was made of a rib taken out of *Adams* side, he being cast into a slumber: this being done, *Adam* waked & said, *This now is bone of my bone, & flesh of my flesh.* *Gen. 2. 23.* Christ was nailed on the crosse, and his most precious blood was shed, & out of it arise and spring all true Christians: that is, out of the merit of Christs death and passion, whereby they become new creatures. Secondly, euery one that beleueth in Christ by reason of this vnion hath an vnspcakable prerogative: for hereby he is first vnited to Christ, and by reason thereof is also ioyned to the whole Trinity, the Father, the Sonne, and the holy Ghost, and shall haue eternall fellowship with them. Thirdly, sundry men, specially Papists, deride the doctrine of iustification by imputed righteousness: thinking it is absurd, that a man should be iust by that righteousness which is inherent in the person of Christ: as if we would say, that one man may liue by the soule of another: or be learned by the learning of another. But here we may see, that it hath sufficient foundation. For there is a most nere and streight vnion betweene

A Christ and all that beleue in him: and in this vnion Christ withal his benefits according to the tenour of the couenant of grace, is made ours really: and therefore we may stand iust before God by his righteousness; it being indeed his, because it is in him as in a subiect; yet so, as it is also ours; because it is giuen vnto vs of God. Now there is no such vnion betweene man and man, and for that cause one man cannot liue by the soule of another, or be learned by the learning of another. Fourthly, from this fountaine springs our sanctification, whereby we dye to sinne, and are renewed in righteousness and holiness. Wormes and flies that haue lien dead all winter, if they be laid in the Sunne in the spring time begin to reuiue, by vertue thereof: euen so, when we are vnited to Christ, & are (as it were) laid in the beames of this blessed *Son of righteousness*, vertue is deriued thence, which warmeth our benumbed hearts dead in sinne, and reuiueth vs to newnes of life: whereby we begin to affect & like good things, and put in practise all the duties of religion. Fifthly, hence we haue the protection of Gods angels; for they alwaies wait & attend on Christ, & because we are made one with him, they attend vpon vs also. Lastly, by reason of this vnion with Christ, euery beleuer comes to haue interest and to recouer his title in the creatures of God, and to haue the holy and lawfull vse of them all. For we must consider, that although *Adam* created in the image of God, was made Lord ouer all things in heauen & earth; yet when he fell by eating the forbidden fruit: he, & in him all mankind lost the title & vse of them all. Now therefore that a man may recouer his interest, hee must first of all be vnited & made one with Christ: and then by Christ, who is Lord and King ouer all, shall he recouer that title in the creatures of God, which he had by creation; & be made Lord ouer them againe. But some will say, if this be so, then a Christian man may haue & enioy all creatures at his pleasure; and therefore the goods of other men? *Ans.* The reason is not good, for in this life we haue no more but (a) right vnto the creature; and (b) right in it, that is, actual possession is reserved for the life to come. Therefore we must content our selues with our allowed portions giuen vnto vs by God, by his grace vsing them in holy manner, expecting by hope the full fruition of all things till after this life. Again, if all titles to the creatures be recouered by Christ, it may be demanded, whether infidels haue any interest to their goods or no? *Ans.* Infidels before men are right lords of all their lands and possessions which they haue obtained by lawfull meanes; and in the courts of men they are not to be deprived of them: but before God they are but vsurpers: because they hold them not *in capite*, that is, in Christ: neither haue they any holy & right vse of them, for to the vnclane, all things are vnclane, *Tit. 1. 15.* And they must first of all become members of

a sub ad rem,  
b ius in re

Christ, before they can hold and enjoy them aright, and vse them with good conscience.

The duties which are to bee learned of the doctrine of this vnion, are manifold. And first of all, wee are taught to purge our hands and hearts of all our sins, and especially to auoide all those sinnes whereby mens bodies are defiled, as drunkennes, vncleannes, fornication: for they driue away the spirit of God from his owne house, and dissolve the bond of the coniunction betweene Christ and vs. Secondly, we must euery one of vs, which profess our selues to be members of Christ, labour to become conformable vnto him in holinesse of life, and to become new creatures: for this vnion requireth thus much. Let a man take the graits of a crabbe-tree, & set them into good stockes: yet will they not change their sappe, but bring forth fruit according to their owne nature, euen sowre crabbes: but it must not be so with vs: we are indeed wilde oliues, and the branches of wild vines; yet seeing we are perswaded that we are grafted into Christ, and made one with him, we must lay aside our wild & sowre nature, and take vpon vs the nature of the true vine, beare good fruit, haue good iuyce in vs, & render sweete wine. Thirdly, we are taught hence to bee plentifull in all good works, considering we are ioyned to him that is the fountaine of grace. And therefore Christ saith, Ioh. 15. 1. *I am the true vine, & my father is the husband-man: euery branch that beareth not fruit in me, he taketh away: and euery one that beareth fruit, he purgeth it, that it may beare more fruit.* And the prophet Esai compares the Church of God to a vineyard with a tower & wine-presse in it. And God himselfe comes often downe vnto it, *to see the fruits of the vally, to see if the vine bud, and the Pomegranat flourish.* And further we must bring forth fruit with patience; For the Lord of this vineyard comes with crosses and afflictions, as with a pruning knife in his hand, to pare & to dresse vs that we may be fit to bring forth fruit, plentifull in duties of piety to God, & in duties of loue to al men, yea to our enemies. Christian men are trees of righteousness growing by the waters of the *Sanctuarie*: but what trees? not like ours: for they are rooted vppward in heauen in Christ, and their graines and branches grow downward that they may beare fruit among men.

Hitherto we haue heard what the Church is: now to beleue the Church is nothing els but to beleue that there is a company of the predestinate made one in Christ, and that withall we are in the number of them.

Before we proceede any further, three rules must be obserued touching the Church in generall. The first, that Christ alone is the head of the Catholike Church, and that he neither hath nor can haue any creature in heauen or earth to bee fellow herein. For the Church is his body, and none but he can performe the duty of an head vnto it: which dutie stands in two things: the first, is to gouerne the Church

by such power and authority whereby he can & doth prescribe lawes properly binding the conscience of all his members; the second, is by grace to quicken & to put spirituall life into them, so as they shall be able to say, that they liue not, but Christ in them. As for the Supremacy of the sea of Rome, whereby the Pope will needes stand ministeriall head to the Catholike Church, it is a satanicall forgerie. For the headship (as I may tearme it) of Christ is of that nature or quality, that it can admit no deputy, whether we respect the commanding, or the quickening power of Christ before named. Nay Christ needes no vicar or deputy; for he is all-sufficient in himselfe and alwaies present with his Church, as he himselfe testifieth, saying, Math. 18. 20. *Where two or three be gathered together in my name, there am I in the midst among them.* And whereas al commissions cease in the presence of him that giues the commission: it is as much pride and arrogancie for the Pope to take vnto himselfe the title of the head and vniuersall Bishop of the Church; as it is for a subiect to keepe himselfe in commission in the Presence of his King.

The second rule is, that there is no saluation out of the Church, and that therefore euerie one which is to be saued must become a member & a citizen of the Catholike and Apostolike Church: & such as remaine for euer out of the same perish eternally. Therefore S. Iohn saith, *They went out fro vs, they were not of vs: for if they had beene of vs, they would haue remained with vs: but this cometh to passe that it might appeare, that they are not all of vs.* And again, that such as be holy are in the city of God: but wish-ont, that is, forth of the Church, are dogs, enchanterers, whoremongers, adulterers, &c. And the arke out of which all perished, figured the Church, out of which are all condemned. And for this cause S. Luke saith, *that the Lord added to the Church from day to day such as should be saued.* And the reason hereof is plaine: for without Christ there is no saluation: but out of the militant Church there is no Christ, nor faith in Christ: and therefore no saluation. Againe forth of the militant Church there are no means of saluation, no preaching of the word, no inuocation of Gods name, no Sacraments, and therefore no saluation. For this cause euery man must be admonished euermore to ioyne himselfe to some particular Church being a sound member of the Catholike Church.

The third rule, that the Church which here we beleue is only one. As Christ himselfe speaketh, *My done is alone, and my undefiled is the only daughter of her mother.* And as there is only one God, & one redeemer, one faith, one baptisme, and one way of saluation by Christ only, so there is but one Church alone.

The Catholike Church hath two parts: the Church Triumphant in heauen, and the Church Militant on earth.

The Triumphant Church may thus be described: *It is a company of the spirits of iust men,*

1. Ioh. 2.  
19.

Reu. 22.  
15.

A.C. 2. 47

Cant. 6. 8

Esa. 5. 7.

Cant. 6.  
10.  
Luk. 8. 15

Ezech.  
47. 12.

Eph. 2. 22  
Col. 2. 19

Heb. 12.  
23.

Reu 7.9.

Reu 7.12

triumphing over the flesh, the diuell, and the world, praying God. First I say, it is a companie of the spirits of men, as the H. Ghost expressely termeth it, because the soules onely of the godly departed, as of Abraham, Isaac, Jacob, David, &c. are as yet ascended into heauen, and not their bodies. Futhermore the properties of this company are two: The first, is to make triumph ouer their spiritual enemies, the flesh, the diuell, the world: for the righteous man, so long as he liues in this world, is in continuall combat without truce with all the enemies of his saluation: and by constant faith obtaining victorie in the end of his life, he is translated in glorious and triumphant manner into the kingdom of glory. This was signified to John in a vision, in which he saw an innumerable company of all sorts of nations, kindreds, people, and tongues stand before the Lambe, clothed in long white robes, with palmes in their hands, in token that they had bene warriours, but now by Christ haue gotten the victory and are made conquerours. Their second propertie, is to praise and magnifie the name of God, as it followeth in the former place, saying. Amen: praise, and glory, and wisdom, &c. thanks, honour, power and might bee vnto our God for euermore. Hence it may be demanded, whether Angels be of this Triumphant Church or no? *Ans.* The blessed angels bee in heauen in the presence of God the Father, the Sonne, and the holy Ghost, but they are not of the mysticall body of Christ, because they are not vnder him, as he is their redeemer, considering, they cannot be redeemed, which neuer fell: and it cannot be prooued that they now stand by the vertue of Christs redemption: but they are vnder him as he is their Lord and King; and by the power of Christ as he is God, and their God, are they confirmed. And therefore as I take it, wee can not say, that Angels are members of the mysticall body of Christ, or of the triumphant Church; though in deede, they be of the company of the blessed.

The Church Militant may be thus described: *It is the company of the elect or faithfull liuing vnder the crosse, desiring to be remoued, and to bee with Christ.* I say not that the Militant Church is the whole body of the elect, but onely that part thereof which liueth vpon earth: and the infallible marke thereof is that faith in Christ which is taught and deliuered in the writings of the Prophets and Apostles: and this faith againe may be discerned by two markes. The first, is that the members of this companie liue vnder the crosse, and profit by it in all spirituall grace. And therefore it is said, that we must through many afflictions enter into the kingdom of heauen. And our Sauour Christ saith, if any man will come after mee, let him deny himselfe, and take up his crosse euery day and follow me. The second marke, is a desire to depart hence & to be with Christ, as Paul saith, Wee looe rather to be remoued out of this body and to bee with Christ. And againe. I desire to bee loosed and to bee with

A& 14.  
22.  
Luk. 9.  
23.

2. Cor. 5.  
8.

Phil. 1.  
23.

A Christ, which is best of all. Where yet we must remember, that the members of Christ do not desire death simply and absolutely, but in two respects: I. That they might leaue off to sinne, and by sinning leaue to displease God. II. That they might come to enioy happines in heauen, and to be with Christ.

Touching the generall estate of the militant Church, two questions are to bee considered. The first, how farre forth God is present with it, assisting it by his grace. *Ans.* God giues his spirit vnto it in such a measure, that although the gates of hel can not preuaile against it, yet neuertheless it remaines still subiect to error both in doctrine and manners. For that which is true in euery member of the Church, is also true in the whole: but euery member of the Militant Church is subiect to error both in doctrine and manners, because men in this life are but in part enlightened and sanctified: and therefore still remaine subiect to blindness of mind & ignorance, & to the rebellion of their wils and affections: whereby it comes to passe, that they may easily faile either in iudgement or in practise. Again, that which may befall one or two particular Churches, may likewise befall all the particular Churches vpon earth, all being in one and the same condition; but this may befall one or two particular Churches to faile either in doctrine or manners. The Church of Ephesus failed in leauing her first

C lone, whereupon Christ threatneth to remouee from her the Candlesticke. And the Church of Galatia was remoued to another Gospell from him that had called them in the grace of Christ: now why may not the same things befall twentie, yea an hundred Churches, which befall these twaine? Lastly, experience sheweth this to be true, in that generall Councils haue erred. The Council of Nice being to reforme sundrie behauiours among the Bishops and Elders, would with common consent haue forbidden marriage vnto them, thinking it profitable to be so; vnlesse Paphnutius had better informed them out of the Scriptures. In the third Council at Carthage, certaine booke Apocrypha, as the booke of Syrach, Tobie, and the Macchabees, are numbred in the Canon, & yet were excluded by the Council of Laodicea. And the saying of a Diuine is receiued, that former Councils are to be reformed and amended by the latter. But Papists maintaining that the Church cannot erre, alleadge the promise of Christ: *Howbeit when he is come which is the spirit of truth, he will leade you into all truth.* *Ans.* The promise is directed to the Apostles, who with their Apostolicall authority had this priuiledge granted them, that in the teaching and penning of the Gospell they should not erre: and therefore in the Council at Ierusalem they conclude thus, *It seemes good vnto vs, and to the holy Ghost.* And if the promise be further extended to all the Church, it must bee vnderstood with a limitation: that God will giue his spirit vnto the members thereof

Reu. 4.

Gal. 1.6

August.  
bap. 1.  
c. 3.

Ioh. 16.  
13.

A& 15.  
28.

1 Ioh. 3.  
24.  
Act. 10.  
20. 27.

thereof to leade them into all truth, *so far forth as shall be needfull for their saluation.*

The second question is, wherein stands the dignity and excellency of the Church? *Ans.* It stands in subiection & obedience vnto the will and word of her spouse and head, Christ Iesus. And hence it followes, that the Church is not to challenge vnto her selfe authority ouer the Scriptures, but only a ministry or ministerial seruice, whereby shee is appointed of God to preferue & keepe, to publish & preach them, and to giue testimonie of them. And for this cause, it is called *the pillar & ground of truth.* The Church of Rome not content with this, faith further, that the authoritie of the Church in respect of vs, is about the authoritie of the Scripture, because (say they) we cannot know Scripture to be Scripture, but by the testimony of the Church. But indeed they speake an vntruth. For the testimony of men that are subiect to errour cannot be greater & of more force with vs, then the testimony of God who cannot erre. Again, the Church hath her beginning from the word: (for there cannot be a Church without faith, and there is no faith without the word, and there is no word out of the Scriptures) and therefore the Church in respect of vs, depends on the Scripture, & not the Scripture on the Church. And as the Lawyer which hath no further power, but to expound the law, is vnder the law: so the Church which hath authoritie only to publish and expound the Scriptures, cannot authorize them vnto vs, but must submit her selfe vnto them.

Rom. 10.  
17.

And whereas it is alleaged, that *faith comes by hearing*, and this hearing is in respect of the voice of the Church, and that therefore faith comes by the voice of the Church: the answer is, that the place must bee vnderstood, not of that generall faith whereby wee are resolu'd the Scripture is Scripture, but of iustifying faith whereby wee attaine to saluation. And faith comes by hearing the voyce of the Church; not, as it is the churches voice, but as it is a ministry or meanes to publish the word of God, which is both the cause and object of our beleeuing. Now on the contrary we must hold, that as the carpenter knowes his rule to be straight, not by any other rule applyed vnto it, but by it selfe: for casting his eye vpon it, he presently discernes whether it bee straight or no: so we know and are resolu'd that Scripture is Scripture, euen by the Scripture it self, though the Church say nothing, so bee it wee haue the spirit of discerning when we reade, heare, and consider the Scripture. And yet the testimonie of the Church is not to be despised, for though it breed not a perswasion in vs of the certainty of the Scripture, yet it is a very good inducement thereto.

The Militant Church hath many parts. For as the Ocean sea which is but one, is deuided into parts according to the regions and countries against which it lyeth, as into the English Spanish, Italian sea, &c. so the Church disper-

A sed ouer the face of the whole earth, is diuided into other particular Churches according as the countries are severall in which it is seated, as into the Church of England and Ireland, the Church of France, the Church of Germanie, &c.

Again, particular Churches are in a two-fold estate: sometime they lye hid in persecution, wanting the publike preaching of the word, & the administration of the Sacraments: and sometime againe they are visible, carrying before the eyes of the world an open profession of the name of Christ: as the Moone is sometime eclipsed, and sometime shineth in the full. In the first estate was the Church of Israel in the daies of *Eliab*, when he wished to die: because *the people had forsaken the covenant of the Lord, broken downe his altars, slaine his prophets with the sword, and he was left alone; & they sought to take his life also.* Behold a lamentable estate when so worthy a Prophet could not find another beside himselfe that feared God: yet marke what the Lord faith vnto him: *I haue left seauen thousand in Israel, euen all the knees that haue not bowed vnto Baal, and euery mouth that hath not kissed him.* Again it is said, *That Israel had bin a long season without the true God, without Priest to teach, and without the law.*

Neither must this trouble any that God should so farre forth forsake his Church: for when ordinarie meanes of saluation faile, he then gathereth his elect by extraordinarie meanes, as when the children of Israel wandered in the wilderness wanting both circumcision and the Pasche, hee made a supply by *Manna*, & by the pillar of a cloud. Hence we haue direction to answer the Papists, who demaund of vs where our Church was three-score yeares agoe before the daies of *Luther*: we say, that then for the space of many hundred yeares, an vniuersall Apostasie overspread the whole face of the earth; and that our Church then was not visible to the world, but lay hidde vnder the chaffe of popery. And the truth of this, the Records of all ages manifest.

The second estate of the Church, is when it flourisheth and is visible, not that the faith and secret election of men can bee seene (for no man can discern these things but by outward signes) but because it is apparant in respect of the outward assemblies gathered to the preaching of the word and the administration of the Sacraments, for the praise and glorie of God, and their mutuall edification. And the visible Church may be thus described: *It is a mixt company of men professing the faith, assembled together by the preaching of the word.* First of all, I cal it a mixt company, because in it there be true beleeuers and hypocrites, Elect and Reprobate, good and bad. The Church is the *Lords field*, in which the enimie sowes his tares, it is the *corne store*, in which lyeth wheat & chaffe: it is a band of men, in which beside those that be of valour and courage there bee

1 King.  
19. 14.

Verse 18.

2 Chron.  
15. 3.

C  
D

white

Math. 13.  
25. 27.

white-liucred souldiers. And it is called a Church of the better part, namely, the elect whereof it consisteth, though they be in number few. As for the vngodly, though they be in the Church, yet are they no more parts of it indeede, then the superfluous humours in the veines are parts of the body. But to proceede; how are the members of the visible Church qualified and discerned? the answer followeth in the definition, *professing the faith*. Whereby I meane the profession of that religion which hath bene taught from the beginning, and is now recorded in the writings of the Prophets and Apostles. And this profession is a signe and marke whereby a man is declared and made manifest to bee a member of the Church.

Againe, because the profession of the faith is otherwhiles true & sincere, and otherwhiles onely in shew, therefore there be also two sorts of members of the visible Church, members before God, and members before men. A member of the Church before God, is he that beside the outward profession of the faith, hath inwardly a pure heart, good conscience, and faith vnfaigned, whereby he is indeede a true member of the Church. Members before men, whom we may call reputed members, are such as haue nothing else but the outward profession, wanting the good conscience, and the faith vnfaigned. The reason why they are to be esteemed members of vs, is, because wee are bound by the rule of charity to thinke of men as they appeare vnto vs; leauing secret iudgement vnto God.

I added in the last place, *that the Church is gathered by the word preached*, to shew that the cause whereby it is begun and continued, is the word: which for that cause is called the *immortall seede*: whereby we are borne anew, and milke, whereby wee are fed and cherished to life euerlasting. And hence it followeth necessarily, that the preaching of the doctrine of the Prophets & Apostles, ioyned with any measure of faith and obedience, is an infallible marke of a true Church. Indeeede it is true, there bee three things required to the good estate of the Church, the preaching of the Gospel, the administration of the Sacraments, and the due execution of Discipline according to the word: yet if the two later be wanting, so be it there be preaching of the word with obedience in the people, there is for substance a true Church of God. For it is the banner of Christ displayed, vnder which all that war against the flesh, the diuell, the world, must range themselves. As the Lord saith by the Prophet *Esaï*, *I will lift up my hand to the Gentiles, & set up my standard vnto the people, and they shall bring their sonnes in their armes, and their daughters shall be carried vpon their shoulders*. Hence it followeth, that men which want the preaching of the Gospel, must either procure the same vnto themselves; or if that cannot be, because they liue in the midst of idolatrous nations, as in Spaine & Italy, it is requisite that they should

ioyne themselves to those places where with liberty of conscience they may enioy this happie blessing. Men are not to haue their hearts glued to the honours and riches of this world, but they should be of *Dauids* mind, and rather desire to be doore-keepers in the house of God, then to dwell in the tents of vngodliness. In the Canticles the spouse of Christ saith, *Shew mee, O thou whom my soule loneth, where thou feedest, where thou lyest at noone: for why should I bee as shee that turneth aside to the flockes of thy companions? To whom he answereth thus: If thou know not, O thou the fairest among women, get thee forth by the steppes of the flocke, and feede thy kiddes by the tents of the shepherds*: that is, in those places where the doctrine of righteousnesse and life euerlasting by the Melsias, is published. When the Shunammities childe was dead, she told her husband that she would go to the man of God, to whom he answered thus; *Why wilt thou goe to him to day, it is neither new Moone, nor Sabbath day*: whereby it is signified, that when teaching was scarce in Israel, the people did resort to the Prophets for instruction and consolation. And *Dauid* saith, that the people wherefoeuer their abroad was, *went from strength to strength, till they appeared before God in Zion*. And oftentimes they being Profelytes, their abroad must needs be out of the precincts of Iewrie.

Thus we see what the visible Church is: now further concerning it, three questions are to be skanned. The first, is how we may discern whether particular men and particular Churches holding errors, bee found members of the Catholike Church or no. For the answering of this, we must make a double distinction, one of errors, the other of persons that erre. Of errors some are destroyers of the faith, some onely weakners of it. A destroyer is that, which ouerturneth any fundamentall point of religion; which is of that nature, that if it be denied, religion it selfe is ouerturned; as the deniall of the death of Christ, and the immortality of the soule, justification by workes, and such like: and the summe of these fundamentall points is comprised in the Creede of the Apostles & the Decalogue. A weakening error is that, the holding whereof doth not ouerturne any point in the foundation of salvation; as the error of free-will, and sundry such like. This distinction is made by the holy Ghost, who saith exprefely that the doctrines of repentance, and faith, and baptisme, and laying on of hands, and the resurrection, and the last iudgement, *are the foundation*, namely, of religion: and again, that *Christ is the foundation*, and that other doctrines consonant to the word, are as gold and silver laid thereupon. Secodly, persons erring, are of two sorts: some erre of weakenesse, being carried away by others: or of simple ignorance, not yet being conuicted & informed concerning the truth. Some againe erre of obstinacie, or affected ignorance, which hauing bene admonished

Cant. 1. 6.

verie 7.

2 King. 4 23.

Psal. 147.

2 Tim. 11.

Gal. 1. 1.  
3. Heb. 6. 1.  
1 Cor. 3. 10.1 Per. 1.  
23.  
Heb. 5. 13  
1 Cor. 3. 2.

Ez. 49. 22.

and conuicted, still perseuere in their forged opinions. This being said, we now come to the point. If any man or Church, shall hold an error of the lighter kinde, hee still remains a member of the Church of God, and so must be reputed of vs. As when a Lutheran shall hold, that images are still to be retained in the Church, that there is an vniuersall election of all men, &c. for these and such like opinions may be maintained, the foundation of saluation vntrased. This which I say is flatly auouched by *Paul*. If any man (saith he) build on this foundation, gold, siluer, pretious stones; *timber, hay, stubble*, his worke shall be made manifest by the fire, &c. *and if any mans worke burne, he shall loose, but yet he shall be safe himselfe.* And therefore the hay and stubble of mens errors that are beside the foundation, on which they are laid, doe not debarre them from being Christians or members of the Church. A man breakes down the windowes of his house; the house stands: hee breakes downe the roofof or the wals; the house yet stands though deformed: hee pulles vp the foundation; the house is selfe fals & ceaseth to be an house. Now religion which we profess is like an house or building: and some points thereof are like windows, doores, wals, roofes, & some are the very foundation: & the former may be battered, the foundation standing. **A**gain, if the error be directly or by necessary consequence, euen in common sense against the foundation, consideration must be had whether the Church or party erreth of weakenes or malice: if of weakenesse, the party is to be esteemed as a member of the Catholike Church. And thus *Paul* writes vnto the Church of Galatia, as to a Church of God, though by false teachers it had bene turned away to another Gospel, embraced the fundamentall error of iustification by workes. But when any man or Church shall hold fundamentall errors in obstinacie or affected ignorance, wee are not then bound to repute them any longer as Churches or Christians, but as such to whom condemnation belongs, as *Paul* sheweth by the example of *Iannes and Iambres*. *And as Iannes and Iambres, (saith he) withstood Moses, so doe these also resist the truth, men of corrupt mindes, reprobate concerning the faith.* Yet withall, this caueat must euer be remembered, that wee rather condemne the error then the person that erreth, because Gods mercy is like to a bottomlesse sea, whereby he worketh what he wil and when he will in the hearts of miserable sinners.

The second question is, where at this day we may finde such visible Churches as are indeed sound members of the Catholike Church. And for the resolving of it, we are to goe thorough al countries and religions in the world. And first to begin with Turkes and Iewes, we are not in any wise to acknowledge their assemblies for Churches, because they worship not God in Christ who is the head of the Church.

**A**s for the assemblies of Papists which haue bin a great part of the world, if therby we vnderstand companies of men holding the Pope for their head, & beleeuing the doctrine established in the Councel of Trent; in name they are called Churches, but indeede they are no true or sound members of the Catholike Church. For both in their doctrine and in the worship of God, they raze the very foundation of religion, which will appeare by these three points: First of all, they hold iustification by workes of grace: auouching that they are not onely iustified before God by the merit of Christ, but also by their owne doings. Which opinion flatly ouerturneth iustification by Christ. For as *Paul* saith to the Galatians, *If ye be circumcised, Christ profiteth you nothing, that is, if ye looke to be iustified by the workes of the ceremoniall law, ye are fallen from Christ: ioyne circumcision and Christ together in the matter of iustification, and ye doe quite overthrow iustification by Christ.* Now if this be true, which is the word of God that cannot lie, then we say to the Papists; if ye will needes be iustified by workes of grace, yee are fallen from grace. The second point is, that they maintaine a daily reall sacrifice of the bodie of Christ in the masse for the finnes of the quicke and dead. And this is also a fundamentall heresie. For Christs sacrifice on the crosse must either bee a perfect sacrifice or no sacrifice, and if it be often iterated and repeated by the Masse-priest, it is not perfect but imperfect. The third point is, that they worship the Images of the Trinitie and Saints departed, and their Breadengod, which is as vile an abomination as euer was among the Gentiles: all being directly against the true meaning of the second commandement, and defacing the worship of God in the very substance thereof. Thus then it appeares, that the old Church of Rome is changed, and is now at this day, of a spcuse of Christ become an harlot: and therefore no more a Church of Christ indeede, then the carkasse of a dead man that weareth a liuing mans garment is a liuing man, though he looke neuer so like him. And whereas they plead for themselves, that they haue succetsion from the Apostles, the answer is, that succession of person is nothing without succession of doctrine, which they want: and we see that heretickes haue succeeded lawfull Ministers. Secondly, whereas it is alledged; that in the Popish assemblies the Sacrament of Baptisme is rightly for substance administred; and that also is a note of a Church, three things may be answered. First, that baptisme seuered som the preaching of the Gospell, is no more a signe of a Church then the seale seuered from the indenture is of force: and that is nothing. Circumcision was vsed in Colchis, yet no Church, and among the Samaritans, yet no people. Secondly, Baptisme in the assemblies of the Church of Rome, is as the purse of a true man in the hand

1. Cor. 3.  
11, 13.  
Vse 15

Gal 5. 12

1. Tim. 3.  
8.

Herodot.  
Hoi 1. 9.

hand of a theefe: and indeede doth no more argue them to bee Churches, then the true mans purse argues the theefe to bee a true man. For Baptisme though it be in their assemblies, yet doth it not appertaine vnto them, but vnto another hidden Church of God, which he hath in all ages, gathered forth of the midst of them. Thirdly, though they haue the outward baptisme, yet they by necessary consequent of doctrine, ouerturne the inward baptisme that stands in iustification and sanctification. Moreover, whereas it is alleadged, that they maintaine the bookes of the old and new Testament penned by the Prophets and Apostles; the answer is, that they doe it with adding to the Canon, and by corrupting the native sense of the Scriptures in the very foundation: and therefore they are but as a lanterne, that shewes light to others, and none to it selfe. Fourthly, it is further said, that they hold the Creede of the Apostles, and make the same confession of faith that we do. I answer, that in shew of words they doe so indeede; but by necessarie consequents in the rest of their doctrine they ouerturne one of the natures, & all the offices of Christ, and therewithal moit of the articles of the Creede. And herein they deale as a father, that in outward shew tenders the body of his childe, and will not abide the least blemish vpon it; and yet by secret conueinances inwardly annoyes the hart, or the liuer, and so in truth destroies the same. Fifthly, it is alleadged, that Antichrist must sit in the temple of God, that is, the Church; therefore say some that desire an vnion betwene vs & the Papists, popish assemblies are true Churches: but the argument is not good. For it is one thing to be in the Church, and another thing to be of it. And Antichrist is said to sit in the Church, not as a member thereof, but as an vsurper, or as the pyrate in the shippe of the merchant: & hence it cannot be prouoed, that the assemblies of Papists are Churches, but that in them and with them there is mingled another hidden Church, in the midst whereof Antichrist the Pope ruleth, though himselfe hath no part therein. Lastly, whereas some being no Papists, thinke their Churches to be like a body, diseased and full of sores and wounds from the head to the foote, and the throat also cut, yet so as life is still remaining; we may better thinke their soule errours considered, & their worship of God, which is nothing else but a mixture of Iudaisme and Paganisme, that it is a rotten & dead corpes void of spirituall life. And therefore we haue seuered our selues from the Church of Rome vpon iust cause: neither are we schismatickes in so doing, but they rather, because the ground and the proper cause of the schisme is in them.

As for the assemblies of Anabaptists, Libertines, Antinomicks, Tritheists, Artians, Samosatrenians, they are no Churches of God, but conspiracies of monstrous heretickes iudicially condemned in the primitive Church,

A and againe by the malice of Satan renewed and reuiued in this age. The same we are to thinke and say of the Family of loue.

As for the Churches of Germany commonly called the Churches of the Lutherans, they are reputed of vs as the true churches of God. Though their *Augustane* Confession haue not satisfied the expectation of other Reformed Churches: yet haue they all the same enemies in matter of religion, and do alike confesse the Father, the Sonne, and the holy Ghost: and of the office of the Mediatour, of faith and good workes, of the Word, the Church, & the Magistrate, are all of one iudgement. They differ indeede from vs in the question of the Sacrament, but it is no sufficient cause to induce vs to hold them as no Church: for that there is a true or reall receiuing of the body and blood of Christ in the Lords supper, we all agree; and we ioyntly confesse that Christ is there present, so farre forth that he doth truly feede vs with his very bodie and blood to eternall life: and all the controuersie lies in the manner of receiuing; we contenting our selues with that spirituall receiuing which is by the hand of faith, they adding thereto the corporal, whereby they imagine themselves to receiue Christ with the hand and mouth of the body. And though to maintaine this their opinion, they be constrained to turne the ascensio of Christ into a disparicion, whereby his body being visible becomes inuisible, yet in the maine points we agree: that he entred into his kingdom in our name and for vs; that we are gouerned and preserued by his power and might: and that whatsoeuer good thing we haue or doe, proceedes wholly from the grace of his spirit. Indeeede the opinion of the *Vbiquitie* of the body of Christ, reuiucth the condemned heresies of *Eutyches* and *Nestorius*, and it ouerturneth by necessarie consequent most of the articles of faith: but that was priuate to some men, as *Brentius* and others, and was not receiued of whole Churches: and whereas the men were godly and learned, & we are vncertaine with what affection, and how long they held this errour, we rest our selues in condemning it, leauing the persons to God. Again, Popish Transubstantiation and Lutheran Consubstantiation, are both against the truth of the manhood of Christ, yet with great difference. Transubstantiation is flar against an article of faith: for if Christs body be made of bread, & his blood of wine (which must needs be, if there bee a conuersion of the one into the other,) then was not he conceived and borne of the virgin *Mary*: for it cannot both be made of Bakers bread, and of the substance of the Virgin. Again, it abolisheth the outward signe in the Lords Supper, as also the analogie betwene the signe and the thing signified, & so ouerturnes the Sacrament: but Consubstantiation doth not so, neither doth it ouerturne the substance of any article of religion, but only a maine point of Philosophy, which

is, that a *body doth occupy one onely place at once.*

Furthermore, the Churches of Heluetia, & Sauey, and the free cities of France, & the low Countries, and Scotland are to be reuerenced as the true Churches of God, as their confessions make manifest. And no lesse must wee thinke of our owne Churches in England and Ireland. For we hold, beleue, and maintaine, and preach the true faith, that is, the ancient doctrine of saluation by Christ, taught and published by the Prophets and Apostles, as the booke of the articles of faith agreed vpon in open Parliament doth fully shew: and withall now we are, and haue beene ready to testifie this our faith, by venturing our liues euen in the cause of religio against torrenie power, and especially the Spaniard: and hereupon all the Churches in Europe giue vnto vs the hand of fellowship. And whereas sundry among vs that separate and indeed excommunicate themselves, giue out that there is no Church in England, no Ministers, no Sacraments: their peremptorie asseuerations wanting sufficient ground, are but as paper shot. They alleadge that our assemblies are full of grieuous blots and enormities. *Ans.* The defects & corruptions of Churches must be distinguished: and they be either in doctrine, or manners. Againe, corruptions in doctrine must further be distinguished: some of them are errors indeed, but beside the foundation: & some errors directly against the foundation: & these ouerturne all religion, whereas the former doe not. Now it cannot be shewed that in our Churches is taught any one error that raseth the foundation, and consequently annihilates the truth of Gods Church. Indeed there is controuerſie again vs touching the point of Ecclesiasticall regiment: but marke in what manner. We all ioyntly agree in the substance of the regiment, confessing freely that there must be preaching of the word, administration of the Sacraments, according to the institution, and the vse of the Power of the Keyes in admonitions, suspensions, excommunications: the difference between vs is only touching the persons, and the manner of putting this government in execution: and therefore men on both parts, though both hold not the truth in this point; yet because both hold Christ the foundation, they still remaine brethren and true members of Christ. As for corruptions in manners, they make not a Church to be no Church, but a bad Church. When as the wicked Scribes & Pharisees sitting in *Moses* chaire, taught the things which he had writtē, the people are commanded to heare them, & to do the things which they say, not doing the things which they doe. And whereas it is said, that we hold Christ in word, and deny him in deede, that is answered thus: deniall of Christ is double, either in iudgement, or in fact: deniall in iudgement ioyced with obstinacy, makes a Christian to be no Christian; deniall in fact, the iudgement still remaining sound, makes

A not a man to be no Christian, but a bad Christian. When the Iewes had crucified the Lord of life, they still remained a Church, (if any vpon earth:) and notwithstanding this their fact, the *Apostles* acknowledged that the *covenant* and the *promises* still belonged vnto them: and they neuer made any separation from their Synagogues, till such time as they had beene *sufficiently committed* by the Apostolicall ministry that Christ was the true Messias.

Thus we see where at this day we may find the true Church of God. Now I come to the third question; and that is, at what time a man may with good conscience make separation from a Church. *Ans.* So long as a Church makes no separation from Christ, wee must make no separation from it: and when it separates from Christ, we may also separate from it: and therefore in two cases there is warrant of separation. The one is, when the worship of God is corrupt in substance. And for this we haue a commandement, *Be not, saith Paul, vnequally yoked with infidels, for what fellowship hath righteousnes with vnrighteousnes, or what communion hath light with darkness? or what concord hath Christ with Belial? or what part hath the beleeuers with the infidels? or what agreement hath the temple of God with idols? Wherefore come out from among them, & separate your selves, saith the Lord.* And we haue a practise of this in the old testament. When *Ieroboam* had set vp idols in *Israel*, then the *Priests* and *Leuites* came to *Judah* and *Jerusalem* to serue the Lord. The second is, when the doctrine of religio is corrupt in substance: as *Paul* saith, *If any man teach otherwise, and consent not to the wholesome words of our Lord Iesus Christ, and to the doctrine which is according to godlinesse, he is puffed up: from which separate your selves.* A practise of this we haue in the *Apostle Paul*, who being in *Ephesus* in a Synagogue of the Iewes, spake boldly for the space of three moneths, disputing and exhorting to the things which concerne the kingdom of God: but when certaine men were hardened and disobeyed, speaking euill of the way of God, he departed from them and separated the disciples: of *Ephesus*: & the like he did at *Rome* also. As for the corruptions that be in the manners of men that be of the Church, they are no sufficient warrant of separation, vnesse it be from private company, as we are admonished by the *Apostle Paul*: and by *Danids* & *Lors* examples. By this which hath bin said, it appeares that the practise of such as make separation fro vs, is very bad & schismaticall, considering our Churches faile not either in the substance of doctrine, or in the substance of the true worship of God.

Now to proceed in the Creed. The Church is further fer forth by certaine properties and prerogatiues. The properties or qualities are two, *holinesse* and *largenes*. That the Church is *holy*, it appeares by *Peter* which calls it an *holy nation*, and a *chosen people*: and by *S. Iohn*, who calls it the *holy city*. And it is so called, that it may be distinguished from the false Church,

Rom 9.4  
Act 13.  
39. 10.

2. Cor. 6.  
14.

2. Chro.  
11. 14.

2. Tim. 6.  
3. 5.

Act. 19.  
9 & 28.  
28.

1. Cor. 5.  
11.  
Pla. 17. 4.  
2. Pet. 2.  
8.

1. Pet. 2.  
9.  
Reu 11  
2 and 22.  
19.

Reu. 1. 9.  
and. 3. 9.  
Psa 26. 5.

which is tearmed in Scriptures, *the Synagogue of Satan*, and the *malignant Church*.

Now this holines of the Church is nothing else but a created qualitie in euery true member thereof, wherby the image of God, which was lost by the fall of *Adam*, is againe renewed and restored. The author of it is God by his word & spirit, by little & little abolishing the corruption of sinne, and sanctifying vs thoroughout, as Christ saith, *Father, sanctifie them in thy truth, thy word is truth*. And holines must be coëcued to be in the Church on this manner: it is perfect in the Church Triumphant, & it is onely begun in the Church Militant in this life, and that for speciall cause, that wee might giue al glory to God; that we might not be high minded, that we might work our saluation with feare & trembling; that we might deny our felues & wholly depend vpon God.

Hence we learne three things: first that the Church of Rome erreth in teaching that a wicked man, yea such an one as shall neuer be faued, may be a true member of the Catholike Church: for in reason, euery man should be answerable to the qualitie & condition of the Church wherof he is a member: if it be holy, as it is, he must be holy also. Secondly, we are euery one of vs, as *Paul* saith to *Timothie*, *so exercise our felues vnto godlines, making cōscience of al our former vnholly waies, endeauouring our felues to please God in the obedience of al his commandements*. It is a disgrace to the holy Church of God, that men professing themselves to be members of it, should be vnholly. Thirdly, our duty is, to eschew the society of atheists, drunkards, fornicatours, blasphemers, & al wicked & vngodly persons, as *Paul* saith, *Be no companions of them, and haue no fellowship with vnprofitable workers of darknes*. And he charges the *Theſſalonians*, that if any man among them walke inordinately, they haue no companie with him, that he may be ashamed. 2. *Theſſ.* 3. 14.

The largenes of the Church is noted in the word *Catholike*, that is, generall or vniuersall. And it is so called for three causes. For first of all, it is generall in respect of time; because the Church hath had a being in all times & ages, euer since the giuing of the promise to our first parents in Paradise. Secondly, it is generall, in respect of the persons of men: for it stands of all sorts & degrees of men, high and low, rich and poore, learned and vlearned, &c. Thirdly, it is Catholike or vniuersall in respect of place; because it hath bene gathered from all parts of the earth, specially now in the time of the new Testament; when our Saviour Christ saith, *Mat. 26. 13.* that the Gospel shall be preached in al the world. To this purpose S. *Iohn* saith in *Reuel. 7. 9.* *I beheld, and loe, a great multitude which no man could number, of all nations & kindreds, and peoples, and tongues, stood before the throne and before the lambe, clothed with long white robes and palmes in their hands*.

And the Church which we here profess to beleue, is called Catholike, that we may di-

stinguish it from particular Churches, which are not beleued, but seene with eye, whereof mention is made often in the scriptures. *Rom. 16. 5. 1. Cor. 16. 19. the Church in their house; and, the Churches of Asia. Coloss. 4. 15. Salute Nymphas and the Church in his house. Act. 11 22. the Church of Ierusalem, Act. 13. 1. the Church at Antioch, &c.*

That the Church is Catholike in respect of time, place, person, it ministers matter of endlesse comfort vnto vs. For hereby we see that no order, degree, or estate of men are excluded from grace in Christ, vnlesse they will exclude themselves. S. *Iohn* saith, *1. Ioh. 2. 1. If any man sinne, we haue an advocate with the Father, Iesus Christ the righteous*. Now it might be answered, it is true indeed, Christ is an Advocate to some men, but hee is no Advocate to me. S. *Iohn* therefore saith further, *vers. 2. and he is the reconciliation for our sinnes, and not for our sinnes onely, but for the whole world, that is, for all beleueurs of what condition or degree soeuer.*

Thus much of the properties of the Church now follow the prerogatiues or benefits which God bestoweth on it, which are in number foure. The first is expressed in these words, *the Communion of Saints*. Where communion significth that fellowship or society that one hath with another: and by *Saints* wee vnderstand not dead men inrolled in the Popes calender, but all that are sanctified by the blood of Christ, whether they be liuing or dead: as *Paul* saith, *1. Cor. 1. 2. Vnto the Church of God which is at Corinthus, to them that are sanctified in Iesus Christ, Saints by calling*. And *14. 33. God is the God of peace in al the Churches of the Saints*. Now if wee adde the clause *I beleue*, vnto these words; the meaning is this; I confesse and acknowledge that there is a spirituall fellowship and society among al the members of Christ, beeing the faithfull seruants and children of God: and withall I beleue that I am partaker of the same with the rest.

This communion hath two parts, fellowship of the members with the head, and of the members with themselves. The communion of the members with their head, is not outward, but altogether spirituall in the conscience: and for the opening of it, we must consider what the Church receiue of Christ, and what he receiues of it. The Church receiues of Christ 4. most worthy benefits. The first, that Christ our Mediatour, God & man, hath truly giuen himselfe vnto vs, & is become our lot and portion, and withall God the Father, and the holy Spirit, in him, as *Dauid* saith, *Zehoua is the portion of mine inheritance, and of my cup: thou shalt maintaine my lot: the lines are fallen vnto me in pleasant places: yea I haue a faire heritage. And, Psa. 73. 26. My flesh faileth, and my heart also: but God is the strength of my heart, and my portion for euer*. The second, is the Right of adoption, whereby all the faithfull whether in heauen or earth are actually made the true children of God. The benefit is

wonderfull,

Ioh. 17.  
17.

1. Tim. 1.  
17.  
Rom. 11.  
20.  
Philip. 2.  
12.  
Mar. 9. 24

1. Tim. 4.  
7.

Eph. 5. 7.  
11.

Catholici-  
ca. i. per  
torum or-  
bem dif-  
fusa, Aug.  
epist. 150.

Pla 16. 5.

wonderfull, howsoeuer carnall men esteeme nor of it: If a man should either by election or birth, or any way else be made the sonne and heire of an earthly Prince, hee would thinke himselfe highly advanced: how highly then are they extolled which are made the sonnes of God himselfe? The third benefit, is a title, and right to the righteousnes of Christ in his sufferings and his fulfilling of the law. The excellencie of it is vspeakable; because it serues to ward the greatest temptations of the diuell. When the diuell replieth thus, thou art a transgressor of the law of God; therefore thou shalt be damned: by meanes of that communion which we haue with Christ, we answer againe: that Christ suffered the curse of the law to free vs from due and deserued damnation: and when he further replies, that seeing we neuer fulfilled the law, we cannot therefore enter into heauen, wee answer againe, that Christs obedience is a fulfilling of the law for vs, and his whole righteousness is ours to make vs stand righteous before God. The fourth benefit, is a right to the kingdome of heauen, as Christ comforting his disciples saith, *Feare not little flocke, it is your Fathers pleasure to giue you a kingdome*: and hence it is sundry times called *\* the inheritance, and the lot of the Saints.*

Furthermore; for the conueyance of these benefits vnto vs, God hath ordained the preaching of the word, and the administration of the Sacraments; specially the Lords Supper; and hath commanded the solemne and ordinarie vse of them in the Church. And here-vpon the Lords Supper is called the Communion, *The cup of blessing* (saith Paul, 1. Cor. 10. 16.) *which we blesse, is it not the communion of the blood of Christ? and the bread which we breake, is it not the communion of the body of Christ?* that is, a signe and seale of the communion.

Again, the things which Christ receiues of vs are two: our sins with the punishment thereof made his by application or imputation: and our afflictions with all the miseries of this life which he accounts his owne, & therefore doth as it were put vnder his shoulders to beare the burden of them. And this communion betweene Christ and vs is expressed in the Scriptures by that blessed and heavenly bargain in which there is mutuall exchange betweene Christ and vs: he imparts vnto vs, *Esa. 55. 1. Milke and wine without siluer or money, to refresh vs, and golde tried by the fire, that wee may become rich, and Rev. 3. 18. white raiment* that we may be clothed, *and eye-salue* to annoynt our eyes that we may see: and we for our parts returne vnto him nothing but blindness, and nakednesse, and pouerty, and the loathsome burden of all our filthy sinnes.

The second part of the communion, is that which the Saints haue one with another. And it is either of the liuing with the liuing, or of the liuing with the dead. Now the communion of the liuing stands in three things: I. in the like affection: II. in the gifts of the spirit:

A III. in the vse of temporall riches. For the first: communion in affection; is whereby all the seruants of God are like affected to God, to Christ, to their owne sinnes, and each to other. They are all of one nature and heart alike disposed, though they be not acquainted, nor haue any externall fellowship in the flesh. As in a family children are for the most part one like another and brought vp alike: euen so it is in Gods family which is his Church: the members thereof are all alike in heart and affection: and the reason is; because they haue one spirit to guide them all: and therefore S. Peter saith, *Act. 4. 32. The multitude of them that beleened, were of one heart and of one soule, neither*

B *any of them said that anything which he possessed was his own, but they had all things common.* And the Prophet *Esa. y* fore-telling the vnitie which should be in the kingdome of Christ, saith, *Isa. 11. 6, 7. The wolfe shall dwell with the lambe, and the leopard shall lye with the kid, and the catte, and the lyon, and the fat beast together, & a little childe shall lead them. The cowe and the beare shall feed, and their yong-ones shall lye together: and the lyon shall eat straw like the bullocke. The sucking child shall play vpon the hole of the aspe, and the weaned child shall put his hand into the cockatrice hole.* By these beaists is signified, men that be of a wicked and brutish nature: which when they shall be brought into the kingdome of Christ, shall lay aside the same, and become louing, gentle, courteous, and all of one minde. And S. Peter 2. Pet. 1. 7. requires of the Church the practise of brotherly loue, and that is to carry a tender affection to men, not because they are of the same flesh, but because they are ioyned in the bond of one spirit with vs. Furthermore, by reason of this that all the children of God are of one heart, there followes another duty of this communion, whereby they beare one the burdens of another, and when one member is grieved all are grieved; when one reioyceth all reioyce, as in the body when one member suffereth all suffer.

C The second branch of their communion, is in the gifts of Gods Spirit, as loue, hope, feare, &c. And this is shewed, when one man doth employ the graces of God bestowed on him, for the good & saluation of another. As a candle spendeth it selfe to giue light to others: so must Gods people spend those gifts which God hath giuen them for the benefit of their brethren. A Christian man howsoeuer he be the freest man vpon earth, yet is he seruant to all men, especially to the Church of God, to do seruice vnto the members of it by loue for the good of all. And this good is procured, when we conuey the graces of God bestowed on vs to our brethren: and that is done five waies: I. by example: II. by admonition: III. by exhortation: IV. by consolation: V. by prayer. The first, which is good example, we are enioyned by Christ, saying, *Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heauen.*

Gal. 6. 2.

Gal. 5. 13

March. 5.

16.

And that our hearts might bee touched with special care of this duty, the Lord sets afore vs his owne blessed example, saying, *Leu. 11. 44. Be ye holy as I am holy: and Mat. 11. 29. Learn of me that I am meeke and lowly.* And *Paul* saith, *1. Corinth. 11. 1. Be ye followers of me, as I follow Christ:* and the higher men are exalted, the more carefull ought they to be in giuing good example. For let a man of note or estimation doe euill, and he shall presently haue many followers. Euill example runnes from one to another like a leprosie or infection: and this Christ signified when he said, that the fig-tree planted in the vineyard, *If it beares no fruit, makes all the ground barren, Luk. 13. 7.* The second meanes of communication of the gifts of God vnto others, is *admonition*, which is an ordinance of God whereby Christian men are to recouer their brethren from their sins. A man by occasion fallen into the water, is in danger of his life; and the reaching of the hand by another is the meanes, to saue him. Now euery man when hee sinneth, doth as much as in him lyeth, cast his soule into the very pit of hell: and wholesome admonitions are as the reaching out of the hand to recouer him againe. But it will peraduenture be said, how shall wee proceede in admonishing of others? *Answe.* Wee are to obserue three things. The first is, to search out whether wee that are to reprovee bee faultie our selues in the same thing or no. First, we must take out the beame that is in our owne eye, and so shall wee see clearly to pull out the mote in our brotheres eye, *Matth. 7. 5.* Secondly, before we reprovee, we must be sure that the fault is committed: we must not goe vpon heare-say or likelihoods: and therefore the holy Ghost saith, *Heb. 10. 28. Let vs consider or obserue one another to prouoke vnto loue & good works.* Thirdly before we reprovee, we must in Christian wisdom make choice of time and place: for all times and places serue not to this purpose. And therefore *Salomon* saith, *it is the glory of a man to passe by an offence.* Furthermore in the action of admonishing, two things are to be obserued: I. a man must deliuer the words of his admonition (so farre forth as he can) out of the word of God, so as the partie which is admonished, may in the person of man see God himselfe to reprovee him. II. his reproofe must be made with as much compassion and fellow-feeling of other mens wants as may be. As *Paul* saith, *Galat. 6. 1. If any man be fallen by occasiū into any fault, ye which are spirituall (a) restore such an one with the spirit of meekenesse.* The third way of communicating good things to others, is *exhortation*: and it is a meanes to excite and stirre them on forward, which doe already walke in the way of godlinesse. Therefore the holy God saith, *Hebrewes. 3. 13. Exhort one another daily, lest any of you be hardened through the deceitfulness of sinne.* But alas, the practise of this duty, as also of the former, is hard to be found among

men; for it is vsuall in families, that masters and fathers in stead of admonishing their seruants and children, teach them the practise of sin in swearing, blaspheming, slanderings, &c. and as for exhortation, it is not vsed. Let a man that hath the feare of God offend neuer so little, in stead of brotherly exhortation, hee shall heare his profession cast in his teeth, and his hearing of sermons: this practise is so generall, that many beginning newly to tread in the steps of godlinesse, are hereby daunted, and quite driuen backe. The fourth way, is *consolation*, which is a meanes appointed by God; whereby one man should with words of heauenly comfort refresh the soules of others afflicted with sickness or any other way feeling the hand of God either in bodie or in minde. And this duty is as little regarded as any of the former. In time of mens sickness neighbours come in, but what say they? I am sorrie to see you in this ease, I hope to see you well againe, I would be sorrie else, &c. Not one of an hundred can speake a word of comfort to the wearie; but we are faulty herein. For with what affection doe we beleue the communion of Saints, when wee our selues are as drie fountaines, that doe scarce conuey a droppe of refreshing to others? The last meanes, is *prayer*, whereby Gods Church procures blessings for the severall members thereof, and they againe for the whole. And herein lies a principall point of the communion of Saints; which ministreth notable comfort to euery Christian heart. For hence we may reason thus: I am indeede a member of the Catholike Church of God, and therefore though my owne prayers be weake, yet my comfort is this, I know that I am partaker of all the good prayers of all the people of God dispersed ouer the face of the whole earth my fellow-members, & of all the blessings which God bestowes on them. This will make vs in all our troubles to say with *Elisba, 2. King. 6. 16. Feare not, for they that bee wish vs are more then they that bee wish them.* When the people of Israel had sinned in worshipping the golden calfe, the wrath of the Lord was kindled, and made a breach into them, as cannon shot against a wall: but *Moses* the seruant of God stood in the breach before the Lord to turne away his wrath, lest hee should destroy them. And the prayer of *Moses* was so effectuall, that the Lord said, *Exod. 32. 10. Let me alone, as though Moses* by prayer had held the hand of God that hee could not punish the people. And some thinke that *Stemens* prayer for his enemies, when he was stoned, was a meanes of *Pauls* conuersion. And surely though there were no other reason, yet this were sufficient to moue a man to imbrace Christian religion, considering that beeing a member of the Church, he hath part in all the prayers of the Saints through the world, and of the blessings of God that come thereby.

The third part of this communion, is in temporall things, as goods & riches: whereby

I meane,

As Chirgians tenderly set armes and legs in ioynt.

Page 106.  
23.

Spiri-  
all com-  
munion  
doth not  
barre a  
division  
of tem-  
porall  
goods.  
Act. 1. 31  
2 Cor. 9.

I meane, no (b) Anabaptistickall communion, but that which was vsed in the primitiue Church, when they had all things common in respect of vse: and some sold their goods and possession and parted them to all men, as euery one had neede. And by their example we are taught, to be content to imploy those goods which God hath bestowed on vs, for the good of our fellow-members within the compasse of our callings, and to our abilitie, and beyond our ability, if neede require. *Paul saith, Gal. 6. 10. Doe good to all, but especially to them which are of the household of faith.*

The communion of the liuing with the dead, stands in two things: the one is, that the Saints departed in the Church Triumphant doe in generall pray for the Church Militant vpon earth, desiring the finall deliuerance of all their fellow-members from all their miseries. And therefore in the Apocalyps they cry on this manner, *How long Lord holy and true! dost thou iudge and auenge our blood on them that dwell on the earth? I say in generall, because they pray not for the particular conditions & persons of men vpon earth, considering they neither know, nor see, nor heare vs: neither can they tell what things are done vpon earth. The second is, that the godly on earth doe in heart & affection conuerse with them in heauen, desiring continually to be dissolued & to be with Christ. Now whereas the Papiſts doe further enlarge this communion, a touching that the Saints in heauen doe make intercession to Christ for vs, and impart their merits vnto vs: and that we againe for that cause are to inuocate them, and to doe vnto them religious worship; we dissent from them, being resolved that these things are but inuentions of mans braine, wanting warrant of the word.*

Lastly, to conclude, a question may be demanded, how any one of vs may particularly know & be assured in our selues, that we haue part in this communion of Saints. *Ans. Saint Iohn opens this point to the full, when hee saith, 1. Ioh. 1. 6, 7. If we say that we haue fellowship with him, and yet walke in darknes, we lye: but if we walke in the light, as he is light, then we haue fellowship one with another, and the blood of Christ purgeth vs from all our sins.* In which words he makes knowledge of Gods wil ioyned with obedience, to be an infallible marke of one that is in the communion: as on the contrary, ignorance of Gods wil, or disobedience, or both, to betokens of one that hath neither fellowship with Christ, or with the true members of Christ. And therefore to end this point, if we would haue fellowship with Christ, let vs learne to know what sinne is, and to flie from the same as from the bane of our soules, and to make conscience of euery euill way.

The duties to be learned by the communion of Saints, are manifold. And first of all, if we do beleue the fellowship which all the faithfull haue with Christ & with themselves; and be resolved that wee haue part therein, then

A must we separate & withdraw our selues from all vngodly and vnlawfull societies of men in the world whatsoeuer they be. Vnlawful societies are manifold, but I will only touch one, which euery where annoyeth religion, and hindreth greatly this communion of Saints, & that is, when men ioine themselves in company to passe away the time in drinking, gaming, &c. Behold a large fellowship which beareth sway in all places; there is almost no towne but there is at the least one knot of such companions; and he that will not be combined with such loose mates, he is thought to bee a man of no good nature: he is foisted forth of euery company; he is no body: & if a man will yeeld to run ryot with them in the mispending of his time and goods, he is thought to be the best fellow in the world. But what is done in this society? and how doe these cup-companions spend their time? surely the greatest part of day and night is vſually spent in swearing, gaming, drinking, surfetting, reuelling, and railing on the ministers of the word, and such as professe religion, to omit the enormities which they procure to themselves hereby: and this behauiour spreads it selfe like a canker ouer euery place, and it defiles both towne & country. But we that looke for comfort by the communion of Saints, must not cast in our lot with such a wicked generation, but separate our selues from them. For undoubtedly their society is not of God, but of the diuel: and they that are of this societie, can not be of the holy communion of Saints: and surely except the magistrate by the sword, or the Church by the power of the keyes, do pulldowne such fellowship, the holy societie of Gods Church and people must decay. Excommunication is a censure ordained of God for this end, to banish them from this heauenly communion of the members of Christ, that liue inordinately and haue communion with men in the workes of darkenesse.

Secondly, by this wee are taught, that men professing the same religion, must be linked in society & conuerse together in Christian loue, meekenes, gentlenes, and patience: as S. Paul taught the Philippians, *If there be any fellowship of the spirit, if there be any compassion and mercie, fulfill my ioy, that we may bee like minded, hauing the same loue, being of one accord, and of like iudgement.* And againe, *Keep (saith he) the vniety of the spirit in the bond of peace.* Why? marke how his reason is fetched from this communion: *Because there is one body, one spirit, even as you are called into the hope of your vocation; one Lord, one faith, one hope, one baptism, one God & Father of all, which is above all, & in you all.* And no doubt the same reason made David say, *Psal. 16. 3. All my delight is in the Saints which be vpon earth.*

Thirdly, euery Christian man that acknowledged this communion, must carrie about with him a fellow-feeling, that is, an heart touched with compassion in regard of all the miseries that befall either the whole Church or

Phil. 2. 1,

20

Eph. 4. 3.

Verse 4,

5, 6.

any member thereof, as Christ our head, teacheth vs by his owne example, when he called to *Saul*, and said, *Saul, Saul, why persecutest thou me?* giuing him to vnderstand, that he is touched with the abuses to his Church, as if they had directly bin done to his owne person. The prophet *Amos* reprooueth the people, because they drank wine in bowels, & annointed themselves with the chiefe ointments: but why? was it not lawfull for them to doe so? yes: but the cause for which they are reprooued followes: *No man (saith he) is sorry for the afflictions of Ioseph.* In the midst of their delights and pleasures they had no regard of the miseries of the poore Church & seruants of Gods elsewhere in affliction, which euery man ought to shew forth in the practise of all duties of loue: and therefore *Paul* saith, *Pray alwaies with all manner of prayers and supplications in the spirit, and watch thereunto with all perseverance & supplications for the Saints.* And hee highly commendeth the Philippians, for communicating to his afflictions. And further he bids *Philemon* to comfort *Onesimus* his bowels in the Lord. And *S. Iohn* saith, If a mans life would saue his neighbours soule, he must lay it downe, if need require. We haue al of vs daily occasiō to practise this duty towards the afflicted members of Gods Church in other countries. For howsoeuer we enioy the Gospel with peace, yet they are vnder persecution for the same: & so oft as we heare report of this, we should suffer our hearts to be grieved with them, and pray to God for them.

We must here be admonished not to seeke our owne things, but to referre the labours of our callings to the common good, especially of the Church whereof we are members. As for them that seeke for nothing but to maintain their owne estate and wealth, and therefore in their trades vse false waight & measures, the ingrossing, corrupting, mingling of wares, glozing, lying, smoothing, swearing, forswearing, dissembling, griping, oppressing of the poore, &c. they may plead for themselves what they will, but in truth they neuer knew yet what the Communion of Saints meant.

Lastly, considering we are all knit into one mysticall body, and haue mutuall fellowship in the same, our duty is to redresse the faults of our brethren, and to couer them, as the hand in the body laies a plaister vpon the sore in the foote or in the legge, and withall couers it. Loue couers the multitude of finnes. And when men disgrace their brethren for their wants, and blaze them to the world, they doe not the duty of fellow-members.

Thus much for the first benefit bestowed on the Church: the second is, *Forgiuenesse of sins*: which may be thus described: *Forgiuenesse of sins is a blessing of God vpon his Church procured by the death and passion of Christ, whereby God esteemes of sinne, as no sinne, or, as not committed.* In this description I haue couched fūe points, which we are feuerally to consider. The first, who is the author of forgiuenesse of finnes?

*Ans.* God, whose blessing it is: for sinne is only committed against God, and the violating of his lawes and commandements are properly finnes. And the offence done to any man or creature is no more in it selfe, but an offence or iniurie: yea the breach of mans commandement is no sinne, vnlesse it doe imply withall the breach of Gods commandement. Therefore it is a prerogative belonging to God alone to pardon sin: and when we are taught to say, *Forgiue vs our trespasses, as we forgiue them that trespass against vs*, the meaning is not, that we forgiue finnes as they are finnes, but only as trespasses, that is, losses, hurts, and dammages done vnto vs by men. It may be further said,

God hath giuen this power and commandement to his ministers to forgiue sins, saying, *Whose sins ye remit, they are remitted.* *Ans.* Gods Ministers doe not properly forgiue finnes, but only in the name of God according to his word pronounce to a penitent sinner, that his finnes are pardoned and forgiuen of God: and therefore it is a most certaine truth, that none can forgiue finnes but God only: it was auouched by the Pharises, & not denied by Christ. Hence it followes, that remission of sinne, being once granted remaines for euer, because Gods loue vnto the elect is vnchangeable, and his decree concerning their saluation cannot be altered. The second point is, to whom remission of sins is giuen?

*Ans.* To the Catholike Church, that is; to the whole company of men predestinate to saluation: as *Esaie* saith, *The people that dwel therein* (that is, the Church) *shall haue their sins forgiuen.* And, *They shall call them the holy people, she redeemed of the Lord: and thou shalt be named, A citie sought out, and not forsaken.* And if there had beene an vniuersall remission of sins to all men, as some do dreame, it should not here haue bin made a peculiar prerogative of the Church. The third point is, what is the meanes whereby pardon of sinne is procured at Gods hand? *Ans.* The death and passion of Christ: so *Paul* saith, *Rom. 4. 25. Christ died for our finnes:* that is, Christ died to be a payment & satisfaction to Gods iustice for our finnes. And *S. Iohn* saith, *The blood of Iesus Christ his Sonne cleanseth vs from all sinne.*

And *Peter* saith, *Knowing that ye were not redeemed with corruptible things, as silver and gold from your vaine conuersation, &c. but with the precious blood of Christ, as of a lambe without blemish and without spot.* The fourth point is, after what manner sin is forgiuen? *Ans.* By an action of God, whereby for the merit of Christ, he esteemes and accounts sinne as no sinne, or, as if it had neuer bin committed. Therefore *Dauid* saith, *Psalme 32. 2. Blessed is the man to whom the Lord imputeth no sinne, And in Esa. 44. 22. the Lord saith; I haue put away thy transgressions like a cloud, and thy finnes as a mist.* Now wee know that clouds and mists which appeare for a time, are afterward by the Sunne vterly disperfed. And King *Hzekias* when hee would shew that the Lord hath forgiuen him his finnes,

saith,

A& 9. 4.

Amos 6. 6.

Eph. 6. 18

Phil. 4. 14.  
Philenu.  
2c.  
1 Ioh. 3. 16.

Luke 11. 4.

Ioh. 13. 13.

Matth. 7. 9.

Esa. 33. 24.  
Esa. 61. 11.

1 Ioh. 7. 1.  
1 Pet. 1. 18, 19.



Esa. 38.  
17.

Mich. 7.  
12.

Math. 9.  
13.

faith, *God hath cast them behind his backe*, alluding to the manner of men, who when they wil not remember or regard a thing, doe turne their backes vpon it. And *Micheas* saith, that *God doth cast all the finnes of his people into the bottom of the sea*, alluding to *Pharaoh*, whom the Lord drowned in the bottome of the red sea. And *Christ* hath taught vs to pray thus: *forgiue vs our debts, as wee forgiue our debtors*: in which words is an alluding to credilours, who then forgiue debts, when they account that which is debt, as no debt, & crosse the booke. Hence it appeares that damnable and vile is the opinion of the Church of Rome, which holdeth that there is a remission of the fault without a remission of the punishment: & herewithall fall to the ground, the doctrine of humane satisfactions, and indulgences, and purgatorie, and prayer for the dead, built vpon this foundation, which are of the same kind.

Moreouer, wee must remember to adde to this clause, *I beleue*, and then the meaning is this: I doe not onely beleue that God doth giue pardon offin to his Church and people (for that the very diuels beleue) but withall I beleue the forgiuenes of mine owne particular finnes. Hence it appeares, that it was the iudgement of the primitive Church, that men should beleue the forgiuenesse of their owne finnes.

By this prerogatiue we reape endlesse comfort: for the pardon of time is a most wonderfull blessing, and without it every man is more miserable and wretched, then the most vile creature that euer was. We loath the serpent or the toad; but if a man haue not the pardon of his finnes, procured by the death and passion of *Christ*, he is a thousand-fold worse then they. For when they die; there is the end of their woe and miserie: but when man dieth without this benefit, there is the beginning of his. For first in soule till the day of iudgement, and then both in body & soule for euermore, he shall enter into the endlesse paines and torments of hell; in which if one should continue so many thousand yeares as there are drops in the Ocean sea, and then be deliuered, it were some ease: but hauing continued so long (which is an vspeakable length of time) he must remaine there as long againe, and after that for euer and euer without release: and therefore among all the benefits that euer were or can be thought of, this is the greatest & most precious. Among all the burthens that can befall a man, what is the greatest? Some wil say, sickness, some ignominie, some pouerty, some contempt: but indeed among all, the heauiest and the greatest, is the burthen of a mans own finnes, lying vpon the conscience & pressing it downe, without any assurance of pardon. *David* being a king had no doubt, all that heart could wish; and yet he laying aside all the royalties and pleasures of his kingdom, saith this one thing aboue al, that *he is a blessed man that is eased of the burthen of his sinne*. *Ala-*

A zar manfull of fores is vgly to sight, and wee cannot abide to looke vpon him: but no lazarus is so loathsome to vs, as all sinners are in the sight of God; and therefore *David* counted him blessed, whose finnes are couered. It may be, some will say, there is no cause why a man should thus magnifie the pardon of sin, considering it is but a common benefit. Thus indeede men may imagine, which neuer knew what sinne meant: but let a man onely, as it were, but with the tip of his finger haue a little feeling of the smart of his finnes, he shall finde his estate so fearefull, that if the whole world were set before him on the one side, and the pardon of his sin on the other side, hee would chooseth the pardon of his sins before ten thousand worlds. Though many drouise Protestants esteeme nothing of it, yet to the touched conscience it is a treasure, which when a man finds he hides it, and goes home, and fels all that he hath, and buies it. Therefore this benefit is most excellent, and for it the members of Gods Church haue great cause to giue God thanks without ceasing.

The duties to be learned hence are these. And first of all here comes a common fault of men to be rebuked. Every one will say, that he beleueth the remission of finnes, yet no man almost laboureth for a true & certaine perswasion hereof in his owne conscience: and for prooffe hereof, propound this question to the common Christian; Doeſt thou perswade thy selfe, that God giues remission of finnes vnto his Church? The answer will bee, I know and beleue it. But aske him further: Doeſt thou beleue the pardon of thine owne finnes? and then comes in a blind answer, I haue a good hope to God-ward, but I cannot tell, I thinke no man can say so much: for God faith to no man, thy sins are pardoned. But this is to speak flat contraries, to say they beleue, and they cannot tel. & it bewraies exceeding negligēce in matters of saluation. But let them that feare God, or loue their owne soules health, giue all diligence to make sure the remission of their owne sins: withall auoyding hardnesse of heart, & drowlines of spirit, the most fearefull iudgements of God, which euery where take place. The foolish virgins went forth to meete the bridegroome with lampes in their hands as well as the wife, but they neuer so much as dreamed of the home of oyle, till the comming of the bridegroome. So many men liue in the Church of God as members thereof, holding vp the lampe of glorious profession: but in the meane season they seeke only for the things of this life; neuer casting, how they may assure themselves in conscience touching their reconciliation with God, till the day of death come.

Secondly, if wee be here bound to beleue the pardon of all our sins, then we must euery day humble our selues before God, and seeke pardon for our daily offences: for hee giues grace to the humble or contrite; he fills the

Math 25.  
3.

Luk. 7. 3

1. King.  
20. 3. 1.

hungry with good things, when the rich are sent empty away. When *Benhadad* the king of Syria was discomfited & overcome by the king of Israel, by the counsell of his seruants, who told him that the kings of Israel were mercifull men, he sent them clothed in sackcloth with ropes about their neckes to intreat for peace and fauour. Now when the king saw their submission, he made a covenant of peace with him. We by our sins most iustly deserue hel, death, and condemnation every day, and therefore it standeth vs in hand to come into the presence of God, and to humble our selues before him in sackcloth and ashes, crauing, and intreating for nothing in the world so much, as for the pardon of our sins, and that day by day without ceasing till the Lord giue this blessed answer to our conscience, that all our finnes are put out of his remembrance. Wee must not thinke that God putteth grace into mens hearts when they lie snoring vpon their elbowes, & either not vse, or despise the meanes: but we must first vse the meanes, partly by making confession of our finnes to God, and partly by crying to heauen for pardon: and then when by his grace we begin to desire grace, he giues further grace.

Lastly, if we beleue the pardon of our sins, then wee must change the tenour and course of our liues, and take heede of breaking Gods commandmentes by doing any of those things, wherof our consciences may accuse vs, and tell vs, that by them we haue displeased God heretofore. A man that for some misde-mour hath bene cast into prison and lyeen there many yeares winter and sommer in cold irons: when he obtaines liberty, he will often bethinke himselfe of his old misery, and take heed for euer lest he fall into the same offence againe: and he which hath sene his owne sins & felt the smart of them, and withall by Gods goodnesse obtained assurance touching the pardon of them, will neuer wittingly and willingly commit the like finnes any more, but in all things change the course of his life. As for such as say, that they haue the pardon of their finnes, and yet lye in them still, they deceiue themselves, and haue no faith at all.

Thus much for the second benefit, which God bestoweth on his Church, namely remission of finnes: now followeth the third in these words: *The resurrection of the body*. In the handling whereof sundry points must be considered. The first, whether there be a resurrection or no? This questiō must needs be handled, because Epicures and Atheists in all ages, and at this day some doe call this article into question. Now that there is a resurrection of the body after death, it may be prooued by many arguments, wherof I will only touch the principal. The first, is taken from the work of redemption. Saint *John* writeth, that *Christ came to dissolve the workes of the diuell*: which are sinne, and by sinne death: and hence I reason thus: If sinne and death are to be dissolved vt-

terly, then the bodies of the faithful which are dead in the graue, must needs be made aliuē: otherwise death is not abolished: but sin and death must bee vtterly abolished: therefore there shall be a resurrection. Secondly, God had made a covenant with his Church, the renour whereof is this, *I will be thy God, and thou shalt be my people*. This covenant is not for a day or an age, or for a thousand yeares or ages, but is euēlasting and without end, so as Gods people may say of God for euer, God is our God: and likewise God will say of his Church for euermore, this people is my people. Now if Gods covenant be euēlasting, then all the faithfull departed from the beginning of the world must be raised againe to life. And if God should leaue his people in the graue vnder death for euer, how could they be called the people of God? for he is a God of mercy and of life it selfe: and therefore though they abide long in the earth; yet they must at length bee reuiued againe. This argument *Christ* vseth against the Sadduces, which denied the resurrection: *God is not the God of the dead but of the liuing, but God is the God of Abraham, Isaac, and Jacob*, which are dead, and therefore they must rise againe. The third argument must bee taken from the tenour of Gods iustice. It is a special part of Gods glory, to shew forth his mercy on the godly, and his iustice vpon the wicked in rewarding the according to their workes, as the Apostle saith, *God will reward euery man according to his workes: to them that by continuance in well doing seeke glorie, and honour & immortality, life eternall: but vnto them that disobey the truth, that be contentious, and obey vnrightheousnes, shall be indignation & wrath*. But in this life God rewardeth not men according to their doings: and therefore *Salomon* speaking of the estate of al men in this world, saith, *All things come alike to all, and the same condicions to the iust & vniust, to the good & bad, to the pure and polluted, to him that offereth sacrifice, and to him that offereth none*. Nay which is more, here the wicked flourish, & the godly are afflicted. The vngodly haue hearts-ease and all things at will: whereas the godly are oppressed and overwhelmed with all kind of miseries, & are as sheepe appointed for the slaughter. It remaines therefore, that there must needs be a generall resurrection of all men after this life, that the righteous may obtaine a reward of Gods free mercy, and the wicked vtter shame and confusion. But some will say, it is sufficient that God doe this to the soule of euery man, the body needeth not to rise againe. I answer, that the vngodly mā doth not worke wickednesse only in his soule, but his body also is an instrument thereof: and the godly doe not only practise righteousness in their soules but in their bodies also. The bodies of the wicked are the instruments of sin, and the bodies of the righteous are the weapons of righteousness, and therefore their bodies must rise againe, that both in body and soule they may

2  
1st. 31. 13.

Math. 11  
32.

3  
Roma. 6

Eccles. 9  
2.

Proofes  
of the re-  
surrecti-  
on.

1. 1oh. 3.  
3.

may receiue a reward, according to that which they haue wrought in them. The fourth argument, which is also vsed by *Paul* is this: *Christ himselfe is risen*, and therefore all the faithfull shall rise againe: for he rose not for himselfe as a priuate man, but in our roome and stead, & for vs. If the head be risen, then the members also shall rise againe: for by the same power whereby *Christ* raised himselfe, hee both can and will raise all those that be of his mysticall body, he being *the first fruits of them that sleepe*. The fifth argument is taken from expresse testimonie of Scripture. *Iob* hath an excellent place for this purpose: *I am sure (saith he) that my redeemer liueth, and hee shall stand the last on the earth, and though after my skinne wormes destroy this body, yet I shall see God in my flesh, whom I my selfe shall see, and mine eyes shall behold, and none other for me*. And Saint *Paul* to the Corinthians auoucheth & prooueth this point at large, by sundry arguments which I will not stand to repeat; this one remembred: *If (saith he) the dead rise not againe, then your faith is vaine, our preaching is in vaine, & the godly departed are perished*. The sixth argument may be taken from the order of nature, which ministreth certaine resemblances of the resurrection; which though they bee no sufficient proofes; yet may they bee inducements to the truth. Both Philosophers & also Diuines haue writtē of the Phenix, that first shee is consumed to ashes by the heate of the sunne, and that afterward of her ashes ariseth a young one: and on this manner is her kinde preserved. Again, swallowes, wormes, & flies, which haue lien dead in the winter season, in the spring, by the vertue of the sunnes heat, reuiue againe: so likewise men fall in fownes & trances, being for a time without breath or shew of life, and yet afterward come againe. And (to vse *Pauls* example) before the corne cangrow and beare fruit, it must first be cast into the ground, and there rot. And if this were not seene by experience, men would not beleue it. Again, euery present day is as it were dead and buried in the night following, and yet afterward it returnes againe the next morning. Lastly, we reade how the old Prophets raised some from death: and our Saviour *Christ* raised *Lazarus* among the rest, that had lien foure daies in the graue and stanke: and why then should any thinke it impossible for God to raise all men to life.

But let vs see what reasons may be alleadged to the contrary. First it is alleadged, that the resurrection of bodies resolued to dust and ashes, is against common sense & reason. *Ans.* It is about reason, but not against reason. For impotent and miserable man, as experience sheweth, can by art euen of ashes make the curious workmanship of glasse; why then may we not in reason thinke, that the omnipotent and euermouing God is able to raise mens bodies out of the dust. Secondly it is said, that mens bodies being dead are turned into dust,

and so are mingled with the bodies of beasts and other creatures, and one mans bodie with another, and that by reason of this confusion, men can not possibly rise with their owne bodies. *Ans.* Howsoeuer this is impossible with men, yet it is possible with God. For he that in the beginning was able to create all things of nothing, is much more able to make euery mans body at the resurrection, of his owne matter, and to distinguish the dust of mens bodies from the dust of beasts: and the dust of one mans body from another. The goldsmith by his art can sunder diuers mettals one from another: and some men out of one mettall can draw another, why then should we thinke it impossible for the almightie God to doe the like? It may be further objected thus. A man is eaten by a wolfe, the wolfe is eaten of a Lyon, the Lyon by the foules of the ayre, and the foules of the ayre eaten againe by men: againe one man is eaten of another, as it is vsuall among the Cannibals. Now the body of that man which is turned into so many substances, especially into the body of another man, cannot rise againe: and if the one doth, the other doth not. *Ans.* This reason is but a cauill of mans braine: for we must not think, that whatsoever entere into the body, and is turned into the substance thereof must rise againe, and become a part of the body at the day of iudgment: but euery man shall then haue so much substance of his owne, as shall make his body to be entire & perfect: though another mans flesh once eaten be no part thereof. Again, it is vrged, that because flesh and blood cannot enter into the kingdom of God: therefore the bodies of men shall not rise againe. *Ans.* By flesh and blood, is not meant the bodies of men simply, but the bodies of men as they are in weakenes, without glory, subiect to corruption. For flesh and blood in Scripture, signifies sometime the originall sinne and corruption of nature, and sometime mans nature subiect to miseries & infirmities, or the body in corruption before it be glorified, and so it must be vnderstood in this place. Lastly, it is objected that *Salomon* saith, *The condition of the children of men, and the condition of beasts are euen as one condition*. Now beasts rise not againe after this life, and therefore there is no resurrection of men. *Ans.* In that place *Salomon* expoundeth himselfe: They are like in dying: for so he saith; as the one dieth, so dieth the other: he speaketh not of their estate after death.

The second point to be considered, is the cause of resurrection. In mankind we must consider two parts, the Elect and Reprobate; and they both shall rise againe at the day of iudgement, but by diuers causes. The godly haue one cause of their resurrection, and the vngodly another: The cause why the godly rise againe, is the resurrection of *Christ*, yea it is the proper cause which procureth and effecteth their resurrection. In the Scripture *Adam* and *Christ* are compared together, and

1. Cor.  
15. 51.

Ecclesi. 3.  
19.

Christ is called the second *Adam*: these were two rootes. The first *Adam* was the root of all mankinde, and he conueyeth sinne, and by sinne death to all that sprang of him, Christ onely excepted: the second *Adam* which is the roote of all the Elect, conueyeth life both in body & soule to all that are vnited to him: and by the vertue of his resurrection they shall rise again after this life. For look as the power of the Godhead of Christ when he was dead in the graue, raised his body the third day: so shall the same power of Christ his Godhead conuey it selfe vnto all the faithfull, which euen in death remaine vnited vnto him, and raise the vp at the last day. And for that cause Christ is called a *quickning spirit*. Now the cause why the wicked rise againe, is not the vertue of Christs resurrection, but the vertue of Gods curse set down in his word: *In the day that thou shalt eat of the tree of knowledge of good and euill, thou shalt die the death*, that is, a double death, both of body and soule. And therefore they arise onely by the power of Christ as hee is a iudge, that this sentence may be verified on them; and that they may suffer both in body and soule eternall punishment in hell fire.

Furthermore Saint *Iohn* setteth downe the outward meanes whereby the dead shall be raised, namely, the voice of Christ: *The houre shall come* (saith he) *in which all that are in the graue shall heare his voice, & they shall come forth*. For as he created all things by his word, so at the day of iudgement by the same voice all shall be raised againe. This may be a good reason to moue vs to heare the ministers of God reuerently: for that which they teach, is the very word of God: and therefore wee are to pray that it may bee as effectuall in raising vs vp from the graue of sinne in this life, as it shall be after this life, in raising vs from the graue of death vnto iudgement.

Thirdly, we are to consider what maner of bodies shall rise at the last day. *Ans.* The same bodies for substance: this *Iob* knew wel, when he said, *I shall see him at the last day in my flesh, whom I my selfe shall see, and none other for me, with the same eyes*. Neuertheless the bodies of the elect shall be altered in qualitie, being made incorruptible and filled with glory.

The last point to be considered, is the end why these bodies shall rise againe. The principall end which God intendeth in his owne glory, in the manifestation of his iustice and mercy. Now at the last day, when all men shall be raised to iudgement by the voice of Christ, the godly to life; and the wicked to condemnation; there shall be a full manifestation both of his mercie and iustice: and therefore by consequent a full manifestation of his glory.

Thus much for the doctrines touching the Resurrection: now follow the vses. First, it serueth wonderfully for the comfort of all Christian hearts. *David* speaking not onely of Christ, but also of himselfe, saith most notably: *Myne heart is glad, my tongue reioyceth, and*

*my flesh also doth rest in hope. Why so? For* (saith he) *thou shalt not leaue my soule in the graue, neither wilt thou suffer thy holy one to see corruption*. Though the dayes of this life be daies of woe & miserie, yet the day of the resurrection shall be vnto all the children of God a time of reioycing and felicity, and as *Peter* saith, *It is the time of refreshing*. Whosoever is now an hungry, shall then eate and be filled with the fruit of the tree of life; & whosoever is now naked, shall be then clothed with the white garment dipped in the blood of the Lambe: and whosoever is now lame, shall haue all his members restored perfectly. And as this day is ioyful to the godly, so on the contrary it is a day of woe and misery to the vngodly: as Saint *Iohn* saith, *They that haue done euill, shall come forth to the resurrection of condemnation*. If they might cease to liue after this life, and dye as the beast doth, o then it would be well with them: for then they might haue an end of their miserie: but the wicked must after this life rise againe to condemnation, which is the accomplishment of their eternall woe and wretchednesse; a full and dolefull case to consider, and yet is it the state of all vnbeleeuing and vrepentant sinners. If a man were bidden to goe to bed, that after he had slept and was risen againe, he might goe to execution, it would make his heart to ake within him: yet this, yea a thousand fold worse is the estate of all impenitent sinners: they must sleepe in the graue for a while, & then rise againe, that a second death may be inflicted vpon them in body & soule, which is the suffering of the full wrath of God both in body and soule, eternally. This being so, let vs imbrace the good counsel of S. *Peter*, who saith, *Amend your liues and turne, that your finnes may be done away when the time of refreshing shall come from the presence of the Lord*. If a man die repentant for his finnes, it is a day of refreshing; but if he die in his sins, impenitent, and hard-hearted, it is a day of eternall horror, desperation, and confusion.

Again, if we beleue that our bodies shall rise againe after this life, and stand before God at the last day of iudgement, we must daily enter into a serious consideration of this time, & haue in minde, that one day wee must meete the Lord face to face. A traueiler comes into an Inne hauing but a penny in his purse, he sits downe and calls for all store of prouision and dainties: now what is to be thought of him? surely in the iudgement of all men his behaviour betokens folly, or rather madnesse. But why? because he spends freely, and hath no regard to the reckoning which must follow: how foolish then and mad is the practise of euery man that liueth in his finnes, bathing himselfe in his pleasures in this world, neuer bethinking how he shall meete God at the last day of iudgement, & there make reckoning of all his doings? An ancients diuine writes of himselfe that this saying ran in his minde, & sounded alwaies in his eares: *Arise ye dead and come*

1. Cor.  
15.45.

Gen. 2.  
27.

Ioh. 15.  
28.

Iob 19.  
26, 27.

1. Cor.  
15.43.

Psal. 16.  
9, 10.

Ag. 3. 19

\* Aug. in  
Enchir.  
c. 91.

Ioh. 5. 29

Ag. 3. 19

Hierome.

vnto iudgement. And this ought alwaies to be founding in our cares, that while we haue time we should prepare our selues to meete God at the last day.

Thirdly, if we beleue the resurrection of the body, we are not to weepe and mourne immoderately for our friends deceased. Our Sauour Christ did weepe for *Lazarus*, & whē *Stenen* was stoned to death, certaine men that feared God buried him, & made great lamentation for him: and therefore mourning is not condemned: & we must not be as stocks, that are bereft of all compasion: yet remember we must, what *S. Paul* saith to the *Thessalonians*: *I would not, brethren, haue you ignorant concerning those which are asleepe, that yee sorrow not, as others, which haue no hope.* For the godly man properly dyeth not, but laies himselfe downe to take a sleepe after his manifold labours in this life; which being ended, he must rise again to ioyes euerlasting: and therefore wee must needs moderate and mingle our mourning for the deceased, with this and such like comforts.

Fourthly, we are taught hence to labour & strue against the naturall feare of death: for if there be a resurrection of our bodies after this life, then death is but a passage or middle way from this life to eternall life. If a beggar shold be commanded to put off his old ragges, that he might bee clothed with rich and costly garments, would he be sorrie because he shold stand naked a while till he were wholly bestripped of his ragges? No surely: well, thus doth God when he calls a man to death: hee bids him put off his old rags of sinne and corruption, and bee clothed with the glorious robe of Christs righteousnes: and our aboad in the graue is but for a space, while corruption be put off. This is *Pauls* argument, saying, *We know that when our earthly house of this tabernacle shall be dissolved, we haue a building giuen of God, which is an house not made with hands, but eternall in the heauens.*

Fifthly, whereas the godly are subiect to manifold afflictions and miseries, both in bodie and minde in this life, here they shall finde a sufficient stay to quiet & calme their minds, if they consider that after this short life is ended, there will ensue a ioyfull resurrection. *Iob* in the extremity of all his temptations, made this the comfort to his soule, that one day hee should rise againe, in which he should enioy the glorious preface of his Creator. And the holy Ghost saith, that the seruants of God in the daies of *Aniochus* were racked and tormented, and would not be deliuered: why so? *because they looked for a better resurrection.*

Lastly, the consideration of this point ferueth to be a bridle to restraîne a man from sinne, and a spurre to make him goe forward in all godlinesse of life and conseruation. *Saint Paul* had hope toward God, that the resurrection of the dead should be both of the iust and vniust. Now what did this moue him vnto? Marke. *Herein* (saith he) that is, in this respect) *I endeauour*

*my selfe alwaies to haue a cleare conscience towards God, and towards men.* And let vs for our parts likewise remember the last iudgement, that it may bee a meane to mooue vs so to behaue our selues in all our actions, that we may keepe a good conscience before God & before men: and let it also bee a bridle vnto vs to keepe vs backe from all manner of sinne. For what is the cause why men daily defile their bodies and soules with so many damnable practises, without any remorse of conscience? Surely they neuer seriously remember the day of the resurrection after this life, wherein they must stand before Christ to giue an account of that which they haue done in this life, whether it be good or bad.

Thus much of the duties: now marke it is further said, *The resurrection of the body.* If the bodie rise, it must first fall. Here then this point is wrapped vp as a confessed truth, that al men must die the first death. And yet considering that the members of the Church haue the pardon of their sinnes which are the cause of death, it may be demanded, why they must die? *Answe.* We are to know that when they die, death doth not seaze vpon them, as it is in his owne nature, a curse: for in that respect it was borne of Christ vpon the crosse, and that for vs: but for two other causes, which wee must thinke vpon, as being speciall meanes to make a man willing to die. I. They must die that originall corruption may be vtterly abolished: for no man liuing on earth is perfectly sanctified; and originall sinne is remaining for speciall causes to the last moment of this life, then it is abolished and not before. II. The godly die, that by death as by a straight gate they may passe from this vale of miserie to eternall life. And thus Christ by his death makes death to bee no death, and turnes a curse into a blessing.

And to procede: It is not here said, the resurrection of the soule, but of the body onely: what then (will some say) becommeth of the soule? *Diners* haue thought, that the soules then, though they doe not die, yet are still kept within the body (being as it were asleepe) till the last day. But Gods word saith to the contrary. For the soules of the godly lie vnder the altar, and cry, *how long Lord Iesus?* *Diners* in soule did suffer the woe and torments of hell: and *Lazarus* had ioy in *Abrahams* bosome. Againe, some others thinke, that mens soules after this life do passe from one mans body to another: and *Herod* may seeme to haue bene of this opinion: for when newes was brought him of Christ, he said, that *Iohn Baptist* being beheaded was risen againe, thinking that the soule of *Iohn Baptist* was put into the bodie of some other man. And for prooffe hereof, some alleadge the example of *Nabuchadnezzar*, who forsaking the societie of men, liued as beasts, and did eate grasse like a beast: & they imagine that his owne soule went out of him, and that the soule of a beast entred into the

1. Theff.  
413.

1. Cor. 5.  
16.

1. Job. 19.  
26.

1. Heb. 11.  
35.

1. A. 24.  
16.  
2. Or: in  
the mean  
season.

Reu. 6, 9.  
Luk. 16.  
23.

Mat 14. 2

Dan. 4.  
33.

roomer therof. But this indeede is a fond conceit: for euen then hee had the soule of a man when he liued as a beast, being onely striken by the hand of God with an exceeding madness, whereby he was bereft of common reason; as doth appeare by that clause in the text, where it is said, that his *understanding, or knowledge returned to him againe*. Again, some other thinke, that the soule neither dieth nor sleepeth, nor passeth out of one body into another, but wadereth here one earth among men, and oftentimes appeareth to this or that man: and this is the opinion of some heretickes, and of the common people, which thinke that dead men walke: and for prooffe hereof some alleadge the practise of the Witch of Endor, who is said to make *Samuel* to appeare before *Saul*; but the truth is, it was not *Samuel* indeed, but onely a counterfeit of him. For not all the witches in the world, nor all the diuels in hell are able to disquiet the soules of the faithfull departed, which are in the keeping of the Lord without wandering from place to place. For when men die in the faith, their soules are immediately translated into heauen, and there abide till the last iudgement: and contrariwise if men die in their sinnes, their soules goe straight to the place of eternall cōdemnation, and there abide as in a prison, as *Peter* saith. In a word, when the breath goeth out of the body, the soule of euery man goeth straight either to heauen or hell; and there is no third place of aboad mentioned in Scripture.

To conclude, the resurrection of the bodie is expressly mentioned in the Creede, to shew that there is no resurrection of the soule, which neither dieth, nor sleepeth, but is a spirituall and inuisible substance, liuing and abiding for euer as well forth of the body as in the same.

Thus much of the third prerogative or benefit: now followeth the fourth and last, in these wordes, *And life euerlasting*. To handle this point to the full, & to open the nature of it, as it deserueth, is not in the power of man. For both the Prophet *Esay* and *S. Paul* say, that *the eye hath not seene, and the eare hath not heard, neither came it into mans heart to thinke of those things which God hath prepared for those that loue him*. Again, *Paul* when hee was rapt into the third heauen saith, that hee *saw things not to bee uttered*. Neuertheless, wee may in some part describe the same, so farre forth as God in this case hath reuealed his will vnto vs. Wherefore in this last prerogative, I consider two things; the first, is life it selfe, the second, is the Continuance of life noted in the word *euerlasting*. Life it selfe, is that whereby any thing acteth, liueth, and moueth it selfe: and it is two-fold, vncreated, or created. Vncreated life is the very Godhead it selfe, whereby God liueth absolutely in himselfe, from himselfe, and by himselfe, giuing life & being to all things that liue & haue being: and this life is not meant here; because it is not communicable to any creature. Created life, is a quality in the creature; &

it is againe twofold: natural, spirituall. Natural life, is that whereby men in this world liue by meate and drinke, & al such meanes as are ministered by Gods providence. Spirituall life, is that most happy and blessed estate, in which al the elect shall reigne with Christ their head in the heauens after this life, and after the day of iudgement for euer & euer. And this alone is the life which in the Creede we confesse & beleue: and it consisteth in an immediate coniunction and communion or fellowship with God himselfe: as Christ in his solemne prayer to his Father a little before his death signifieth: *I pray not for these alone, but for them also which shall beleue in me through their word, that they al may be one, as thou, O father, art in me and I in thee, euen that they may be one also in vs*.

And when *S. John* in the Reuelation saith, *Behold the tabernacle of God is with men, he will dwell with them, and they shall be his people, & God himselfe shall be their God with them*: he sheweth that the very foundation of that happinesse which God hath prepared for his seruants, stands in a society betwene God and them, whereby God shall dwell with them in heauen, and they againe shall there enioy his glorious presence.

Touching this communion, three points must be considered. The first is, in what order men shall haue fellowship with God? *Ans.* This communion shall be first of all with Christ as he is man; & by reason that the manhood of Christ is personally vnited to the Godhead of the sonne, it shall also be with Christ as he is God; and consequently with the Father & the holy Ghost. The reason of this order is, because Christ, though he be the author and the fountaine of eternall life as he is God, yet he conueies the same vnto vs onely in & by his flesh or manhood. Yet must wee not here thinke, that life proceedeth from the manhood it selfe, as from a cause efficient: for the flesh quickeneth not by any vertue from it selfe, but by the word to which it is personally vnited, it being as it were a pipe eternally to conueie life from the Godhead vnto vs.

The second point is, in what things this communion consisteth? *Ans.* Saint *Paul* openeth this point to the very full, when he saith, that after Christ hath subdued al things vnto him, then *God shall be all in all*, that is, God himselfe immediately shall be al good things that heart can wish to all the elect. But some may say, What? is not God al in al vnto vs euen in this life? for whatsoeuer good things we haue, they are all from him. *Ans.* It is true indeede, God is all in all euen in this life: but how? not immediately, but by outward meanes; and that also in smal measure. For he conueies his goodnes & mercy vnto vs so long as we liue on earth, partly by his creatures, & partly by his word and Sacraments; but after this life is ended, all helps & outward means shall cease: Christ shall giue vp his kingdome, and as he is Mediatour shall cease to put in execution the office of a Priest, a Prophet, or a King: all authority and

Ioh. 17.  
20, 21.

Reu. 21.

1. Cor. 15.  
28.

power shall be abolished: and therefore all callings in the three maine estates of the Church, the Common-wealth, the familie shall haue an end; there shall be no more magistrate and subiect, Pastour and people, master and seruant, father and sonne, husband and wife: there shall bee no more vfe of meate, drinke, cloathing, respiratio, physick, sleepe: and yet for all this, the condition of men shall bee many thousand fold more blessed then euer it was. For the Godhead in the Trinity immediately without all meanes shall be all things to all the chosen people of God in the kingdome of heauen, world without end. This may seeme strange to mans reason, but it is the very flat truth of Gods word. *S. Iohn* in the description of the heavenly Hierusalem, saith, that there shall be no temple in it. Why? how then shall God be worshipped? mark what follows, *the Lord God Almighty, and the Lamb are the temple of it.* Whereby it is signified, that although now we vse the preaching of the word, and the administration of the Sacraments, as meanes of our fellowship with God: yet whē this life is ended, they must all cease. God and Christ being in stead of all these meanes vnto vs. And hee addes further, *the City hath no neede of the Sunne, nor of the Moone to shine in it.* What then will some say, must there be nothing but darknes? Not so. For the *glory of God doth lighten it, & the Lamb is the light of it.* Again he saith, that in the Paradise of God, there is *the river of Water of life, and tree of life bearing fruit every month;* and that is Christ. And therefore we shall haue no need of meate, drinke, apparell, sleepe, &c. But Christ himselfe our head and Redeemer shall be in stead of them all vnto vs: on whom all the elect shall feed, and by whom both in body and soule they shall be preferred euermore. If a man would haue glory, the Father, Sonne, and holy Ghost shall be his glory: if a man desire wealth and pleasure, God himselfe shall be wealth and pleasure vnto him, & whatsoever els the heart of man can wish. Hence it appears, that this communion is admirable: and that no tongue can tell, nor heart conceiue the least part of it.

The third point is, touching the benefits or prerogatives that proceede of this communion, and they are in number sixe. The first is an absolute freedom from all wants. In the minde there shall be no ignorance, no vabelesse, no distrust in God, no ambition, no enuie, nor anger, nor carnall lusts, nor terror in conscience, or corrupt affection. In the body there shall be no fore, no sickness nor paine: for God shall wipe away all teares from their eyes, nay then all defects or wants in body, or soule, or in both, shall be supplied, and the whole man made perfect every way.

The second is, perfect knowledge of God. In this life the Church and all the seruants of God know him but in part. *Moses* would haue seene Gods face, but he was permitted to see onely his hinder parts; and as *Paul* saith, now wee know in part, and darkely, as through a glasse. In this life we can no otherwise discern but as an old man through spectacles: and the creatures, word specially the word of God and the Sacraments, are the spectacles of our minde, wherein we behold his

justice, mercy, loue, &c. and without them we can discern little or nothing: yet after this life, when that which is perfect is come, and that which is imperfect is abolished, we shall see God as hee is to be seene, not as through a glasse, but face to face; and we shall know him as we are knowne of his maiestie, so farre forth as possibly a creature may. God indeed is infinite, and therefore the full knowledge of his maiestie can no more be comprehended by the vnderstanding of a creature, which is finite, then the sea by a spoone: yet neuertheless God shall be knowne euery way of man, so farre forth as a creature may know the Creator.

Now vpon this that the elect haue such fulnes of knowledge, it may be demanded, whether men shall know one another after this life or no. *Ans.* This question is oftner mooued by such as are ignorant, then by thē that haue knowledge: and oftentimes it is tossed in the mouthes of them that haue little religion in their hearts: and therefore I answer first, men should rather haue care to seeke how they may come to heauen, then to dispute what they shall do whē they are theret: the common prouerb is true, it is no good counting of chickens, before they be hatcht. Secondly I say, that men in heauen shall know each other: yea they shall know them which were neuer known or seene of them before in this life: which may be gathered by proportion, out of Gods word. *Adam* in his innocency knew *Eue*, whom he had neuer seene before, and gaue her a fit name: soe as shee was created. And when our Saviour Christ was transfigured in the mount, *Peter* knew *Moses* and *Elias*, whom before he had neuer seene, and therefore it is like that the elect shall know each other in heauen, where their knowledge and their whole estate shall be fully perfected. But whether they shall know one another after an earthly manner, as to say, this man was my father, this mine vnckle, this my teacher, &c. the word of God saith nothing: and therefore I will be silent, and we must be content a while to be ignorant in this point.

The third prerogative of euerlasting blessednes, is, that the elect shall loue God with as perfect loue as a creature possibly can. The manner of louing God, is to loue him for himselfe; and the measure, is to loue him without measure: and both shall be found in heauen. For the Saints of God shall haue an actual fruition of God himselfe, and be as it were swallowed vp with a sea of his loue, and wholly rauished therewith: for which cause, as farre as creatures can, they shall loue him againe. Again, the loue of a thing is according to the knowledge thereof, but in this life God is knowne of man only in part, and therefore is loued onely but in part: but after this life, when the Elect shall know God fully, they shall loue him without measure: and in this respect loue hath a prerogative about faith or hope, howsoeuer in some respects againe they goe beyond loue.

The fourth prerogative is, that the Saints of God keepe a perpetuall Sabbath in heauen. In this life it is kept but euery seauenth day, and when it is best of all sanctified, it is done but in part; but in heauen euery day is a Sabbath: as the Lord

Esa. 66.  
23.  
Heb. 4.9.

faith by the Prophet *Esey*, *From moneth to moneth, and from Sabbath to Sabbath, all flesh shall come before me*: and therefore the life to come shall be spent in the perpetuall seruice of God.

Phil. 3.  
21.

Fifthly, the bodies of the elect after this life in the kingdome of heauen shall be like the glorious body of Christ: so *Paul* saith, *Christ Iesus our Lord shall change our vile bodies, that they may be like his glorious body*. Now the resemblance betweene Christs body and ours, standeth in these things: as Christs body is incorruptible, so shall our bodies bee void of all corruption: as Christs body is immortal, so ours in the kingdome of heauen shall neuer die: as Christs body is spirituall, so shall our be made spirituall, as the Apostle saith, *It is sown a naturall body, it is raised a spirituall body*; not because the body shall be changed into a spirit, for it shall remaine the same in substance, and that for euer: but because it shall be preferred by a spirituall & diuine manner. For in this life it is preferred by meat, drink, cloathing, sleep, physicke, rest, & diet, but after with our all these meanes the life of the bodie shall bee continued, and body and soule keepe together by the immediate power of Gods spirit for euer and euer. Thus the bodie of Christ is now preferred in heauen, & so shall the bodies of all the elect be after the day of iudgement. Furthermore, as Christs body is now a shining body, as doth appeare by his transfiguration in the mount, so in all likelihood after the resurrection the bodies of the elect shall be shining and bright, alwaies remaining the same for substance. Lastly, as Christs bodie after it rose againe from the graue, had this propertie of agility beside swiftnesse, to passe from the earth to the third heauen, being in distance many thousand miles from vs, and that without violence: so shall the bodies of the Saints. For being glorified, they shall be able as well to ascend vpward as to goe downeward, and to moue without violence, and that very swiftly.

Psal. 16.  
11.

1. King.  
1.40.

Math. 2.  
10.

The sixth and last prerogative, is an vnspokeable and eternall ioy, as *Dauid* saith: *in thy presence is fulnes of ioy: at thy right hand there are pleasures for euermore*. It is said, that when *Salomon* was crowned king, the people reioiced exceedingly. If there were such great ioy at his coronation which was but an earthly prince, what ioy then shall there be when the Elect shall see the true *Salomon* crowned with glory in the kingdome of heauen? It is said that the wife men which came from the East to worship Christ: when they saw the starre standing ouer the place where the babe was, were exceedingly glad: how much more shall the elect reioyce, when they shall see Christ not lying in a mawger, but crowned with immortal glorie in the kingdome of heauen? Wherefore this ioy of the elect after this life is most wonderfull, and cannot be vterred.

Math.  
26.44.  
Rom. 8.  
17.

The propertie of life eternall, is to bee an inheritance which God bestowes on them which are made his Sonnes in Christ, who is the only begotten Sonne of the Father. Hence it followes necessarily, that in the Scripture it is called a reward, not because it is deferred by our workes, as the Church of Rome erroneously teacheth: but for

two other causes. First, because life eternall is due to all that beleue, by vertue of Christs merit. For his righteousnes is made ours by imputation, so consequently the merit thereof is also ours: and by it (all personall merits in our selues vterly excluded) we deserue of merit eternall happines as a reward; which neuertheless in respect of our selues is the free and meere gift of God. The second is, because there is a resemblance betweene eternall life and a reward. For as a reward is giuen to a workman after his worke is done; so euerlasting life is giuen vnto men after the trauels and miseries of this life are ended.

Rom. 6.  
23.

The degrees of life are three. The first, is in this life, when men being iustified and sanctified haue peace with God. Many imagine, that there is no eternall lifetill after death: but they are deceived, for it begins in this world: as our Sauour Christ testifieth, saying, *Verily, verily I say vnto you, hee that heares my words, & beleeues him that sent mee, hath euerlasting life, & shall not come into condemnation, but hath passed from death to life*. This being so, we are hence to learne a good lesson. Considering we looke for life euerlasting after this life, we must not deceiue our selues, by imaging and deferring the time till the last gaspe; but we must lay the foundation of life eternall in our selues in this world, and haue the earnest thereof laid vp in our hearts against the day of death. But how is that done? we must repeat vs heartily of all our sins, & seeke to be assured in conscience that God the Father of Christ is our Father, God the Son our redeemer, & God the Holy Ghost our comforter. For as Christ saith, that is life eternall to knowe thee thyronely God, and whom thou hast sent Iesus Christ. And we must goe further yet, endeavouring to say with *Paul*, that we liue not, but that Christ lieth in vs: which when we can say, we haue in vs the very seede of eternall life. The second degree, is in the end of this life; when the body freed from all diseases, paines, and miseries is laid to rest in the earth, and the soule is receiued into heauen. The third, is after the day of iudgement, when body and soule reunited shall be both aduanced to eternall glory.

Ioh. 5.21

Ioh. 17.3

Gal. 2.20

Again, in this third degree of life, there bee in all likelihood sundry degrees of glorie. *Daniel* speaking of the estate of the elect after this life, saith, *They that be wise, shall shine as the brightnesse of the firmament; and they that turne many to righteousnesse, shall shine as the starres for euermore*. Now we know there is difference betweene the brightnesse of the firmament and the brightnesse of the starres. Again, there be degrees of torments in hell, as appeares by the saying of Christ, *It shall bee easier for Tyrrus and Sidon in that day, then for this generation*: and therefore there be proportionall degrees of glory. And *Paul* saith, *There is one glory of the Sonne, another glory of the Moone, another glory of the Stars: for one star differeth from another in glory*: so is the resurrection of the dead. In which words hee applies the differences of excellencie that bee in the creatures, to set forth the differences of glory that shall be in mens bodies after the resurrection. Furthermore (if wee may coniecture) it may bee, the degrees of glorie shall be answerable to the di-

Dan. 12.  
30.

Math.  
11. 23.

1. Cor.  
15.41.42.

ners measures of gifts and graces bestowed on men in this life, and according to the imployment of them to the glory of God and edification of the Church. And therefore the twelve Apostles, who were exceedingly enriched with the gift of the spirit, & were master builders of the Church of the new Testamēt, shall sit on 12. thrones, & iudge the 12. tribes of Israel. But it may be objected, that if there be degrees of glory in heauē, some shall want glory.

*Ans.* Not so: though some haue more, & some lesse, yet all shall haue sufficiēt. Take sundry vessels wherof some are bigger, & some lesse: and cast the all into the sea: some wil receiue more water, & some lesse, and yet all shall be full and no want in any: and so likewise among the Saints of God in heauen, some shall haue more glory, some lesse, & yet all without exception full of glory. And whereas it is alleadged, that

*all the labourers in the vine-yard receiue each of them a penny equally for their hire*; the answer is, that our Sauour Christ in the Parable intends not to set forth the equality of celestiall glory, and what shall be the estate of the godly after this life; but the very drift of the parable is to shew, that they which are called first, haue not cause to brag or insult ouer others, which as yet are vnalled, considering they may be made equall, or be preferred before them.

Thus much of life it selfe; now follows the continuance thereof, which the Scriptures haue noted in calling it eternal or euerlasting. And to this end *Paul* saith, *that Christ hath abolished death*, and brought not only life, but also immortality to light by the Gospel. And this very circumstance serues greatly to commend the happines of the godly: in that, after they haue made an entrance into it, they shall neuer see tearme of time or end. Suppose the whole world were a sea, & that every 1000. yeres expired, a bird must carry away, or drink vp one only drop of it: in processe of time it wil come to passe that this sea, though very hugh, shall be dried vp, but yet many 1000. millions of yeres must be passed before this can be done. Now if a man should enioy happines in heauen only for the space of time in which this sea is drying vp, he wold think his case most happy & blessed: but behold the elect shall enioy the kingdom of heauē not only for that time, but whe it is ended, they shall enioy it as long again, and when all is done, they shall be as far fro ending of their this ioy, as they were at the beginning.

Hauiug thus seene what life euerlasting is, let vs now come to the vse of the article. And first of all, if we beleuee that there is an eternal happines, & that the same belongs vnto vs, the we must vse this presēt world & all the things therein as though we used them not: & whatsoeuer we do in this world, yet the eyes of our minds must alwaies be cast toward the blessed estate prepared for vs in heauen. As a pilgrime in a strange land hath alwaies his eyes toward his iourneys end, & is then grieved when by any means he is out of the way: so must we alwaies

haue our minds & harts set on euerlasting life, and be grieved when wee are by any means hindered in the straight way, that leadeth therunto: we haue a notable patterne of this dutie set out vnto vs in the Patriarke *Abraham*, who being called of God, obeyed to goe out into a place, which he should afterward receiue for inheritance, and he went out, not knowing whether he went: & by faith aboad in the land of Canaan, *as in a strange country, and as one that dwells in tents*. Now the cause that moued him was life euerlasting: for the text saith, *He looked for a city hauing a foundation, whose builder & maker is God*. And we ought every one of vs to be litle affected to the things of this life, neuer setting our hearts vpon the, but vñg the as a pilgrime doth vse his staffe in the way: so long as it is an help & stay for him in his iourney, he is content to carry it in his hand; but so soone as it begins to trouble him, he casts it away.

Secodly, al that profess the gospel of Christ, may hēce learn to beare with patieēce the crosses & afflictions which God shall lay on the in this world. It is gods vsual maner to begin corrections in his own family vpon his own children; & as *Peter* saith, *iudgement begins at Gods house*. Look as a mother that weanes her child, laies worm-wood or some other bitter thing vpon her breast, to make the childe loath the milk: so likewise God makes vs offē feele the miseries & crosses of this life, that our loue & liking might be turned from this world & fixed in heauen. As raw flesh is loathsome to the stomacke; so is every sinner and vnmortified man loathsome vnto God: till the Lord by afflictions mortifie in him the corruptions of his nature, & specially the loue of this world. But when a man is afflicted how shall he be able to endure the crosse? Surely by resoluing him that the Lord hath prepared life euerlasting for him. Thus we read that *Moses* by faith *when he was come to age, refused to be called the son of Pharaohs daughter, and chose rather to suffer adversity with the people of God, than to enioy the pleasures of sin for a season, esteeming the rebuke of Christ greater riches, than the treasures of Egypt*. But I pray you: what moued *Moses* to be of this minde? The reason is added: *Because he had respect to the recompence of reward*; that is, he had alwaies a special regard of life euerlasting, and that was it that made him cōtent & willing to suffer affliction with the people of God. Here then behold a notable presider for vs to follow: In which we are taught that the best way to endure afflictions with patieēce, is to haue an eye to the recompence of reward: this is it that makes the yoke of Christ easie and lightsome. When it shall please God to bring vnto vs a cup of afflictions & bid vs drinke a draught thereof to the bottom, the meditation of life eternal must be as sugar in our pockets to sweetē the cup withal.

Lastly, if this be true, that God of his goodnes & endlesse mercy toward mankind, hath prepared life euerlasting, yet not for all men, but for the Elect, whose names are written in

Heb. 11.

9.

verse 10.

1. Pet. 4.

17.

Heb. 11.

23, 25,

26.

Ibid.

booke of life; we must aboue all things in this world seeke to be partakers of the same. Let vs receiue this as from the Lord, and lay it to our hearts, whatfoeuer we doe euenng and morning, day or night, whether we be yong or old, rich or poore, first we must seeke for the kingdom of heauen and his righteousnes. If this benefit were common to all and not proper to the Church, lesse care might be had: but seeing it is proper to some alone, for this very cause let all our studies be to obtaine the beginnings of life euerlasting giuen in this life. For if we haue it not, whofoeuer we be, it had bin better for vs that we had neuer bin borne, or that we had bene borne dogs and toades then men: for when they die, there is an end of their miserie; but man, if he lose euerlasting happines, hath 10000. millions of yeres to liue in miserie & in the torments of hell: and when that time is ended, he is as far from the end of his misery, as he was at the beginning. Wherefore I pray you, let not the diuell steale this meditation out of your hearts, but be careful to repent of all your sinnes, and to beleue in Christ for the pardon of them all; that by this meanes ye may come to haue the pawne and earnest of the spirit concerning life euerlasting, euen in this world. What a miserable thing is it, that men should liue long in this world, and not so much as dreame of another, till at the last gaspe? Let vs not suffer Satan thus to abuse and bewitch vs: for if we haue not eternall life in this world, we shall neuer haue it.

Hitherto by Gods goodnes I haue shewed the meaning of the Creed: now to draw to a conclusion, the generall vses which are to bee made of it, follow. And first of all we learne by it, that the Church of Rome hath no cause to condemne vs for hereticks: for we doe truly hold & beleue the whole Apostolicall Symbole or Creede, which is an epitome of the Scriptures, and the very key of faith. It will be said, that we deny the Popes supremacy, iustification by workes, purgatory, the sacrifice of the Masse for the sinns of the quicke and the dead, the inuocation & intercession of Saints, &c. Which are the greatest points of religion. It is true indeed, we deny and renounce them as doctrine of diuels: perswading our selues that if they indeede had bin Apostolicall, and the very grounds & pillars of religion, as they are auouched to bee, they should in no wise haue bin left forth of the Creede. For it is an ouer-sight in making a confession of faith, to omit the principall points and rules of faith. It will be further said, that in the Creed, we beleue the Church, and so consequently are to beleue all these former points which are taught and auouched by the Church. But this defence is foolish: for it takes this for granted,

that the Church of Rome is the Church here meant, which we deny, vnlesse they can proue a particular Church to be vninterfall or Catholike. Nay, I adde further, that the principall grounds of popish faith, for which they contend with vs as for life and death, are not mentioned in any other Creedes which were made by the Churches and Councels for many hundred yeeres after Christ.

Secondly, the Creede serues as a store-house of remedies against all troubles and temptations whatsoeuer. I. If a man be grieved for the losse of earthly riches, let him consider that he beleuees God to be his *Creator*, who will therefore guide and preserue his owne workmanship, and by his providence minister all things needfull vnto it. And that he hath not lost the principall blessing of all, in that hee hath God to bee his Father, Christ to be his Redeemer, and the holy Ghost to be his Comforter: and that considering he looks for life eternall, he is not to be ouermuch carefull for this life: and that Christ being our Lord, will not forsake vs being the seruants in his owne house, but will provide things needfull for vs. II. If any man be grieved in respect of outward disgrace and contempt, let him remember that he beleuees in *Christ crucified*, and that therefore he is to reioyce in contempt for righteousness sake. III. They which are troubled

for the decease of friends, are to comfort themselves in the communion of Saints, and that they haue God the Father, and Christ, and the holy Ghost for their friends. IV. Against bodily captiuitie, let men consider that they beleue in Christ their Lord, whose seruice is perfect liberty. V. Against the feare of bodily diseases, we must remember the resurrection of the body, in which all diseases and infirmities shall be abolished. VI. If a man feare death of the body, let him consider that hee beleuees in Christ which died vpon the crosse, who by death hath vanquished death.

VII. The feare of persecution is restrained, if we call to remembrance that God is a *Father Almighty*, not only able, but also willing to repress the power of the aduersary, so far forth as shall be for the good of his children.

VIII. Terrours arising of the consideration of the last iudgment are allayed by remembrance of this, that Christ shall bee our iudge who is our Redeemer. IX. Feare of damnation is remedied by consideration that Christ died to make satisfaction for vs, and now sits at the right hand of his Father to make intercession for vs; and by the resurrection of the body to life euerlasting. X. Terrours of conscience for sinne are repressed, if we consider that God is a *Father*, and therefore much in sparing, and that it is a prerogative of the Church to haue remission of sinnes.